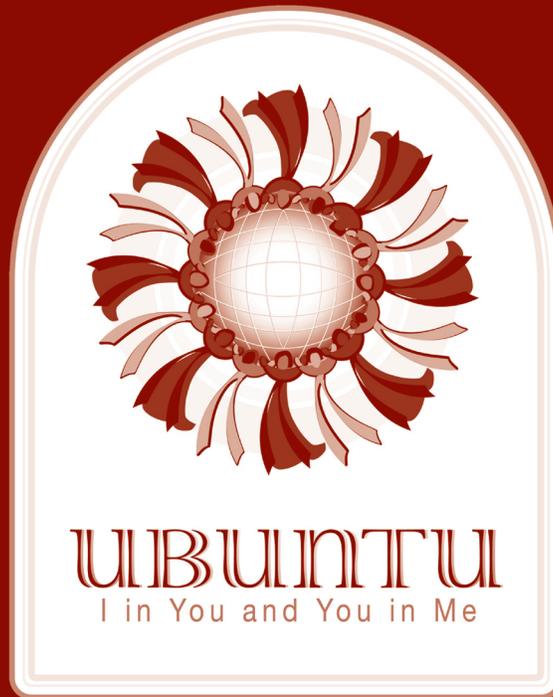


REPORT TO THE
76TH GENERAL CONVENTION
OTHERWISE KNOWN AS THE BLUE BOOK



Reports of the Committees, Commissions, Agencies and Boards of
The General Convention of the Episcopal Church
Seventy-Sixth General Convention, Anaheim, California, July 8-17, 2009



Easter 2009

To: The Bishops and Deputies of the 76th General Convention of the Episcopal Church
From: (The Rev'd Dr.) Gregory Straub, Executive Officer & Secretary

Greetings!

Here is your long-awaited reading in preparation for the 76th General Convention of the Episcopal Church, which will convene in Anaheim, California, on 8 July 2009. The Blue Book of the General Convention contains the reports to the church of the Committees, Commissions, Agencies and Boards (CCABs) of the General Convention. (The book is red this year, a color taken from the logo of this convention's theme, Ubuntu.)

For the past three years more than 500 of our fellow church members have volunteered their time and energy to address resolutions referred to them by the 75th General Convention and to investigate, as well, areas of concern named in their canonical or authorizing mandates. I urge you to read the Blue Book in its entirety in preparation for your work in Anaheim. (Diocesan deputations may wish to apportion sections of the Blue Book among their members and allow one deputy or alternate to be the resource person for a given area.)

Not only will you find the reports of the CCABs contained herein, but also their resolutions ("A" resolutions). With the Blue Book you will find a CD-ROM, which includes all the reports, supplemental materials that could not be included in the book and an indexed list of the "A" resolutions proposed by interim bodies. Those of you who take a laptop or notebook computer to Convention will find this a helpful tool and easier to carry than the printed version.

Also included with the Blue Book is Executive Council's draft budget, which will serve as the basis for the Joint Standing Committee on Program, Budget & Finance's work on its proposed budget, which it will present on the floor of a Joint Session of General Convention after hearings on Mission Priorities, Spending and Income. Enclosed, as well, you will find a DVD to help orient you to the life and work of the General Convention. This DVD is the result of consultation with deputations and is a cooperative venture of the General Convention Office (GCO) and the Department of Communication at the Episcopal Church Center.

The GCO has worked throughout this triennium to facilitate the work of CCABs, providing meeting services, budgetary support and staff liaison. I want to thank the GCO for all its work.

This is the first Blue Book edited by Allison Lee, who was tireless in assembling these reports. I am indebted to her for her efforts and also to our publisher, Church Publishing, which produced this report in the form(s) in which you now have it. (It can also be accessed online at <http://www.episcopalchurch.org/gc2006/> or http://www.churchpublishing.org/general_convention/)

I hope you have begun to pray, study and prepare for your participation in the 76th General Convention of the Episcopal Church. See you in Anaheim.

I am
Very truly yours,

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

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JOINT STANDING COMMITTEES

THE JOINT STANDING COMMITTEE ON NOMINATIONS

MEMBERSHIP

The Rev. Edward E. Godden, <i>Chair</i>	Delaware
Ms. Nell Braxton Gibson, <i>Vice-Chair</i>	New York
Dr. Louie Crew, <i>Secretary</i>	Newark
The Rev. Joan M. Pettit Anders, <i>Appointed to fill a vacancy</i>	New Jersey
The Rt. Rev. John C. Bauerschmidt	Tennessee
Mr. Matthew Chew, <i>Resigned</i>	Arizona
The Rev. Theodora N. Brooks	New York
Dr. Harold. H. Brown, <i>Appointed to fill a vacancy</i>	Maine
The Rev. Jorge Gutierrez, <i>Resigned</i>	Rochester
The Rt. Rev. Russell E. Jacobus	Fond du Lac
Ms. Patricia Kilpatrick, <i>Resigned</i>	Ohio
Ms Sara McGinley, <i>Resigned</i>	Minnesota
Mr. Russell V. Palmore	Virginia
The Rev. Canon Kristi Philip, <i>Appointed to fill a vacancy</i>	Spokane
The Rt. Rev. Chester L. Talton	Los Angeles
Mr. Warren Wong, <i>Appointed to fill a vacancy</i>	California

COMMITTEE REPRESENTATIVES AT GENERAL CONVENTION: Bishop Russell Jacobus and Deputy Edward E. Godden

SUMMARY OF WORK

The Joint Standing Committee on Nominations (JSCN) accomplished its work in three meetings and three conference calls. Meetings were held on November 15-18, 2006, at the Marriott O'Hare in Chicago; on March 5-7, 2007, at the House of the Redeemer in New York City; and April 8-9, 2008, at the Holiday Inn Select at the Minneapolis/St. Paul airport. Conference calls were held on December 15, 2006 (a follow-up call to bring on board those absent from the first meeting and to set the calendar); on June 6, 2008, and on July 3, 2008.

During its initial meeting and follow-up conference call, officers were appointed, Joint Rules for the Nominating Committee were adopted, clarification was made regarding ineligibility of JSCN members to apply for nomination and a timetable for the nominating process was developed. The Committee approved a requirement that applications should be submitted electronically through forms (available in English, Spanish and French) posted on the Committee's web site.

During our second meeting in New York City, JSCN held discussions with board representatives (the Very Rev. Ward Ewing, the Rev. Canon Dennis O'Pray, Dr. Richard Tombaugh, the Rt. Rev. Gayle Harris, Mr. David Pitts, Mr. T. Dennis Sullivan, and the Rev. Dr. Gregory Straub) to effectively evaluate the qualifications of applicants for nomination to the Church Pension Fund, Executive Council, General Board of Examining Chaplains and General Theological Seminary. Lastly, advertising content and strategy were developed, and the application packet was revised. February 1, 2008, was set as the deadline for receiving all applications. During the second meeting, JSCN received a charge to nominate the lay and clergy members of the Court for the Trial of a Bishop.

Five weeks prior to the third meeting, each committee member received applicant materials on a CD, allowing for the review of the material before the meeting. Via e-mail correspondence the Committee developed a common list of questions to use and then called the references of all applicants. At the meeting committee members listened to reports on the reference checks and thoroughly reviewed each applicant's qualifications. Sub-committees focused on each body for which it nominates members and suggested a draft slate. Additional applications were sought for lay members of the General Board of Examining Chaplains because there were not enough applicants. Each member of the Committee submitted a Hare Preferential Ballot on all candidates. The

The Joint Standing Committee on Nominations

combined tallies ranked the Committee's choices for each nomination and provided a prioritized list to fill any vacancies that might occur before the report becomes final.

At the June and July 2008 conference calls of JSCN, the list of nominees was finalized, pending acceptance by candidates. Letters of appreciation were drafted to be sent to all applicants. Nominees were asked to revise personal statements, as needed, to comply with word limitations for the report.

JSCN was impressed by the more than 200 applications that were received from highly qualified and committed individuals. The criteria for our decisions were based on qualifications for the particular position, potential of each slate as a whole for diversity of board or council membership and geographic distribution. The Committee worked well together and parted as friends.

The Joint Standing Committee on Nominations is pleased to place in nomination for balloting at the 76th General Convention the names that follow this report. The statistics regarding the nominees are as follows:

TOTAL NOMINATIONS	GENDER	ETHNICITY
93 nominations	28 female (30%)	1 Asian/Pacific Islander
	65 male (70%)	14 Black/African American
		6 Hispanic
		1 Native American/Alaska Native
		22 Subtotal (24%)
		71 White, non-Hispanic (76%)

Females were 31% of the applicants, 30% of our nominees.

Persons of color were 21% of our applicants, 24% of our nominees.

The median age of the nominees at the beginning of Convention will be 61.0.

Age distribution:

In their 20's:	2%
In their 30's:	6%
In their 40's:	8%
In their 50's:	28%
In their 60's:	46%
70+:	8%
Age unknown:	2%

15% are gay or lesbian.

RESOLUTIONS

RESOLUTION A001 AMEND RULES OF ORDER VII.21

- 1 *Resolved*, the House of _____ concurring, That Rule VII.21 on the Joint Standing Committee on Nominations in
- 2 the Rules of Order be amended as follows:
- 3 21. Except for the Secretary and the Treasurer of the General Convention, the said Committee is instructed
- 4 to nominate a number, equal to at least twice the number of vacancies, which shall be broadly representative
- 5 of the constituency of this Church; to prepare biographical sketches of all nominees; and to include such
- 6 nominations and sketches in the Blue Book, or otherwise to circulate them among Bishops and Deputies well
- 7 in advance of the meeting of the next succeeding General Convention; this procedure, however, *except for*
- 8 *nominations for the Board of the Church Pension Fund* not to preclude further nominations from the floor in the
- 9 appropriate House of the General Convention.

EXPLANATION

This amendment will make explicit the current practice not to allow nominations from the floor for membership on the board of the Church Pension Fund (CPF). There is a conflict between Canon 1.8.2 “The General Convention at each regular meeting shall elect, on the nomination of a Joint Committee thereof, twelve persons to serve as Trustees of the Church Pension Fund” and Rule VII.21 (above) which states that its nomination process is “not to preclude further nominations from the floor in the appropriate House of the General Convention.” In the past that conflict has been settled by rulings upholding the Canon. This amendment to the Rules of Order would make the exception about nominees to the Church Pension Fund explicit and allow it to be tested by the will of the General Convention.

RESOLUTION A002 AMEND RULES OF ORDER VII. 19

1 *Resolved*, the House of _____ concurring, That Rule VII.19 on the Joint Standing Committee on Nominations be
2 amended as follows:

3 19. The Joint Standing Committee on Nominations shall be composed of three Bishops, three Presbyters,
4 and six Lay Persons. *Members who are Lay Persons or Presbyters must be deputies to the most recently concluded General*
5 *Convention and will serve throughout the entire triennium of their appointment.*

EXPLANATION

This would change the current procedure requiring resignations by Committee members when they cease to be deputies, whether it is because they choose not to stand for election as deputy to the next General Convention or choose to run for election as deputy and are elected an alternate.

It is disruptive to the orderly deliberations of the Committee to have its members subject to removal at various times during the triennium. There were four such resignations (one-third of the committee) in 2006-2009. While it makes sense that those who nominate candidates for elections in the House of Deputies themselves be members of the House, it also makes sense to trust the wisdom of those who appoint membership to the Committee to appoint people whose judgment may be respected for a full triennium.

TRIENNIAL FINANCIAL REPORT

The Joint Standing Committee on Nominations was budgeted \$20,000 for the 2007-2009 triennium. At the time of this report, the Committee spent \$5,830 in 2007 and \$12,383.24 in 2008. We did not use the remaining \$1,786.

The Joint Standing Committee on Nominations will require \$20,000 for meetings and other expenses for the 2010-2012 triennium.

The Episcopal Church elects its leaders. This is a distinctive and traditional feature of our common life. It is a vital function of the General Convention. This report shares biographical information and a photograph of each nominee. A description of each office and the qualifications for election are provided by representatives of the Church Pension Fund Board of Trustees, the Executive Council, the General Board of Examining Chaplains, the General Theological Seminary Board of Trustees, and the Court for the Trial of a Bishop. The report also includes nominees for Secretary of General Convention and Treasurer of the General Convention. At the end of this report there is a balloting tally sheet for tracking elections during the General Convention. Nominees responded to the following statement and their answers compose each individual biographical sketch.

On an attached page, in 150 words or less, describe in the first person in narrative form your competencies and skills that are relevant to serving in this position, and indicate how you hope to use these gifts if elected to this body.

The Episcopal Church elects its leaders. This is a distinctive and traditional feature of our common life. It is a vital function of the General Convention. This report shares biographical information and a photograph of each nominee. A description of each office and the qualifications for election are provided by representatives of the Church Pension Fund Board of Trustees, the Executive Council, the General Board of Examining Chaplains and the General Theological Seminary Board of Trustees. The report also includes nominees for Secretary of the General Convention and Treasurer of the General Convention. At the end of this report there is a balloting tally sheet for tracking elections during General Convention. Nominees responded to the following statement and their answers compose each individual biographical sketch.

Describe your competencies, skills, church and life experiences that are relevant to serving in the position.

NOMINEES FOR ELECTION

OFFICES OF THE GENERAL CONVENTION

SECRETARY OF THE GENERAL CONVENTION

THREE-YEAR TERM

House of Deputies elects;
House of Bishops confirms.



The Rev. Gregory S. Straub, D.Min.
New York, NY
Easton, III

I am the senior active priest in the Diocese of Easton, having served twenty-nine years as Rector of Chester Parish in Chestertown, Maryland. I was Secretary of the Convention of the Diocese of Easton, a position I held for about twenty years. For more than twenty years I have been a member of the National Episcopal Historians & Archivists, and I served a five year term on its board as secretary (four years) and president. I am a trustee of the Episcopal Divinity School in Cambridge, Massachusetts. I have served as a deputy at four General Conventions and as seated alternate at one General Convention. I was the Assistant Secretary for Voting at the 74th General Convention. In February 2005, I accepted the appointment of the Presiding Bishop and the President of the House of Deputies to serve as the Executive Officer of the General Convention. At the 75th General Convention I was elected Secretary of the House of Deputies and Secretary of the General Convention. Since then, I have served as Secretary of the Executive Council and Secretary of the Domestic & Foreign Missionary Society.

TREASURER OF THE GENERAL CONVENTION

THREE-YEAR TERM

House of Deputies elects;
House of Bishops confirms.



Mr. N. Kurt Barnes
New York, NY
New York, II

Continuing a career that spans finance and investment management in for-profit and not-for-profit organizations, I am currently Treasurer and CFO of The Episcopal Church USA. I have worked for the RAND Corporation as an economist; Time Inc. in corporate planning and as an editor of *Fortune* Magazine; Inco Limited as a financial officer; and Morgan Stanley in the Fiduciary Advisor Group. In a reorganization by the NYS Attorney General, I was appointed as CFO of Hale House Center. I also served as the Interim Deputy Executive Director for Finance and IT at Amnesty International USA. I am a life-long Episcopalian, born and raised in Washington, DC. I received a BA in Economics from Yale and an MA in Economics from Harvard. My volunteer activities have included serving on program, budget and governance committees and as treasurer for the Diocese of New York and service on the board of Episcopal Charities of NY. I currently serve on the finance committee of St. Paul's, Rock Creek Parish, in Washington, DC, and on the vestry of Grace Church in Millbrook, NY.

TRUSTEES OF THE CHURCH PENSION FUND

Position Description: The Trustees of The Church Pension Fund (CPF) play a critical role in the governance and management of the multi-billion dollar Church Pension Group, including the Church Pension Fund and the following affiliates: Church Life Insurance Corporation, the Church Insurance Company, the Church Insurance Company of Vermont, the Church Insurance Agency Corporation, Church Pension Group Services Corporation, The Medical Trust and Church Publishing Incorporated. They make significant policy decisions affecting investments, pension benefits and services, life insurance, property and casualty insurance and medical benefits with concern for social, ethical and fiduciary responsibilities.

Other information: Trustees may serve on the Executive Committee, the Investment Committee, the Committee on Corporate Social Responsibility, the Audit Committee, the Benefits Policy Committee, the Compensation Committee, the Budget and Finance Committee, the Diversity and Workplace Values Committee or other special work committees. Some trustees may serve on the boards of Affiliates. Additional information: Canon I.8.

Qualities and competencies: 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. In addition, the Board needs expertise in a wide range of financial, legal, accounting and business areas. Five particularly critical needs are experience in the management of multi-million dollar investment opportunities; business experience with financial and insurance companies; sensitivity to the critical need for balancing social responsibilities with fiduciary responsibilities; sensitivity to the needs of the clergy and their families; and sensitivity to the needs of church institutions.

Time Expectations: 4 Full Board meetings per year (usually 2 days each and one 3 day off-site), with the Executive Committee meeting only as necessary. Other Committee meetings: 4 or more days per year (usually in conjunction with board meetings).

SIX-YEAR TERMS

House of Deputies elects twelve;
House of Bishops confirms.



Ms. Martha Bedell Alexander
Charlotte, NC
North Carolina, IV
Christ Church

If elected to serve as a Trustee of the Church Pension Fund I would bring the following skills and competencies to the position: an understanding and working knowledge of The Episcopal Church; an appreciation for budgets and the fiscal responsibility of handling monies (I have had the opportunity to serve as an Appropriation Chair and Finance Chair in the North Carolina General Assembly, so am familiar with both sides of the budget process); and my awareness of the importance of the pension fund. I would strive to do the job of trustee to the best of my ability by reading documents presented, attending meetings and working in a fair manner with my colleagues and staff. I have a particular interest in continuing to seek the best possible avenues for those in mission work, as well as those in the dioceses comprising Province IX.



Mr. James E. Bayne
Dallas, TX
Dallas, VII
Church of the Incarnation

Both my work experience outside the USA and my education provide me with insights into the global environment in which the Church Pension Fund operates. The experience I gained on advisory boards, serving in Washington, DC, chairing the largest corporate pension association in the USA, and continuing service on its executive committee, has helped me better understand the complex investment, economic, political and financial environment in which CPF operates. The wide variety of experience I have gained as a life-long Episcopalian in diverse areas of the world and in many different parishes have provided me with a broad understanding of The Episcopal Church I serve. Finally, the experience gained as a CPF Trustee since 1999, including chairing its Finance Committee since 2003, has helped me build a solid foundation to continue to serve the church and its clergy effectively as a Trustee in what I view as a fiduciary and service ministry.



The Rev. James T. Boston, D.Min.
Grants Pass, OR
Oregon, VIII
St. Luke's

I have deep knowledge of the church: local, national and international, Episcopal and ecumenical; coupled with excellent analytical, interpretive and communication skills. I can help people hear and understand one another and can communicate complex concepts, including financial ones. I have passion for the Gospel and for the well-being of clergy and clergy families, especially those on the margins. Through NNECA I have worked well with senior CPG staff. I am sensitive to the complexities of fiduciary, social, inter-personal and theological responsibility. I will bring to the board creativity, pastoral experience of "ordinary" parishes and clergy and team spirit. I have made enduring contributions, local, diocesan and national: in financial management, corporate structure, clergy and family health, global missions, child welfare, poverty programs, the arts and more. I hope to serve CPF as a board member and to leave it and The Episcopal Church better off.



The Rev. Robert Thomas Brooks
Providence, RI
Rhode Island, I
Grace

I have extensive educational and business experience that relates directly to the duties and responsibilities of a trustee of the Church Pension Fund. I have an MBA (Harvard 1973) with a concentration in finance. I have nineteen years' experience as partner of an investment council firm managing pension assets. Having started a sub-practice in socially responsible investing while in the investment business, I have an understanding both of the possibilities and pitfalls in these approaches. As a parish priest in two settings over the last thirteen years, I understand and appreciate the issues facing those of us who labor in the vineyards. As a beneficiary of the good work done by the church through CPG on our behalf, I understand the possibilities for even more effective support of clergy and lay people in the field.



The Rev. Thomas James Brown
Brattleboro, Vermont
Vermont, I
Saint Michael

At a CREDO conference in 2001, together with other (at the time!) young clergy, I benefited from the Fund's investment in wellness. The skills I gained from that CREDO conference remain a significant source of health for me and my family, nearly ten years later. As a Trustee of the Fund, I would bring strong skills in listening and strategic planning, as well as a breadth of experience in The Episcopal Church. As a member of the Pension Fund's legislative committee at both the 2003 and the 2006 General Conventions, I participated in shaping A147, the resolution which established a church-wide healthcare feasibility study. I would welcome the opportunity to offer my comprehensive and compassionate knowledge of The Episcopal Church in service to the Church Pension Group's board of trustees, and I would advocate for the Fund's continuing commitment to the church's mission through its impressive and historic stewardship of the Fund.



Mr. Gordon B. Fowler, Jr.
Bryn Mawr, PA
Pennsylvania, III
St. Mary's, Wayne

The role of trustee for the Church Pension Fund is an act of stewardship. To be a good steward requires both the skills to review the fund's operations and the ability to relate sympathetically to and grasp the special needs of the church and private individuals. I draw on over twenty-five years of experience in investment management, working with pension funds, not-for-profit institutions and individuals. During this time I have been head of Private Client Investment Management for JP Morgan and Chief Investment Officer for Glenmede Trust. These positions, as well as articles I have published, have required knowledge and leadership in a diverse range of topics, including asset allocation, equity management, manager selection, private equity, real estate, hedge funds and derivative strategies. I offer an understanding of risk management, the culture and environment needed to attract and retain talented investment professionals and the importance of meeting an individual's life goals and not just return objectives.



Mr. Gary A. Glynn
 New York, NY
 New York, II
 St. Mary's-in-Tuxedo

I have been president and chief investment officer of the U.S. Steel and Carnegie Pension Fund for more than twenty years. We manage \$10 billion of employee benefit assets for U.S. Steel Corporation and other corporations. I lead a staff of two dozen that manages most of these assets directly and also invests in private equity, real estate and timber investments managed by others. My career before taking charge was as an investment analyst and portfolio manager. I have an MBA from Wharton and am a Chartered Financial Analyst. This experience, along with my work on other investment committees, should be helpful in reviewing the Church Pension Fund's investment performance and strategies. I have years of experience as a trustee of church and other nonprofit organizations. My experience in working with and motivating both volunteers and employees would be helpful in working with the Church Pension Fund.



Canon Karen Noble Hanson
 Rochester, NY
 Rochester, II
 St. Paul's

I have served The Episcopal Church for many years as Diocesan Trustee, as a parish musician and parish officer, as a member of the Pension Fund Insurance Agency Boards and as the CFO and Canon for Finance, Resources and Community Development of the Diocese of Rochester. I would use my financial experience in managing endowments, my experience in Insurance management, my real estate experience in the overall property value, sale and management and my ongoing participation with many organizational audit committees to help maintain the excellent reputation and performance of our Pension Fund. Perhaps most important is that our primary function is to serve the church and those for whom the resources are intended. As we explore and manage appropriate payroll, health care, pension, property and liability insurance, etc. for our constituencies, both lay and clerical, I believe I can bring a lay, diocesan and parish perspective to our decision-making.



The Rt. Rev. Julio Cesar Holguin Khoury
 Santo Domingo, Dominican Republic
 Dominican Republic, IX
 The Diocese of the Dominican Republic

As Bishop of the Diocese of the Dominican Republic and as President of the Latin Council of Churches, I have had the opportunity to be involved in the administration and development of ministry among Latinos. My time on the Executive Council has given me a broader vision of the church and its ministers. As Bishop of a diocese with limited funds, I believe one of my spiritual gifts is stewardship and administering funds. Evidence of this is that the diocese has tripled in size, even though we have limited funds. As Bishop I have also been given the opportunity to meet and counsel with clergy. Though I have a better understanding of clergy needs in Latin America, I also understand the needs of clergy in general, because of my service to the national church and my relationships with churches and individuals in the United States.



Elisabeth A. Jacobs
 New York, NY
 New York, II
 Intercession

Currently as director of finance for a managed care HIV/AIDS program owned and operated by New York Presbyterian Hospital, I am responsible for managing a third party administrator, direction and analysis of investments, management of accounts payable and receivables. I am also accountable for adherence to New York State Department of Health and New York State Department of Insurance guidelines. In various positions throughout my career I've worked hand in hand with auditors and audit committees. I've prepared financial presentations for regulatory agencies, as well as officer level board members. As a board member of a non-profit organization in New York City, I was appointed chair of the employee benefits committee and serve as a member of the finance committee. I feel that all of these skills will be an asset to the trustees of the Church Pension Fund.



**The Rt. Rev. Robert H. Johnson,
D.D.**
Asheville, NC
Western North Carolina, IV
Diocese of Western North Carolina

During my 20 years as Bishop I've served on the Total Ministry Task Force, the Committee on the Status of Women, the Church Deployment Board and The Executive Council, which have broadened my perspective on ministry. My 18 years on the House of Bishops Pastoral Development Committee includes membership on the leadership team for New Bishops/Spouses Conference and, currently, the leadership team for Pre-Retirement Conference for Bishops/Spouses. As a Church Pension Fund Trustee, I serve on the Retirement Programs, Finance and Ecclesiastical Offices Committees, and I am a director of two Church Insurance Boards. Serving on the CREDO Institute board allows me to help strengthen this crucial ministry of wellness for clergy and lay employees. All this has strengthened my commitment to justice ministries and the support of clergy and laity in their call to ministry. Continuing my service as a Trustee of the Church Pension Fund would continue to be an honor.



The Rev. Gerald W. Keucher
New York, NY
New York, II
Intercession

After 14 years as a diocesan administrator, I would bring to this position a broad and deep knowledge of the policies and practices of the Church Pension Group. I have a keen appreciation for all that the Pension Group provides to the church, and I have a sense of areas in which benefits and services could be further enhanced. I have worked closely with other dioceses, as well, on these issues. I strongly support CPG's moves to improve benefits for lay employees of the church; parity between the plans available to clergy and lay employees has long been a concern of mine. My work has also given me a sense of the challenges parishes would face in bringing lay benefits to parity with the clergy. My knowledge and experience could best be used to work with the policies, benefits and services offered by the Pension Group.



Ms. Nancy Wonderlich Koonce
Twin Falls, ID
Idaho, VIII
Ascension

My training and experience as a CPA provide the necessary background to understand and contribute to all facets of the governance of the Church Pension group. Additionally, my business valuation and fraud examination experience allow me to look at financial information from different viewpoints, often providing insights into financial information not normally recognized. I am currently on the Board of Directors and Chairman of the Grants Committee for the Idaho Episcopal Foundation, which includes responsibility for the investments of the Foundation, Diocesan and parish funds. My church involvement at the parish level has made me aware of the issues facing clergy and lay employees and their families and the difficulties many parishes have providing for their needs. I have a very strong sense of both fiduciary duty and social responsibility and would like to be able to use these and my experience and skills to serve The Episcopal Church at-large.



The Very Rev. Tracey Lind
Cleveland, OH
Ohio, V
Trinity Cathedral

I am concerned about the health, welfare and financial security of our churches, institutions, clergy, lay employees and their families. I offer twenty years of ordained ministry in urban and suburban settings, as well as solid experience in the oversight of multi-million dollar endowments in various congregational, diocesan and non-profit organizations. I have experience in the selection and review of investment managers, the development of investment policies, the allocation of income and in balancing fiduciary with social responsibilities. I have a practical background in strategic planning, leadership development and organizational ethics. Given the evolving climate of The Episcopal Church, the insurance industry and the Social Security System, I want to devote energy to the well being of the Pension Fund and its beneficiaries. As a priest who has been and will be the beneficiary of this institution, I can think of no better place to apply my skills, interests and abilities in the coming years.



Kevin B. Lindahl, Esq.
 Denver, CO
 Colorado, VI
 St. Barnabas'

I am a member of the FPPA Executive Team, which manages a \$3.5 billion investment portfolio, including investment manager selection, asset allocation, actuarial review, asset/liabilities studies and strategic planning. I am the primary legislative contact. I routinely advise on issues including operations, benefit administration, investments (including private equity, emerging markets, derivatives and hedge funds) and compliance with federal pension laws. I have negotiated social responsibility issues. I have studied, advised and lectured regarding fiduciary responsibilities. I articulate pension concepts to a broad range of audiences. FPPA is the multi-plan, multi-employer, statewide government pension and disability system serving Colorado police and firefighters. I have an appreciation for persons who pursue a life of service. I am excited to use my skills in a way that serves those who serve us and that supports The Episcopal Church in the rapidly changing world in which we live.



William B. McKeown, Esq.
 Clinton, CT
 New York, II
 Cathedral Church of St. John the Divine

As a lawyer for nonprofits (including church pension plans), fiduciary responsibility has been my professional concern for three decades. Now I am General Counsel of the Wildlife Conservation Society, which runs the Bronx Zoo and projects in 50 countries. I have played active roles on the Investment, SRI and Economic Justice Loan Committees (chairing the last). As a clergy spouse, I know participants need economic security, and churches and participants need reasonable cost. The Church Pension Fund's mission is to invest prudently and administer wisely to provide sound benefits. Consistent with the Gospel, The Episcopal Church also is called to manage assets in socially and environmentally responsible ways. The CPF has demonstrated it can do these things. If elected, I will apply my experience to help the CPF and church bodies continue to work together, prudently and within the law, to further the Fund's mission and the church's broader mission.



The Rev. Timothy J. Mitchell, D.Min.
 Louisville, KY
 Kentucky, IV
 Church of the Advent

I have an extensive background in investment management of church assets. Prior to my current position as Rector of the Church of the Advent in Louisville, KY, I worked full-time for twelve years as Regional Director of the California office of Christian Brothers Investment Services -- an investment advisory firm with over \$4 billion in assets under management. Personally, I served as lead Advisor to over 100 church organizations, domestic and overseas. I advised clients (in English and Spanish) on asset allocation, investment policy decisions and socially responsible issues. As a member of the Investment Committee of the Diocese of California, my work focused on integrating socially responsible investing guidelines into the Investment Policy. If elected, my objective would be to ensure The CPF's investments are properly aligned with its faith mission, working to balance social and fiduciary responsibilities.



Margaret A. Niles, Esq.
 Lake Forest Park, WA
 Olympia, VIII
 Christ Church

As an attorney, I focus my practice on representing public agencies and other institutional investors, including CalPERS, the New York Common Retirement Fund, the University of Washington, and the Bill and Melinda Gates Foundation, in private equity funds, hedge funds, strategic relationships and other alternative investments, as well as traditional investment management relationships. Through years of advising clients on the terms of investments, as well as fiduciary and policy issues related to investments, I developed a deep appreciation for the challenges of managing investment objectives, fiduciary duties and social and policy priorities. I also have insights into the overall responsibilities of the oversight bodies of such organizations. I would like to use my professional skills and the experiences referenced above in serving the church (but I cannot serve on the vestry in my husband's parish). I consider the opportunity to be a trustee as a way to offer my strongest gifts.



Mr. Maxie Patterson
Spring, TX
Texas, VII
St. Dunstan's

I have spent over thirty years in municipal government. In 1989 became the Deputy Director of Finance & Administration at the City of Houston. From 1992–1997 I was the appointed city treasurer which included being treasurer of the City of Houston's three retirement systems with combined assets over \$3 billion. In 1997 I began to manage the Houston Firefighters' Retirement Fund. Since 2006 I have managed a professional association, representing over eighty public retirement systems in Texas. My primary responsibility is to facilitate training workshops and conferences to educate pension board trustees in the areas of fiduciary responsibility, board governance, investments and other areas important to a trustee. I have served on numerous boards, including appointments by Governors and Mayors. This is a wonderful opportunity for me to use my skills to enhance the retirement program for clergy and lay persons who have devoted a career in doing God's work.



Mr. Alfred D. Price
Buffalo, NY
Western New York, II
St. Peter's, Amherst

It has been my privilege to serve our church at every level—parish, diocese, province and national—and I feel thoroughly familiar with both our formal organizational structure and our unique culture and folkways. Being from Buffalo, New York, I fully appreciate the myriad ways in which we are called to be a comfort to one another in times of adversity and challenged as a people of God to proclaim a theology of abundance, even in an economy of scarcity. In the years that I have gotten to know the Pension Fund in greater detail, I have been impressed with its capacity to serve the needs of our clergy. As a university professor of Urban and Regional Planning, I look forward to utilizing my skills to serve the retirement needs of our present, and our increasingly diverse future, clergy and lay church professionals.



The Rt. Rev. V. Gene Robinson, D.D.
Concord, NH
New Hampshire, I
Diocese of New Hampshire

My six years of experience on the Board of the Church Pension Fund has allowed me to learn to understand and utilize the myriad research, actuarial tables, budget projections and other materials related to decision-making, regarding Pension Fund benefits and continued high performance. On the diocesan level I am involved in formulating and implementing a budget, managing a portfolio and making financial decisions affecting clergy and parishes. As a Bishop actively involved in the life of the church, I am knowledgeable about various dioceses and regions of the country. My involvement with Province IX allows me to advocate for the continued fair and equitable treatment of our non-U.S. dioceses. My commitment to and faith in Jesus Christ mean that I will bring to this work a commitment to those among us who are in need, always bringing to the Church Pension Fund Board a reminder of our responsibilities to the poorest and most vulnerable among us.



Peter L. Rossiter, Esq.
Glencoe, IL
Chicago, V
St. Elisabeth

I have a high degree of curiosity about issues and can debate them without offending others; I must often listen carefully and find common ground to resolve difficult problems; and I have developed some business sophistication, including with respect to investment management. The Church Pension Fund can play a special role in the larger church. As a diocesan chancellor, I saw the Church Insurance Company take a leadership role on the issue of sexual misconduct with powerful results. Later, when I called on the Church Pension Fund as it moved custody to Northern Trust, I learned first hand about CREDO and the other remarkable ways in which the Fund was putting its abundance to use. There will be other such opportunities to advance the mission of the Church Pension Fund. It would be deeply satisfying to play a role in doing so.



Mr. Alan M. Shaver
 Harpswell, ME
 Maine, I
 Grace, Bath

My strengths include the ability to analyze complex situations and help to solve problems. I applied these skills to helping design a fairer method of assessing congregations to support Diocese of Maine staff and programs and establishing a process and schedule for adequately compensating clergy and lay employees. Those experiences also bestowed a vital understanding of the financial challenges facing most congregations, particularly smaller ones. I hope to contribute my particular talents and abilities by providing creativity and wise stewardship of the resources entrusted to all the affiliated programs of the Church Pension Group.



Sandra S. Swan, D.D.
 Weston, CT
 Connecticut, I
 Christ and Holy Trinity

God gives each person a particular ministry and the skills to perform it, if we just say “here am I.” My God-given ministry has been a passion and a talent for ensuring that organizations are strong and effective in order to fulfill their mission. The Church Pension Group has been exemplary in its stewardship of resources entrusted to it. As a trustee of Church Publishing, a CPG subsidiary, I have gained insight into the ways CPG has provided security in many areas: pensions, health care, property and life insurance. Nevertheless, more can always be done, especially in services for lay employees. My knowledge of The Episcopal Church, here and abroad, and of people in The Episcopal Church, gained as a result of my service at Episcopal Relief and Development and on national commissions and task forces, gives me unique perspective into these needs and opportunities and willingness to tackle them.



Mr. Edgar S. Starns
 Baton Rouge, LA
 Louisiana, IV
 St. Luke’s

Most of my professional life has been spent working as a fiduciary, first as a trust officer in commercial banking, and then with a regional CPA firm as a trustee of its pension plan and director of our pension plan practice section since 1983. With that experience comes a deep appreciation of the responsibility a Church Pension Fund Trustee has to assure plan participants that promised benefits will be delivered within a sound framework of actuarial assumptions and prudent investment strategies. I have long been committed to serving The Episcopal Church. I am Treasurer of the Diocese of Louisiana. I serve on the Board of The Episcopal Church Medical Trust (a CPF affiliate). At St. Luke’s Episcopal, Baton Rouge, I’ve served as Vestry Senior Warden, Treasurer, and on the Foundation and School Boards. I was an Alternate Delegate to the 75th General Convention. It would be a great honor to serve as a CPF Trustee.



Wesley Samuel Williams, Jr., LL.D.
 St. Thomas, US Virgin Islands
 Virgin Islands, II
 St. Andrew’s

I have amassed useful experience in most of the areas in which the CPG is active. I have served on both pension and investment committees for non-profit and for-profit organizations. I have served in governmental capacities, making me sensitive to important regulatory ramifications, wholly apart from my knowledge of same, based on 35 years of corporate law practice. Having served on the boards of investment banking firms, insurance companies, a hedge fund and a commercial bank, I have had experience with many different forms of investment; and I now head a conglomerate with two dozen entrepreneurial ventures and understand this aspect of the CPG’s endeavor, as well. Working for the church, I am in touch with the circumstances of the lives and careers of the CPG beneficiaries; and I have a good sense of (and commitment to) the theological framework for the work of the CPG and its overseers.



The Rt. Rev. Wayne P. Wright, D.D.

Wilmington, DE

Delaware, III

The Diocese of Delaware

Since 1998, I have served as Bishop of Delaware. My goal is to support the ministry of laity and clergy who serve in congregations, schools and community ministries. Before becoming bishop, I was a leader in diocesan and national clergy associations. I have grass roots knowledge of the pastoral and economic needs of congregations, clergy and laity who serve The Episcopal Church. As a parish priest, I have served a pastoral-sized rural congregation and a multi-ethnic urban parish. I have a personal appreciation for the remarkable variety of congregations and ministries in our church. I am a fluent Spanish-speaker. I want The Episcopal Church to be a just and good place for everyone to work and serve. As a Trustee of the Church Pension Fund for the last six years, I have sought to be an effective listener, communicator and coalition builder. I advocate for policies that reflect the wisdom, compassion and justice of Christ.

THE EXECUTIVE COUNCIL

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

Other information: Bishops, by the Presiding Bishop, and other members, by the President of the House of Deputies, may be appointed as liaison persons to CCABs. Such service involves attending meetings lasting from 1 to 5 days per year. Standing Committees of the Council may meet in the interim between Council's regular meetings for 2 or 3 days with additional travel time. Additional information: Canon I.4.

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

Time expectations: Regular Meetings (3 per year—4 days each), Standing Committee meetings (5 days per year), CCAB meetings (2 days per year), Special Appointments (3 days per year), General Convention (14 days every three years).

BISHOPS

House of Bishops elects two for six-year terms; House of Deputies confirms.



The Rt. Rev. Wendell N. Gibbs, D.D.
Detroit, MI
Michigan, V

My first experience of General Convention was as a visitor in 1994. For the first time, I got to witness what I had been teaching to inquirers and confirmands; it felt right and good. In 1997, I served as a Deputy to General Convention and came to appreciate even more the importance of the household gathered for prayer, discussion and decision making. As a bishop I have sought to take my share in the government of the whole church. Throughout my ministry I have sought to serve the call of the Gospel to make disciples of all humankind. I believe one way we do that is by being faithful to what God has called us to be. I would be honored to serve on Executive Council in an effort to help our church to remain a good and faithful witness to the world around us.



The Rt. Rev. William O. Gregg, D.D., Ph.D.
Charlotte, NC
North Carolina, IV

I am committed to The Episcopal Church and working on Executive Council in creative and effective ways to accomplish our mission and ministry. I work effectively with others and grasp the larger contexts and complexities of the specific ways we live our vision in service to and with all the people who are in and beyond this church. I value thoughtful, transparent processes for achieving our mission and ministry. Experiences in programs, ecumenical matters and travel within TEC and beyond as a Diocesan and Assistant Bishop give me a broad perspective for exploring and responding to our challenges and opportunities. I will help the Council build on our rich heritage, the immense capacities of our church and the opportunities that God is unfolding for us to grow and develop faithful responses to the people, circumstances and conditions of the present and to build into the future to which God is calling us.



The Rt. Rev. Mark Hollingsworth, Jr.
Cleveland, OH
Ohio, V

Every person in The Episcopal Church is here at God’s invitation, even the ones with whom I most disagree. We are here, in all of our awkward diversity, with all of our threatening differences, because God is challenging us to something far greater than agreeing with one another, rather to a unity beyond our imagining, a unity that replicates God’s own heart. The more fully we are able to live into that unity, the more we have to offer an ever-polarizing world that is desperate for it. To that shared vocation I bring respect, deliberateness and a commitment to discerning and articulating our broad identity as Episcopalians. Twice a Deputy to the General Convention and now in a second term on PB&F as a bishop, I am a student of our polity and have considerable experience in using it to further the mission of the church.



The Rt. Rev. Pierre Whalon, D.D.
Paris, France
American Churches in Europe, II

Besides sixteen years as a parish priest in Pennsylvania and Florida, I would bring extensive experience in Episcopal ministry in a multi-cultural, multi-lingual setting, including Latino, French and African congregations, as well as very international Anglophone parishes. My ministry has also included inter-Anglican, ecumenical and interreligious experience, representing The Episcopal Church to the Church of England and Anglican Communion Office; the Vatican, World Council of Churches and Old Catholic Churches, and the Christian Churches of Iraq. I am an active participant in a dialogue with Iranian Shi’ites, as well as member of the Network for Inter-faith Concerns of the Anglican Communion. I have twenty-five years’ experience in economic justice, refugee ministry and other social justice issues. These have developed my abilities to work collaboratively with others for the growth and development of our church. I would bring a global as well as American Episcopal perspective to the work of the Council.

LAY PERSONS

House of Deputies elects six for six-year terms;
House of Bishops confirms.



The Rt. Rev. John W. Howe, D.D.
Orlando, FL
Florida, IV

I am a life-long Episcopalian, who holds positions that are not well represented at the national level of The Episcopal Church. I am an evangelical in the tradition of John Stott, and my ministry has been one of building bridges between “renewal-oriented” Episcopalians and “traditionalists,” “moderates” and “liberals.” I am pro-life, a former President and Chairman of the Board of the National Organization of Episcopalians for Life (NOEL), now called “Anglicans for Life.” I am one of the founders of Trinity Episcopal School for Ministry and a former editor of Kerygma magazine, now called Mission and Ministry. I am in a distinct minority on many of the hot-button issues before The Episcopal Church. And yet, I am committed to keeping my vows within The Episcopal Church. I believe that there needs to be a voice representing this minority perspective, and I offer mine.



Ms. Liza Anderson
Saint Joseph, MI
Western Michigan, V
St. Augustine of Canterbury

I am currently a graduate student at Harvard Divinity School, having received a B.A. in religion and peace studies from Swarthmore College and a master’s degree in ecumenical studies from Trinity College Dublin. I have had considerable international and ecumenical experience and am very committed to strengthening our relationships with other provinces of the Anglican Communion and with other denominational bodies. As a convert to The Episcopal Church myself, I am very invested in outreach and in helping the church become more welcoming of newcomers. As a young adult, I believe strongly in the need to involve young people in all aspects of the life and work of the church. I deeply appreciate the rich diversity of The Episcopal Church and want to ensure that all voices are heard. I am especially committed to helping the church raise up new vocations to the diaconate, the priesthood and the religious life.



Ms. Sarah Dylan Breuer
Cambridge, MA
Massachusetts, I
Christ Church

I am committed to helping The Episcopal Church engage God’s mission in ways that are thoroughly Anglican and profoundly challenging to unjust power structures that marginalize and oppress. I believe that effectively engaging such ministry requires the spiritual gifts of all who are willing to contribute, and, therefore, I am committed to deep listening and to the full inclusion of loyal Episcopalians from every cultural, personal and theological orientation. I can absorb and respond prayerfully, as well as intelligently, to vast amounts of data on complicated issues, and I can do so in very short timeframes. I have a perspective informed both by extensive cross-cultural interaction, including short-term mission work in Kenya and deep involvement in the Scottish Episcopal Church, and by learning from gifted Anglicans from evangelical, charismatic, Anglo-Catholic and broad church perspectives. And perhaps most importantly, I have flexibility and a strong sense of humor.



Canon Stephanie Turnbull Cheney
Memphis, TN
West Tennessee, IV
Calvary

As an adult I have been involved in the structures of the church. I have chaired vestry meetings and stewardship and outreach cCommittees within my congregation. I learned the value of team building, listening and building consensus. I learned to be organized, prepared and objective. At Cornerstone, as editor of *Vestry Papers* and *The Zacchaeus Project*, I learned about the church on a national level. I worked with Episcopalians across the country, and I experienced the value of strong working relationships, ongoing friendships, and especially the rich diversity in the church. As a member of SCMD I have gained an appreciation and understanding of the ministry of all the baptized. As part of the diocesan management team I work with congregations, fellow dioceses and national church offices, and I understand their interconnectedness. My commitment is to serve the church and share in the servant ministry of Jesus Christ.



Scott Evenbeck, Ph.D.
Indianapolis, IN
Indianapolis, V
St. Paul’s

I work well with others in developing, implementing and assessing initiatives to accomplish the mission of an institution, whether that is a parish, General Convention Committee or academic unit. Attending to the process by which we include all in our decision-making and implementation pays off in accomplishing the work of an organization. My leadership in the community of Indianapolis and in the academic community internationally serve me well in bringing a multicultural perspective to my work. I am able to articulate the big picture, in collaboration with others, and then to conceptualize the work required to move forward—and I like doing that. We have moved in higher education, from a focus on teaching to a focus on learning—what do students learn in the contexts we provide for them. I think we could benefit from this approach in our church.



Mr. Patrick Fennig
Indianapolis, IN
Chicago, V
St. Luke’s, Evanston

This past year I was honored to serve on the Bishop Search Committee for the Diocese of Chicago. The group of thirty was made purposely diverse. However, the planning team forgot only one group of people, the young. Of the thirty person committee only two were under forty, and one (me) under thirty years old. This was an eye-opening mistake to the committee, as it should also be for our entire church. On the Executive Council, a body that must be committed to diversity, I would bring a voice of a generation which is seldom heard. This isn’t a voice of inexperience, but one of fresh insight and reason. Although I, along with everyone else, have much to learn, I do have experience in governing bodies within our church. One aspect of this governance, which is most often forgotten, is human relationships. I work for justice, rooted in human relationships.



Stephen F. Hutchinson, Esq.
Salt Lake City, UT
Utah, VIII
St. James

I offer consensus building skills that have contributed to 23 years of General Convention and Chancellor organization leadership. I see meaningful opportunities to use my listening, problem-solving and mediation skills from my decade as a nearly full-time diocesan Chancellor. I appreciate the trusted roles given me in serving the wider church, our Bishop of Utah and our various governing bodies. I have significant management skills and experience, having overseen a large building program, serving as a trustee of our perpetual trust and directing our Episcopal Community Services division. I assure you I would be a very dedicated member of the Executive Council—as a life-long Episcopalian, the son of one of the first ordained women priests, a diocesan leader and a parishioner who thanks God for our church with its faithful and courageous leaders.



Sandra D. Michael, Ph.D.
Vestal, NY
Central New York, II
Trinity Memorial

With a Ph.D. in genetics, I am currently Distinguished Service Professor of Biology at Binghamton University. I have served Trinity Memorial on the vestry and as chair of various committees. A graduate of the Alpha and EFM courses, I have been a delegate to diocesan and provincial conventions. At the national level I serve on the Executive Council Committee on Science, Technology and Faith and am convener of the Network for ST&F, the related membership organization. I am a co-author of “A Catechism of Creation: An Episcopal Understanding,” published by TEC to help Episcopalians become better informed about fundamental elements of both faith and modern science. As a deputy to General Convention (2003, 2006, 2009-alt), I served on the Legislative Committee of the Church Pension Group, and was its vice-chair in 2006. In 2006, I was elected to the General Board of Examining Chaplains. If elected, I pledge to study the issues diligently, listen carefully to those with differing views and strive to respond with the best interests of our church in mind.



Joanne B. O'Donnell, Esq.
Los Angeles, CA
Los Angeles, VIII
St. James'

For eight years I have co-lead the Los Angeles Diocese's Reconciliation Ministry, leading seminars on the principles of faith-based reconciliation for lay and clergy leaders of 50-60 dioceses of TEC, as well as nearly a dozen bishops. With a colleague I was invited to lead the House of Bishops in a reconciliation training exercise at its March meeting. As a member of the SCDME, I drafted a reconciliation training initiative (A039) for GC2006 and persuaded both Houses to adopt it. My passion for reconciliation has become the core of my consciousness; it directs my approach to relationships, parenting and leadership -- even my commitment to inclusion of gay/lesbian Episcopalians in all aspects of ministry. I would bring that passion to Executive Council. In 25 years as a judge and lawyer I have developed strong analytical skills. I speak and write lucidly and persuasively. I am an effective teacher.



Mr. Francisco Quinones-Gonzales
Ponce, PR
Puerto Rico, IX
San Miguel Arcángel

I've been Episcopalian all my life and graduated as chemical engineer; served the Army as an officer, worked in the private industry, where I achieved experience in project and general management. I was involved with my parish work extensively and eventually with the diocese, participating in many aspects of church life, including election to the Standing Committee, now a member until 2009. I joined the diocesan healthcare services organizations 10 years ago and helped in its re-organization and expansion. I was involved in the autonomous process of our diocese and the steps taken to return to the General Convention in 2003. I participated in the process to establish a Caribbean Province, and now I serve as treasurer and member of the Council for the IX Province. With God's help my diverse management and financial knowledge and commitment to our church are available for the important work of the larger church.



Ms. Katie Sherrod
Fort Worth, TX
Fort Worth, VII
Trinity

I can bring a valuable perspective to the Executive Council, because I come from a place whose leadership, since it's founding as a diocese, has had one foot out the door. Two of our three bishops have left The Episcopal Church, and the current bishop has been threatening it since his consecration. I know intimately both the beauty and the difficulty of living in the via media. It is not easy to love one another in stressful times, but it is the only thing that can get us through them. I can work with people who disagree deeply with me without letting them bully or intimidate me. A gentle response and tough love are not incompatible. I assimilate and analyze information quickly and can make it accessible to others. I know the value of transparency and the dangers of any leadership that does not trust its constituency.



Mr. Carlton A. Stockton
Williamsburg, VA
Southern Virginia, III
Bruton

I have served in a variety of roles in volunteer settings and in both the public and private sectors. I have a sound grasp of organizational dynamics/group behavior and their impact on decision making. Consequently, I have the skills to work effectively in group settings to achieve consensus. Having worked on the Hill I understand how to achieve legislative outcomes by working with elected officials from different ideological perspectives. In addition, I have experience in managing large organizations to achieve bottom line results. I understand finances and have a conservative stewardship approach to managing financial resources. From a spiritual perspective, my commitment to doing things "right" is grounded in faith, integrity, honesty and respect for my fellow man regardless of the setting. I believe that my ability to listen effectively along with other skills will enable me to problem solve and influence others in a positive and effective manner.



Christopher Wells, Ph.D.
South Bend, IN
Northern Indiana, V
St Paul's, Mishawaka

I am a theological teacher and scholar by profession and vocation, who has a heart for the practical nuts and bolts of God's mission. I have studied and written about the faith and history of Christianity, and the Anglican family as a part of that, for over ten years. I have at the same time constantly nurtured Christian community wherever I have been, as an outgrowth of my passion for the transformative power of the Gospel. I am a natural leader who loves people, is a team player and is wholly devoted to the continuing promise of our life together as Anglicans in a visible, worldwide communion of love. To this end, I would, if elected, bring a persistent, patient faithfulness to my work on Executive Council, assuming the trust of my colleagues as a gift from God.

PRIESTS/DEACONS

House of Deputies elects two for six-year terms;
House of Bishops confirms.



The Rev. Zabron A. (Chip) Davis III, J.D.
Natchez, MS
Mississippi, IV
Trinity

My experience of conflict in both my life and the church has prepared me to listen non-anxiously and hear the voices of all sides of any conversation and provide an understanding of what I've heard from legal, business, theological and ecclesial perspectives. I have been fortunate to have served in various capacities in the church, from the old Board for Theological Education to General Convention committees, deriving a broad sense of the church and its polity, informed by a study and love for Episcopal/Anglican identity. I have recently begun to understand more clearly the important role the church can and must play in the world, as I have been a part of a Diocesan Task Force formed by Bishop Duncan Gray in response to 2006 A-123 (Slavery and the Church). I also understand and hear the call to leadership in a divided community of faith.



The Very Rev. Kevin E. Martin
 Dallas, TX
 Dallas, XII
 Cathedral Church of St. Matthew

The church's health is directly related to two issues: (1) congregational vitality and (2) the development of future leaders. I have worked extensively on these two topics. I contributed significantly to the Diocese of Texas leadership team during the Clear Vision Conferences, and I have worked with diocesan leadership across the church with these issues. The church's future demands that our national leadership pay direct attention to our congregations providing local and regional leadership with the tools and information to help the large number of Episcopal congregations struggling and in decline. I have many skills and abilities related to accomplishing this work. I am passionately committed to helping our church move beyond its current divides and polarizations to capture a renewed vision for our community as we begin the 21st Century. I have carried out such work on the parish, diocesan, regional, national and international level.



The Rev. Deborah Royals
 Tustin, CA
 Los Angeles, VIII
 Diocese of Los Angeles

As a Native American woman ordained as a priest in The Episcopal Church, I have answered the call to be a bridge-builder in our very diverse church and world. My peers in every walk in life have recognized me as a leader. As a leader, I am always learning that humility and servanthood are not contradictions to leadership but in fact are characteristics worth developing. I am honest and forthright. I am a visionary and live with integrity, taking full responsibility for everything that I do and say. I take seriously the vows I made at my ordination to participate in the councils of the church. I try to be informed, prepared and knowledgeable, regarding issues that affect our Christian lives. I fully support our baptismal covenant, recognizing the ministry of all. I am committed to encouraging, empowering and celebrating individual/corporate initiatives for growing our relationship to our Creator God.



The Rev. Silvestre Enrique Romero
 San Jose, CA
 El Camino Real, VIII
 St. Philip's

I'm a cradle Episcopalian from Guatemala, and all my life I have participated in the life of the church, from serving as an acolyte in a small mission in Guatemala to being the first Latino to serve as a Chaplain at a General Convention. As a co-chair of the Standing Commission on Domestic Mission and Evangelism, I have the opportunity to learn and see, at a wider perspective and with a deeper understanding, the realities of what is happening in the church and the opportunity to share of my experience. As a member in the Council of Advice for National Latino/Hispanic Ministry I had the opportunity to focus in an area of ministry that is a passion and an important part of who I am. The four General Conventions that I have served as a translator have given me the honor to know and establish relationships with deputies and members of The Episcopal Church in Latin America (Province IX and the Región Central de América).



The Rev. Warner R. Traynham
 Los Angeles, CA
 Los Angeles, VIII
 Holy Faith, Inglewood

During my ministry I have served both in the parish and the academy. I have served on numerous councils of this church, both on the national and diocesan level. I have worked with people in the world of business and with people of different religions abroad. In these contexts I have taken leadership roles and learned to work with or to reconcile them. I believe I have a reasonable appreciation for the challenges and the opportunities facing this church, in the larger church and the world, as a result. The business of the Executive Council is to implement the actions of the Convention and take action pursuant to its decisions. I have previously addressed issues in Convention. I would like to bring my experience to bear on the Council. I believe I have the time, the theological, organizational and pastoral experience to make a significant contribution.

MEMBERS OF THE GENERAL BOARD OF EXAMINING CHAPLAINS

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

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

Time expectations: Regular meetings (7 days per year), reading exams (varies up to 15 exams, 4 hours each), Individual projects (time requirements vary), planning meetings (4 ½ to 6 days per term), members are expected twice during term to attend a 2½ day planning meeting in Washington in June.

BISHOPS

House of Bishops elects one for a six-year term;
House of Deputies confirms.



The Rt. Rev. Larry R. Benfield, D.D.
Little Rock, AK
Arkansas, VII

As someone who has read General Ordination Examinations since 1993, and now as a diocesan bishop, I have had the opportunity to view the exams from both sides, both as someone who understands the examination process, as well as someone who must make use of the examination results in determining whether or not individuals are academically prepared for ordained ministry. I can serve as a bridge between what is sometimes perceived as two groups with different needs. As a bishop in a diocese that is beginning to work with more postulants who will not follow the time-honored track of three years in a residential seminary, I want to develop ways to evaluate the academic preparedness of these non-traditional ordinands. We need qualified and well-trained people to proclaim the good news, and the work I can do on this board will help make that goal a reality.



The Rt. Rev. Carol J. Gallagher, Ph.D.
Lyndhurst, NJ
North Dakota, VI

I am presently serving as the Assisting Bishop in the Diocese of North Dakota. Besides several books in progress, I write a daily blog entitled *Mamabishop*, reflecting on faith, formation and our present-day lives in the church, and I consult for the Diocese of Hawaii on ordination issues. I have served as Bishop in the Diocese of Newark and in the Diocese of Southern Virginia, overseeing the redesign of several ordination and recruitment processes and working with postulants, seminarians and new clergy. As the first Indigenous (Cherokee) female bishop in the worldwide Anglican Communion, I am grateful for the many faithful elders, and I honor them by doing justice within and beyond the church. If elected, I will lend my skills to the work of the General Board of Examining Chaplains, as it seeks to support and develop new leadership for the present and future church.



**The Rt. Rev. Barry R. Howe,
D.D., D.Min.**
Kansas City, MO
West Missouri, VII

I am currently near completion of my first six-year term on the Board of Examining Chaplains. During this term I have served three of those years as Vice-Chair of the Board. In the past four years I have authored one of the questions for the GOE's. I have supervised readers and been responsible for assigning bishops to cover the reading of difficult exams that require a second reading. The Executive Director of the Board and several of the members of the Board have urged me to seek another term—based on my experience and leadership. I would be happy to continue in this work for another term.



The Rt. Rev. Sean Rowe
Erie, PA
Northwestern Pennsylvania, III

Formation for ordained leadership in the church is a matter about which I am passionate. In my own diocese, both as a priest and bishop, I have worked closely with those in the ordination process. I have sought to have the aspirants engage in the academic disciplines in such a way that persons can effectively integrate these into ministry. As an adjunct faculty member in the theology department of Gannon University, I have occasion to work with students in a pastoral studies program, as these lay professionals seek to become better practitioners in their congregations. For seven years I taught in our diocesan school for ministry, which forms people for lay and ordained ministry in the church. In all of these settings proper evaluation is vital to the formation process. The General Board of Examining Chaplains examines candidates for integration of the academic disciplines and provides a service to the church by identifying strengths and weaknesses in the formation process. My experience with the evaluation of those in formation could serve the board well.

LAY PERSONS

House of Bishops elects three for six-year terms;
House of Deputies confirms.



Frank Conteh, Ed.D., Ph.D.
Lawrenceville, VA
Southern Virginia, III
St. Paul's Memorial

Several leading factors predominate to support my candidacy for nomination to the 76th General Convention. First, I was appointed chairperson for "Saint Paul's College Day," and I have served in that capacity for several years. Second, I was appointed usher at Saint Paul's Memorial Chapel several years ago. The position entails tremendous challenges and responsibilities, as well as personal integrity and honesty. Third, I was nominated by the President of Saint Paul's College to serve in the vestry. The position offers ample opportunities to serve the Lord and reflect upon both spiritual and temporal aspects of the church. As a vestry member I attend meetings and return with invaluable information for the growth and development of the church. Fourth, recently, I was unanimously elected as Senior Warden of Saint Paul's Memorial Chapel. I will serve in this capacity with all possible determination. Finally, during the last several years, I served as chairperson of the Founder's Day Committee. The momentous and magnificent occasion entails dinner, speakers and a church service.



**Br. Reginald-Martin Crenshaw, OHC,
Ed.D.**
West Park, NY
New York, II
Holy Cross Monastery

I possess the following competencies that will be useful to the work of the Examining Chaplains. The first is an in-depth knowledge of theology and church history. Two, I have an in-depth knowledge of congregational development theory and practice. Third, I have an in-depth knowledge of how the infrastructure of the church is organized and works. Because of my work experience, I am able to integrate theory and praxis in dealing with situations that can occur to people individually, in congregations and at the diocesan level and am able to collaborate with others to find solutions. I believe that the above skills and competencies will be useful in developing questions that demonstrate how well seminarians have integrated the academic, the applied issues and the spiritual dimensions of ministry practice. And I am able to develop appropriate criteria and standards for determining acceptable responses.



Jerry F. Davidson, Ph.D.
 New Orleans, LA
 Louisiana, IV
 All Saints'

Fifty-plus years experience working in parishes with over two dozen supervising clergy, from the superb (most) to the inadequate (only two, one I believe was mentally ill at the time), provide a good perspective as to outstanding traits in clergy. Marriage to an active parish priest for nearly 40 years has added unique opportunities to observe the inner workings of dioceses and clergy inter-relationships. A *M.Sac.Mus.* from Union Theological Seminary in New York has trained me to be a church musician, not merely a musician in church. Recently I have had the opportunity to observe (and to participate in an appropriate way with) some outstanding men and women in my wife's parish, as they moved through the discernment process to ordination as deacons and priests. I offer my services, utilizing training, experience, enthusiasm and a love of what I do to further the Kingdom of God through music.



Duncan Cairnes Ely, D.Min.
 Columbus, NC
 Upper South Carolina, IV
 St. Philip's, Greenville

I know and understand the GBEC's ministry and mission, because I have served it as site coordinator, reader, editor, chaplain and consultant. I am a lifelong Episcopalian and have served it locally (diocesan Executive Council and Standing and Long-Range Planning Committees, etc.), regionally and nationally, and am licensed in all lay ministries. My life work is teaching history and religion and leading nonprofits/congregations to discern God's will and then helping them achieve that vision. I love to write and am a published author (regular columns, articles and books) and editor. I earned my M.Div. from General Theological Seminary and am a D.Min. candidate at Virginia Theological Seminary, where my doctoral topic is the General Ordination Examination/General Board of Examining Chaplains. As the church and its needs for diverse clergy change, I want to help the GOEs/GBEC change to meet those needs.



Donn F. Morgan, Ph.D.
 Berkley, CA
 California, VIII
 St. Mark's

I have studied and taught the Old Testament for forty years in seminary and university contexts. I have also taught courses in most of the other canonical areas, often with colleagues in related fields. I have never been a reader of the GOE's, but I have written GOE questions and helped students prepare for these exams. I believe I have most of the expertise and competency required for service on this board. It is my vocation as a theological educator that motivates my application. As the church changes, so will and must the models of ordained ministry, the education for this ministry and the ways in which we evaluate that education. The GBEC is right in the middle of all this. It would be an honor and pleasure to help the church think through, not only how it tests and measures preparation for ordained ministry, but also what is being tested and measured.



Ms. Janet Powers Roth
 Aloha, OR
 Oregon, VIII
 St. Bartholomew's

The gifts I would bring to the Board are a passion for this work, an understanding of the function of the Board and the purpose of GOEs, a familiarity with the process and an eagerness to learn from the experience and from my colleagues. Since childhood I have always been active in the church. In twenty years in my current parish I have held a widely varied range of ministries and leadership roles. My particular focus at present in the parish centers on liturgy, both in planning and in implementation, and in making connections with the rest of parish life. In the last ten years or so I have had an active part in diocesan our diaconal examination process. I will also bring good humor, flexibility and the ability to adapt when things do not go smoothly. I work and play nicely with others, and I share my toys cheerfully.



Kristine T. Utterback, Ph.D.

Laramie, WY
Nebraska, VI
Grace, Chadron

I have served as a reader for the GOE's since 2005, which has given me a good working knowledge of the process used by the GBEC and its importance in the ordination process. In about 25 years as an Episcopalian, I have worked in many areas within parishes and on the COM in the Diocese of Wyoming. My professional work in medieval studies and Christian church history have given me a broad knowledge and understanding of Christianity across two millennia in both theory and practice, while my musical training adds yet another perspective. I have also worked to develop both curriculum and assessment tools at the University of Wyoming. As I continue to expand my teaching, and as part of my new duties in Religious Studies, I am developing a course in World Christianity, focusing mainly on 20th and 21st century developments.



The Rev. Robert P. Morrison

Lincoln City, OR
Oregon, VIII
St. James

I have shepherded and tested our diocesan candidates for ordination for many years. One responsibility has been “massaging” questions submitted by School for the Diaconate instructors to ensure clarity of language and to avoid misunderstanding by the candidates, while gauging their competency in the canonical areas. I have been commended for my performance. I have been a reader of General Ordination Exams for the past nine years. As priest in a small parish and hospital chaplain for twenty years, I bring a helpful perspective to the evaluation process. As both reader and General Convention deputy, I am aware of the issues with which TEC is wrestling. I am able to focus and prepare myself to deal with evaluation and discussion of these issues and have the stamina required to participate fully. My congregation is understanding of the time involved and is pleased that I participate in the life of the church.

PRIESTS WITH PASTORAL CURES OR IN SPECIALIZED MINISTRIES

House of Bishops elects three for six-year terms;
House of Deputies confirms.



The Rev. Stephen E. Moore, J.D.

Edmonds, WA
Olympia, VIII
All Saints', Bellevue

I work well collaboratively, and all of the work of the GBEC is collaborative. I write reasonably well and have a lawyer's gift for concision. This is useful in drafting and editing examination questions. I have a life-long passion for ethics and moral theology, which serves the needs of the Board. I have a commitment to the ordained ministry, demonstrated both by my teaching and my work with clergy misconduct cases in my own diocese. I have a pastor's heart for the students who are writing answers to GOE questions, which provides balance to the evaluation process. My (slightly warped) sense of humor has been welcome and useful to both the chaplains and the readers during times of stress.



The Rev. Jeffrey A. Ross

Lewes, DE
Deleware, III
St. Peter's

I am parish priest, who has served in a variety of different pastoral contexts. I have enjoyed studying human psychology and Christian formation from a developmental context and have used this to embellish my ministry. While I have not taught in an academic setting, teaching has been an active part of my parish ministry, working with DOCC, EFM, as well as with programs I have designed. I believe in the importance of spiritual formation and include within that the encouragement of “inquiring and discerning minds.” I believe the church has an urgent need for well-formed and learned clergy, and I see serving on the Board as a way to help meet that need. I have served and enjoyed the experience of serving as a reader and I look forward to continuing in that capacity. If I were elected to serve the Board, I would bring all of these experiences to bear and represent the pastoral perspective of the parish.



The Rev. Lyndon Charles Shakespeare
Navesink, NJ
New Jersey, II
All Saints' Memorial

I bring to the General Board of Examining Chaplains my commitment as a young parish priest to the communal character of theological training and reflection that, (1) shapes the goal of seminary education, (2) gives form to the development and evaluation of the General Ordination Exams, and (3) promotes the continuing formation of disciples of Jesus through the ministry of our ordained clergy. The parish provides the context for most ordained ministry, and it is here that I put my ongoing formation as a pastor-theologian into practice through teaching, training and learning with my parish. I come to the ministry of the GBEC having received post-seminary training in theological ethics from Duke Divinity School, Princeton Theological Seminary and Virginia Theological Seminary. I am eager to participate in an environment where constructive efforts in developing the GOE's and then evaluating them provide essential measures for our bishops, seminaries and seminarians.



The Rev. Elena Thompson, Ph.D.
Baxley, GA
Georgia, IV
St. Thomas Aquinas

Among the gifts I would hope to contribute are extensive familiarity with online conferencing and teaching in a number of formats, knowledge of the GOE as a test-taker and as a Commission on Ministry member, application of scoring rubrics to testing from a national and diverse applicant population, very broad knowledge of The Episcopal Church and its range of styles and expressions, a lifetime in congregational music with Interlochen training and professional level singing in high school and college, substantial experience organizing and serving Spanish and English speaking mission congregations as a lay person and, for the past five years, as a priest, diocesan service on education and anti-racism committees, online collegiality via the professional service association Rotary eClub One, up-to-date knowledge of biblical studies through membership and participation in the Society for Biblical Literature and willingness of my mission congregation to allow me time for service on the national level.



The Rev. Canon Tanya R. Wallace
Burlington, VT
Vermont, I
Cathedral Church of St. Paul

As a parish priest with a degree concentration in education, I offer practical ministerial experience and an understanding of its interrelationship with canonical areas, as well as competency in testing methods and procedures. As a relatively young priest with many years of experience, a graduate of an interdenominational seminary, and one who has served in dioceses large and small, I offer perspectives that are not always represented in the church. As a Canon Educator, mentor to seminarians, former adjunct professor, leader in the Diocese of Vermont's restructuring of the Commission on Ministry, and the current Chair of the Commission on Ministry, I offer a wealth of experience in Christian formation and preparation for many different embodiments of ministry. I hope to use these gifts to bring a unique perspective to the General Board of Examining Chaplains, and to support its important ministry in a dynamic church with changing needs.

**MEMBERS OF ACCREDITED SEMINARY
FACULTIES OR OTHER EDUCATIONAL
INSTITUTIONS**

House of Bishops elects three for six-year terms;
House of Deputies confirms.



The Rev. Luis Barrios, Ph.D.
North Bergen, NJ
New York, II
St. Mary's, Manhattanville

I am an Associate Professor of Psychology and Latin American Studies at John Jay College of Criminal Justice-City University of New York. I am the Chairperson of the Puerto Rican/Latin American Studies Department, a Board Certified Forensic Examiner, and an Associate Priest at St. Mary's. I hold a Ph.D. (Carlos Albizu University, Puerto Rico) in Clinical Psychology, an M.Div (New York Theological Seminary, and an STM from the General Theological Seminary. Since 1988, I have been a columnist at *El Diario La Prensa* in New York City, one of the oldest Spanish newspapers in the United States. I am also an active member of IFCO-Pastor for Peace Board of Director, and the Co-editor, with Louis Kontos and David C. Brotherton, of *Gangs and Society: Alternative Perspective* (2003-Columbia University). I am co-author, with David C. Brotherton, of *Almighty Latin King & Queen Nation: Street Politics and the Transformation of a New York City Gang* (2004-Columbia University).



The Very Rev. David Hilton Jackson, Ph.D.
 Claremont, CA
 Los Angeles, VIII
 St. Mark's, Upland

I am currently a GBEC reader for the national GOEs and am also an Examining Chaplain for the Diocese of Los Angeles, both of which I thoroughly enjoy. I am also the Dean and President of Bloy House/ETSC in Claremont, California, through which I train women and men for ministry in the presbyterate, diaconal and lay orders of ministry. My computer skills would also be helpful with the GBEC's ongoing move toward an electronic examination process. In addition, I am a doctoral candidate in religion (Hebrew Bible), which will lend expertise particularly in regard to formulating and marking the Bible set of the GOE's. My previous educational background includes an AB from Stanford University (international relations), an M.Div from Princeton Seminary and an MA from the University of Oxford in the UK (Hebrew Bible). I would be delighted to serve on the GBEC if nominated and elected. Thank you.



The Rev. Caroline J. Litzenberger, Ph.D.
 Portland, OR
 Oregon, VIII
 St. Michael & All Angels

My competencies and skills combine being a priest with being an academic and are in history, teaching and assessment, liturgy and pastoral care. I am a church historian with particular knowledge of the Reformation and Anglicanism. As a history professor I strive to treat students with respect and dignity. In terms of assessment I have designed assessment tools, including essay questions pertaining to historical topics and related rubrics for assigning grades. In planning liturgies my strengths are in my attention to detail and sensitivity to the impact of each detail within the liturgy. As a pastor I draw on my life experience and intuition in the moment: I pay prayerful attention to my feelings, as I listen to whomever is seeking counsel. I am very comfortable with silence and thus give people time and space to speak at their own pace and generally to choose the direction of the conversation.



The Rev. Lloyd Alexander Lewis, Jr., Ph.D.
 Alexandria, VA
 Long Island, II
 St. Paul's, Washington DC

In my past experience membership on the General Board of Examining Chaplains provided a unique opportunity for me to apply my training in biblical studies and my experiences as a person who is involved in seminary teaching and in parish ministry to a vital part of the formation of ordained ministers of The Episcopal Church: assessing their knowledge, both theoretical and practical, for the practice of ministry. Serving on the Board as one who is a member of a seminary faculty has given me the chance to contribute to the construction of a national exam that is in tune with what is currently being taught at the seminaries and that is conscious of social and ethnic matters that touch on the fairness of the exam and its comprehensiveness. The privilege of my working with groups of readers has been a valuable teaching experience in not only learning from the readers, but also helping to shape their abilities in assessing the work of others.



The Rev. Frederick W. Schmidt, Ph.D.
 Dallas, TX
 Washington, III
 Church of the Incarnation

The Reverend Dr. Frederick W. Schmidt is Director of Spiritual Formation and Associate Professor of Christian Spirituality at Southern Methodist University, Perkins School of Theology in Dallas. He is canonically resident in the Diocese of Washington and a current member of the Board of Examining Chaplains. He has also served as Canon Educator and Director of Programs in Spirituality and Religious Education at Washington National Cathedral; special assistant to the President of La Salle University in Philadelphia; a Fellow of the American Council on Education; and Dean of St. George's College in Jerusalem. He is the author of numerous, books, articles and reviews, including *A Still Small Voice: Women, Ordination and the Church*; *The Changing Face of God*; *When Suffering Persists*; *Conversations with Scripture: Revelation*; and *What God Wants for Your Life, Finding Answers to the Deepest Questions*.



The Rev. C. Denise Yarbrough, D.Min.

Keuka Park, NY
Rochester, II
St. Mark's, Penn Yan

I believe that my experience as a theological educator throughout my ten years of ordained ministry has equipped me for this position. I teach at Bexley Hall Seminary and at Colgate Rochester Crozer Divinity School. I have spent ten years in full time parish ministry. I serve on the Commission on Ministry. As Director of Theological Education for the Diocese of Rochester I am in charge of all aspects of theological education for those preparing for ordained ministry. I am a cradle Episcopalian and thus steeped in our Anglican ethos and tradition. I expect to use my experience as a theological educator to help design GOE questions and to participate in evaluating and grading those exams. I am conversant in contemporary issues facing our church and the challenges of modern church life. I bring to this position a passion for theological inquiry with a commitment to well trained leadership.

THE COURT FOR THE TRIAL OF A BISHOP

Position Description: The Court for the Trial of a Bishop is vested with jurisdiction to try a Bishop who is duly presented for one or more Offenses not including the Offense in Canon IV.1.1(c). The Court for the Trial of a Bishop for an Offense of Doctrine is vested with jurisdiction to try a Bishop who is duly presented for one or more Offenses pursuant to Canon IV.3.21(c).

Other information: Term of office: 3 years; Number of Members to be elected by the House of Deputies: 2 priests; 2 confirmed adult lay persons.

Qualities and competencies: Wisdom, sensitivity and fairness.

Time Expectations: The Court is summoned only if Bishops are presented for trial. That rarely happens. When/If it should happen, members of the Court are expected to attend all sessions of the Court. There could be multiple sessions over several months.

At the 75th General Convention in Columbus, the Canons were amended to provide that the membership of the Court for the Trial of a Bishop include two priests and two confirmed adult lay communicants in good standing in addition to five bishops. Canon IV.5.2 provides that the priests and lay persons be elected by the House of Deputies and the five Bishops by the House of Bishops at each General Convention. However, no provision was made for filling these positions before an election could be held at the next General Convention, nor was any provision made for nominating priests and lay persons for these positions. In the course of discussions on how to fill the positions until the next General Convention and to make sure there would be nominees for the positions at General Convention, the President of the House of Deputies asked the Joint Standing Committee on Nominations to recruit, vet applicants and prepare a slate of nominees of priests and lay persons for election to the Court for the Trial of a Bishop by the House of Deputies at the 76th General Convention. This the Committee did in the same manner and on the same basis it used for other boards or councils (i.e. Executive Council, General Board of Examining Chaplains, GTS Trustees, Church Pension Fund). The work resulted in the Joint Standing Committee choosing persons to nominate to fill the two lay and two priest positions on the Court for the Trial of a Bishop.

The lack of specific authorization for the Joint Standing Committee to make these nominations means that all nominations for the Court for the Trial of a Bishop in the House of Deputies, including those persons chosen by the Joint Standing Committee, will be made from the floor. No nominees for the Court for the Trial of a Bishop will appear in the Blue Book. The Joint Standing Committee will make biographical information and photos of the persons it chose to nominate available to Deputies at General Convention. Those persons have been notified that they were chosen by the Committee to be nominated and that they will be nominated on the floor by a Deputy who is a member of the Joint Standing Committee on Nominations. **The floor will be open for nominations of other persons not chosen by the Joint Standing Committee on Nominations.**

TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY

Position Description: Trustees of the General Theological Seminary (GTS) are responsible for evaluation, planning, implementation and financial oversight of the seminary for the fulfilling of its mission: “The General Theological Seminary is an Episcopal institution called to educate and form leaders for the church in a changing world.” Specific duties include constituting professorships, electing the Dean and members of the faculty, prescribing the course of study and establishing rules and regulations for the government of the seminary.

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

Time expectations: Regular meetings (3 meetings - 6 days per year), Committee meetings (3 meetings – part of each board meeting), Executive Committee meetings (4 times a year)

BISHOPS

House of Bishops elects two for three-year terms; House of Deputies confirms.



The Rt. Rev. J. Neil Alexander, D.D., Th.D.
Atlanta, GA
Atlanta, IV

I have spent most of my ministry related to theological education, for many years as a seminary professor and administrator, and now as a consumer of theological education as a bishop, preparing postulants and candidates for holy orders. I believe that theological education is at a major cross-road in The Episcopal Church. We have to seize the moment. We can no longer do things the way we always have. At the same time, we cannot panic, devalue the strengths of seminaries, settle for second-rate solutions and end up throwing the baby out with the bathwater. This is a time for careful, thoughtful, well-conceived planning. I believe my background and experience and my understanding of the church’s mission in our time give me positive qualifications to serve on the Board of the General Theological Seminary.



The Rt. Rev. Clifton Daniel, D.D.
Kinston, NC
East Carolina, IV

Since graduation from Virginia Theological Seminary in 1972, I have remained involved in the life of the seminary through annual giving; attendance at seminary events; visits to seminarians from the Diocese of East Carolina; election to two terms on the Alumni/Alumnae Executive Committee (serving as President in 1995) and as a VTS Board member; currently a member of the Lettie Pate Whitehead Evans Award Committee. I served as a reader for the General Ordination Examinations for thirteen years. I am committed to the task of theological education, both in a seminary setting and in ways that enrich the life of the church and all its members. I am happy and willing to use my experience and continuing commitment in the area of seminary education by serving on the GTS Board, if elected to do so.



The Rt. Rev. Stacy F. Sauls, D.D.

Lexington, KY
Lexington, IV

I attended General Seminary from 1985-1988, and grew to have a deep affection and appreciation for this important institution. Oddly perhaps, Ginger and I think of it as where our family took shape. Not so oddly, I received a strong academic preparation and spiritual formation for priesthood there. As grounded as I feel in General, I also recognize the important need for it to accent its strengths and continue to adapt to a changing environment for ministry and theological education. Its witness through the Tutu Center and by its presence in New York City enhance the role it can play throughout the church.



The Rt. Rev. Eugene T. Sutton

Baltimore, MD
Maryland, III

I believe I have the experience, gifts and enthusiasm to assist General Seminary in fulfilling its mission to provide quality theological education for the 21st century. As Bishop of Maryland, I am keenly aware of the church's need for effective leadership—especially for our urban communities impacted by rapid change. I have taught homiletics and liturgics at New Brunswick Theological Seminary, Vanderbilt University Divinity School and at General Seminary. I lead retreats and conferences on preaching, mission and prayer disciplines for spiritual leaders. I have written several articles on preaching and spirituality and I am a contributor to the book *The Diversity of Centering Prayer*.

LAY PERSONS

House of Deputies elects two for three-year terms; House of Bishops confirms.



Ms. Anne Clarke Brown

Plymouth, VT
Vermont, I
Our Saviour

All of my ministries in The Episcopal Church, from serving as deputy to General Convention and as member of the Committee on the State of the Church, to reading General Ordination Exams, teaching in Vermont's Diocesan Study Program, working as communication minister for the Diocese of Vermont and serving as senior warden in a small rural congregation are grounded in the theological education I received as a student in the masters and doctoral programs at General. I would be honored to use my gifts and skills to help General meet the educational needs of the 21st-century church. I would bring to this position my training as a theological educator, experience as a church communicator and diocesan newspaper editor, passion for sound theological education for lay people, commitment to diversity and a global mission context for educating lay and ordained ministers, and prior experience as an urban and regional planner.



Ms. Marjorie Christie

Mahwah, NJ
Newark, II
Christ Church, Ridgewood

As an incumbent GTS Trustee, I continue to serve on the Education and Formation Commission, working for the seminary's commitment to the education and preparation of clergy and lay leaders for the 21st century. My service in the Diocese of Newark, on its Standing Committee, and Commission on Ministry, and on the vestry of my parish have provided insights for these responsibilities. I also serve on the Honors Committee, which recommends nominees for honorary doctorates, and it has been especially meaningful to be a member of the Chelsea Redevelopment Committee, as it has overseen the construction and launching of the Desmond Tutu Education Center and negotiated with a developer to replace the deteriorating Ninth Avenue building, thereby providing funds for the Tutu Center and the maintenance of the GTS historic buildings. It would be an honor to continue to represent the General Convention as its seminary meets the challenges of the future.



Mr. Michael J. McPherson
New York, NY
New York, II
Christ & St. Stephen's

I believe (and hope) I would bring all the experience and skills I have learned from the for-profit, not-for-profit and political worlds to the General Theological Seminary Board. I have a proven track record in working with people and bringing people together (especially those of varied personalities). I have extensive experience, both working with corporate and church boards as a member of staff, while also serving on boards and working with staff and management. I have identified those areas of concern that boards should explore and correct where necessary, while paying particular attention to the problem of staff attempting to act like board members and board members attempting to micromanage the organization. I also have a record of presenting complicated reports (such as financial), so that they become clear to the average board member. It would be a privilege to offer these skills and background to the General Theological Seminary Board.



Mr. Reginald Scantlebury
Brooklyn, NY
New York, II
St. George's

I am currently a senior vice president/business development for Jackson Securities, LLC. Prior to joining Jackson Securities in 2004, I was a managing director and head of Siebert Capital Markets Group, a division of Muriel Siebert & Company. I joined Muriel Siebert & Company in 1998, as head of institutional sales and trading, where I was responsible for marketing the firm's capabilities and developing its institutional products. I have been involved in the financial services business for over 20 years. I currently serve as president of the New York Chapter of the National Association of Securities Professionals (NASP-NY), an organization that represents over 1,000 minorities employed in the securities industry. NASP-NY also sponsors a popular program, the Finance and Scholastic Training Track) FAST Track that introduces minority children to the dynamics of Wall Street.

PRIESTS/DEACONS

House of Deputies elects two for three-year terms; House of Bishops confirms.



The Rev. Yamily Bass-Choate
Yonkers, New York
New York, II
San Andres

I am a graduate of the General Theological Seminary. I am a parish priest, competent in a variety of skills: pastoral, administration, teaching and preaching. I am skilled at networking people, pulling a variety of folks together to work and focus on specific issues. Over the years I have had administrative and teaching responsibilities on the provincial, diocesan and national church levels. At a clergy conference years ago a retired bishop helped to open my eyes when he told me that aggressively reaching out to Hispanics is the only way TEC is going to grow. I am passionate about Hispanic ministry. I have become more and more aware of the need for ordained Hispanic ministers. Our communities are crying out for them. I have become an advocate for a strong, dynamic Hispanic ministry at our seminaries. My continued presence on the Board of Trustees will help to keep us focused on this vision.



The Rev. William J. Cavanaugh
Richardson, TX
Dallas, VII
Epiphany

I had a positive experience preparing for the ordained ministry at General and continue to have great love for the institution. The education I received—in the classroom, in the community and in the city—have helped me in my ministry, serving parishes in Texas and in Oregon. I have served in parishes with diverse theological understandings, calling them to a vision of common mission and commitment to Christ. I have also led several capital funds drives, and I am able to help create a vision and then implement it. I have served on numerous diocesan boards and work well on boards and subcommittees. I have been blessed to sponsor seven persons over the years for ordination, and I am passionate about the importance of strong theological education for the welfare of the church and its mission. I would bring to the Board a moderate voice of one whose theological training received at General enabled him to have a fruitful and effective parish ministry.



The Rev. Samuel Gregory Jones
Raleigh, NC
North Carolina, IV
St. Michael's

As an alumnus and current trustee of GTS, I have the experience of the institution and of its administration to continue productively as a trustee there. As a young priest still in his 30's, as a bilingual Episcopalian and as a published author, I believe I also bring a good perspective to the needs for educated leaders in The Episcopal Church.



The Rev. Dr. T. James Kodera
Sudbury, MA
Massachusetts, I
St. Luke's

Trustees are critical. They are essential to the financial well being of the school. Trustees must also inspire. I offer a global vision for The Episcopal Church. Christianity is on decline in the West, while growing in the "Third World." Racism, sexism, classism and elitism must be overcome. Challenges from the rest of the world are not limited to divergent claims of "orthodoxy." At Wellesley, I have chaired the Minority Recruitment, Hiring and Retention Committee. I have served thrice as Chair of the Department. I am the only faculty appointed to the National Development and Outreach Council of the Trustees Committee. I created internship programs in Asia, including the Asian Rural Institute, which brings every year some 40 students from Asia and Africa to teach organic farming, communal living and profit sharing. The former President of the Institute is the current Bishop of Tokyo of the Holy Catholic Church of Japan.

**TALLY SHEET FOR BALLOTING
CHURCH PENSION FUND**

	BALLOTS						ELECTED	CONFIRMED
	1	2	3	4	5	6		
SIX-YEAR TERMS								
House of Deputies elects twelve; House of Bishops confirms.								
Bishops								
Holguin Khoury, Rt. Rev. Julio Cesar								
Johnson, D.D., Rt. Rev. Robert H.								
Robinson, D.D., Rt. Rev. V. Gene								
Wright, D.D., Rt. Rev. Wayne P.								
Clergy								
Boston, D.Min., Rev. James T.								
Brooks, Rev. Robert Thomas								
Brown, Rev. Thomas James								
Keucher, Rev. Gerald W.								
Lind, Very Rev. Tracey								
Mitchell, D.Min., Rev. Timothy J.								
Lay								
Alexander, Ms. Martha Bedell								
Bayne, Mr. James E.								
Fowler, Jr. Mr. Gordon B.								
Glynn, Mr. Gary A.								
Hanson, Canon Karen Noble								
Jacobs, Ms. Elisabeth A.								
Koonce, Ms. Nancy Wonderlich								
Lindahl, Esq., Kevin B.								
McKeown, Esq., William "Bill" B.								
Niles, Esq., Margaret A.								
Patterson, Ms. Maxie "Max"								
Price, Mr. Alfred D.								
Rossiter, Esq., Peter L.								
Shaver, Mr. Alan M.								
Starns, Mr. Edgar S.								
Swan, LL.D., Sandra S.								
Williams, Jr., Wesley Samuel								

**TALLY SHEET FOR BALLOTING
EXECUTIVE COUNCIL**

	BALLOTS						ELECTED	CONFIRMED
	1	2	3	4	5	6		
BISHOPS House of Bishops elects two for six-year terms; House of Deputies confirms.								
Gibbs Jr., D.D., Rt. Rev. Wendell N.								
Gregg, D.D., Ph.D., Rt. Rev. William								
Hollingsworth Jr., Rt. Rev. Mark								
Howe, D.D., Rt. Rev. John W.								
Whalon, D.D., Rt. Rev. Pierre								
LAY PERSONS House of Deputies elects six for six-year terms; House of Bishops confirms.								
Anderson, Ms. Liza								
Breuer, Ms. Sarah Dylan								
Cheney, Canon Stephanie Turnbull								
Evenbeck, Ph.D., Scott								
Fennig, Mr. Patrick								
Hutchinson, Esq., Stephen F.								
Michael, Ph.D., Sandra D.								
O'Donnell, Esq. Joanne B.								
Quinones-Gonzales, Mr. Francisco								
Sherrod, Ms. Katie								
Stockton, Mr. Carlton A.								
Wells, Ph.D., Christopher								
PRIESTS/DEACONS House of Deputies elects two for six-year terms; House of Bishops confirms.								
Davis III, J.D., Rev. Zabron A. (Chip)								
Martin, Very Rev. Kevin E.								
Romero, Rev. Silvestre Enrique								
Royals, Rev. Deborah								
Traynham, Rev. Warner R.								

**TALLY SHEET FOR BALLOTING
GENERAL BOARD OF EXAMINING CHAPLAINS**

	BALLOTS						ELECTED	CONFIRMED
	1	2	3	4	5	6		
BISHOPS								
House of Bishops elects one for a six-year term; House of Deputies confirms.								
Benfield, D.D., Rt. Rev. Larry R.								
Gallagher, Ph.D., Rt. Rev. Carol J.								
Howe, D.D., D.Min., Rt. Rev. Barry								
Rowe, Rt. Rev. Sean								
LAY PERSONS								
House of Bishops elects three for six-year terms; House of Deputies confirms.								
Conteh, Ed.D., Ph.D., Frank								
Crenshaw, OHC, Ed.D., Br. Reginald								
Davidson, Ph.D., Jerry F.								
Ely, D.Min., Duncan Cairnes								
Morgan, Ph.D., Donn F.								
Roth, Ms. Janet Powers								
Utterback, Ph.D., Kristine T.								
PRIESTS WITH PASTORAL CURES OR IN SPECIALIZED MINISTRIES								
House of Bishops elects three for six-year terms; House of Deputies confirms.								
Moore, J.D., Rev. Stephen E.								
Morrison, Rev. Robert P.								
Ross, Rev. Jeffrey A.								
Shakespeare, Rev. Lyndon Charles								
Thompson, Ph.D., Rev. Elena								
Wallace, Rev. Dr. Tanya R.								
MEMBERS OF ACCREDITED SEMINARY FACULTIES OR OTHER EDUCATIONAL INSTITUTIONS								
House of Bishops elects three for six-year terms; House of Deputies confirms.								
Barrios, Ph.D., Rev. Luis								
Jackson, Ph.D., Very Rev. David Hilton								
Lewis, Jr., Ph.D., Rev. Lloyd Alexander								
Litzenberger, Ph.D., Rev. Caroline								
Schmidt, Ph.D., Rev. Frederick W.								
Yarbrough, D.Min., Rev. C. Denise								

**TALLY SHEET FOR BALLOTING
GENERAL THEOLOGICAL SEMINARY**

	BALLOTS						ELECTED	CONFIRMED
	1	2	3	4	5	6		
BISHOPS House of Bishops elects two for three-year terms; House of Deputies confirms.								
Alexander, D.D., Th.D., Rt. Rev. Neil								
Daniel, D.D., Rt. Rev. Clifton								
Sauls, D.D., Rt. Rev. Stacy F.								
Sutton, Rt. Rev. Eugene T.								
LAY PERSONS House of Deputies elects two for three-year terms; House of Bishops confirms.								
Brown, Ms. Anne Clarke								
Christie, Ms. Margaret (Marjorie)								
McPherson, Mr. Michael J.								
Scantlebury, Mr. Reginald								
PRIESTS/DEACONS House of Deputies elects two for three-year terms; House of Bishops confirms.								
Bass-Choate, Rev. Yamily								
Cavanaugh, Rev. William J.								
Jones, Rev. Samuel Gregory								
Kodera, Ph.D., Rev. T. James								

JOINT STANDING COMMITTEE ON PLANNING AND ARRANGEMENTS

MEMBERSHIP

Dr. Bonnie Anderson, <i>Chair</i>	President, House of Deputies
The Rev. Canon David E. Bailey	Clergy Representative
Mr. N. Kurt Barnes	Treasurer of General Convention
The Rt. Rev. J. Jon Bruno	Bishop of Host Diocese
Mr. J.P. Causey, Jr., <i>Replaced November 2008</i>	Chair of Dispatch, House of Deputies
The Rt. Rev. Richard S.O. Chang	Vice President, House of Bishops
Ms. Dina Ferguson, <i>As of June 2007</i>	Host Diocese Representative
Ms. Lori M. Ionntiu	General Convention Manager
The Most Rev. Katharine Jefferts Schori	Presiding Bishop
Ms. Sharon Jones	PB representative
Ms. Donna Keller	First Vice President, Episcopal Church Women
Ms. Kay H. Meyer	President, Episcopal Church Women
The Rt. Rev. Kenneth L. Price	Secretary, House of Bishops
The Rev. Brian N. Prior	Vice President, House of Deputies
The Rev. Elizabeth Rechter, <i>Replaced June 2007</i>	Host Diocese Representative
The Rev. Dr. James Simons, <i>As of November 2008</i>	Chair of Dispatch, House of Deputies
The Rev. Dr. Gregory S. Straub	Executive Officer and Secretary of G.C.
Mr. Brad Woodall	Lay Representative
The Rt. Rev. Wayne P. Wright	Chair of Dispatch, House of Bishops
Ms. Marian Conboy, <i>Staff</i>	

SUMMARY OF WORK

The mandate of the Joint Standing Committee on Planning and Arrangements is to arrange for the meeting of the next General Convention and to propose its agenda, which the Convention may accept or reject, with or without amendments. The Committee investigates sites for subsequent meetings of the General Convention and makes recommendations to the Presidents of the provinces and the Executive Council. The Committee also proposes sites for the meeting of the General Convention after the upcoming and subsequent meetings to the General Convention for its approval.

The full Committee held its first meeting in Anaheim, California, on January 24, 2007. At the meeting the 75th General Convention was reviewed to inform planning for the 76th General Convention. The Committee discussed a draft schedule for the 76th General Convention. The Committee also discussed Resolutions referred to the Joint Standing Committee or to all interim bodies by GC2006 and criteria for identifying possible sites for future conventions. Lori Ionntiu has initiated conversations with the Marriott Hotel chain and has consulted with Brian Grieves, Director of Peace and Justice Ministries, in response to GC2006 Resolution D047.

The second meeting of the Committee was convened via conference call on November 26, 2007. The Committee discussed the report of the four cities under consideration for the 2012 General Convention, prepared by Lori Ionntiu. The Committee voted to choose two finalist cities: Kansas City, Missouri, and Indianapolis, Indiana.

The Executive Committee of the Joint Standing Committee traveled to Kansas City and Indianapolis and met with representatives of the Dioceses of West Missouri and Indianapolis and each city's convention bureau. The full Joint Standing Committee convened by conference call on January 23, 2008, during which the Executive Committee made its recommendation of Indianapolis, Indiana, as the site of the 2012 General Convention. This decision was ratified by the full Joint Standing Committee and forwarded to and approved by the Executive Council and the Provincial Presidents.

The Joint Standing Committee met face-to-face in Albuquerque, New Mexico, on June 16-17, 2008. On June 16, committee members participated in a workshop on Public Narrative, together with selected members of the

Executive Council and the President of the House of Deputies' Council of Advice. This workshop was a first step in beginning to implement Resolution D043, requiring a dialogue on mission at the 76th General Convention. On June 17, Carol Wade and Frank Wade, Co-chairs of the Subcommittee on Worship Planning, joined the meeting to give a progress report on plans for worship at General Convention and to seek the Committee's advice. The Committee adjusted the proposed schedule for the 76th General Convention to afford time for the dialogue on Mission. Lori Ionnitiu gave a status report on efforts to identify possible sites for the 2015 General Convention. The Committee adopted the following Resolution and forwarded it to the Treasurer:

Resolved, That the Joint Standing Committee on Planning and Arrangements ask the General Convention Treasurer to implement Canon I.4.6(d) and to provide the Standing Committee with documentation and explanation of budget changes in the canonical section of the budget for this triennium to date and at the end of the triennium.

The fourth meeting was a conference call on January 7, 2009. There was an update on worship and discussion of additional requests. The chair appointed a sub-committee to address these requests. Adjustments were made to the draft schedule for the 76th General Convention and the final sites to be recommended for 2015 were selected. The General Convention Manager gave an update on the budget, volunteers, exhibit hall, housing, media and public safety. For the host Diocese of Los Angeles, Dina Ferguson gave an update on LA Night and the Diocesan Exhibit.

BUDGET

The Joint Standing Committee on Planning and Arrangements will meet approximately three times during the next triennium. This will require \$18,000 for 2010; \$25,000 for 2011; and \$18,000 for 2012; for a total of \$61,000 for the triennium.

RESOLUTIONS

RESOLUTION A003 78TH GENERAL CONVENTION SITE

- 1 *Resolved*, the House of _____ concurring, That the following sites be considered for the 78th General Convention:
- 2 Atlanta, Georgia; Las Vegas, Nevada; Philadelphia, Pennsylvania; and Salt Lake City, Utah.

RESOLUTION A004 2009 GENERAL CONVENTION DAILY AGENDA

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention function through the following
- 2 activities:
- 3 1. Formal legislative sessions of the two Houses;
- 4 2. A joint session for the presentation of the budget proposal;
- 5 3. Meetings of the legislative committees of the two Houses; and
- 6 4. Open Hearings to be conducted, as needed, by all legislative committees; and be it further
- 7
- 8 *Resolved*, That the schedule and the daily timetable of the 76th General Convention held in Anaheim, California in
- 9 2009 be:
- 10 Sunday, July 5
- 11 11:00 am – 4:00 pm Volunteer Supervisors and Secretariat Gathering
- 12 Monday, July 6
- 13 9:00 am – 5:00 pm Registration and Deputy Certification
- 14 2:00 – 5:00 pm Legislative Committee Officers and Legislative Aides Orientation
- 15 Tuesday, July 7
- 16 8:00 am – 12:00 pm Legislative Committees and New Deputy Orientation
- 17 9:00 am – 5:00 pm Deputy Certification
- 18 12:30 – 1:30 pm PB&F Hearing: Budget Priorities
- 19 2:00 – 2:45 pm Presiding Bishop and President, House of Deputies Presentation
- 20 2:45 – 3:45 pm Introduction to Mission Conversation through Public Narrative

21	4:00 – 5:30 pm	Orientation
22	7:00 – 9:00 pm	Legislative Committees
23	Wednesday, July 8	
24	6:30 – 7:30 am	Deputy Certification
25	8:00 – 9:00 am	Legislative Session
26	9:15 – 10:30 am	Opening Eucharist
27	11:00 am – 12:30 pm	Legislative Committees
28	11:30 am – 1:00 pm	Deputy Certification
29	2:00 – 4:00 pm	Legislative Committees
30	4:30 – 6:00 pm	Legislative Session
31	7:00 – 9:00 pm	Legislative Committees
32	Thursday, July 9	
33	7:00 – 9:30 am	Legislative Committees
34	10:00-11:30 am	Mission Conversation
35	11:30am – 12:45 pm	Community Eucharist
36	12:45 – 1:30 pm	Deputy Certification
37	2:00 – 4:00 pm	Legislative Committees
38	4:30 – 6:00 pm	Legislative Session
39	5:00 pm	Resolution Filing Deadline
40	7:30 – 9:00 pm	PB&F and Other Hearings
41	Friday, July 10	
42	7:00 – 8:00 am	Deputy Certification
43	7:30 – 9:00 am	Legislative Committees
44	9:30 -11:15 am	Legislative Session
45	11:30 am – 12:45 pm	Community Eucharist
46	12:45 – 1:30 pm	Deputy Certification
47	2:00 – 6:00 pm	Legislative Session
48	7:30 – 9:00 pm	PB&F and Other Hearings
49	Saturday, July 11	
50	7:00 – 8:00 am	Deputy Certification
51	7:30 – 9:00 am	Legislative Committees
52	9:30 – 11:15 am	Legislative Session
53	11:30 am – 12:45 pm	Community Eucharist
54	12:45 – 1:30 pm	Deputy Certification
55	2:00 – 3:30 pm	Mission Conversation
56	4:00 – 6:00 pm	Legislative Session
57	8:00 p.m.	Seminary Dinners
58	Sunday, July 12	
59	10:00 – 12:00 pm	UTO Ingathering and Eucharist
60	12:45 – 1:30 pm	Deputy Certification
61	3:00 – 6:00 pm	Legislative Session
62	6:00 – 8:00 pm	Bishop Dinner
63	8:00 pm	ECW Event
64	Monday, July 13	
65	7:00 – 8:00 am	Deputy Certification
66	7:30 – 9:00 am	Legislative Committees
67	9:30 – 11:15 am	Legislative Session
68	11:30am – 12:45 pm	Community Eucharist
69	12:45 – 1:30 pm	Deputy Certification
70	2:00 – 6:00 pm	Legislative Session
71	8:00 – 10:00 pm	Mission Conversation

Joint Standing Committee on Planning and Arrangements

72	Tuesday, July 14	
73	7:00 – 8:00 am	Deputy Certification
74	7:30 – 9:00 am	Legislative Committees
75	9:30 – 11:15 am	Legislative Session
76	11:30am – 12:45 pm	Community Eucharist
77	12:45 – 1:30 pm	Deputy Certification
78	2:00 – 6:00 pm	Legislative Session
79	5:00 – 6:00 pm	Provincial Caucuses
80	6:00 – 8:00 pm	Suggested time for Provincial Gatherings
81	Wednesday, July 15	
82	7:00 – 8:00 am	Deputy Certification
83	7:30 – 9:00 am	Legislative Committees
84	9:30 – 11:15 am	Legislative Session
85	11:30am – 12:45 pm	Community Eucharist
86	12:45 – 1:30 pm	Deputy Certification
87	2:00 – 6:00 pm	Legislative Session
88	2:30 – 3:30 pm	Joint Session: Program, Budget and Finance
89	6:00 – 10:00 pm	Suggested Time for Diocese of Los Angeles Event
90	Thursday, 7/16	
91	7:00 – 8:00 am	Deputy Certification
92	7:30 – 9:00 am	Legislative Committees
93	9:30 – 11:15 am	Legislative Session
94	11:30am – 12:45 pm	Community Eucharist
95	12:45 – 1:30 pm	Deputy Certification
96	2:00 – 6:00 pm	Legislative Session
97	8:00	Reserved for Legislative Session
98	Friday, July 17	
99	8:00 – 9:00 am	Deputy Certification
100	9:00 – 11:15 am	Legislative Session
101	11:30 am – 12:45 pm	Closing Eucharist
102	12:45 – 1:30 pm	Deputy Certification
103	2:00 – 6:00 pm	Legislative Session
104	6:00 pm	Joint Adjournment – <i>Sine Die</i>

THE JOINT STANDING COMMITTEE ON PROGRAM, BUDGET AND FINANCE

MEMBERSHIP

Ms. Pan Adams-McCaslin, <i>Chair</i>	Arkansas, VII
The Rt. Rev. Andrew Smith, <i>Vice Chair</i>	Connecticut, I
Ms. Holly McAlpen, <i>Secretary</i>	California, VIII
The Rt. Rev. Lloyd Allen	Honduras, IX
Ms. Anne Bardol	Northwestern PA, III
Mr. Peter Bickford	Maine, I
Mr. Jon B. Boss	Southern Ohio, V
The Rev. Ann Broomell, <i>Resigned</i> , <i>replaced by</i> The Rev. Mary Glasspool	Maryland, III
The Rt. Rev. George E. Councill	New Jersey, II
Mr. Pete Dawson	Eau Claire, V
Ms. Judith Esmay	New Hampshire, I
The Rev. Canon John Floberg	North Dakota, VI
The Rt. Rev. Duncan M. Gray III (IV), <i>Resigned</i> , <i>replaced by</i> the Rt. Rev. Keith B. Whitmore	Atlanta, IV
Mr. David Grizzle	Texas, VII
Ms. Lyn Headley-Deavours	Newark, II
The Rt. Rev. Mark Hollingsworth, Jr.	Ohio, V
Ms. Tess Judge	East Carolina, IV
The Rev. Gerald W. Keucher	New York, II
The Rt. Rev. W. Michie Klusmeyer	West Virginia, III
Mr. Daniel W. Land	Wyoming, VI
The Rev. Cristobal Leon (IX), <i>Not reelected</i>	Southeast Florida, IV
Mr. Thomas G. O'Brien III	Los Angeles, VIII
The Rev. Altagracia Perez	Puerto Rico, IX
Mr. Francisco Quinones	Iowa, VI
The Rt. Rev. Alan Scarfe	Spokane, VIII
The Rt. Rev. James Waggoner	Kansas, VII
The Rt. Rev. Dean Wolfe	

Executive Committee

Pan Adams-McCaslin, *Chair*
Drew Smith, *Vice-Chair*
Holly McAlpen, *Secretary and Chair, Funding Section*
George Councill, *Vice-Chair, Funding*
Tom O'Brien, *Chair, Canonical*
Altagracia Perez, *Vice-Chair, Canonical*
Lyn Headley-Devours, *Chair, Mission*
Francisco Quinones, *Vice-Chair, Mission*
Jon B. Boss, *Chair, Presentation*

Membership is comprised of three representatives from each province, two deputies and one bishop, appointed by the Presidents of the House of Deputies and House of Bishops.

The Canonical responsibilities of the Joint Standing Committee on Program, Budget and Finance (PB&F), found in Canon I.1.2(m) and Canon 1.4 section 6, are to (a) recommend funding and spending policies to each General Convention for the succeeding triennium, *i.e.* mission (program), expense and budgets; (b) present a balanced budget for The Episcopal Church in which income is equal to proposed expenditures each year and (c) to act in

an advisory capacity to the officers of the General Convention and the Executive Council. Other mandates are found in the Joint Rules of Order 11.

During the 2007-2009 triennium, PB&F continued to evaluate and to help improve budget-making procedures to preserve the mission-driven budget. Cooperating with several key task forces of the General Convention and the Executive Council, PB&F also assessed budgetary and funding issues. The Committee worked with the Church Center staff and the Standing Committee on Administration and Finance of the Executive Council to honor the mission priorities set forth by the 75th General Convention in 2006, especially with regard to the Church Center reorganization and decentralization process. As that reorganization progressed, PB&F devoted particular attention to management and staff accountability for upholding mission priorities, stewardship of resources and fiduciary responsibilities of the staff and the Executive Council. What became apparent was the disparity between the budget passed by the General Convention in 2006 and the spending realities brought about by the reallocation of funds to support the reorganization of the Church Center staff. This raised the question concerning Executive Council's authority during the triennium to change the budget passed by the Convention.

While the majority of PB&F's work is achieved during the General Convention, PB&F worked directly with the Standing Committee on Administration & Finance of the Executive Council during the triennium by participating in its conference calls, as well as having representation at all Administration and Finance Committee meetings. During this time, the Committee reviewed monthly financial statements, Reports of the Executive Council Committees on Investment and Audit and Administration and Finance Committee meeting minutes. The Executive Committee of PB&F met by conference call on January 31 and November 15, 2007, and on June 2 and September 5, 2008. One face-to-face meeting of the whole committee took place September 24-26, 2008, and another is planned for March 24-27, 2009. In addition, several conference calls will be held prior to the General Convention. Minutes of those meetings may be accessed on The Episcopal Church web site. PB&F is also working closely with the General Convention Office to find ways to prepare electronically for meetings and the General Convention, allowing sections of the Committee to meet and discuss impending legislation prior to the General Convention.

PB&F sent a management letter to the Joint Standing Committee on Administration and Finance documenting areas of concern that frequently arise during the budget process at General Convention. At the conclusion of the Convention in 2006, the management letter from PB&F called the church to increase its use of telecommunications and assess its future needs to maximize the use of time, talent and resources throughout its work. In addition, the letter noted a possible lack of clear communication between the Church Center and the Committees, Commissions, Agencies and Boards (CCABs) regarding the budget process. This was also true for some covenant and partnership relationships. Additional concern was raised about faithful dioceses, which pay their full asking, unduly carrying the weight of funding the budget while others enjoy full rights without paying their fair share. The importance of staffing the Mission Funding Office and the support of the Presiding Bishop in encouraging the church to make significant major gifts were noted.

Members of PB&F served on an Executive Council Task Force on Budget Development, whose purpose was to give wider input into setting budget priorities and to develop the draft triennial budget. Representatives of all the Executive Council standing committees, members of the Finance Office and PB&F worked together to obtain budget-building information from Church Center staff, CCAB chairs and the Executive Council standing committees.

Resolution A112 of the 75th the General Convention called all Commissions and Committees to reevaluate their mandates and placement within the church structure and to report through the Standing Commission on Structure. PB&F took seriously this call by the Convention and invested in a thorough evaluation of the rules of order, as well as the canons of The Episcopal Church, to evaluate the detailed work of the Joint Standing Committee on PB&F. What became apparent as a result of this evaluation is that (a) the canons and rules are inconsistent regarding PB&F's oversight role with regard to budgetary and financial decisions that must be made

during the triennium, (b) the canons and rules are not consistent with actual practice and (c) that the discrepancies in the canons and rules need to be rectified.

It is in the final year of a triennium that PB&F's principal work is accomplished, after it has received the *draft* budget for The Episcopal Church, developed in collaboration with the Executive Oversight Group and Church Center staff and approved by the Executive Council upon the recommendation of the Joint Standing Committee on Administration and Finance. This *draft* is a working document for the 76th General Convention.

The General Convention Office, at PB&F's request, provides the *draft* budget for The Episcopal Church to all deputies and bishops in a format that clearly demonstrates that it is a work in progress. Following the open hearings and Resolutions from legislative committees at General Convention, final work on the budget will take place. The budget presented by PB&F is governed by Canon I.4.6(c). The Presentation Section of PB&F plans a budget format that can be easily interpreted by the General Convention bishops and deputies and with language translations available. Members of PB&F are committed to presenting a budget that reflects proper stewardship of resources, demonstrates attention to fiduciary responsibility and—above all else—is transparent in the use of God's gifts returned for God's work in the world.

In March 2009, PB&F continued its preparation for General Convention by looking closely at the *draft* budget in detail and meeting with Church Center staff. PB&F's charge is to present to the Convention a mission-driven budget, focused on the mission priorities that will be offered to General Convention for its approval. Open Hearings will be held on Mission Priorities (July 7 from 12:30-1:30 pm); Spending Issues (July 9 at 7:30 pm); and Funding Issues (July 10 at 7:30 pm). The budget will be presented to a joint session of the Houses on Wednesday, July 13, at 2:30 pm, with the vote to accept the proposed budget scheduled for the following day. At General Convention all Resolutions with funding implications will be identified and discussed by PB&F before they are sent to legislative committees. Balancing available dollars with God's mission and the church's common ministry is an ever-present challenge for PB&F.

Funding God's mission and the church's common ministry have been addressed in innovative ways during this triennium with offices and task forces created by the General Convention and the Executive Council (see related Blue Book Reports).

- The Mission Funding Office was funded and resources for that work were increased by the Executive Council during the triennium;
- The Budgetary Funding Task Force, established by Resolution B004 at the 74th the General Convention, continued its work during the triennium and offers a comprehensive recommendation for funding mission work in the church (Bishops Waggoner and Smith serve from PB&F on the Task Force);
- The Executive Council's Joint Standing Committee on Administration and Finance's Subcommittee on Diocesan Commitments is preparing recommendations for those dioceses paying markedly lower than the 21% diocesan asking. At the time of this writing, it is anticipated that these recommendations will come before the Executive Council at the end of January 2009; and
- Diocesan askings continue at 21%. See the Finance Section on TEC web site (<http://www.episcopalChurch.org/finance.htm>) for current commitments for 2009.

Grant Thornton, DFMS's independent auditing firm, completed the annual audit and made its recommendations. The books for fiscal year 2008 will be closed at the end of January 2009. The audit for 2008, expected to be completed by May 2009, will be available before the General Convention meets in July and will be reported to the Convention through PB&F.

RESOLUTIONS

RESOLUTION A005 ANALYSIS OF BUDGETING PROCESS

- 1 *Resolved*, the House of _____ concurring, That the 76^h General Convention of The Episcopal Church mandate
2 and provide funds in an amount not to exceed \$50,000 for The Standing Commission on the Structure of the
3 Church in conjunction with the Standing Commission on Constitution and Canons to conduct a professional
4 comprehensive analysis of the budgeting process and budget of The Episcopal Church during the Triennium
5 2010-2012, paying particular attention to the relationship between the General Convention (and its officers and
6 committees), the Executive Council (and its officers and committees), the Presiding Bishop and the staff of The
7 Episcopal Church; and be it further
8
9 *Resolved*, That the study address any conflicts and ambiguities among the Canons, Joint Rules of Order, Executive
10 Council and Domestic and Foreign Missionary Society Bylaws and actual practice with the goal of eliminating
11 these conflicts and ambiguities so that the roles and functions of various bodies and offices regarding the
12 creation, adoption, revision, oversight and all other aspects of the budgeting process and budget are clear; and be
13 it further
14
15 *Resolved*, That the Standing Commission on Structure offer a report on the analysis with appropriate
16 recommendations and any proposed changes to the Constitution and Canons of The Episcopal Church, the Joint
17 Rules of Order and the Bylaws of Executive Council and the Domestic and Foreign Missionary Society to the 77th
18 General Convention for its consideration and action.

EXPLANATION

In the course of its recent work, the Joint Standing Committee on Program, Budget and Finance (PB&F) has identified ambiguities, inconsistencies and an occasional lack of information that create conflicting interpretations between the Constitution and Canons of The Episcopal Church and the Rules of Order, which pertain to the creation, adoption, revision and oversight of the budget for The Episcopal Church.

PB&F seeks clarity concerning (a) its own advisory role in overseeing and/or approving changes in the budget between General Conventions and (b) concerning the specific roles of the various officers of the church who are charged with budget responsibilities, especially the several named financial officers of the General Convention, the Executive Council and the Domestic and Foreign Missionary Society.

The lack of definition concerning these leadership roles is the end product of Resolutions amending the procedures and practices of the church, designed at different General Conventions to address a variety of budget oversight issues where concomitant amendments to the Rules were absent. The result is that the responsibilities of the General Convention, the Executive Council, the various officers of the church named in the Constitution and Canons and the Church Center's staff and their interrelationships are unclear, especially with regard to the purpose and intention of the budget, who, if any, have the authority to override budget expense limitations and budgetary Resolutions, make changes to the budget during the triennium and which committee or office within The Episcopal Church is responsible for authorizing and approving such changes.

The Resolution asks that the system of the church's governance—actual and written—be analyzed by an experienced and competent independent firm, under the auspices of the Standing Commission on Structure, and that recommendations for amendments to the Constitution, Canons and Rules to achieve appropriate procedural changes be brought to the 77th General Convention.

RESOLUTION A006 JSCPB&F BUDGET APPROPRIATION

- 1 *Resolved*, the House of _____ concurring, That \$92,000 be appropriated for the work of the Joint Standing
2 Committee on Program, Budget and Finance for the 2010-2012 triennium.

**COMMITTEES OF
THE HOUSE OF BISHOPS
AND
THE HOUSE OF DEPUTIES**

**HOUSE OF BISHOPS COMMITTEE ON PASTORAL DEVELOPMENT
AND THE COLLEGE FOR BISHOPS**

MEMBERSHIP

The Rt. Rev. Bruce E Caldwell, <i>Chair</i>	Wyoming
The Rt. Rev. Gayle E Harris	Massachusetts
Mrs. Mary B. Howe	West Missouri
Mrs. Jeannie Johnson	West Tennessee
The Rt. Rev. Robert H. Johnson	Western North Carolina
The Rt. Rev Jack M. McKevey	Rochester
The Rt. Rev. Robert J. O'Neil	Colorado
The Rt. Rev. James Edward Waggoner	Spokane
The Rt. Rev. Dean E. Wolfe	Kansas
The Rt. Rev. Clayton Matthews	Presiding Bishop's Office

SUMMARY OF WORK

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

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

The following were ongoing matters of concern during the triennium:

- Continue to develop a learning, discerning and healing community within the House of Bishops by promoting and incorporating our core values at each meeting.
- Continue as a council of advice and support to the Bishop for the Office of Pastoral Development and the Presiding Bishop, especially regarding the reformation of dioceses following the termination of relationships with The Episcopal Church and the separation of House members seeking new jurisdiction.
- Help the Planning Committee in the continuity of program between House of Bishops meetings.
- Support the collaboration between the spouses network and the House of Bishops.
- Provide direct pastoral care of bishops and their spouses.
- Develop and prepare a plan for Lambeth that includes orientation and communication for and among our bishops.

During this triennium we were ready to work on Resolution A156, but were delayed in responding due to the delay in the publication of the model policies and procedures for Dioceses on Sexual Exploitation and Sexual Harassment. We anticipate that the 76th General Convention will make the same request for the next triennium.

BUDGET APPROPRIATION

The House of Bishops Committee on Pastoral Development will need \$17,000 per year for expenses for the next triennium, for a total of \$51,000 for 2010-2012.

RESOLUTION

RESOLUTION A007 HOUSE OF BISHOPS BUDGET APPROPRIATION FOR NEXT TRIENNIUM

- 1 *Resolved*, the House of _____ concurring, That there be appropriated from the budget of the General Convention
- 2 the sum of \$51,000 for the expenses of the House of Bishops Committee on Pastoral Development for the 2010-
- 3 2012 triennium.

**THE COLLEGE FOR BISHOPS
(A PROGRAM OF THE OFFICE OF PASTORAL DEVELOPMENT
AND COLLABORATIVE PARTNER OF CREDO INSTITUTE, INC.)**

BOARD OF DIRECTORS

The Most Rev'd Dr. Katharine Jefferts Schori, <i>Chair</i>	Presiding Bishop
The Rt Rev'd J. Neil Alexander, <i>President</i>	Atlanta
The Rt Rev'd David Alvarez	Puerto Rico
The Rt Rev'd J. Jon Bruno	Los Angeles
The Rev'd Canon Patricia M. Collier	The Church Pension Fund
Mr. William S. Craddock, Jr.	CREDO Institute, Inc.
The Rt Rev'd Duncan M. Gray III	Mississippi
The Rt Rev'd Edwin F. Gulick, Jr.	Kentucky
The Rt Rev'd F. Clayton Matthews	College for Bishops

ADVISORY COMMITTEE

The Rt Rev'd F. Clayton Matthews, <i>Convener</i>	College for Bishops
The Rev'd Dr. Ian T. Douglas	Episcopal Divinity School
The Rt Rev'd Don E. Johnson	West Tennessee
The Rt Rev'd Chilton R. Knudsen	Maine
The Rt Rev'd Henry N. Parsley, Jr.	Alabama
Mr. Donald V. Romanik	Episcopal Church Foundation
The Rt Rev'd Victor A. Scantlebury	Chicago
Dr. Timothy F. Sedgwick	Virginia Theological Seminary
The Rt Rev'd Dean E. Wolfe	Kansas

SUMMARY OF COLLEGE FOR BISHOPS WORK

The mission of the College for Bishops is to provide opportunities for education and formation that will strengthen bishops in their personal lives as diocesan leaders in God's mission and in their vocation to God as a community of bishops in service to The Episcopal Church.

Several committees were created in 2006 to help guide and develop the College for Bishops. The Advisory Committee and Board of Directors began meeting on a semiannual basis in the spring of 2006. The Curriculum Committee held its first annual meeting in 2006 and reviewed the scope, content, design and development of the programs and courses being offered by the College for Bishops. The House of Bishops Continuing Education Committee consisted of members of the House of Bishops Planning Committee to work with the College for Bishops in the planning, development and implementation of continuing education sessions held at each meeting of the House of Bishops (four sessions to total 10 hours).

Programs offered by the College for Bishops included:

- 90 Day Companion Program— A newly-elected bishop is paired with an active bishop who guides him/her during the critical 90-day transition period between election and consecration (developed in 2007).

House of Bishops Committee on Pastoral Development and the College for Bishops

- New Bishops' and Spouses' Conference— Newly-elected bishops and their spouses gather for five days of learning, community building, reflection and support. The Presiding Bishop and her husband join the group for a portion of this important transition.
- Living Our Vows Program— A canonically mandated, three-year transitional resource program designed to support the personal development of new bishops and equip them for transformative leadership. Annual residential retreats are coupled with an active peer coaching relationship.
- Short Courses— One to two day continuing education events designed to address timely and relevant topics for bishops. These courses are typically held prior to a House of Bishops meeting.
- Small Group Studies— Small, informal gatherings of bishops to discuss topics of their own choosing.
- Continuing Education— The required minimum of four hours of continuing education is coordinated by the College for Bishops at regularly scheduled meetings of the House of Bishops (began in 2007).
- CREDO for Bishops— Special CREDO conferences are designed for bishops and provide opportunities for them to examine significant areas of their lives and to discern prayerfully the future direction of their vocation as they respond to God's call in a lifelong process of practice and transformation.
- Conference on Orderly Transitions— A biennial conference offering a theological, spiritual and practical framework for bishops and spouses to prepare for the transition into retirement.

The reach and impact of the College for Bishops expanded greatly during the Triennium:

- 30 newly-elected bishops entered into the three-year *Living Our Vows* program.
- 9 bishops from Canada, Scotland and Ireland joined the *Living Our Vows* program, which has become the primary formational course for their respective churches.
- 37 active, longer-termed bishops served as peer coaches or 90-day companions.
- 14 bishops (and their spouses) beginning to consider a transition into retirement attended the 2006 and 2008 *Conferences on Orderly Transitions*.
- 30 bishops attended the March 2007 Short Course offering.
- All bishops (100+ per meeting) present at the regularly scheduled meetings of the House of Bishops in 2007 and 2008 attended continuing education courses that were coordinated by the College.

In 2007, the College for Bishops launched a redesigned web site, including a password-protected area for active and resigned bishops. This area housed confidential documents, archived materials and information related to past and upcoming House of Bishops meetings. A similar web site area for the spouses of bishops was introduced in 2008.

Numerous research projects began in 2006 in collaboration with various church partners. They include the Episcopal Identity Project, Episcopal Transitions and Elections Project, Bishop & Spouse/Partner Wellness Project and Clergy/Family Wellness Project. Findings from these studies are scheduled to be released in 2009.

Funding for the College for Bishops comes from House of Bishops contributions, General Convention and CREDO Institute, Inc. A grant was also received in 2007 from the Procter Fund in Southern Ohio.

CONCLUSION

While numbers do not always measure the quality of a program or mission, we believe that the numbers (highlighted above) in this case point to an invaluable asset this church should nurture and expand over the next triennium.

REQUESTED BUDGET APPROPRIATION

\$122,500 per year, for a total of \$367,500 for the 2010-2012 triennium.

RESOLUTIONS

RESOLUTION A008 PROGRAM OF FORMATION FOR NEWLY-ELECTED BISHOPS

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention be charged with funding the
- 2 canonically required and House of Bishops approved program of formation for newly-elected bishops entitled,
- 3 *Living Our Vows: A Peer Coaching and Residential Program*, effective January 1, 2010.

EXPLANATION

The General Convention of 2006 mandated a three year program of formation for newly elected bishops be made available (Title III.12.1). The College for Bishops, following a three-year research program, has created a three year program of formation for newly-elected bishops approved by the House of Bishops. Despite mandating its existence, to date, the General Convention has not funded this program.

RESOLUTION A009 STUDY THE PROCESS OF NOMINATION AND ELECTION OF THE PRESIDING BISHOP

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention authorize the College for Bishops, in
- 2 consultation with the Presiding Bishop and the President of the House of Deputies, to study the process of
- 3 nomination and election of the Presiding Bishop, together with comparable processes in other provinces of the
- 4 Anglican Communion and our full communion partners, i.e. the Evangelical Lutheran Church in America, and
- 5 report their finding to the 77th General Convention together with recommended changes in our canons and rules
- 6 of orders as may be deemed appropriate.

EXPLANATION

The process for the nomination and election of our Presiding Bishop and Primate has become lengthy and expensive. The present length of the process is unnecessarily burdensome on nominees, potential nominees and their dioceses. In a time when resources for mission are stretched, the multiple millions of dollars* required by our current process may not be the best use of our mission resources.

*2006 totals

CONCLUSION

As we work together to meet the objectives of our mission, we continue to be encouraged by the work of the Rt. Rev Clayton Matthews, Bishop of the office of Pastoral Development. As a result of his work we are seeing systemic change that is leading to a more pastoral church.

REPORT OF THE THEOLOGY COMMITTEE OF THE HOUSE OF BISHOPS

MEMBERSHIP

The Rt. Rev. Henry Nutt Parsley, *Chair*
The Rt. Rev. David A. Alvarez
The Rt. Rev. John C. Bauerschmidt
The Rt. Rev. Joe G. Burnett
Dr. Ellen T. Charry
The Rev. Dr. Sathianathan Clarke
Dr. Stephen E. Fowl
The Rev. Dr. A. Katherine Grieb
The Rt. Rev. Robert W. Ihloff
Dr. Charles T. Mathewes
Dr. Joy A. McDougall
The Rt. Rev. Steven A. Miller
Dr. Kathryn Tanner

SUMMARY OF WORK

The Theology Committee serves the House of Bishops as a theological resource, undertaking projects of theological inquiry as requested by the bishops. Occasional requests of the committee are made by the General Convention, and addressed as we are able to do so. The Committee is composed of bishops and academic theologians who meet together twice a year.

The report printed below, *Some Observations on Just War*, is offered in response to Resolution D068 of the 74th General Convention, which requested the Committee re-examine just war theory in the light of recent changes in warfare.

The Committee has been asked to undertake a study of “open communion”, a practice which has appeared in the missional life of some parishes in recent years. This project was requested by Resolution D084 of the 76th General Convention and is on-going.

We have been asked by the House of Bishops to undertake a theological study of same-sex relationships in the life of the church. This is designed to reflect a full spectrum of views and to be a contribution to the listening process of the Anglican Communion, as well as to the discussion of this subject in our province. A diverse and balanced panel of theologians has been appointed by the Committee and is presently beginning this work. This is a long-term, multi-step project that is designed to be completed in 2011.

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

Henry Nutt Parsley Jr., *Chair*

SOME OBSERVATIONS ON JUST WAR

Prepared by the Theology Committee of the House of Bishops in Response to a Request from the General Convention to Re-examine Just War Theory in the Light of Recent Changes in Warfare

God’s deepest desire for all of creation is *shalom*, peace. We see this both in the account of the creation of the world in Gen 1-2, and in the vision of the world’s redemption in the new Jerusalem in Rev 21. This peace is the result of humans and the rest of creation being in their proper relationship to God and to each other. This peace is the peace that Jesus gave his disciples, the peace that the world cannot give, a peace that casts out fear (Jn 14:27)—in short, it is the peace that is Jesus Christ’s union with the Father in the Holy Spirit. It is what makes it possible for us joyfully to delight in God’s presence, both now and in the age to come.

If peace is God's desire for the world, it should be ours also. Nevertheless, the world is not now as God wants it to be. We Christians live in that time between the decisive unveiling of God's redemption of the world in the life, death and resurrection of Jesus and the full restoration of God's *shalom* in the new Jerusalem. With Paul, we and all creation groan through the Spirit as we await our redemption (Rom 8:18-26). Living faithfully in this time between the times is the challenge facing Christian communities today, and it has been thus from the very outset of the church.

As Christians our first and most fundamental allegiance is to Jesus Christ the Lord. As Paul reminds the Philippians, "Our commonwealth is in heaven" (Phil 3:20). This means that Christians will engage the world as exiles, or refugees, or pilgrims (1Pet.). At the same time Christians are under the same directive that God commanded Jeremiah to write to the exiles in Babylon, "Seek the welfare of the city where I have sent you into exile, and pray to the LORD on its behalf, for in its welfare you will find your welfare" (Jer. 29:7). This command may entail many different things. It certainly holds open the prospect that Christians may be called to influence public policy and government decision making without compromising their allegiance to Christ.

Negotiating the contours of our lives in ways that maintain our allegiance to Christ and our desire for *shalom* becomes a particularly lively issue for Christians when the various nations that they inhabit are faced with war. Many Christians maintain a strong and deep commitment to non-violence as part of their desire to live faithfully before God in the world. There are many reasons to support this outlook, but it is not the focus of this particular paper. Instead, we have been asked by the General Convention to address a set of questions regarding "Just War Theory."

Christian thinking about when and how it may be justified to engage in warfare has a long history. It emerges out of Christian thinkers' attempts to understand how authentically to follow Jesus' commandments for peaceableness in the context of the Old and New Testaments' call to engage political authorities prophetically, faithfully and responsibly. Christian thinking about war developed, in significant ways, as a critique of various kinds of putatively Christian "Holy Wars" and crusades. Thinkers such as Augustine, Thomas Aquinas, Hugo Grotius and many others, spent serious time and study addressing these issues and developing theologically rich accounts of them. (We recognize that other traditions, particularly the Islamic tradition, also developed serious models for reflecting on the morally and religiously appropriate use of force; but in this piece we are speaking as Christians.)

It appears that changes in warfare, as well as anticipated changes in the nature and reasons for war, all raise questions for the tradition of Christian reflection known as "just war." In the discussion that follows we will try to acknowledge some of these concerns. However pressing these concerns may be, it appears far more important to us that instead of revising the criteria regarding "just war," the church should work to recapture its own distinctive way of thinking about war and its implications for Christian formation and discipleship.

As part of this discussion we will begin by looking at the standard just war criteria and various ways in which those criteria have developed in the modern world. One of our aims is to show that the criteria are not abstract, self-interpreting rules. The way one understands the criteria is decisively shaped by the context within which one tries to appropriate them. This point is important to make because there is a tendency and a temptation to treat these criteria as a sort of check list for policy makers. *If one thinks about just war in this way, one will inevitably sunder the connections between the theological concerns that generated just war thinking in the church and their application in contemporary contexts.* The just war criteria typically divide into considerations about when it is just to fight (*jus ad bellum*) and how one fights justly (*jus in bello*).

JUST WAR CRITERIA: *JUS AD BELLUM*

Legitimate Authority

This criterion was initially intended to disallow "private wars," including such things as feuds, campaigns of brigandage and exercises of brute force for its own sake. The aim here is to insure that wars are truly fought for

the sake of the common good. Moreover, this criterion helps to locate the authority to lead a nation into war when the criteria have been met.

With regard to this criterion, the public policy checklist approach locates this authority within nation states and their legitimate heads. Recent developments, however, have led scholars and others to push toward the formation of international coalitions or to locate such authority within larger international bodies. Furthermore, the reappearance of “asymmetric” forms of warfare such as insurgency and terrorism also challenge the state system in important ways. The checklist approach does not accommodate such moves outside the state framework in a simple or easy manner.

Likewise with regard to the determination of justice, the checklist approach defers to states and heads of states. Today this is generally thought to be acceptable because the head of state is presumed to be privy to more and better information than the average citizen, though some contemporary thinkers appear to view the presidency as a special charism, guaranteeing that the president's judgments are beyond question.

Within the Christian tradition, however, this question is more complex. Judgments of justice traditionally involved several components. The first of these was that the ruler, under the guidance of wise advisors, could determine matters of justice with regard to war. This is not primarily because the ruler has more information than others, though this may often be the case. It is because the ruler, surrounded by wise advisors, was presumed to have been formed in a way that would lead to sound judgments for the common good. Moreover, up until the rise of the nation-state in the early modern period, such judgments were (at least in theory) subject to the oversight of the church. Thus, rather than presuming that leaders had either special knowledge or a special charism to determine when the criteria of justice had been met, just war thinking tended to presume that a particular set of relationships were in good working order and that specific types of formation were already at work.

With regard to the criteria of legitimate authority our current situation raises a variety of challenges for those who seek to embody the discipline of just war thinking as part of their lives of discipleship. First, it requires them to seek leaders who will listen and subject themselves to wise counsel that pursues the common good rather than national interest. Secondly, in its current fragmented state, it is difficult to imagine how churches might exercise oversight in this matter or how national leaders might subject their judgments to the church and its leaders. This would seem to require Christians to pursue a healing of Christian division as well as to pay careful attention to the types of people they elevate to leadership in the churches.

Much more could be said here, but these considerations should be sufficient to show that those who would embody just war teaching as part of their discipleship are also compelled to attend to a wide range of other issues in order for them to address the criterion of *legitimate authority*. At the same time, in the absence of a coherent, if not unified, Christian voice, it is much more likely that Christians will resort to the public policy check list approach.

Just Cause

The criterion of just cause seems to have been pushed in a very different direction from its initial formulations within the Christian tradition. International law effectively reduces just cause to national self-defense. As developed within Christianity just cause was tied to defense of innocent third parties in the face of unjust aggression. In the light of the crucified Christ who gave up his life on behalf of others, it is extremely difficult to imagine how Christians might use self-defense as a primary justification for engaging in war. For Christians to use self-defense as a justification for war, “self-defense” would have to be interpreted in a way that does not violate Christ's call for self-offering, other regarding, love of neighbor. For Christians, just cause must always be understood as a sorrowful form of other regarding love, a love that puts one's own security and one's very life at risk on behalf of another. This is the sort of love that casts out fear (1 John 4:18). Alternatively, much use of just cause arguments in public policy seems to be driven by fear and insecurity. The best of Christian just war

thinking has always understood the deep and sometimes paradoxical connection between love, including love of enemy, and war.

If Christians think of *just cause* in terms of a public policy check list, then international law will probably be the standard against which justice is to be measured. If the church incorporates the criterion of *just cause* into a broader context of discipleship, then the criterion offers the church several challenges. For example, is the church forming people to be ardent and consistent in their pursuit of justice both locally and globally? In our pursuit of God's justice are we willing to offer ourselves and our loved ones to fight on behalf of others even when our own interests are not at stake? In a world marked by terrorism and the attendant fear it provokes, is the church capable of offering and exercising the sort of love that casts out fear?

Right Intention

This criterion is designed to make sure that war is directed at attaining peace and not driven by some other motive such as revenge. When brought into the realm of public policy, this criterion tends to rely on the stated aims of nation states and their leaders. One way in which this criterion may go beyond simply taking leaders at their word is to require some account of the conditions under which fighting would stop, some account of the just peace that is sought through war. Even on public policy grounds, this becomes a much more complex in the light of such notions as a global war on terror.

Within the Christian tradition this criterion was driven by the concern to establish a just peace, not merely the cessation of war. As Augustine noted, all wars are fought to attain peace. Usually this is a peace that suits the aggressor. Christians within the just war tradition, however, have always insisted that *right intent* must be tied to love of enemy. This means that war is never fought with the aim of destroying the enemy, but to bring to all the benefits of a just peace. When the aim of bringing the benefits of a just peace requires the killing of enemies it should render the killers sad, reluctant and penitent. Further, if followed consistently, one cannot be selective in seeking to establish a just peace. The pursuit of God's justice and love of neighbor would require, for example, Christians to be as eager for justice in places where it may not serve our economic interests. as in places where one is confronted with aggressive enemies.

For the church the criterion of *right intention* cannot be separated from our capacities to love our enemies. This love recognizes that our enemies are enemies, not because of who they are or because of some fundamental flaw in their souls, but simply because of their pattern of behavior. Their status as "enemy" is contingent upon their actions, while their condition as "neighbor" is fundamental to their being. The love Christ commands us to show our enemies lets us recognize the relevant similarities between "us" and "them". Our enemies both share our humanity and bear God's image. Like us, our enemies have great capacity for sin and self-deception. We and they are sinners who are still within the scope of God's mercy. If we are not capable of this sort of love for our enemies within the body of Christ, in local congregations, in dioceses and across the Anglican Communion, it seems highly unlikely that we will have much success when it comes to those outside of Christ.

Further, the criterion of *right intention* calls Christians to be well practiced in patterns of self-examination, confession and penance. This is because the criterion of *right intention* is premised on our deep and unwavering commitments to justice and love of neighbor. These are extremely hard to sustain for a day or two, much less for the period needed to wage a just war. This final concern also raises the need for patient endurance in the face of the costs to us and to others of waging war to establish a just peace. If we are not people capable of the habits of self sacrifice and enduring suffering, then it is not likely we can wage just wars.

The previous three criteria work as basic principles. The following four criteria offer prudential guidelines. That is, they are judgment calls that require practical wisdom in order to assess whether or not the criteria have been met.

Last Resort

This criterion should reflect the intention to pursue all reasonable avenues of addressing injustice before resorting to war. These may include mediation, negotiation, arbitration, international courts and so forth. Appeasement or compromise on injustice is not acceptable. Sanctions may or may not violate justice depending on their use and impact. In the contemporary context the criterion of *last resort* may sharply truncate the presumed autonomy of nation states. For example, can a nation state that refuses to submit to the judgment of legitimate international bodies ever claim to have exhausted all avenues of resolution short of war? It is important also to recognize that *last resort* does not mean that if there is any step to be taken, it should be taken; rather it is a matter of assessing—inevitably a contested matter—that if any *reasonable* step remains to be taken, it should be.

Without question this is always a judgment call. This fact throws us back onto concerns about *legitimate authority*. Are national and ecclesial leaders sufficiently wise and patient, hopeful and courageous to ensure that a nation neither rushes to war too quickly nor defers addressing injustice indefinitely? This calls for a prudent balancing of love of enemies and love of the victims of injustice.

Relative Justice

The "relative" here is important. Christians and others need to be skeptical of claims to perfect righteousness in a cause. This criterion invites a debate and assessment of the relative justice of one side's claims over another's. If one cannot claim that one is pursuing some justice in making war, then one cannot legitimately go to war. Of course, this holds open the prospect that both sides may claim relative justice. This criterion reminds Christians that just wars are never really between absolute good and total evil. Nations have a great stake in portraying enemies as agents of evil. It makes the sacrifices nations demand of citizens in times of war much easier to accept. A Christian account of the pervasiveness of human sin and brokenness, however, should lead us to be skeptical in the face of such rhetoric. Christians may accept the sacrifices of a just war out of love for their enemy: not because we are convinced of our own righteousness and our enemy's sinfulness, but because we know our enemy is ultimately our neighbor.

Proportionality

This criterion aims to make sure that the costs of pursuing justice through war do not outweigh the benefits to be gained through war. The question here concerns whether the injustice is egregious enough to warrant the loss of life and property on both sides. Serious attention to this criterion obligates leaders and citizens to undertake a sober assessment of the full costs of war—costs that can be all too easily underplayed in the flush of patriotic fervor. Such costs include the damage done to the enemy's combatants, civilians and nation, to be sure. They also include costs to one's own soldiers and civilians. One must also reckon with the less obvious costs to widows, orphans and those combatants and non combatants who survive physically while bearing the mental scars of war; in addition, one must also recognize the degradation to God's creation caused by modern warfare. Such deliberations will also lead to the next criterion.

Reasonable Hope of Success

This criterion is meant to call people to make judgments about whether or not in deciding to fight a war to address injustice they run a substantial risk of creating worse injustices than they relieve. This requires leaders to present clear and limited aims that any proposed war should seek to achieve. It also presumes that there are clear conditions under which an unjust enemy can bring hostilities to an end and under which one's own side might find it better to surrender than to continue to fight.

This criterion requires both the humility to avoid overreaching, on the one hand, and the resolve to avoid appeasement, on the other. Further, this criterion requires judgment and wisdom on the part of those making the decision about whether or not to fight, and the wisdom to confess and repent of ill-formed judgments when and as they become evident. Of course, if our practices of forgiveness and reconciliation are not in good working order, people have very little incentive to recognize, confess and repent of ill-formed judgments. Here in particular, churches that form their members in the habits of confession, the seeking and offering of forgiveness,

and in creative and life-giving forms of repentance will inevitably be able to contribute to a flourishing political life.

JUST WAR CRITERIA: *JUS IN BELLO*

Even when wise and well formed leaders come to the judgment that war may be the only way to achieve a just peace, nations are not free to fight as they wish. There are criteria for fighting justly, too. These are often referred to under the phrase *jus in bello*.

There are two central concerns here. The first is commonly called the principle of *discrimination* and is generally taken to mean that civilians must not be intentionally targeted and killed, even if this means putting one's own soldiers at greater risk. As part of a public policy check list, this criterion simply calls for an examination of intention. As long as one does not intentionally target civilians, the thinking goes, they can be thought of as “collateral damage.” This sort of language can obscure the devastating effects of even the most “surgical” strikes. Moreover, disciples of the Prince of Peace are called to attend to the welfare of the neighbors whom we are called to love. Avoiding the intentional targeting of civilians may not suffice as a way of meeting this criterion. At the very least, this criterion will require military commanders to work to secure the lives of civilians even if it entails greater risks for their own soldiers. More care with airstrikes, for example, may require pilots to fly lower, exposing them to greater danger of being shot down. Such a disposition requires a strong commitment to self sacrifice and discipline.

Furthermore, we must remember that the criteria of *ius in bello* have always forbidden dehumanizing behaviors such as torture, the use of rape as a military tactic and the degradation of prisoners. It is deeply painful that we must be reminded of these prohibitions after so many centuries; but reflection on recent events, as well as on human depravity, requires it.

The second primary concern with regard to just fighting is often referred to as *proportionality*. This is simply an extension of one of the prudential criteria used to determine matters of justice prior to the start of war. This concern seeks to weigh the cost of death, destruction and environmental degradation in warfare against the presumed benefits of a just peace. This concern further requires soldiers and governments and military leaders to foreswear vindictive attacks. It also requires political communities to consider whether certain sorts of weapons may ever be rightly used—most obviously nuclear weapons, but also chemical and biological weapons, and even landmines.

These, in brief, are the criteria that currently operate within both types of just war thinking. Although they do overlap in some significant ways, the policy check list approach to just war differs significantly from the version of just war as Christian discipleship in their aims, audience and agendas.

When the just war tradition is viewed as part of an ongoing life of discipleship, it becomes clear that it is a disciplined way for Christians to think about how they should live faithfully before God in a world marked by violence and warfare. Moreover, one can see that instead of functioning as a check list, the criteria of just war thinking already presume that Christians manifest a commitment to seeking justice, along with the habits of self-sacrifice and self examination that would make them reluctant, penitent warriors.

NEW CONDITIONS AND JUST WAR THINKING

Without doubt, the current climate in the United States and in the world presents the churches with new types of warfare, new types of weaponry and geo-political realities that were unimaginable to earlier Christian thinkers such as Augustine, Aquinas and others who began and carried on versions of just war thinking. Indeed, it seems quite likely that many of the conflicts of the near future will be conflicts driven by resources such as water and oil in ways that could not have been anticipated 50 years ago. Advancing technologies enable combatants to inflict in a matter of minutes huge losses of human life, vast amounts of property destruction and even environmental catastrophe. It may take months, years or even decades to assess the full extent of loss of life, suffering and harm

to creation. Can such technology be held accountable relative to the criteria of proportionality and discrimination?

If any body of Christians treats just war criteria as a public policy check list, then it will seem that these criteria need to be updated and revised now and will continue to need updating and revision. In this light, two outcomes seem quite likely. First, just war thinking will be further disconnected from the theological and spiritual grounding in the life of the church that first animated it. The second outcome follows from this. That is, language and terminology that originally had its home in the Christian tradition will be taken over by the leaders of nation states and used to provide a sort of moral veneer to decisions that were largely reached on other grounds.

One good example of this in the present is the way that some recent leaders have used language about pre-emptive war. In just-war thinking, one might act justly to pre-empt an attack that had already started. For example, once the Japanese planes had taken off for Pearl Harbor, one might attack those planes to pre-empt an attack that was, in effect, already underway. Alternatively, preventive war, engaging in war to prevent possible or even likely injustices, was either not contemplated or expressly forbidden. What we see with regard to recent U.S. policy is that language about pre-emptive war has been used to justify preventive war. This is simply a small example of the risks Christians run when they think and speak about just war in ways divorced from its theological roots in the life of discipleship.

Alternatively, if thinking about justice, war, peace and the common good are topics about which the body of Christ is called to think about and act upon in the light of their ongoing struggles to live faithfully before God, then the question of updating criteria does not really arise in quite the same way. Instead, the new and ever changing conditions of our world pose occasions for the exercise of Christian practical wisdom. This is the same challenge and opportunity that the fall of Rome posed for Augustine in the 5th century and the challenges of Islam and Aristotelian science into Europe posed for someone like Aquinas in the 13th century. That is, although the conditions of our world are very different from those of the late Roman Empire or medieval Europe, Christians today are called to engage in that same form of practical reasoning that characterized serious theological thinking in these past times.

PEDAGOGY FOR CHRISTIAN CITIZENSHIP

All of this is salutary and worth the attention of the Church in general. Nevertheless, we think there is a larger problem facing the church when it comes to thinking and reflecting upon issues of such magnitude as war and peace. That is, we Christians, as a group are not well formed or prepared to speak, to listen and to argue about such matters in ways that reflect the true riches of the Christian tradition. Rather than issue one more statement, it seems to us that the most urgent questions facing the General Convention, and indeed all Christians, are not whether or not just war thinking needs to be updated because of the changing shape of war. Instead, we would urge the bishops to take the lead in offering churches a *pedagogy for Christian citizenship*.

A first step would be confessing how poorly we have managed this task when we take it up at all. We have too often not considered our duties as Christian citizens to our fellow-citizens in the kingdom of God and in the United States. We have not truly taken up the responsibilities that come with the vast worldly power that the United States has enjoyed, and continues to enjoy, for our fellow Christians around the world and for humanity as a whole, our neighbors in Christ. We have not acted in our capacity as citizens to take due care for how our nation reflects God's will to care for the least and the lost, both at home and abroad. We have failed in our fundamental responsibilities to care for creation. For all these things, we are truly sorry and we humbly repent. As ever, our repentance must take the form of a renewed and more serious intent to do better. We can do this by thinking in new and deeper ways about the relationship between our roles as citizens of this worldly kingdom and our more fundamental vocation as citizens of the kingdom of heaven. It is for this we need a new pedagogy for Christian citizenship.

Such a pedagogy would seek to form communities of believers to be the sort of people who might think and act faithfully within either the just war tradition or the tradition of Christian pacifism. These two traditions both provide highly disciplined ascetic responses to the violence and fear that mark our world. Neither a Christian commitment to non-violence nor just war thinking can be detached from a life of discipleship without serious distortion. Moreover, both just war and pacifism will require remarkably similar types of formation.

Because both of these traditions require the exercise of judgment and practical wisdom, they will call forth argument, debate, discussion and disagreement within the body of Christ. There is no way around this. Thus, part of a pedagogy for Christian citizenship must also involve the cultivation of a common life within which believers display habits of gracious yet rigorous conversation; where ill-formed or badly rendered judgments can be confessed and repented of in full confidence of being forgiven and reconciled; where the love that casts out fear is made manifest to all.

Another part of this pedagogy must involve the cultivation of skills, virtues and habits that enable Christian citizens to work not just alongside, but genuinely *with*, others who do not share our beliefs in projects of common concern. Furthermore, such skills, virtues, and habits will enable us both to hear and to respond to the voices and persons of “outsiders” in ways that make unavoidably clear, to us and to others, the fact that all of humanity is our neighbor, and all bear the image of God.

Finally, a pedagogy of Christian citizenship will seek to shape the ways in which Christians engage the various powers that be with regard to issues of violence, fear and justice. Such pedagogy will help to ensure that such Christian engagements are always deeply rooted in the life of the Triune God, rather than in the rhetoric and agenda of the nation state. It will remind us, once again, that we inhabit our earthly communities as pilgrim citizens; the city in which we have our true citizenship is no earthly city, but the heavenly Jerusalem, the City of God.

HOUSE OF DEPUTIES COMMITTEE ON THE STATE OF THE CHURCH

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Mrs. Debby Melnyk, <i>Vice-Chair</i>	Florida, IV
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The Very Rev. Ashton J. Brooks	Virgin Islands, II
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The Rev. Hillary D. Raining	Bethlehem, III
Mrs. Margaret Tinsman	Iowa, VI
The Rev. Martin Yabroff, <i>Resigned*</i>	Indianapolis, V

* *Resignations due to change in deputy status*

ASSOCIATED PERSONS: Mr. Arthur M. Bjontegard, Jr., *Representative of the President of the House of Deputies*, Upper South Carolina IV; Dr. Kirk Hadaway, *Program Officer: Congregational Research*

SUMMARY OF WORK

The House of Deputies Committee on the State of the Church is charged with preparing and presenting “a report on the State of the Church” [I.6.5b] and with setting the form of the Parochial Report. Following the 75th General Convention, the Committee on the State of the Church met three times in person and six times via conference call. Our primary resources are the annual Parochial Report, which is completed by all congregations, and Dr. Kirk Hadaway’s analysis of the resulting data. As a major supplement to these statistics, and in response to the directives expressed by General Convention, the Committee also reviewed the results of the *2008 Faith Communities Today Survey* sent to 1,100 congregations in April 2008. A report on those results is below.

Finally, the Committee on the State of the Church gathers and assesses information from other sources. During the triennium, the Committee on the State of the Church interviewed the following persons (listed in the order of date interviewed): the Most Rev. Katharine Jefferts Schori, Presiding Bishop; Dr. Bonnie Anderson, President, House of Deputies; Dr. Kirk Hadaway, Program Officer for Congregational Research; Dr. Matthew Price, Director of Research, Church Pension Group; the Rev. Dr. Gregory Straub, Executive Officer and Secretary of the General Convention; the Rt. Rev. Christopher Epting, Ecumenical and Interfaith Relations; the Rt. Rev. George Packard, Bishop Suffragan for Chaplaincies; Ms. Janine Tinsley-Roe, Native American Ministries; the Rev. James Lemler, Director of Mission; Canon Margaret Larom, Anglican and Global Relations; Mr. Thom Chu, Director, Ministries with Young People; Mr. Robert Williams, Director of Communication; the Rev. Rebecca McLain, Deployment Office; Ms. Linda Watt, Chief Operating Officer; Mr. Robert Radtke, President, Episcopal Relief and Development; the Rev. Margaret Rose, Ms. Kim Robey and Ms. Amanda Ache, Women’s Ministries; Ms. Terry Parsons, Stewardship; the Rev. Suzanne Watson, Small Church Ministries; the Rt. Rev. Peter Lee, Bishop, Diocese of Virginia; Mr. Bill Fetsch, Falls Church Episcopal, Virginia; Mr. John Johnson, Domestic Policy Coordinator, Washington Office of The Episcopal Church; the Rev. Frank Wade, Diocese of Washington; the Rev. Dr. Ian Markham, Dean, Virginia Theological Seminary and the Rev. Nicholas Lubelfeld, Diocese of Virginia.

It should be noted that since the date of some of the interviews, the staff at The Episcopal Church Center has been extensively re-organized. Some of the above-named persons are no longer on staff, while the job titles of others have changed.

WHO WE ARE—INTERPRETING THE NUMBERS

As the foregoing SUMMARY OF WORK notes, one rich source of information is gathered from the people we interview. We are mindful that too heavy an immersion in numbers can have a numbing effect on some people; therefore, the Committee on the State of the Church would first like to share with the wider church several important insights we have gained regarding our present state of affairs.

Our identity as Episcopalians and our need for strong leadership—lay and ordained—to respond to the challenges of our times are themes that the Committee on the State of the Church heard many times during this triennium. We report more systematically on both in this report. However, the leadership provided during the past three years by both the Presiding Bishop, Katharine Jefferts Schori, and the President of the House of Deputies, Bonnie Anderson, deserve special mention.

The present status of The Episcopal Church within the global Anglican Communion has been on the minds and in the prayers of our members in recent years. Especially in the aftermath of the July 2008 Lambeth Conference, many voices have acknowledged the calm and centered leadership style of the Presiding Bishop, as the American Church has sought to explain our polity more effectively to the international community and those in provinces of the Anglican Communion. The Presiding Bishop, in our opinion, has represented the best of our Anglican heritage, adapting to change while upholding tradition. At the same time, the Presiding Bishop may have set a new record in visiting the dioceses of the church, having been in more than one-third of them in her first year-and-a-half in office. Reaction to her presence has been reported to be markedly positive, both in the domestic and international settings.

Likewise, the President of the House of Deputies, Bonnie Anderson, may have set a new standard for involvement and support across the church—especially her effective leadership in those dioceses where the Presiding Bishop may not have been welcome. In every diocese where there has been concern over Episcopalians considering disaffiliation with The Episcopal Church, President Anderson has been a staunch supporter of remaining congregations and members, offering herself and the considerable resources of her office to assist in efforts to sustain remaining members to support them in their desire to continue in our fellowship and grow and prosper. She also has pioneered new means of communication among deputies to General Convention and worked collaboratively with the Executive Officer of the General Convention to promote enriched education for first time deputies.

WHAT THE NUMBERS TELL US ABOUT THE EPISCOPAL CHURCH

As early as Convention 2000, leadership in the House of Deputies was calling for a “census” of Episcopalians so that we might more accurately see ourselves and understand our situation. In subsequent years a desire was expressed to obtain systemic information on our church’s membership, including better demographic data. In response to the expressed wishes of prior General Conventions, during 2008 TEC conducted for the first time its own survey research, gathering important information that goes beyond membership numbers, attendance records and income. We now have better data on demographics, perceptions of financial stress, experience of conflict and other matters. The Committee on the State of the Church is pleased to share this new data.

First, summarized below are a few snapshots of what can be gleaned from the major statistical tables at the end of this report. As Table 1 illustrates, the five-year trends (2003–2007) in membership and attendance are down. The five-year trend data provides the most accurate picture of what has been occurring recently in the life of every province of The Episcopal Church.

Table 1

Statistical Totals for The Episcopal Church: 2003 – 2007

PROVINCE	Members 2003	Members 2007	Net Change	Percent Change	ASA 2003	ASA 2007	Net Change	Percent Change
Province I	227,582	209,950	- 17,632	- 7.7%	71,925	63,864	- 8,061	- 11.2%
Province II	371,575	351,038	- 20,537	- 5.5%	109,830	102,783	- 7,047	- 6.4%
Province III	369,768	341,783	- 27,985	- 7.6%	132,412	115,366	- 17,046	- 12.9%
Province IV	516,766	493,713	- 23,053	- 4.5%	197,896	180,143	- 17,753	- 9.0%
Province V	216,248	192,246	- 24,002	- 11.1%	80,937	69,583	- 11,354	- 14.0%
Province VI	110,328	99,546	- 10,782	- 9.8%	38,356	33,442	- 4,914	- 12.8%
Province VII	270,540	250,525	- 20,015	- 7.4%	101,595	88,087	- 13,508	- 13.3%
Province VIII	294,859	272,516	- 22,343	- 7.6%	107,003	94,658	- 12,345	- 11.5%
Province IX	55,674	73,826	+18,152	+ 32.6%	18,635	20,550	+ 1,915	+ 10.3%
Total Church	2,433,340	2,285,143	-148,197	- 6.1%	858,589	768,476	- 90,113	- 10.5%

Note: Totals are for all provinces of The Episcopal Church. Inclusion here of statistics for Provinces II, VIII, and IX render these numbers non-comparable with data below in Table 2, where only *domestic* dioceses are reported.

All dioceses reported for 2007, with 92% of all parishes and missions completing a Parochial Report. Over the five years reported in Table 1, The Episcopal Church had a net loss of 148,197 baptized members; 36,345 of these losses occurred in the most recent year for which complete data is available. Absolute membership losses were highest in Provinces III, V and IV respectively, while percentage losses were highest in Provinces V and VI. Average Sunday Attendance (ASA) statistics show sharp absolute and percentage declines in Provinces V, VII and III, offset by growth in Province IX. More will be said below about the decline in membership and attendance, but the Committee on the State of the Church commends a recent study that helps to better understand this trend. The 2007 publication *Facts on Episcopal Church Growth* (which can be accessed on the CD accompanying the Blue Book) offers a wealth of information on the subject of growth, which types of congregations are growing and why.

The Episcopal Domestic Fast Facts Trends: 2003 – 2007 Table (below) provides a detailed snapshot of the past five years' statistics on membership and ASA, the percentage of our churches that are growing and declining, the net change year-to-year, the number of large and small congregations and changes in patterns of giving. Although the tables at the end of this report contain complete statistics for every diocese and province, this Fast Facts table offers an aggregate picture of our present state. Recall, as noted above, that data in Table 2 does not include statistics on Province IX, so the numbers presented below are not identical to those in Table 1. The observable trends should call all church leaders to action.

Table 2

EPISCOPAL DOMESTIC FAST FACTS TRENDS: 2003-2007

	2003	2004	2005	2006	2007
Membership and Attendance					
Domestic Parishes and Missions	7,220	7,200	7,155	7,095	7,055
Active Baptized Members	2,284,233	2,247,819	2,205,376	2,154,572	2,116,749
Net One-Year Change in Active Members	-35,988	-36,414	-42,443	-50,804	-37,823
One Year % Change in Active Members	-2%	-2%	-2%	-2%	-2%
Five Year % Change in Active Members	-2%	-4%	-5%	-7%	-9%
Ten Year % Change in Active Members	-6%	-7%	-8%	-9%	-10%
Congs. Growing 10%+ in Members (past 5 years)	34%	31%	30%	28%	26%
Congs. Declining 10%+ in Members (past 5 years)	36%	39%	39%	41%	43%
Total Average Sunday Worship Attendance	823,017	795,765	787,271	765,326	727,822
Net Change in ASA from Previous Year	-23,623	-27,252	-8,494	-21,945	-37,504
One Year % Change in ASA	-3%	-3%	-1%	3%	-5%
Five Year % Change in ASA	-2%	-5%	-8%	-11%	-14%
Ten Year % Change in ASA	-1%	-4%	-6%	-9%	-13%
% of Churches Increasing in ASA (1 year)	34%	33%	40%	37%	29%
% of Churches with any loss in ASA (1 year)	54%	52%	45%	49%	56%
% of Churches Growing 10%+ in ASA (5 years)	28%	24%	22%	20%	18%
% of Churches Declining 10%+ in ASA (5 years)	43%	46%	50%	52%	56%
Largest Parish (Members)	7,365	7,573	7,757	7,941	8,104
Number of Congregations with 20 members or less	314	310	315	327	355
% of Congregations with 200 Members or Less	53%	54%	55%	55%	56%
% of Congregations with 500 Members or More	18%	17%	17%	17%	16%
Median Active Baptized Members	182	177	174	172	168
Largest Parish (Attendance)	1,975	2,072	2,149	1,925	1,766
Number of Congregations with 10 or less ASA	247	246	260	273	288
% of Congregations with ASA of 100 or less	61%	62%	63%	63%	65%
% of Congregations with ASA of 300 or more	6%	6%	6%	6%	5%
Median Average Sunday Worship Attendance	77	75	74	72	69
Financial Information					
Average Pledge	\$1,796	\$1,881	\$1,948	\$2,088	\$2,190
Average Pledge Five Years Earlier	\$1,429	\$1,437	\$1,547	\$1,647	\$1,723
Plate & Pledge Income (in thousands)	\$1,231,401	\$1,247,434	\$1,283,214	\$1,314,803	\$1,331,541
Plate & Pledge % Change From Previous Year	+2.5%	+1.3%	+2.9%	+2.5%	+1.3%
Inflation Rate in Calendar Year	+1.9%	+3.3%	+3.4%	+2.5%	+4.1%
Total Income (in thousands)	\$2,044,378	\$2,063,916	\$2,199,993	\$2,223,317	\$2,269,075
Total Expenses (in thousands)	\$2,133,772	\$2,132,775	\$2,180,975	\$2,187,309	\$2,221,167
Investments of Congregations (in thousands)	\$3,605,393	\$3,792,383	\$3,976,802	\$4,197,331	\$4,314,508

However dire these trends are, we hasten to call attention to an additional source of vital information contained in the four-page [Summary Report of the 2008 Episcopal Church Survey](#). The *Summary*, as well as the complete copy of the [survey instrument](#) used to gather the data, may be found on the Blue Book's accompanying CD. This is the first time in our church's history that we have had access to this data. Now, in addition to our demographic profile, we have reliable measurements on diverse aspects of church life such as information on the kinds of programs our congregations offer, styles of worship, efforts in outreach and evangelism, views of our clergy and laity and even data on sources of internal conflict and its results.

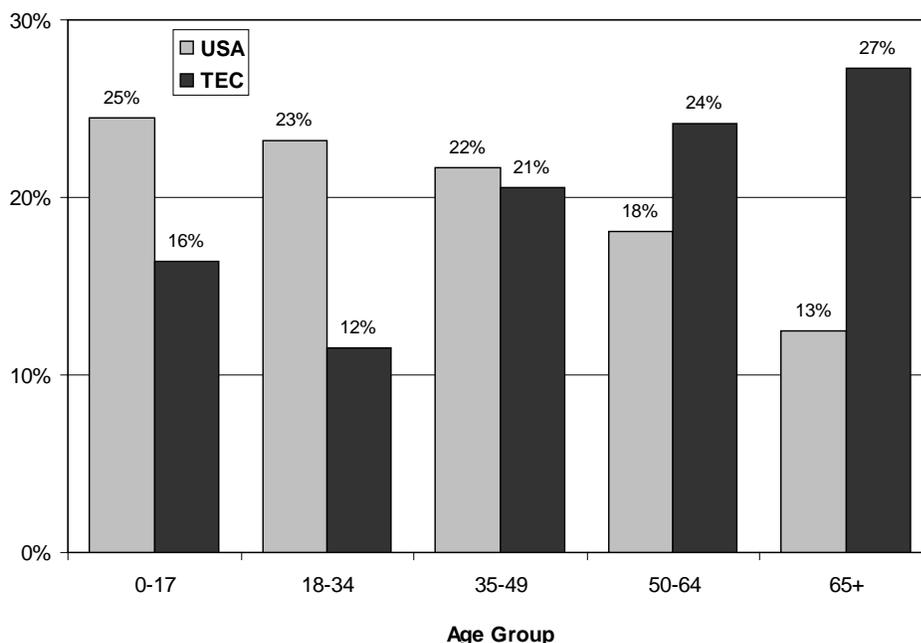
In the spring of 2008, under the direction and supervision of Dr. Kirk Hadaway, Program Officer for Congregational Research at the Episcopal Church Center, 1,100 surveys were mailed (with an on-line version available, as well) to a stratified, random sample of congregations in The Episcopal Church. 783 completed responses were filed, representing approximately 10.5% of our total domestic congregations. Note that a "ten

percent true sample,” approximates the United States Census, i.e., it is of sufficient size from which we may draw reliable inferences from the survey.

Among the most enlightening insights gained from that survey is the skewed age structure of The Episcopal Church, illustrated in Figure 1 below:

Figure 1

Age Structure of the USA and TEC: 2008



To quote Dr. Kirk Hadaway: “The age structure of The Episcopal Church suggests an average of forty thousand deaths and twenty-one thousand births, or a natural decline of 19,000 members per year,” a population larger than most dioceses. The advanced—and still advancing—age of our membership, combined with *our* low birth rate, means that we lose the equivalent of one diocese per year. In the late 1940s and throughout the 1950s we were growing faster than the population, due to a high birth rate and the fact that many formerly unchurched persons were joining Episcopal congregations, usually with their families. By the late 1960s the birth rate had dropped greatly, and many of our youth began to drop away from The Episcopal Church as young adults—a large number never to return. This trend, plus the fact that the decline in the birth rate was greatest among the college-educated population (which increasingly is our primary constituency), began the process through which the average age of adult Episcopal membership diverged from the larger population. Throughout the 1970s and 1980s, and even into the 1990s, we gained more adult members than we lost through persons changing denominations (particularly former Roman Catholics). In the past, more people joined The Episcopal Church than left, making up most, but not all, of the natural decline among participating adult members until recently. Mindful of these trends, it would be useful to leaders of The Episcopal Church to review the results of recent analyses of religion in American life, such as the 2008 study *US Religious Landscape Survey, Religious Affiliation: Diverse and Dynamic* published by the Pew Forum on Religion and Public Life, which suggests that a far larger percentage of Americans than was historically true report no formal religious affiliation at all.

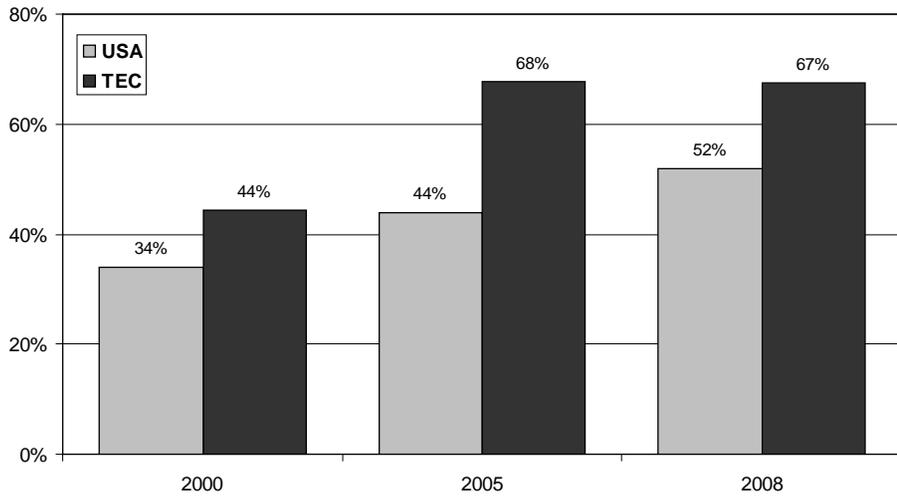
As a final comment on the age structure of The Episcopal Church we note two facts. First, “youth and young adults” were articulated by General Convention as one of our top five priorities for the 2006-2009 triennium. The Executive Council, in developing the draft budget for the 2009-2012 triennium, did not list “youth and young adults” as one of their mission priorities. Second, in the recent reorganization of The Episcopal Church Center

staff in New York City, the position of Staff Officer for Youth and Young Adult Ministries was eliminated and the duties of that officer re-distributed to other ministry areas.

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

Another noteworthy trend identified in our survey data involves the present financial condition of our churches. Recalling data presented above in *Fast Facts 2007* (Table 2 above), income in 2007 showed growth over the previous year, along with a positive five-year trend. Over the last five years income growth was at least keeping pace with inflation—good news, indeed. However, with net losses in membership and attendance, the continuing financial burden falls more heavily upon remaining members. As Figure 2 (below) indicates, a very substantial fraction of our congregations—two-thirds—reported that in 2008 they experienced some level of financial difficulty. Eight percent report “serious” difficulty, 17 percent report “some” difficulty, and another 42 percent describe their financial circumstances as “tight, but we manage.”

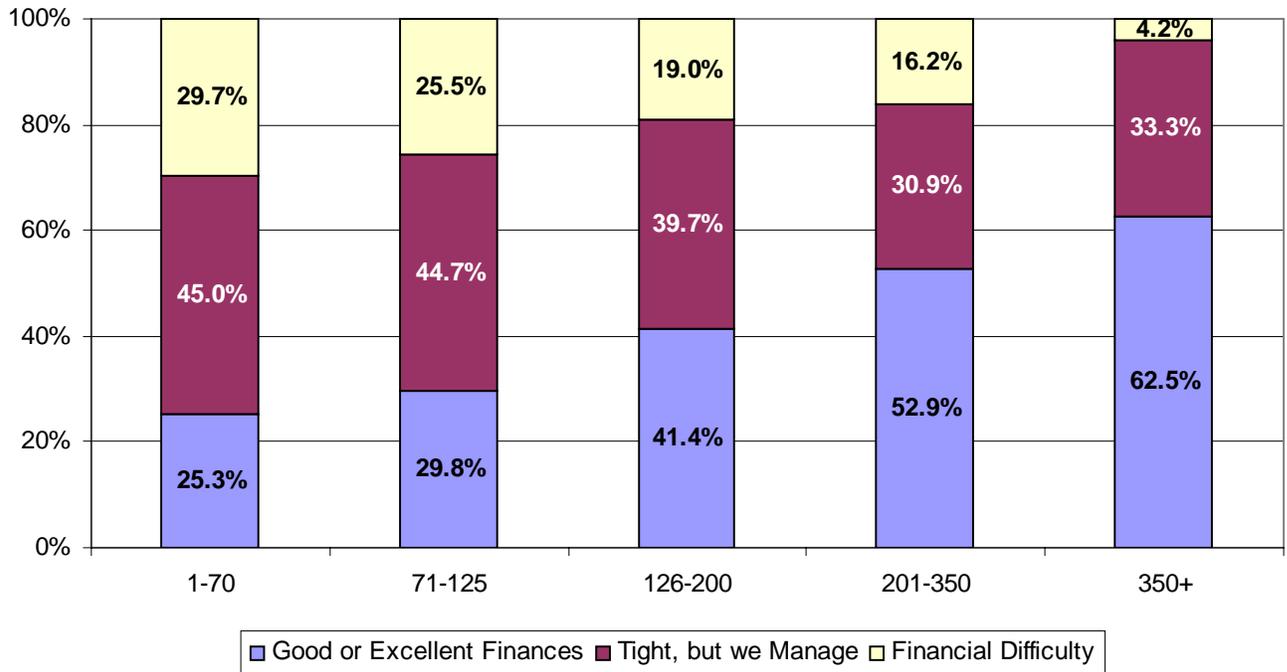
Figure 2
**Congregations in Financial Stress 2000-2008:
USA & TEC**



The increase in parishes experiencing financial difficulty between 2000 and 2005 is alarming, jumping from 44% to 68%. While that does not worsen between 2005 and 2008, the rate is far too high to allow a rosy picture to be painted. A more detailed picture is presented when the financial stress data are arrayed by size of congregation (Figure 3).

Figure 3

Current Financial Health of Episcopal Congregations by ASA



It should be noted that with the departure of members of congregations, and now leaders of certain dioceses, from our fellowship additional legal expenses have been incurred by The Episcopal Church at all levels, not to mention the expenditure of time, talent and energy. What has, thus far, remained unstated is that as a consequence of this strife substantial funds have been diverted from the mission and ministry of many congregations and dioceses, adding to our financial burden.

Despite this concern over finances, the *2008 Faith Communities Today Survey* also unearthed the good news that Episcopal Church congregations are taking seriously the pursuit of the Millennium Development Goals (MDGs). Comparing rates of participation between the years 2005 and 2008, congregational funding of the 0.7% of budget to go toward MDGs increased four-fold and now represents over 25% of all our congregations, up from just over 7% three years ago.

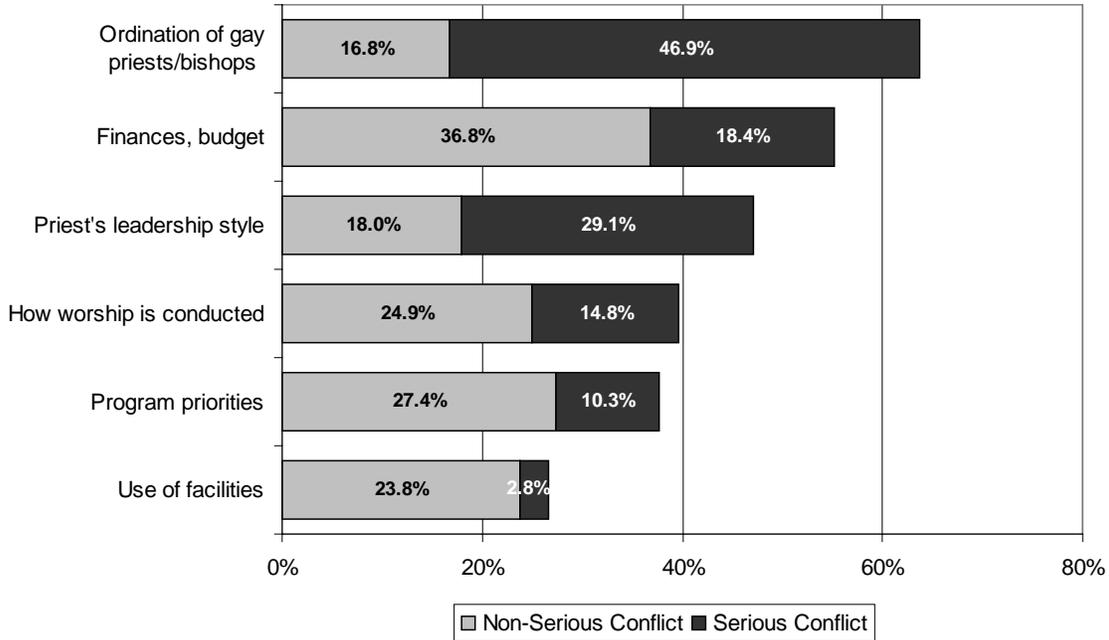
Last, in prior years the Committee on the State of the Church often heard the criticism that our church seemed unwilling to recognize the presence of a major source of internal controversy that some argued was having an impact on our common life, as reflected in declining membership and attendance statistics. The metaphor most often used was that we “failed to acknowledge the elephant in the room,” referring to what many viewed as the momentous decision by the 74th General Convention (2003) to consent to the consecration of the Bishop of New Hampshire. In the *2005 Faith Communities Survey* in which about 4,000 of The Episcopal Church’s congregations participated, about 37% reported having at least one very serious internal conflict, resulting in some members leaving the church. Fifty-three percent reported that the conflict was resolved. When asked about the source of the conflict, 35% of those reporting very serious conflict stated that it was over the decisions of the 2003 General Convention.

In the *2008 Faith Communities Today Survey* of Episcopal parishes and missions, reports of conflict over that issue have not diminished: 64% of Episcopal congregations acknowledge having some kind of conflict over the

ordination of gay clergy. And most of that conflict was of a serious nature. Overall, 47% of Episcopal congregations had serious conflict over this issue, 40% indicated that some people left and 18% indicated that some people withheld funds. Furthermore, the rate of decline in Average Sunday Attendance from 2003-2007 among congregations with serious conflict over the ordination of gay clergy was 35% higher than congregations with no conflict over the issue (and accounted for more than double the aggregate loss).

Figure 4

Sources of Conflict in Congregation in Last Five Years



In view of losses due to the age structure and declining birthrate of The Episcopal Church, as well as losses associated with controversy, an emphasis on evangelism and recruitment of new members would seem a natural, almost inevitable consequence. Interestingly, the 2008 Faith Communities Today Survey revealed that under 20% of our congregations report active evangelism programs and less than 5% report that evangelization is a congregational specialty.

OUR IDENTITY AS ANGLICANS AND EPISCOPALIANS

The word identity is on the collective lips of the church these days. The Archbishop of Canterbury set the tone for the Lambeth Conference in 2008 in his welcome, “The chief aims of our time together are ...that we become more confident in our Anglican identity by deepening our awareness of how we are responsible to and for each other”

The Presiding Bishop of The Episcopal Church set a similar tone in her explanation of the theme for General Convention 2009 when she told *Episcopal Life*, “I suggested ‘Ubuntu’ as a theme [for General Convention] for several reasons. Because it is unfamiliar, it may be able to invite us into a larger and more expansive way of understanding identity in community.”

In the same *Episcopal Life* article, the Rev. Mary Frances Schjonberg concluded that “...Most participants and observers would agree that General Convention is distinctly Episcopal (*sic*). Yet, some may agree that the depth of what it means to be an Episcopalian can be somewhat hard to describe.” She went on to quote the President of

the House of Deputies, Bonnie Anderson, who explained, “The mission and ministry that we do together in the name of Jesus Christ are at the very core of our identity as Episcopalians. We often struggle with the ability to articulate our identity. We often struggle with our relationships with each other, yet we are a people of mission, called into Christian community to be partners in God's mission in the world.”

The shorthand of adjectives in use in the church today seems to assist us in quickly coming to a place of understanding and/or decision, but in times of heightened conflict and anxiety about individual survival or the continued existence of an organization, the patience and the ability to understand clearly one another is diminished thereby. The concept of herding into particular groups, for or against a particular descriptor, is a common result. The Committee on the State of the Church observed through our interviews with both clergy and laity that our church is divided by descriptors applied to individuals and groups and that no particular facet of the church is immune to this anxiety-driven propensity.

Identity can be construed not only in terms of the paradox of common elements—sacramental, biblical, comprehensiveness/tolerance, etc.—but is also reflected in the 1979 Book of Common Prayer and the Baptismal Covenant. Lack of understanding of identity by many in our church (laity, bishops and clergy) also adds to a sense of confusion within our polity. Prior to the 2006 General Convention, the Communications Office and the Office of the General Convention teamed up to produce a DVD to help orient deputies of the General Convention to the legislative process. Despite the fact that that effort was well-received and continues, the Committee on the State of the Church observes that, for the most part, members of our church do not understand our polity and do not grasp how it comprises a foundational element of our identity as Episcopalians.

The Zaccheus Project: *Discerning Episcopal Identity at the Dawn of the New Millennium* (A 50th Anniversary Project of The Episcopal Church Foundation, June 1999), managed by Cornerstone, concluded that, “The Church’s identity rests largely with its membership, and for this reason, the Zaccheus interview process focused on lay people in local Episcopal congregations.” The Episcopal Identity Project, a collaborative partnership of the College for Bishops, Glen E. Kreiner, Ph.D., Elaine C. Hollensbe, Ph.D. and CREDO Institute, Inc. and expected to be released in early 2009, is a national research initiative to provide insight and new perspectives on the impact of changes in organizational identity on the health and well-being of clergy and bishops.

Quoting from the 2006 report to General Convention from the Committee on the State of the Church, “As a Committee, we are convinced that when we heed closely Christ’s call to us in the Great Commandment and Great Commission, the church is at its best, and we all become ‘bringers of hope and proclaimers of joy.’ ” While this statement brings some clarity to the identity issue, the present Committee on the State of the Church continued to struggle with the same issue and concluded that it has no unified answer, but raised a most significant question: “Has the time come for The Episcopal Church to make a definitive statement to the world about our identity as Episcopalians?”

STRUCTURE AND LEADERSHIP

In the process of our interviews, the Committee on the State of the Church heard from many different people that the structure of our organization above the level of diocese is not consonant with the church’s mission and that it is not properly configured to serve the needs of its most important constituent elements, namely dioceses and individual congregations. Elsewhere in the not-for-profit and for-profit world, managers have moved away from the traditional pyramid, top-down managerial model to a collaborative and participatory framework. Often referred to as a “matrix,” it is characterized by drastically reduced layers of management and a flattened organizational structure intended to empower others throughout its network. These downsized organizations function through ad hoc teams and partnerships designed to create more responsive, flexible, nimble and adaptive structures and are intended to generate better, faster solutions to problems and challenges.

The Committee on the State of the Church reports that The Episcopal Church has made a substantial start in changing the organization of The Episcopal Church Center. Approximately fifty-eight programs are being consolidated into four ministry centers, coordinated by directors in New York City, but with program leaders in six

geographic locations across the United States. These ministry centers are the Advocacy Center, Mission Leadership Center, Evangelism and Congregational Life Center and Partnership Center. The goal of reorganization is to only do nationally what cannot be done better locally. Some programs have been eliminated altogether and at the same time collaboration on revised programs across the centers has become intentional. This has led to enhanced cross fertilization of ideas and an increased sense of enthusiasm for the work of the church. This structural reorganization holds great promise to make the work of the church more accessible and responsive to the needs of our dioceses and congregations. In the place of one central location, the regional offices are expected to lead to greater natural use of other structures already in place in our church system—our provinces, dioceses and their various subdivisions, down to individual congregations—placing trained staff much closer to their stakeholders.

Many with whom we spoke noted that the world our church serves is changing. The Committee of the State of the Church heard repeatedly that The Episcopal Church may be guilty of producing leaders for a church that no longer exists. Based on our current mix of congregations by size, The Episcopal Church undoubtedly should be training leadership for deployment in “start up” or smaller congregations, as well as for team and even “internet” ministry rather than focusing on large congregations. Indeed, our *2008 Faith Communities Today Survey* found that for congregations with Average Sunday Attendance (ATA) of 70 or less, 66% are served by a part-time priest, a retired priest, a supply/interim priest, or they have no priest at all. That message about different forms of ordained ministry is being heard by The Episcopal Church’s eleven accredited seminaries. Our seminary deans have announced sweeping changes to deal with diminished enrollments, financial stress of the institutions and the inability of some students to participate in the classical, three year residential system. Additionally, they are refocusing the emphasis of their respective seminaries into core area groupings designed to improve local ministry development, distance learning, Hispanic-Latino ministry preparation and Anglican Communion initiatives. Our 2008 Survey revealed that of 783 domestic churches that responded, 36 offer weekly worship services in Spanish. The Committee on the State of the Church applauds these seminary education initiatives since they address the changing landscape created by increased cultural diversification, older students, persons called into ordained ministry who cannot easily uproot families and relocate to seminary campuses, the theological needs of lay Episcopalians, availability of online courses and distance learning opportunities and the parallel system of training at the individualized diocesan level. The challenge to our seminaries will be to adapt to change, while preserving the benefits to vocational formation of traditional multi-year residential programs.

What remains largely unaddressed are two issues reported to our Committee. The first is the huge financial burden placed on most of our seminarians. The Episcopal Church is the only mainline Christian denomination in the United States that does not provide financial support from its annual operating budget to its seminaries in order to reduce tuition costs for its seminarians. Although this is a new goal (and The Episcopal Church is not yet close to achieving it) the Committee on the State of the Church learned that several seminaries are currently making plans to permit their seminarians to graduate debt free.

The second issue is the special and diverse needs of women clergy, particularly those leaving active parochial ministries to raise families, with the intention of returning to their profession at a later date. Although the Church Pension Group staff reports that this is an increasing concern for them, the Committee on the State of the Church is not aware that any diocese has yet developed responsive policy or exemplary practice around this concern.

Finally, we are encouraged by a recent, major Lilly Foundation grant to Virginia Theological Seminary to promote mentoring for newly ordained clergy for the first three years of ministry following graduation.

ENCOURAGING SIGNS

In August 2005 the most severe natural disaster to affect the United States, Hurricane Katrina, devastated areas of Louisiana and Mississippi and resulted in the greatest relief and redevelopment work this country and church have ever experienced. Financial and volunteer response from The Episcopal Church was overwhelming as divisive issues were put aside and volunteers worked together to begin rebuilding. The sense of internal mission dominated differences of opinion, and The Episcopal Church became one church in mission.

Episcopal Relief and Development continues to provide immediate disaster relief in the United States and around the world, while increasing its commitment to sustainable development projects, both home and abroad. With funds raised by Episcopalians and an increasing number of funds from corporate donors, Episcopal Relief and Development works with ecumenical and interfaith partners to provide services without duplication. Episcopal Relief and Development recently received the highest rating of “exceptional” from Charity Navigator.

One very encouraging event that took place in October 2008 is deserving of special mention. The Conference of the Network of Ministry Innovators was held in New Orleans in conjunction with the 8th Triennial Conference on Black Ministries. This conference, for the first time, provided for a combined clerical and lay gathering. The Committee on the State of the Church was invited to attend as an official observer. The combined conference attendance had over two hundred twenty participants and within that gathering was the small group of thirty-two ministry innovators—mostly clergy—who came from all parts of the United States and ranged in age from early thirties to near retirement. What bound them together was their focus. All of them were church planters or redevelopers; many were serving as interim priests in congregations seeking renewal, and others had extensive experience as organizers of faith communities. Out of this remarkable gathering came the urgent recommendation that bishops and dioceses need to be better educated about the appropriate amounts and kinds of clergy mentoring and financial support necessary for effective church planting and church redevelopment. The conference also had an exciting item of good news to share: a new Episcopal church has been planted in the lower Ninth Ward in the City of New Orleans.

The Church Pension Group continues to be a partner with The Episcopal Church by providing clergy and lay employees with pensions that are financially sound in the present turbulent financial atmosphere. Church Pension Group also is continuing to sponsor CREDO, Planning for Tomorrow, Fresh Start and other programs and research to benefit the wellness of the clergy and laity of The Episcopal Church.

Another encouraging sign has to do with Anglican and global relations. Many of the bishops who attended Lambeth in July 2008 reported that the emphasis on honest dialogue and on living and working in community helped to re-establish open communication between The Episcopal Church and its global partners. The *St. Andrew's Draft Anglican Covenant*, a follow-up to the Windsor Report, is expected to emerge from committee and be referred to the Anglican Consultative Council for action in May 2009. It is obvious from the public comments of Archbishop Drexel Gomez of the West Indies, the chair of the international committee working on the St. Andrew's Draft, that the tone of that document is more “covenantal” than it is “punitive.”

CONCLUSIONS AND RECOMMENDATIONS

1. In view of how many discussions are taking place across the church about identity, a significant amount of this Committee's time was spent discussing whether there exists a distinctive identity of and for The Episcopal Church. We concluded that our particular denominational identity is grounded in the traditions embedded in our Book of Common Prayer; in our Baptismal Covenant and in our common sacramental life; in our Constitution and Canons, in our church's polity and in how we operate as a church; and, finally, in the way we live our lives. We caution against the assumption that in the process of pursuing the question of identity a simple definition will emerge, seeming to provide an easy way for us to resolve some of our present differences of opinion.

However, since questions of identity now arise in the course of the daily lives of Episcopalians, the Committee on the State of the Church recommends that existing efforts to address questions of identity in the councils of the church be continued at every level. Further, we recommend that during the 2009-2012 triennium the Committee on the State of the Church give thought to the contribution it might make to these on-going discussions of identity through our own survey research efforts.

2. The Episcopal Church needs to take a look at the way we lead, committing volunteer and professional personnel as well as financial resources to do so, in such places as the Executive Council and the Commissions, Committees, Agencies and Boards. We need to see what we have accomplished and how

we have addressed tasks that no longer need our attention and we need to identify what is being called into ministry or action by our faithful members and church leaders and how we are to meet these challenges. The role of designing ministry that really reaches people, who, in turn, reach out to others hurting in our world, is a significant role of the church that will enable it to remain a positive and meaningful force in our culture.

A changed structure is not, in and of itself, a remedy. Church leaders and staff must have clear goals and a good understanding of their mission, along with a sense of why the approach of The Episcopal Church is important and what is distinctive about it. As noted above in the section on identity, The Episcopal Church needs to raise up leaders who can better articulate who we *are* and not define ourselves by who we are not, or worse, allow others to define us.

While The Episcopal Church's leadership continues to display and model a passion for mission and a thirst for spiritual growth, one of our church's goals should be the development of a more diverse clergy and lay leadership cadre that more nearly resembles the demographics of the populations of the unchurched it seeks to serve. If we design ministry, worship and programs of outreach that are truly oriented to people of all descriptions, The Episcopal Church may prosper and grow and continue to be a transforming agent in our lives and the lives of those we touch.

3. The Episcopal Church should increase and improve its use of the most up-to-date communications technology in order to benefit all Episcopalians and support the diverse ministries found within each diocese and province:
 - Based upon our interviews and our own experience, we recommend that all Committees, Commissions, Boards and Agencies explore the wider use of electronic meetings and telephone conference calls, both to improve communications and to help reduce costs.
 - Further, in these times of instantaneous communication, continued—indeed *continuous*—improvement to The Episcopal Church's web site, with the goals of ease of navigation and keeping information current, should be assigned highest priority for our Church Center staff.
 - We also encourage the continued sharing of data bases, whenever appropriate and possible, between and among church organizations, such as that which exists now between Church Center research staff and staff of the Church Pension Group.
 - The Committee on the State of the Church recommends that the church investigate the potential value of some form of electronic "update" of Blue Book reports by our church's official Commissions, Committees, Agencies and Boards, since much new information is produced and received between the printing deadline for the Blue Book and the normal meeting dates of the General Convention.
 - Rather than waiting for three years to report to the wider church, the Committee on the State of the Church issued a formal Interim Report in November 2007. By making full use of electronic methods of communication, perhaps other bodies of the church might find this a useful procedure and follow suit.
4. The Committee recommended in 2006 that the Committee on the State of the Church should not operate in isolation and that it should have some continuity in membership. Unlike standing commissions with six year terms of membership, members of this committee are all appointed to three year terms. We have benefited from having continuing members this triennium and encourage the appointment of some members of the existing committee to the committee that will serve in 2009-2012.
5. The survey by the Church Pension Group investigating the experience of women clergy who interrupt professional careers to start families should shed light on the special needs of an important group of clergy leaders. We recommend that during the 2009-2012 triennium the Committee on the State of the Church discuss these research results with the staff of Church Pension Group and consider gathering some data of its own on diocesan-level "best practices" for sharing with the wider church.

6. A month after the research for this report was completed and its content drafted, the economy of the United States plunged into what appears to be the deepest recession since the Great Depression of 1929. Major banks and insurance companies have failed, long-established investment firms and brokerage houses have declared bankruptcy, many private homeowners have defaulted on mortgages and faced foreclosure and loss of their homes and tens of thousands of jobs have been eliminated as businesses attempt to cope with their losses. In November 2008 alone, the U.S. Bureau of Labor Statistics reported 533,000 layoffs, the largest monthly decline in employment in thirty-five years. Indeed, our own National Cathedral in Washington, D.C. was obliged to lay off fifty of its employees in November. In response to this overall crisis, the federal government has had to take drastic action to provide hundreds of billions of dollars to bail out various industries or to act as guarantor of last resort. How far-reaching this crisis is, how long it will last and what its consequences will be are still not well understood.

What is certain is that the church will not and should not live apart from this crisis. While it is likely that parish, diocesan and church-wide investment income may be down, presenting challenges to operating budgets and capital campaigns, there may also be new opportunities for the church's ministries. Not only may we be called upon to do more with food and linen pantries and counseling help, but there may also be creative ways to respond to the needs of God's people, such as small business start-up seminars, resume-writing workshops and other ways to respond to these challenges for which The Episcopal Church may be uniquely suited.

As corporate downsizing, "rightsizings" and layoffs increase, the church should be a leader—not a follower—in channeling resources to her service to God's people. This committee commends to the wider church the study and implementation of the best of the business world's aggressive cost reduction strategies. The practices adopted by The Episcopal Church at all levels should model intelligent deployment of financial resources, tempered by the compassion inherent in our Christian faith.

7. For the first time in our history, and in response to the call of the General Convention, The Episcopal Church has begun conducting its own survey research into aspects of our common life. Quite apart from the important data mandated by the annual Parochial Report, we are finding it useful to learn more about vital parish activities and we need to continue gathering such data in the future for purposes of comparability.

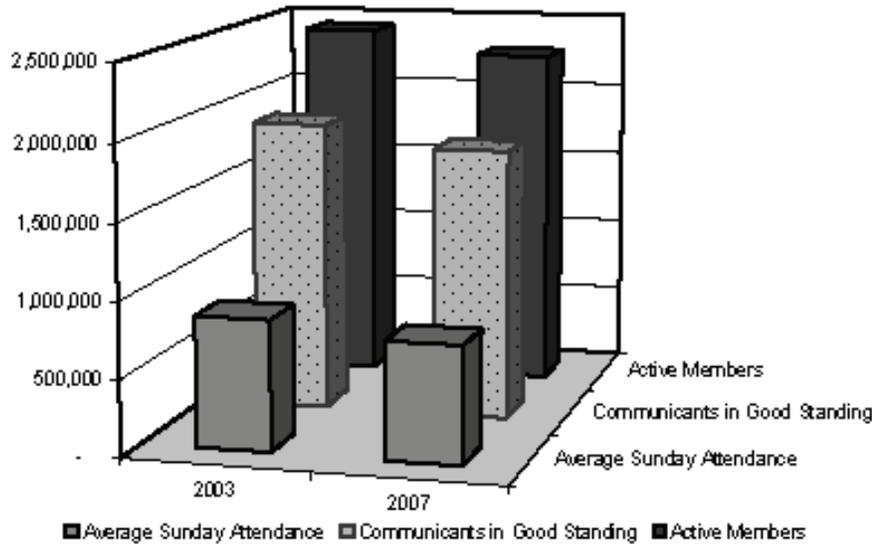
BUDGET REPORT AND BUDGET FOR THE 2009 – 2012 TRIENNium

All Commissions, Committees, Agencies and Boards have been directed to report to the General Convention upon their budgets and actual expenditures. For the 2006-2009 triennium, the House of Deputies Committee on the State of the Church was allocated an adjusted budget of \$35,000.

In an attempt to help reduce expenses, the House of Deputies' Committee on the State of the Church did not expend its allocation of \$35,000. Our actual expenditure of funds was \$29,779 as of December 31, 2008. However, when this Committee was invited by Executive Council to participate in a "zero-based budget" exercise in 2007 and 2008 as Council attempted to build the budget for the next triennium, our careful analysis of the budget actually needed to do this Committee's work turned out to be just under \$46,000.

The House of Deputies' Committee on the State of the Church will meet approximately three times during the next triennium, including a multi-day meeting at the Church Center in New York City. This will require \$20,800 for 2009; \$24,600 for 2010; and \$500 for 2012; for a total of \$45,900 for the triennium.

Membership, Communicants in Good Standing and Average Sunday Attendance:2003-2007



<u>Diocese</u>	<u>Active Members Reported in 2003</u>	<u>Active Members Reported in 2007</u>	<u>% Change in Active Members: 2003-2007</u>	<u>Communicants in Good Standing in 2003</u>	<u>Communicants in Good Standing in 2007</u>	<u>% Change in Communicants in Good Standing: 2003-2007</u>
Connecticut	67,977	63,647	-6.4%	53,003	49,643	-6.3%
Maine	14,695	13,341	-9.2%	11,666	10,945	-6.2%
Massachusetts	75,037	68,324	-8.9%	60,101	53,742	-10.6%
New Hampshire	15,621	14,160	-9.4%	12,717	10,716	-15.7%
Rhode Island	26,393	23,588	-10.6%	19,123	17,847	-6.7%
Vermont	8,684	8,078	-7.0%	7,003	6,380	-8.9%
Western Massachusetts	19,175	18,812	-1.9%	13,873	13,582	-2.1%
Province 1 Subtotals	227,582	209,950	-7.7%	177,486	162,855	-8.2%
Albany	20,181	18,473	-8.5%	15,652	14,001	-10.5%
Central New York	21,608	17,031	-21.2%	15,580	12,773	-18.0%
Churches in Europe	3,887	4,062	4.5%	3,102	3,377	8.9%
Haiti	80,805	83,869	3.8%	16,451	21,293	29.4%
Long Island	57,302	52,628	-8.2%	44,249	39,551	-10.6%
New Jersey	53,134	51,787	-2.5%	39,667	39,569	-0.2%
New York	64,393	62,914	-2.3%	48,558	47,163	-2.9%
Newark	35,083	31,868	-9.2%	28,130	26,111	-7.2%
Rochester	11,925	10,058	-15.7%	9,282	7,552	-18.6%
Virgin Islands	7,134	5,115	-28.3%	4,857	4,043	-16.8%
Western New York	16,123	13,233	-17.9%	12,599	10,485	-16.8%
Province 2 Subtotals	371,575	351,038	-5.5%	238,127	225,918	-5.1%
Bethlehem	15,223	13,490	-11.4%	11,642	10,091	-13.3%
Central Pennsylvania	16,186	15,091	-6.8%	12,779	12,137	-5.0%
Delaware	12,088	11,691	-3.3%	10,438	9,938	-4.8%
Easton	9,501	8,822	-7.1%	7,482	7,228	-3.4%
Maryland	46,509	44,096	-5.2%	36,452	34,170	-6.3%
Northwestern Pennsylvania	5,214	4,470	-14.3%	4,382	3,684	-15.9%
Pennsylvania	55,445	49,977	-9.9%	44,903	43,363	-3.4%
Pittsburgh	20,314	19,545	-3.8%	16,788	15,726	-6.3%

House of Deputies Committee on the State of the Church

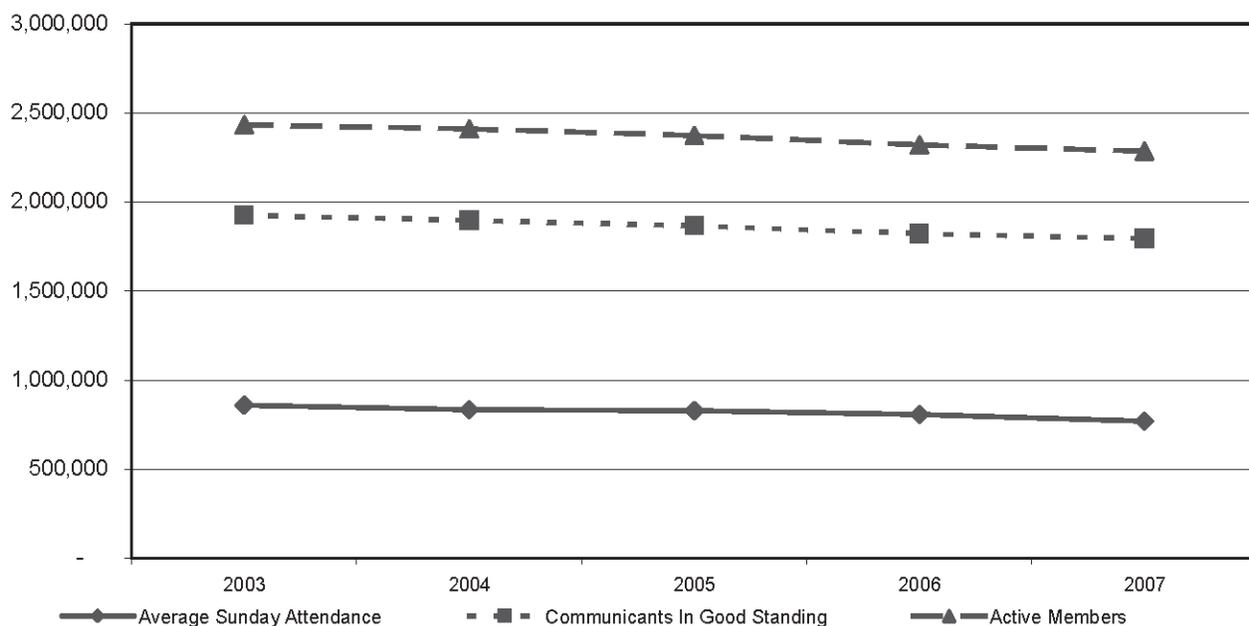
<u>Diocese</u>	Active Members Reported in <u>2003</u>	Active Members Reported in <u>2007</u>	% Change in Active Members: <u>2003-2007</u>	Communicants in Good Standing in <u>2003</u>	Communicants in Good Standing in <u>2007</u>	% Change in Communicants in Good Standing: <u>2003-2007</u>
Southern Virginia	33,674	32,756	-2.7%	28,114	27,136	-3.5%
Southwestern Virginia	12,677	11,990	-5.4%	11,067	10,162	-8.2%
Virginia	90,258	79,072	-12.4%	74,132	65,108	-12.2%
Washington	42,260	41,831	-1.0%	32,783	32,053	-2.2%
West Virginia	10,419	8,952	-14.1%	8,633	7,570	-12.3%
Province 3 Subtotals	369,768	341,783	-7.6%	299,595	278,366	-7.1%
Alabama	34,787	32,341	-7.0%	29,463	29,071	-1.3%
Atlanta	54,006	50,638	-6.2%	46,326	41,485	-10.4%
Central Florida	37,088	34,831	-6.1%	32,554	29,900	-8.2%
Central Gulf Coast	20,740	20,739	0.0%	16,878	16,480	-2.4%
East Carolina	19,095	18,734	-1.9%	16,187	16,570	2.4%
East Tennessee	16,694	16,182	-3.1%	14,664	13,273	-9.5%
Florida	32,674	26,083	-20.2%	29,117	22,468	-22.8%
Georgia	18,631	17,725	-4.9%	15,941	15,086	-5.4%
Kentucky	10,381	10,000	-3.7%	8,879	8,479	-4.5%
Lexington	8,832	8,002	-9.4%	7,544	6,450	-14.5%
Louisiana	20,314	18,336	-9.7%	15,492	12,572	-18.8%
Mississippi	20,925	20,542	-1.8%	18,017	17,587	-2.4%
North Carolina	48,957	49,473	1.1%	42,924	40,095	-6.6%
South Carolina	28,988	31,774	9.6%	24,299	27,789	14.4%
Southeast Florida	37,661	35,296	-6.3%	30,437	28,503	-6.4%
Southwest Florida	37,673	36,000	-4.4%	30,882	30,524	-1.2%
Tennessee	15,959	16,359	2.5%	13,594	13,031	-4.1%
Upper South Carolina	26,360	26,087	-1.0%	23,864	20,875	-12.5%
West Tennessee	11,220	8,834	-21.3%	9,006	7,305	-18.9%
Western North Carolina	15,781	15,737	-0.3%	14,300	14,210	-0.6%
Province 4 Subtotals	516,766	493,713	-4.5%	440,368	411,753	-6.5%
Chicago	43,585	38,661	-11.3%	35,919	32,252	-10.2%
Eastern Michigan	9,258	7,613	-17.8%	7,649	6,370	-16.7%
Eau Claire	2,340	2,224	-5.0%	2,106	1,937	-8.0%
Fond Du Lac	6,799	6,629	-2.5%	5,335	4,811	-9.8%
Indianapolis	11,498	10,658	-7.3%	9,578	8,452	-11.8%
Michigan	27,470	23,494	-14.5%	22,856	19,133	-16.3%
Milwaukee	13,686	11,241	-17.9%	11,909	10,165	-14.6%
Missouri	14,385	13,506	-6.1%	13,309	12,266	-7.8%
Northern Indiana	6,491	5,493	-15.4%	5,360	4,560	-14.9%
Northern Michigan	2,113	1,899	-10.1%	1,639	1,427	-12.9%
Ohio	30,998	27,241	-12.1%	23,253	21,785	-6.3%
Quincy	2,754	1,849	-32.9%	2,388	1,629	-31.8%
Southern Ohio	24,775	23,662	-4.5%	20,160	20,439	1.4%
Springfield	6,197	5,697	-8.1%	5,208	4,600	-11.7%
Western Michigan	13,899	12,379	-10.9%	11,910	10,588	-11.1%
Province 5 Subtotals	216,248	192,246	-11.1%	178,579	160,414	-10.2%
Colorado	33,653	30,101	-10.6%	28,013	25,902	-7.5%
Iowa	10,907	10,464	-4.1%	8,719	8,060	-7.6%
Minnesota	26,719	24,395	-8.7%	23,708	19,834	-16.3%
Montana	6,263	5,414	-13.6%	5,120	4,556	-11.0%
Nebraska	9,571	8,476	-11.4%	8,290	7,152	-13.7%
North Dakota	2,947	2,582	-12.4%	1,911	1,917	0.3%
South Dakota	11,941	10,795	-9.6%	6,749	5,893	-12.7%
Wyoming	8,327	7,319	-12.1%	7,076	6,344	-10.3%
Province 6 Subtotals	110,328	99,546	-9.8%	89,586	79,658	-11.1%

House of Deputies Committee on the State of the Church

<u>Diocese</u>	Active Members Reported in <u>2003</u>	Active Members Reported in <u>2007</u>	% Change in Active Members: <u>2003-2007</u>	Communicants in Good Standing in <u>2003</u>	Communicants in Good Standing in <u>2007</u>	% Change in Communicants in Good Standing: <u>2003-2007</u>
Arkansas	14,338	13,702	-4.4%	12,458	12,009	-3.6%
Dallas	39,222	33,887	-13.6%	34,327	29,795	-13.2%
Fort Worth	18,328	17,738	-3.2%	14,938	14,175	-5.1%
Kansas	14,618	11,954	-18.2%	12,895	10,900	-15.5%
Northwest Texas	8,754	7,334	-16.2%	7,294	5,565	-23.7%
Oklahoma	18,245	16,436	-9.9%	15,795	14,112	-10.7%
Rio Grande	15,667	13,212	-15.7%	13,047	10,682	-18.1%
Texas	85,793	82,801	-3.5%	70,665	67,093	-5.1%
West Missouri	12,554	11,518	-8.3%	10,842	9,681	-10.7%
West Texas	27,648	28,071	1.5%	22,163	21,844	-1.4%
Western Kansas	2,495	2,281	-8.6%	2,390	1,790	-25.1%
Western Louisiana	12,878	11,591	-10.0%	11,226	10,339	-7.9%
Province 7 Subtotals	270,540	250,525	-7.4%	228,040	207,985	-8.8%
Alaska	6,939	7,253	4.5%	5,678	5,632	-0.8%
Arizona	26,630	24,895	-6.5%	22,698	20,729	-8.7%
California	30,135	28,231	-6.3%	25,028	24,878	-0.6%
Eastern Oregon	3,289	2,615	-20.5%	2,401	1,983	-17.4%
El Camino Real	16,214	13,696	-15.5%	12,847	11,626	-9.5%
Hawaii	8,981	7,835	-12.8%	6,837	6,369	-6.8%
Idaho	5,705	5,605	-1.8%	5,179	4,858	-6.2%
Los Angeles	70,536	67,711	-4.0%	54,635	51,352	-6.0%
Micronesia	632	555	-12.2%	374	458	22.5%
Navaho Missions	572	583	1.9%	538	489	-9.1%
Nevada	6,014	5,745	-4.5%	4,769	4,985	4.5%
Northern California	16,933	14,235	-15.9%	14,372	12,984	-9.7%
Olympia	33,503	30,928	-7.7%	27601	25,480	-7.7%
Oregon	19,123	19,053	-0.4%	16073	15,478	-3.7%
San Diego	23,078	20,108	-12.9%	19520	16,583	-15.0%
San Joaquin	10,612	10,276	-3.2%	8348	8,321	-0.3%
Spokane	8,028	6,801	-15.3%	6891	5,862	-14.9%
Taiwan	975	967	-0.8%	681	681	0.0%
Utah	6,960	5,424	-22.1%	5371	4,632	-13.8%
Province 8 Subtotals	294,859	272,516	-7.6%	239,841	223,380	-6.9%
Colombia	2,123	2,923	37.7%	1,798	2,554	42.0%
Dominican Republic	4,993	5,842	17.0%	3,058	3,262	6.7%
Ecuador-Central	1,269	1,770	39.5%	1,275	685	-46.3%
Ecuador-Litoral	5,992	7,372	23.0%	1,109	3,842	246.4%
Honduras	35,991	49,246	36.8%	22,810	29,098	27.6%
Puerto Rico	4,685	5,876	25.4%	3,466	5,474	57.9%
Venezuela	621	797	28.3%	491	539	9.8%
Province 9 Subtotals	55,674	73,826	32.6%	34,007	45,454	33.7%
The Episcopal Church:	2,433,340	2,285,143	-6.1%	1,925,629	1,795,783	-6.7%

Average Sunday Attendance: 2003-2007

	<u>2003</u>	<u>2004</u>	<u>2005</u>	<u>2006</u>	<u>2007</u>	<u>% Change 2003-2007</u>
Average Sunday Attendance	858,589	833,138	826,984	805,455	768,476	-10.5%
Communicants In Good Standing	1,925,629	1,896,200	1,866,862	1,822,045	1,795,783	-6.7%
Active Members	2,433,340	2,409,940	2,372,592	2,321,488	2,285,143	-6.1%



<u>Diocese</u>	<u>ASA 2003</u>	<u>ASA 2004</u>	<u>ASA 2005</u>	<u>ASA 2006</u>	<u>ASA 2007</u>	<u>% Change in ASA: 2003-2007</u>	<u>ASA 2007 as a % of Active Members</u>
Connecticut	21,859	21,314	20,663	20,118	19,332	-11.6%	30.4%
Maine	5,444	5,180	5,104	5,016	4,980	-8.5%	37.3%
Massachusetts	22,597	21,875	21,670	21,109	20,121	-11.0%	29.4%
New Hampshire	4,858	4,746	4,671	4,553	4,281	-11.9%	30.2%
Rhode Island	7,295	6,868	6,935	6,504	6,500	-10.9%	27.6%
Vermont	3,176	3,120	3,093	3,073	2,853	-10.2%	35.3%
Western Massachusetts	6,696	6,535	6,305	6,057	5,797	-13.4%	30.8%
Province 1 Subtotals	71,925	69,638	68,441	66,430	63,864	-11.2%	30.4%
Albany	7,745	7,569	7,440	7,423	7,009	-9.5%	37.9%
Central New York	6,621	6,287	6,190	6,094	5,474	-17.3%	32.1%
Churches in Europe	1,499	1,499	1,441	1,354	1,317	-12.1%	32.4%
Haiti	12,312	14,055	14,079	14,565	15,807	28.4%	18.8%
Long Island	18,453	18,010	17,934	17,341	16,416	-11.0%	31.2%
New Jersey	17,711	17,065	16,923	16,710	15,933	-10.0%	30.8%
New York	22,517	21,893	21,723	21,418	20,755	-7.8%	33.0%
Newark	10,745	10,267	10,076	9,817	9,536	-11.3%	29.9%
Rochester	4,271	4,107	3,996	3,959	3,735	-12.5%	37.1%
Virgin Islands	2,146	2,027	2,431	2,251	2,174	1.3%	42.5%
Western New York	5,810	5,506	5,143	5,127	4,627	-20.4%	35.0%
Province 2 Subtotals	109,830	108,285	107,376	106,059	102,783	-6.4%	29.3%

House of Deputies Committee on the State of the Church

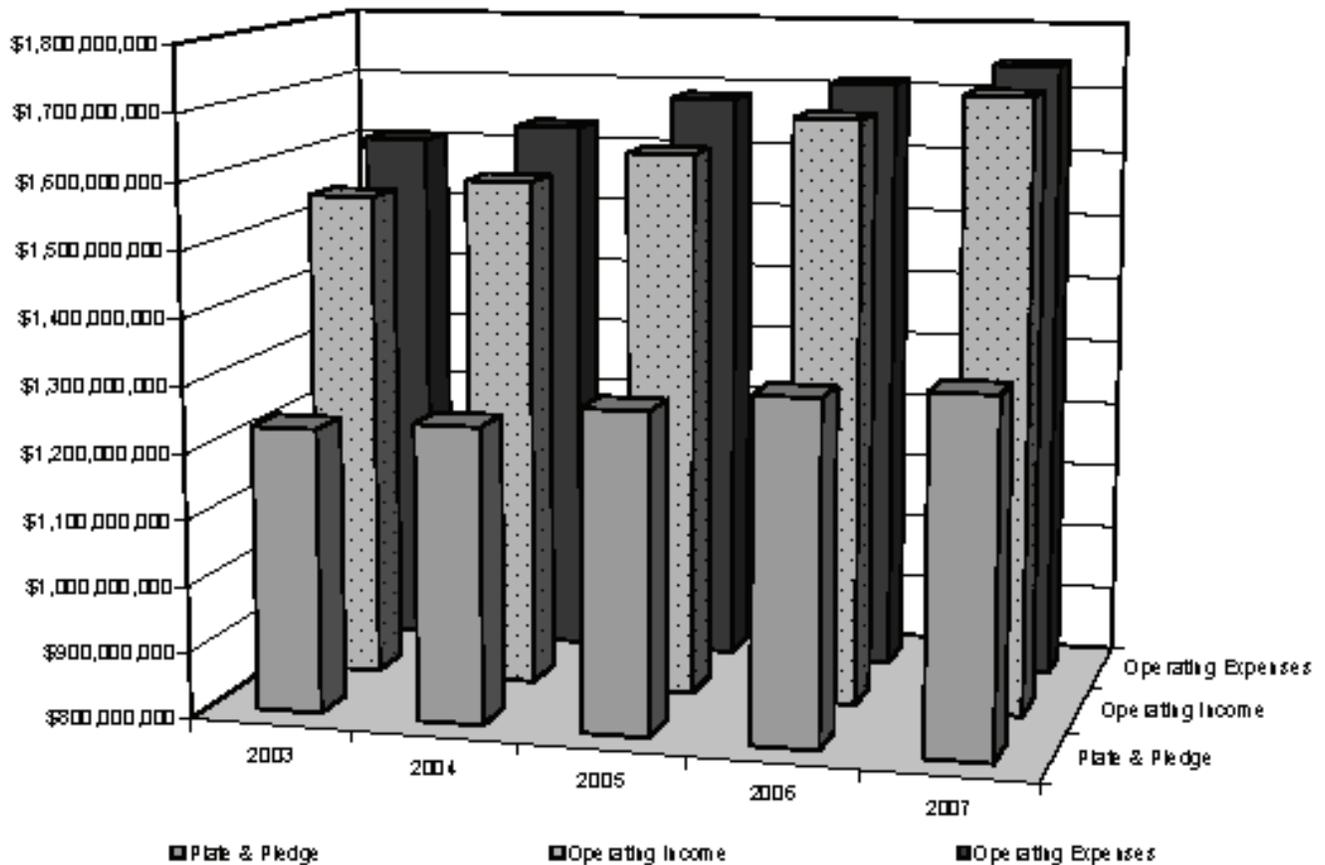
<u>Diocese</u>	<u>ASA 2003</u>	<u>ASA 2004</u>	<u>ASA 2005</u>	<u>ASA 2006</u>	<u>ASA 2007</u>	<u>% Change in ASA: 2003-2007</u>	<u>ASA 2007 as a % of Active Members</u>
Bethlehem	4,879	4,820	4,532	4,423	4,148	-15.0%	30.7%
Central Pennsylvania	5,958	5,627	5,680	5,735	5,342	-10.3%	35.4%
Delaware	4,206	4,195	4,200	4,148	4,078	-3.0%	34.9%
Easton	3,357	3,249	3,388	3,366	3,164	-5.7%	35.9%
Maryland	14,151	13,666	13,155	13,068	12,358	-12.7%	28.0%
Northwestern Pennsylvania	2,231	2,149	2,022	1,989	1,869	-16.2%	41.8%
Pennsylvania	18,609	17,730	17,354	17,151	16,173	-13.1%	32.4%
Pittsburgh	8,281	7,944	8,054	7,902	7,410	-10.5%	37.9%
Southern Virginia	13,204	12,831	12,764	12,574	11,879	-10.0%	36.3%
Southwestern Virginia	4,680	4,765	4,563	4,532	4,449	-4.9%	37.1%
Virginia	31,954	31,804	31,754	26,353	25,332	-20.7%	32.0%
Washington	16,919	16,255	16,709	15,794	15,565	-8.0%	37.2%
West Virginia	3,983	3,903	3,752	3,698	3,599	-9.6%	40.2%
Province 3 Subtotals	132,412	128,938	127,927	120,733	115,366	-12.9%	33.8%
Alabama	11,527	11,536	10,846	10,639	10,526	-8.7%	32.5%
Atlanta	18,714	17,567	17,612	17,792	17,117	-8.5%	33.8%
Central Florida	16,509	15,449	15,654	15,686	15,535	-5.9%	44.6%
Central Gulf Coast	7,646	7,469	7,249	7,099	6,650	-13.0%	32.1%
East Carolina	7,439	7,206	7,531	7,454	7,111	-4.4%	38.0%
East Tennessee	6,134	5,727	5,846	5,820	5,645	-8.0%	34.9%
Florida	12,826	12,482	12,137	9,695	9,090	-29.1%	34.9%
Georgia	7,516	7,404	7,430	7,281	6,621	-11.9%	37.4%
Kentucky	4,102	3,938	4,014	3,923	3,876	-5.5%	38.8%
Lexington	3,502	3,316	3,240	3,308	2,973	-15.1%	37.2%
Louisiana	6,110	6,095	5,838	5,797	5,433	-11.1%	29.6%
Mississippi	7,963	7,532	7,451	7,528	7,099	-10.9%	34.6%
North Carolina	16,765	15,936	16,305	16,288	15,856	-5.4%	32.0%
South Carolina	13,719	14,143	13,564	13,861	13,601	-0.9%	42.8%
Southeast Florida	14,536	14,034	13,484	13,385	13,203	-9.2%	37.4%
Southwest Florida	16,661	15,696	16,169	15,778	14,981	-10.1%	41.6%
Tennessee	6,373	6,181	6,360	6,494	6,121	-4.0%	37.4%
Upper South Carolina	8,722	8,631	8,468	8,755	8,439	-3.2%	32.3%
West Tennessee	4,088	3,917	3,788	3,675	3,606	-11.8%	40.8%
Western North Carolina	7,044	6,787	6,945	7,008	6,660	-5.5%	42.3%
Province 4 Subtotals	197,896	191,046	189,931	187,266	180,143	-9.0%	36.5%
Chicago	15,851	15,073	14,676	14,221	13,611	-14.1%	35.2%
Eastern Michigan	3,684	3,224	3,124	3,029	2,862	-22.3%	37.6%
Eau Claire	1,015	980	983	1,003	952	-6.2%	42.8%
Fond Du Lac	2,681	2,579	2,561	2,494	2,396	-10.6%	36.1%
Indianapolis	4,759	4,543	4,575	4,455	4,161	-12.6%	39.0%
Michigan	9,461	9,184	8,975	8,606	7,975	-15.7%	33.9%
Milwaukee	5,403	5,231	4,939	4,999	4,661	-13.7%	41.5%
Missouri	4,949	4,861	4,964	4,943	4,535	-8.4%	33.6%
Northern Indiana	2,955	2,745	2,661	2,597	2,364	-20.0%	43.0%
Northern Michigan	889	838	774	800	690	-22.4%	36.3%
Ohio	10,706	10,091	9,745	9,661	9,069	-15.3%	33.3%
Quincy	1,206	1,225	1,139	1,105	974	-19.2%	52.7%
Southern Ohio	9,232	9,065	8,859	8,890	8,478	-8.2%	35.8%
Springfield	2,816	2,683	2,479	2,429	2,183	-22.5%	38.3%
Western Michigan	5,330	5,363	5,192	5,045	4,672	-12.3%	37.7%
Province 5 Subtotals	80,937	77,685	75,646	74,277	69,583	-14.0%	36.2%

House of Deputies Committee on the State of the Church

<u>Diocese</u>	<u>ASA 2003</u>	<u>ASA 2004</u>	<u>ASA 2005</u>	<u>ASA 2006</u>	<u>ASA 2007</u>	<u>% Change in ASA: 2003-2007</u>	<u>ASA 2007 as a % of Active Members</u>
Colorado	13,363	12,916	13,073	12,710	11,392	-14.7%	37.8%
Iowa	3,705	3,664	3,593	3,533	3,321	-10.4%	31.7%
Minnesota	9,388	8,650	8,742	8,546	8,140	-13.3%	33.4%
Montana	2,120	2,024	2,081	2,083	1,887	-11.0%	34.9%
Nebraska	3,834	3,765	3,637	3,483	3,304	-13.8%	39.0%
North Dakota	845	879	856	765	758	-10.3%	29.4%
South Dakota	2,677	2,583	2,541	2,550	2,517	-6.0%	23.3%
Wyoming	2,424	2,438	2,224	2,235	2,123	-12.4%	29.0%
Province 6 Subtotals	38,356	36,919	36,747	35,905	33,442	-12.8%	33.6%
Arkansas	5,465	5,158	5,244	5,085	4,976	-8.9%	36.3%
Dallas	15,183	15,389	15,639	12,922	11,849	-22.0%	35.0%
Fort Worth	7,377	7,195	7,321	7,155	6,939	-5.9%	39.1%
Kansas	5,807	5,699	4,918	4,922	4,297	-26.0%	35.9%
Northwest Texas	3,007	2,819	2,754	2,550	2,247	-25.3%	30.6%
Oklahoma	7,202	6,640	6,321	6,444	5,937	-17.6%	36.1%
Rio Grande	6,187	6,102	5,940	5,667	4,875	-21.2%	36.9%
Texas	30,769	29,993	29,643	29,611	27,994	-9.0%	33.8%
West Missouri	4,611	4,460	4,640	4,609	4,144	-10.1%	36.0%
West Texas	10,630	10,232	10,619	10,592	10,147	-4.5%	36.1%
Western Kansas	992	1,021	933	874	818	-17.5%	35.9%
Western Louisiana	4,365	4,090	4,137	4,015	3,864	-11.5%	33.3%
Province 7 Subtotals	101,595	98,798	98,109	94,446	88,087	-13.3%	35.2%
Alaska	2,022	1,933	1,993	2,005	1,954	-3.4%	26.9%
Arizona	10,575	10,170	9,958	9,677	9,054	-14.4%	36.4%
California	10,221	10,106	9,899	9,613	9,277	-9.2%	32.9%
Eastern Oregon	1,267	1,216	1,155	1,229	1,172	-7.5%	44.8%
El Camino Real	6,025	5,470	5,309	5,279	4,876	-19.1%	35.6%
Hawaii	3,628	3,418	3,429	3,379	3,239	-10.7%	41.3%
Idaho	1,957	1,913	1,985	1,965	1,794	-8.3%	32.0%
Los Angeles	22,271	21,706	21,535	21,230	20,636	-7.3%	30.5%
Micronesia	177	146	130	165	156	-11.9%	28.1%
Navaho Missions	214	236	181	205	190	-11.2%	32.6%
Nevada	2,344	2,361	2,378	2,223	2,099	-10.5%	36.5%
Northern California	7,005	6,769	6,772	6,350	6,168	-11.9%	43.3%
Olympia	12,622	12,071	12,227	11,826	10,735	-15.0%	34.7%
Oregon	7,606	7,224	7,087	7,154	7,064	-7.1%	37.1%
San Diego	9,175	8,822	8,691	8,071	7,564	-17.6%	37.6%
San Joaquin	4,425	4,255	4,105	3,947	3,965	-10.4%	38.6%
Spokane	2,770	2,592	2,548	2,538	2,393	-13.6%	35.2%
Taiwan	803	803	803	803	650	-19.1%	67.2%
Utah	1,896	1,775	1,793	1,689	1,672	-11.8%	30.8%
Province 8 Subtotals	107,003	102,986	101,978	99,348	94,658	-11.5%	34.7%
Colombia	854	921	953	962	1,218	42.6%	41.7%
Dominican Republic	2,280	2,459	2,904	3,025	2,861	25.5%	49.0%
Ecuador-Central	650	650	748	735	878	35.1%	49.6%
Ecuador-Litoral	826	766	747	744	696	-15.7%	9.4%
Honduras	11,359	11,350	12,687	12,583	12,340	8.6%	25.1%
Puerto Rico	2,251	2,215	2,313	2,523	2,068	-8.1%	35.2%
Venezuela	415	482	477	419	489	17.8%	61.4%
Province 9 Subtotals	18,635	18,843	20,829	20,991	20,550	10.3%	27.8%
The Episcopal Church	858,589	833,138	826,984	805,455	768,476	-10.5%	33.6%

Congregational Revenues and Expenses used for Operations: 2003-2007

<u>Domestic Totals</u>	<u>2003</u>	<u>2004</u>	<u>2005</u>	<u>2006</u>	<u>2007</u>
Operating Income	\$1,545,514,179	\$1,575,856,899	\$1,624,935,177	\$1,683,450,509	\$1,723,215,688
Operating Expenses	\$1,608,077,521	\$1,634,165,785	\$1,684,388,043	\$1,712,937,508	\$1,746,502,311
Plate & Pledge	\$1,231,401,494	\$1,247,434,367	\$1,283,213,731	\$1,314,802,759	\$1,331,540,783



% change between 2003-2007

Operating Income	11%
Operating Expenses	9%
Plate & Pledge	8%

Dollars reported are not adjusted for inflation.

Diocese	2003			2007			2003-2007 Change in Plate & Pledge*
	Plate & Pledge	Operating Income	Operating Expense	Plate & Pledge	Operating Income	Operating Expense	
Connecticut	\$ 31,599,654	\$ 45,438,100	\$ 47,531,478	\$ 34,635,436	\$ 51,215,374	\$ 53,009,241	9.6%
Maine	\$ 6,464,303	\$ 8,768,723	\$ 9,133,881	\$ 7,483,797	\$ 10,224,574	\$ 10,236,179	15.8%
Massachusetts	\$ 29,712,068	\$ 41,129,027	\$ 43,963,637	\$ 32,847,059	\$ 46,922,917	\$ 46,589,053	10.6%
New Hampshire	\$ 6,105,617	\$ 8,273,650	\$ 8,633,979	\$ 6,886,984	\$ 9,021,019	\$ 9,237,352	12.8%
Rhode Island	\$ 8,111,332	\$ 11,652,740	\$ 11,414,386	\$ 8,764,496	\$ 13,432,843	\$ 13,249,259	8.1%
Vermont	\$ 3,633,824	\$ 5,275,794	\$ 5,346,084	\$ 4,126,992	\$ 5,978,507	\$ 5,978,415	13.6%
Western Massachusetts	\$ 7,434,093	\$ 10,836,601	\$ 11,091,959	\$ 7,823,634	\$ 11,660,639	\$ 11,559,852	5.2%
Province 1 Subtotals	\$ 93,060,891	\$ 131,374,635	\$ 137,115,404	\$ 102,568,398	\$ 148,455,931	\$ 149,859,351	10.2%
Albany	\$ 7,499,405	\$ 10,930,457	\$ 11,428,385	\$ 8,313,277	\$ 12,482,388	\$ 12,758,724	10.9%
Central New York	\$ 7,376,112	\$ 11,311,934	\$ 11,565,880	\$ 7,051,833	\$ 10,857,261	\$ 10,904,765	-4.4%
Long Island	\$ 19,229,091	\$ 28,359,286	\$ 29,586,024	\$ 20,259,874	\$ 32,153,136	\$ 32,155,405	5.4%
New Jersey	\$ 20,634,649	\$ 27,499,537	\$ 28,925,100	\$ 22,631,253	\$ 31,342,106	\$ 32,340,939	9.7%
New York	\$ 31,703,521	\$ 55,749,427	\$ 79,983,681	\$ 34,206,841	\$ 66,630,028	\$ 81,407,639	7.9%
Newark	\$ 15,400,742	\$ 21,787,319	\$ 24,217,537	\$ 16,728,458	\$ 23,954,023	\$ 24,887,617	8.6%
Rochester	\$ 5,397,045	\$ 7,394,347	\$ 7,770,949	\$ 5,441,741	\$ 7,660,883	\$ 8,490,308	0.8%
Western New York	\$ 5,923,907	\$ 8,138,696	\$ 8,379,139	\$ 5,538,254	\$ 9,423,750	\$ 8,807,076	-6.5%
Province 2 Subtotals	\$ 113,164,472	\$ 171,171,003	\$ 201,856,695	\$ 120,171,531	\$ 194,503,575	\$ 211,752,473	6.2%
Bethlehem	\$ 5,549,353	\$ 8,357,175	\$ 8,912,859	\$ 5,833,222	\$ 9,336,314	\$ 9,088,784	5.1%
Central Pennsylvania	\$ 7,279,899	\$ 9,716,009	\$ 10,067,085	\$ 8,120,699	\$ 11,004,102	\$ 10,816,022	11.5%
Delaware	\$ 6,113,246	\$ 9,310,634	\$ 9,532,455	\$ 6,690,224	\$ 10,270,764	\$ 10,329,399	9.4%
Easton	\$ 4,165,681	\$ 5,293,719	\$ 5,585,227	\$ 5,024,810	\$ 6,344,576	\$ 6,383,122	20.6%
Maryland	\$ 19,849,775	\$ 25,409,037	\$ 27,083,161	\$ 22,179,540	\$ 29,973,301	\$ 30,363,506	11.7%
Northwestern Pennsylvania	\$ 2,186,559	\$ 3,762,819	\$ 3,844,236	\$ 2,384,614	\$ 4,037,609	\$ 3,844,541	9.1%
Pennsylvania	\$ 27,004,482	\$ 40,363,661	\$ 42,028,656	\$ 28,732,281	\$ 43,580,456	\$ 43,893,612	6.4%
Pittsburgh	\$ 11,367,297	\$ 14,282,553	\$ 14,860,033	\$ 12,221,309	\$ 15,512,211	\$ 15,473,272	7.5%
Southern Virginia	\$ 20,483,400	\$ 23,736,978	\$ 24,343,993	\$ 21,766,024	\$ 26,113,970	\$ 26,197,994	6.3%
Southwestern Virginia	\$ 7,520,662	\$ 8,904,610	\$ 8,410,473	\$ 8,522,275	\$ 9,824,029	\$ 9,543,992	13.3%
Virginia	\$ 58,553,605	\$ 68,899,040	\$ 67,506,169	\$ 54,353,273	\$ 66,331,633	\$ 64,462,690	-7.2%
Washington	\$ 27,427,461	\$ 49,652,057	\$ 51,028,166	\$ 31,960,566	\$ 63,979,792	\$ 64,821,727	16.5%
West Virginia	\$ 5,696,368	\$ 7,518,730	\$ 7,484,385	\$ 5,879,457	\$ 7,843,567	\$ 7,644,507	3.2%
Province 3 Subtotals	\$ 203,197,788	\$ 275,207,022	\$ 280,686,898	\$ 213,668,314	\$ 304,152,324	\$ 302,863,168	5.2%
Alabama	\$ 24,784,917	\$ 26,825,864	\$ 27,067,714	\$ 27,331,993	\$ 30,254,067	\$ 29,943,431	10.3%
Atlanta	\$ 35,376,471	\$ 37,819,430	\$ 37,931,605	\$ 38,887,681	\$ 41,831,342	\$ 42,474,697	9.9%
Central Florida	\$ 23,886,894	\$ 27,204,987	\$ 27,452,577	\$ 25,524,594	\$ 30,940,444	\$ 30,946,273	6.9%
Central Gulf Coast	\$ 12,770,735	\$ 14,241,346	\$ 13,920,449	\$ 14,044,566	\$ 15,995,330	\$ 16,340,773	10.0%
East Carolina	\$ 11,126,488	\$ 12,399,928	\$ 12,103,795	\$ 12,676,986	\$ 14,225,374	\$ 13,748,247	13.9%
East Tennessee	\$ 12,223,237	\$ 13,224,548	\$ 13,244,954	\$ 13,122,628	\$ 14,341,409	\$ 13,953,847	7.4%
Florida	\$ 21,811,321	\$ 23,533,266	\$ 23,621,155	\$ 18,518,152	\$ 20,564,886	\$ 19,898,544	-15.1%

Diocese	2003			2007			* 2003-2007 Change In Plate & Pledge
	Plate & Pledge	Operating Income	Operating Expense	Plate & Pledge	Operating Income	Operating Expense	
Georgia	\$ 12,694,569	\$ 14,055,439	\$ 14,118,237	\$ 13,609,265	\$ 15,328,966	\$ 15,090,435	7.2%
Kentucky	\$ 6,160,025	\$ 7,419,510	\$ 7,790,327	\$ 7,175,222	\$ 8,902,867	\$ 9,242,652	16.5%
Lexington	\$ 5,776,807	\$ 6,779,933	\$ 6,930,913	\$ 5,687,611	\$ 6,909,360	\$ 6,728,681	-1.5%
Louisiana	\$ 9,879,822	\$ 12,392,930	\$ 12,864,628	\$ 10,369,685	\$ 13,235,563	\$ 14,401,469	5.0%
Mississippi	\$ 14,028,877	\$ 15,431,651	\$ 15,246,367	\$ 14,816,154	\$ 17,143,863	\$ 16,823,219	5.6%
North Carolina	\$ 30,714,853	\$ 33,930,418	\$ 34,145,225	\$ 34,650,674	\$ 38,439,951	\$ 38,639,023	12.8%
South Carolina	\$ 25,109,189	\$ 27,966,896	\$ 28,230,789	\$ 31,045,926	\$ 34,078,030	\$ 34,078,030	23.6%
Southeast Florida	\$ 17,354,601	\$ 21,165,732	\$ 22,571,072	\$ 19,451,701	\$ 24,448,787	\$ 25,366,902	12.1%
Southwest Florida	\$ 22,456,272	\$ 26,861,435	\$ 27,577,710	\$ 25,416,875	\$ 29,743,041	\$ 31,010,582	13.2%
Tennessee	\$ 10,778,068	\$ 11,866,136	\$ 11,461,178	\$ 13,884,709	\$ 15,544,153	\$ 14,806,030	28.8%
Upper South Carolina	\$ 17,405,040	\$ 18,258,952	\$ 18,488,783	\$ 18,833,430	\$ 19,834,424	\$ 20,079,547	8.2%
West Tennessee	\$ 9,529,021	\$ 11,395,289	\$ 11,339,800	\$ 10,510,490	\$ 12,709,257	\$ 12,223,794	10.3%
Western North Carolina	\$ 10,797,007	\$ 12,222,198	\$ 12,426,123	\$ 12,716,679	\$ 15,148,105	\$ 15,058,803	17.8%
Province 4 Subtotals	\$ 334,664,214	\$ 374,995,888	\$ 378,533,401	\$ 368,275,029	\$ 420,335,222	\$ 420,855,249	10.0%
Chicago	\$ 24,936,568	\$ 30,674,121	\$ 31,883,195	\$ 26,763,143	\$ 33,835,674	\$ 34,086,100	7.3%
Eastern Michigan	\$ 4,247,249	\$ 5,366,133	\$ 5,924,119	\$ 4,187,274	\$ 5,329,324	\$ 5,664,990	-1.4%
Eau Claire	\$ 1,346,581	\$ 1,619,942	\$ 1,739,772	\$ 1,403,704	\$ 1,723,444	\$ 1,777,660	4.2%
Fond Du Lac	\$ 3,260,437	\$ 3,987,381	\$ 4,316,265	\$ 3,878,546	\$ 4,630,597	\$ 4,801,445	19.0%
Indianapolis	\$ 6,321,893	\$ 15,699,018	\$ 15,050,254	\$ 7,069,059	\$ 15,820,794	\$ 15,246,683	11.8%
Michigan	\$ 14,560,155	\$ 18,763,323	\$ 19,463,389	\$ 15,071,619	\$ 19,728,561	\$ 20,255,757	3.5%
Milwaukee	\$ 7,987,966	\$ 10,023,072	\$ 10,067,176	\$ 8,668,803	\$ 10,917,565	\$ 11,040,893	8.5%
Missouri	\$ 7,903,652	\$ 9,421,008	\$ 10,340,056	\$ 8,675,906	\$ 11,353,421	\$ 11,743,319	9.8%
Northern Indiana	\$ 3,846,334	\$ 4,584,486	\$ 4,935,596	\$ 3,990,318	\$ 4,678,331	\$ 4,828,519	3.7%
Northern Michigan	\$ 711,226	\$ 1,030,570	\$ 1,137,268	\$ 697,110	\$ 1,204,350	\$ 1,059,872	-2.0%
Ohio	\$ 15,200,231	\$ 21,707,757	\$ 22,151,845	\$ 15,644,916	\$ 21,156,770	\$ 21,032,412	2.9%
Quincy	\$ 1,437,983	\$ 2,108,614	\$ 2,076,242	\$ 1,539,396	\$ 2,208,296	\$ 2,338,069	7.1%
Southern Ohio	\$ 14,425,652	\$ 19,904,239	\$ 20,612,005	\$ 15,695,986	\$ 22,878,544	\$ 23,205,286	8.8%
Springfield	\$ 3,541,009	\$ 4,562,320	\$ 4,562,372	\$ 3,451,688	\$ 4,805,441	\$ 4,636,883	-2.5%
Western Michigan	\$ 7,435,920	\$ 8,464,168	\$ 8,569,769	\$ 7,795,511	\$ 9,421,625	\$ 9,311,440	4.8%
Province 5 Subtotals	\$ 117,162,856	\$ 157,916,152	\$ 162,829,323	\$ 124,532,979	\$ 169,692,737	\$ 171,029,328	6.3%
Colorado	\$ 19,558,668	\$ 23,808,331	\$ 23,655,331	\$ 20,722,537	\$ 25,842,441	\$ 25,127,139	6.0%
Iowa	\$ 5,206,515	\$ 6,714,192	\$ 6,719,764	\$ 5,687,278	\$ 7,976,019	\$ 7,684,258	9.2%
Minnesota	\$ 13,224,204	\$ 15,701,841	\$ 17,224,206	\$ 14,745,033	\$ 18,050,104	\$ 18,418,718	11.5%
Montana	\$ 2,580,055	\$ 2,883,542	\$ 2,951,155	\$ 2,827,840	\$ 3,412,191	\$ 3,388,159	9.6%
Nebraska	\$ 4,768,676	\$ 5,382,971	\$ 5,794,896	\$ 4,803,879	\$ 6,175,005	\$ 6,720,087	0.7%
North Dakota	\$ 887,605	\$ 1,117,029	\$ 1,111,917	\$ 924,176	\$ 1,240,723	\$ 1,109,218	4.1%
South Dakota	\$ 1,790,764	\$ 2,186,116	\$ 2,178,892	\$ 1,855,782	\$ 2,314,561	\$ 2,323,969	3.6%
Wyoming	\$ 2,989,766	\$ 3,508,553	\$ 3,491,527	\$ 3,288,260	\$ 3,765,719	\$ 3,881,065	10.0%
Province 6 Subtotals	\$ 51,006,253	\$ 61,302,575	\$ 63,127,688	\$ 54,854,785	\$ 68,776,763	\$ 68,652,613	7.5%
2003	\$ 1,114,914	\$ 1,413,770	\$ 1,430,093	\$ 1,043,093	\$ 12,012,985	\$ 11,581,581	14.4%
Arkansas	\$ 27,332,210	\$ 29,363,480	\$ 30,014,356	\$ 25,166,387	\$ 27,876,907	\$ 27,770,216	-7.9%
Dallas	\$ 9,770,811	\$ 11,233,121	\$ 11,653,004	\$ 11,709,100	\$ 12,630,651	\$ 13,055,124	19.8%
Fort Worth	\$ 8,292,288	\$ 9,320,357	\$ 9,140,620	\$ 7,448,734	\$ 8,973,103	\$ 8,982,147	-10.2%
Kansas	\$ 5,422,373	\$ 5,914,528	\$ 5,997,354	\$ 5,145,482	\$ 5,822,336	\$ 5,953,247	-5.1%
Northwest Texas	\$ 11,411,663	\$ 13,173,492	\$ 13,545,740	\$ 11,458,939	\$ 13,769,183	\$ 13,696,556	0.4%
Oklahoma	\$ 10,072,209	\$ 11,960,004	\$ 11,749,533	\$ 8,657,376	\$ 10,000,220	\$ 10,842,127	-14.0%
Rio Grande							

Texas	\$ 52,357,704	\$ 58,868,549	\$ 60,576,492	\$ 64,125,770	\$ 74,099,251	\$ 72,520,935	22.5%
West Missouri	\$ 7,229,865	\$ 9,279,857	\$ 10,326,026	\$ 7,819,549	\$ 10,548,233	\$ 10,480,664	8.2%
West Texas	\$ 19,824,243	\$ 22,176,367	\$ 22,437,330	\$ 23,174,623	\$ 25,653,639	\$ 25,303,292	16.9%
Western Kansas	\$ 1,160,362	\$ 1,314,782	\$ 1,292,241	\$ 1,040,866	\$ 1,377,888	\$ 1,355,689	-10.3%
Western Louisiana	\$ 7,703,303	\$ 8,393,532	\$ 8,325,717	\$ 8,868,609	\$ 10,079,303	\$ 9,744,859	15.1%
Province 7 Subtotals	\$ 169,691,945	\$ 191,411,839	\$ 195,813,606	\$ 185,045,528	\$ 212,843,699	\$ 211,286,437	9.0%
Alaska	\$ 2,206,092	\$ 2,516,858	\$ 2,424,989	\$ 2,481,354	\$ 3,012,157	\$ 2,829,806	12.5%
Arizona	\$ 12,783,623	\$ 14,215,054	\$ 14,899,324	\$ 14,675,526	\$ 16,130,052	\$ 17,498,298	14.8%
California	\$ 19,386,992	\$ 24,008,036	\$ 25,143,931	\$ 21,213,493	\$ 26,812,922	\$ 27,783,088	9.4%
Eastern Oregon	\$ 1,398,368	\$ 1,558,461	\$ 1,629,101	\$ 1,597,035	\$ 1,989,581	\$ 1,987,976	14.2%
El Camino Real	\$ 8,497,653	\$ 10,106,685	\$ 10,564,513	\$ 8,740,059	\$ 10,944,283	\$ 11,144,871	2.9%
Hawaii	\$ 4,020,139	\$ 7,290,663	\$ 7,552,731	\$ 4,818,996	\$ 8,853,740	\$ 9,366,973	19.9%
Idaho	\$ 2,564,223	\$ 2,834,636	\$ 2,896,143	\$ 2,768,663	\$ 3,154,412	\$ 3,272,234	8.0%
Los Angeles	\$ 34,054,986	\$ 42,767,841	\$ 44,140,282	\$ 36,238,756	\$ 47,709,684	\$ 49,649,924	6.4%
Navaho Missions	\$ 28,884	\$ 254,576	\$ 253,433	\$ 41,698	\$ 333,836	\$ 289,359	44.4%
Nevada	\$ 2,726,414	\$ 2,997,529	\$ 3,038,315	\$ 2,860,367	\$ 3,446,092	\$ 3,756,919	4.9%
Northern California	\$ 10,065,122	\$ 11,680,641	\$ 11,817,022	\$ 10,641,082	\$ 12,831,166	\$ 13,042,448	5.7%
Olympia	\$ 18,396,739	\$ 21,565,007	\$ 21,785,943	\$ 19,980,099	\$ 24,197,678	\$ 23,924,575	8.6%
Oregon	\$ 9,843,491	\$ 12,061,427	\$ 12,458,116	\$ 10,704,971	\$ 12,999,299	\$ 13,027,842	8.8%
San Diego	\$ 11,345,045	\$ 13,317,802	\$ 14,297,999	\$ 12,539,219	\$ 16,148,702	\$ 16,298,728	10.5%
San Joaquin	\$ 6,681,019	\$ 7,434,025	\$ 7,556,568	\$ 7,121,220	\$ 7,740,753	\$ 8,067,899	6.6%
Spokane	\$ 3,482,524	\$ 4,082,831	\$ 4,190,686	\$ 3,616,242	\$ 4,427,348	\$ 4,425,601	3.8%
Utah	\$ 1,971,761	\$ 3,442,993	\$ 3,465,410	\$ 2,385,439	\$ 3,914,730	\$ 3,837,151	21.0%
Province 8 Subtotals	\$ 149,453,075	\$ 182,135,065	\$ 188,114,506	\$ 162,424,219	\$ 204,455,435	\$ 210,203,692	8.7%
Domestic Totals	\$ 1,231,401,494	\$ 1,545,514,179	\$ 1,608,077,521	\$ 1,331,540,783	\$ 1,723,215,688	\$ 1,746,502,311	8.1%
Churches in Europe**	\$ 1,397,655	\$ 2,698,912	\$ 2,813,114	\$ 1,848,840	\$ 3,469,462	\$ 3,469,459	32.3%
Micronesia	\$ 42,377	\$ 67,423	\$ 95,650	\$ 74,172	\$ 105,981	\$ 117,740	75.0%
Puerto Rico	\$ 466,735	\$ 972,225	\$ 672,854	\$ 471,465	\$ 1,083,336	\$ 801,052	1.0%
Virgin Islands	\$ 1,618,153	\$ 2,025,602	\$ 2,249,944	\$ 2,037,309	\$ 2,380,090	\$ 2,187,349	25.9%
Non-Domestic Totals	\$ 3,524,920	\$ 5,764,162	\$ 5,831,562	\$ 4,431,786	\$ 7,058,869	\$ 6,575,600	25.7%

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

TASK GROUP ON THE RULES OF ORDER OF THE HOUSE OF DEPUTIES

MEMBERSHIP

Ms. Pauline H. G. Getz, <i>Chair</i>	San Diego, VIII
Ms Sally Johnson	Minnesota, VI
The Rev. Mark Lattime	Rochester, IV
The Rev. Brian Prior	Spokane, VIII
Ms. Rebecca Snow	Alaska, VIII

REPRESENTATIVES OF THE TASK GROUP AT GENERAL CONVENTION: Rebecca Snow and Sally Johnson are authorized to receive non-substantive amendments to this report.

SUMMARY OF WORK

The President of the House of Deputies appointed the Task Group to review the Rules of Order of the House of Deputies and identify potential revisions to correct errors and inconsistencies, improve the processes of the House of Deputies and conform the Rules to actual practice and usage. The Group met by telephone conference call on six occasions.

The Task Group reviewed and discussed each Rule of Order to consider whether it would be advisable to propose a modification.

RESOLUTIONS FOR ACTION

RESOLUTION A010 AMENDING RULE 2 OF THE HOUSE OF DEPUTIES RULES OF ORDER

- 1 *Resolved*, That Rule of Order 2 of the House of Deputies be amended to read as follows:
2 **2.** The daily sessions of the House shall be opened with prayer, and prayer for Missions shall be had daily
3 at ~~noon~~ *midday*. *Any deputy may request the President to call for prayer at other times and the President may initiate such*
4 *prayer as deemed appropriate.*

EXPLANATION

Requiring the business of the House to stop for prayer precisely at noon often interrupts the business of the House. The amendment is intended to provide flexibility and to conform our invitation to prayer to our practice.

RESOLUTION A011 AMENDING RULE 6 OF THE HOUSE OF DEPUTIES RULES OF ORDER

- 1 *Resolved*, That Rule of Order 6 of the House of Deputies be amended to read as follows:
2 **6.** The Secretary shall keep a Calendar of Business, on which shall be placed, in the order of their
3 presentation, the subjects being briefly indicated, Orders of the Day, reports of Committees, Resolutions
4 which lie over, and other matters undisposed of. The Secretary shall also keep a Consent Calendar, which
5 shall be published daily and distributed to the members before the convening of the House on each
6 legislative day, and designate it as a separate calendar. Matters shall be listed on the Consent Calendar in
7 separate groupings, according to the date that they have been placed thereon. All matters to which
8 amendments have been proposed by a Committee shall be so designated. No debate is in order regarding
9 any matter appearing on the Consent Calendar. However, the President shall allow a reasonable time for
10 questions from the floor and answers to those questions. No amendment other than an amendment
11 contained in a Committee report is in order regarding any matter on the Consent Calendar. Any
12 amendments contained in Committee reports on such matters shall be deemed adopted unless the matter
13 is objected to and removed from the Consent Calendar. Immediately prior to a vote on the first matter
14 on the Consent Calendar the President shall call to the attention of the members the fact that the next
15 vote will be on the first matter pending on the Consent Calendar. Matters appearing on the Consent
16 Calendar shall be taken up immediately following the noon recess of the next legislative day following
17 their placement on the Consent Calendar, or otherwise by unanimous consent or by adoption of a special
18 order of business. A matter may be placed on the Consent Calendar by report of a Legislative

19 Committee, if the Committee vote to report the matter with a recommendation for adoption, with or
20 without amendments, or for discharge, or referral to ~~a Joint or Standing Commission~~ *an Interim Body or*
21 *Executive Council*, or for rejection, was by three fourths of the members present and if the Committee
22 recommends placement of the matter on the Consent Calendar. Prior to a vote on final passage of any
23 matter appearing on the Consent Calendar, it shall be removed from the Consent Calendar if (1) any
24 three Lay or Clerical deputations, or (2) the sponsor of the matter, or (3) the Committee on Dispatch of
25 Business files with the Secretary written objections to the presence of the matter on the Consent
26 Calendar. Any matter so removed may not be placed thereafter on the Consent Calendar but shall be
27 restored to the Daily Calendar. Any matter removed from the Consent Calendar, to which amendments
28 have been proposed by a Committee, shall stand on the Daily Calendar ~~in its original, unamended form,~~
29 *as reported by the Legislative Committee*, and ~~amendments~~ shall be treated as if the matter had never been on
30 the Consent Calendar.

EXPLANATION

To clarify and correct process.

RESOLUTION A012 AMENDING RULE 12(D) OF THE HOUSE OF DEPUTIES RULES OF ORDER

1 *Resolved*, That Rule of Order 12(d) of the House of Deputies be amended to read as follows:
2 (d) No hearing by a Committee shall be held upon any matter before it unless notice of the time and
3 place of hearing and the matter to be heard is posted no later than at least four hours before the matter is
4 scheduled to be heard. Each day the Chair or the Secretary of each Committee shall deliver to the
5 Secretary of the House (at the office of the Secretary of the House) a written notice signed by the Chair
6 or by the Secretary. Such notice shall state the time (both date and hour) and the place of the proposed
7 hearing and shall identify by number (and Blue Book page reference, if available) the proposition or
8 propositions to be considered at the next session of the Committee. The Secretary *of the House* shall post a
9 copy of each notice received on a bulletin board at or near the chamber and easily accessible to the
10 members of the House and to the public *and in such other places or manners as may enhance the giving of actual*
11 *notice of the hearing*. If the notice contains a request that the notice be read to the House prior to
12 adjournment, the Secretary *of the House* shall do so.

EXPLANATION

It is incumbent on the House leadership to take reasonable steps to provide notice to as many deputies and interested parties as possible. There may be methods other than, and in addition to, posting on the bulletin board that will accomplish this goal.

RESOLUTION A013 AMENDING RULES 12(G) AND 17 OF THE HOUSE OF DEPUTIES RULES OF ORDER

1 *Resolved*, That Rule of Order 12(g) of the House of Deputies be amended to read as follows:
2 (g) Except as provided herein, every Committee meeting shall be open to the public. However, the Chair
3 may convene the Committee in conference, during which time the public may remain but may not
4 participate in the Committee deliberations. Upon a two-thirds majority vote of Committee members
5 present, a Committee may go into executive session if the matter to be considered in executive session
6 has first been scheduled for hearing and heard in open session, and interested persons have been given an
7 opportunity to be heard. *No legislative matter may be amended or otherwise voted on in executive session;*
8

9 And be it further

10
11 *Resolved*, that Rule of Order 17 of the House of Deputies be amended to read as follows:
12 17. The provisions of Rules 12 and 13 shall not apply to Committees having procedural matters only,
13 including, but not limited to, the Committee on Elections, Committee on Certification of Minutes,
14 Committee on Dispatch of Business; Provided, however the meetings of such Committees shall be open
15 to Bishops, Deputies, and Visitors, except that, on a two-thirds majority vote of Committee members
16 present, the Committee may go into executive session *to discuss, but not vote on, an appropriate matter.*

EXPLANATION

The goal of the process is to ensure transparency and not permit actions to be taken in any kind of closed session. Where proceedings are purely procedural, such as Certification of Minutes or Dispatch of Business, the further goal is to facilitate getting their work done without undue distraction.

RESOLUTION A014 AMENDING RULE 14 OF THE HOUSE OF DEPUTIES RULES OF ORDER

- 1 *Resolved*, That Rule of Order 14 of the House of Deputies be amended to read as follows:
2 Any Resolution which involves an amendment to the Constitution or Canons, shall be referred by the
3 President to the appropriate Legislative or Special Committee for action. *The assigned Committee shall*
4 *consult with a designated member of the Committee on the Constitution or Committee on Canons during the drafting*
5 *process. When the Legislative or Special Committee deems the resolution perfected, it shall refer it to ~~and simultaneously~~*
6 *to the Committee on the Constitution or the Committee on Canons, as the case may be, and such*
7 *Committee shall make certain that the Resolution is in proper constitutional or canonical form, achieves*
8 *consistency and clarity in the Constitution or Canons, and includes all amendments necessary to effect*
9 *the proposed change, and shall promptly communicate its recommendations to the Legislative or Special*
10 *Committee. In such case the Committee shall neither concern itself with, nor report on, the substance of*
11 *the matter referred to it, but whenever requested to do so by the Presiding Officer of the House, the*
12 *Committee shall in its reports to the House make recommendations as to substance. The Committee on*
13 *the Constitution and the Committee on Canons, when acting on a matter first heard in another*
14 *Committee, shall not be required to give the notice required by Rule 12(d). No such resolution shall be*
15 *placed on the Calendar until such Committee shall have approved it in proper constitutional or canonical*
16 *form.*

EXPLANATION

In practice, the process is sequential and not simultaneous.

RESOLUTION A015 AMENDING RULE 19(A) OF THE RULES OF ORDER OF THE HOUSE OF DEPUTIES

- 1 *Resolved*, That Rule of Order 19(a) of the House of Deputies be amended to read as follows:
2 19 (a) No Report of a *Standing Commission, ~~or~~ Committee, Board, Task Force or a* Joint Committee
3 containing Resolutions that has been printed and distributed to the members of this House at least three
4 weeks before the meeting of the Convention, shall be read at length to the House, but the Chair or a
5 member of that Committee or Commission may make an oral summary.

EXPLANATION

Revisions to render the Rule more accurate.

RESOLUTION A016 AMENDING RULE 20 OF THE RULES OF ORDER OF THE HOUSE OF DEPUTIES

- 1 *Resolved*, That Rule of Order 20 of the House of Deputies be amended to read as follows:
2 20 ~~(a)~~ Every Report of a Commission or Joint Committee shall be referred to the appropriate Legislative
3 Committee of this House, if there be one; but, if not, to a Special Committee of this House. The House
4 may at any time refer any Report or Resolution to the Committee on the Constitution to draft a
5 constitutional amendment or to the Committee on Canons to draft a canon or amendment to the Canons
6 which will carry into effect, if enacted, the Report or Resolution so referred.

EXPLANATION

Revision to delete the prefatory (a), which is superfluous since there is no (b).

RESOLUTION A017 AMENDING RULES 27(C)(1) AND 27(H)(1) OF THE RULES OF ORDER OF THE HOUSE OF DEPUTIES

- 1 *Resolved*, That Rule of Order 27(c)(1) of the House of Deputies be amended to read as follows:
2 27. The following motions have no order of priority, but are subject to the following rules:

3 ... (c) To Recall from Committee
4 (1) Mover ~~must~~ ~~[may]~~ be recognized.
5

6 And be it further
7

8 *Resolved*, That Rule of Order 27(h)(1) of the House of Deputies be amended to read as follows:

9 (h) Objection to Consideration

10 (1) ~~If objection made before debate is begun~~ *Objection must be made before debate is begun.* The...

EXPLANATION

These revisions are intended to provide more clarity and consistency in the procedures.

RESOLUTION A018 AMENDING RULES 34 AND 36 OF THE RULES OF ORDER OF THE HOUSE OF DEPUTIES

1 *Resolved*, That Rule of Order 34 of the House of Deputies be amended to read as follows:

2 34. When any member is about to speak or to deliver any matter to the House, ~~he~~ *the member* shall, with
3 due respect, address ~~himself to~~ the President, state ~~his~~ name and ~~his~~ Diocese, and confine ~~himself any~~
4 *remarks* strictly to the point of debate; and be it further
5

6 *Resolved*, that Rule of Order 36 of the House of Deputies be amended to read as follows:

7 36. When the House is about to rise, every member shall ~~keep his seat~~ *remain seated* until the President
8 leaves the Chair. Before putting to a vote a motion to adjourn, the President may make any
9 communication to the House, or may cause any notice to be read by the Secretary.

EXPLANATION

To render the Rules gender-neutral.

RESOLUTION A019 AMENDING RULE 40(A) OF THE RULES OF ORDER OF THE HOUSE OF DEPUTIES

1 *Resolved*, That Rule of Order 40(a) of the House of Deputies be amended to read as follows:

2 40 (a) Unless excused by the House, every member who shall be in the House when any Question is put
3 must vote ~~on a division~~.

EXPLANATION

To clarify the mandate to require voting

RESOLUTION A020 AMENDING RULE 41 OF THE RULES OF ORDER OF THE HOUSE OF DEPUTIES

1 *Resolved*, That Rule of Order 41 of the House of Deputies be amended to read as follows:

2 41. The vote upon any Question (except in the case of elections), shall be taken by Dioceses and Orders
3 whenever required by the Constitution or by Canon, or whenever required by *all of* the Clerical or Lay
4 representation from three or more Dioceses, before the voting begins. Whenever a vote shall be taken by
5 Dioceses and Orders (~~except in the case of elections~~), the vote of each Order in each Diocese shall be
6 stated by one member in each Order as "Aye" or "No" or "Divided". If desired by the entire Deputation
7 from any Diocese that the Deputation be polled, the vote of the individual Deputies representing that
8 Diocese shall be stated and recorded, or if by ballot or electronic means shall be recorded. Such record
9 shall be made, also, in respect of the individual members of every Deputation, if so ordered, without
10 debate, by a majority of the House. In lieu of a roll call, a vote by Dioceses and Orders may be taken by
11 such electronic or mechanical means as may be provided, or by written ballots of each Order, each such
12 ballot to be signed by the ~~Chairman~~, or, in the ~~Chairman's~~ absence, by another member of the
13 Deputation in the Order for which the ballot is cast; and, if the vote of a Deputation be divided, it may
14 indicate the individual names of the Deputies and their votes on the Question. The results of all votes by
15 Orders, whether by voice vote, by ballot, or by electronic means, shall be posted.

EXPLANATION

These revisions render the provision gender-neutral and clarify the consistency in calling for and implementing votes by orders.

RESOLUTION A021 AMENDING RULE 45 OF THE RULES OF ORDER OF THE HOUSE OF DEPUTIES

- 1 *Resolved*, That Rule of Order 45 of the House of Deputies be amended to read as follows:
2 45. Messages from the House of Bishops shall be handed by the Secretary of this House to the President,
3 to be laid before the House as early as may be convenient. All such Messages communicating any
4 legislative action on the part of the House of Bishops shall be referred, without debate, to the proper
5 committee, unless, without debate, the House shall decide to consider such Message without such
6 reference. The report of the Committee upon any Message so referred shall be entitled to consideration
7 as of the date and priority of the original receipt of such Message. The question of its immediate
8 consideration, *to be decided by two-thirds vote of the members present, shall be submitted to the House* as soon as the
9 report is presented.

EXPLANATION

The noted phrase was dropped in an earlier draft of the Canons (between 1991 and 1994.)

RESOLUTION A022 AMENDING RULE 46 OF THE RULES OF ORDER OF THE HOUSE OF DEPUTIES

- 1 *Resolved*, That Rule of Order 46 of the House of Deputies be amended to read as follows:
2 46. When, either without reference or after reference and report, the consideration of such Message shall
3 have begun, it shall continue to be the Order of the Day until final action thereon, and shall not be
4 subject to any motion to postpone or to lay on the table. However, consideration of such Message shall
5 be subject to a motion for the appointment of a Committee of Conference, as hereinafter provided in
6 ~~this~~ Rule 48.

EXPLANATION

To delete “this” in light of the fact that this is Rule 46 and not 48.

RESOLUTION A023 AMENDING RULE 55 OF THE RULES OF ORDER OF THE HOUSE OF DEPUTIES

- 1 *Resolved*, that Rule of Order 55 of the House of Deputies be amended to read as follows:
2 55. When considering the election of a Bishop, the approval of the Candidate's testimonials, or ~~assent~~
3 *consent* to the ~~Candidate's~~ *Bishop Elect's* consecration, and when acting upon the election of the Presiding
4 Bishop, the House shall sit as soon as practicable after the receipt of official notification from the House
5 of Bishops of such elections.

EXPLANATION

Revisions for clarity and accuracy.

RESOLUTION A024 AMENDING RULE 58 OF THE RULES OF ORDER OF THE HOUSE OF DEPUTIES

- 1 *Resolved*, That the Rule of Order 58 of the House of Deputies be amended to read as follows:
2 58. Unless a member have leave from the President or be unable to attend, no member shall be absent
3 ~~himself~~ from the service of the House.

EXPLANATION

To correct a typographical error.

RESOLUTION A025 AMENDING RULES 60(A) AND 60(B) OF THE RULES OF ORDER OF THE HOUSE OF DEPUTIES

- 1 *Resolved*, That Rule of Order 60(a) of the House of Deputies be amended to read as follows:
2 60 (a) No one shall be admitted to the floor except members and officers of this House, and except that
3 two Ordained Persons, and two Lay Persons who are duly authorized representatives of The Episcopal

Task Group on the Rules of Order of the House of Deputies

4 Church in Liberia, ~~and like representatives of The Episcopal Church in Navajoland,~~ shall have seat and
5 voice in a designated section on the floor of the House. In addition, up to 18 youth (not more than two
6 youth from each Province) who are duly authorized representatives known as the Official Youth
7 Presence, shall have seat and voice in a designated section on the floor of the House.
8

9 And be it further

10
11 *Resolved*, That Rule of Order 60(b) of the House of Deputies be amended to read as follows:

12 (b) Alternate Deputies and former members of the House; the Presidents of ~~Church colleges~~ *the*
13 *Association of Episcopal Colleges* and Deans of Church seminaries; the President, Vice-Presidents, Secretary,
14 Treasurer and elected Members of the Executive Council ~~the Directors and Associate Directors of the~~
15 ~~Departments and General Divisions of the Executive Council~~ may be seated in a section reserved for
16 Special Guests, except during Executive Sessions.

EXPLANATION

To more clearly describe which “church colleges” and to delete language that is no longer used in the church.

RESOLUTION A026 AMENDING RULE 60 OF THE HOUSE OF DEPUTIES RULES OF ORDER

1 *Resolved*, That Rule of Order 60 of the House of Deputies be amended by adding a new subsection (a), to read as
2 follows, with subsequent subsections to be re-lettered:

3 (a) *Each deputation shall elect a Chair, and notify the Secretary of the House of the results of that election, no later than*
4 *the day on which the House organizes itself.*

EXPLANATION

There has previously been no provision for the designation of a Chair, although there is reference to duties of the Chair in other Rules. In addition, it is important that the Secretary know the identity of the Chair of the deputations to facilitate proper communication.

RESOLUTION A027 AMENDING RULE 64 OF THE HOUSE OF DEPUTIES RULES OF ORDER

1 *Resolved*, That Rule of Order 64 of the House of Deputies is hereby amended to read as follows:

2 64. The President may invite a distinguished visitor to speak for not more than ~~ten~~ *five* minutes, or may
3 extend the privileges of the floor to a representative of a Church agency, although not a Deputy, to speak
4 for not more than five minutes to a report of that agency.

EXPLANATION

In light of the press of business at General Convention, it is proposed to limit the time for guest speakers to five minutes.

RESOLUTION A028 AMENDING RULE 66 OF THE HOUSE OF DEPUTIES RULES OF ORDER

1 *Resolved*, That Rule of Order 66 of the House of Deputies be amended to read as follows:

2 66. Except when otherwise ordered by majority vote of the House, no books, pamphlets or other printed
3 matter shall be distributed in the House, or be placed on the seats or desks of the Deputies, without the
4 express permission of the President; but this prohibition shall not apply to reports of Committees or to
5 any papers or other documents ~~present~~ *presented* to and accepted by the House or printed by its authority.

EXPLANATION

To correct a typographical error.

RESOLUTION A029 AMENDING STANDING ORDER I OF THE RULES OF ORDER OF THE HOUSE OF DEPUTIES

1 *Resolved*, That Standing Order I of the House of Deputies be amended to read as follows:

- 2 I. Prior to the meeting of each General Convention, the Secretary of the House of Deputies shall
3 determine, by lot, the seats to be occupied by the Deputation from each Diocese, *except that the Deputations*
4 *of members serving on the platform shall be seated in the front of the House, near the platform.*

EXPLANATION

In order to facilitate communication and participation by platform members with their respective deputations, the deputations of those individuals serving on the platform who are also deputies have been seated in the front of the hall near the platform. This is especially helpful, for example, when there is a vote by orders requiring the signatures of deputies.

RESOLUTION A030 AMENDING STANDING ORDER IV OF THE RULES OF ORDER OF THE HOUSE OF DEPUTIES

- 1 *Resolved*, That Standing Order IV of the House of Deputies be amended to read as follows:
2 IV. At all times when the House is in session, the ~~National~~ *and Church flags and such other flags as the*
3 *President shall deem appropriate* shall be flown on the platform.

EXPLANATION

The Episcopal Church encompasses more than just the United States. This modification would give the President the discretion to recognize the wider church.

STANDING COMMISSIONS

STANDING COMMISSION ON
ANGLICAN AND INTERNATIONAL PEACE WITH JUSTICE CONCERNS

MEMBERSHIP

The Rt. Rev. James L. Jelinek, <i>Chair</i>	Minnesota, VI, 2009
The Rev. Michael Kinman, <i>Vice Chair</i>	Missouri, V, 2009
Dr. K. Tyler Miller, <i>Secretary</i>	Newark, II, 2009
The Rev. Dr. Lee Alison Crawford, <i>Executive Council Liaison</i>	Vermont, I, 2009
The Very Rev. Allen W. Farabee	Western New York, II, 2009
The Rt. Rev. Carol Joy Gallagher	Newark, II, 2009
Mr. Matthew N. Gobush	Dallas, VII, 2012
Ms. Jane Macarthy	Ohio, V, 2012
The Very Rev. Jose Luis Mendoza Barahona	Honduras, IX, 2012
Ms. Guadalupe Moriel-Guillen	Los Angeles, VIII, 2009
The Rev. Dr. Nelson W. Pinder, <i>Chaplain</i> <i>Liaison for President of the House of Deputies</i>	Central Florida, IV,
Mr. Joseph Ernest Smith	Central Florida, IV, 2012
Ms. Michele K. Spike	Europe, I, 2009

COMMISSION REPRESENTATIVES AT GENERAL CONVENTION: Bishop Gallagher and the Rev. Dr. Pinder are authorized to receive non-substantive amendments to this report.

SUMMARY OF WORK

The Standing Commission on Anglican and International Peace with Justice Concerns (SCAIPJC or Commission) develops recommendations and strategies for the Presiding Bishop, the Executive Council and the General Convention regarding ministry opportunities and concerns on issues of international peace with justice [Canon I.1.2(n)(1)].

INTRODUCTION

The Commission met in November 2006 to outline and organize its work and address Resolutions referred by the 2006 General Convention and requests by the Presiding Bishop. We met again in the spring of 2007 near Washington, D.C., to take advantage of the proximity of the Washington office of The Episcopal Church (Office of Government Relations) and experts available from government and non-profit organizations. We met in December of 2007 and December of 2008 in New York to more easily work with TEC staff. In addition, Gobush and Jelinek accompanied the Presiding Bishop during her visit to Haiti, and Jelinek traveled to Honduras and Ecuador—at his own expense—to study international gangs, and then to Johannesburg, South Africa, for the TEAM (Towards Effective Anglican Mission) conference. The Commission has regularly reported on U.S. foreign policy to the Executive Council’s Standing Committee on International Concerns, providing background work for some of their Resolutions that were too timely to wait for the next General Convention. The Rt. Rev. M. Thomas Shaw, SSJE, contributed greatly to the work on Zimbabwe during his visit there as a representative of the Presiding Bishop.

DURING THE TRIENNIUM, THE COMMISSION FOCUSED ON:

- Corruption in emerging democracies (Macarthy)
- Cuba (Guillen)
- Haiti (Gobush, Jelinek)
- Immigration (Farabee, Guillen, Jelinek)
- International gangs (Jelinek, Mendoza Barahona, Pinder)
- Iraq (Kinman)
- Israel/Palestine (Gallagher, Gobush, Macarthy, Spike)
- Just war/pre-emptive strikes (Gobush, Macarthy, Spike)

- Korea and the Philippines (staff, on behalf of the Presiding Bishop)
- Millennium Development Goals (Kinman)
- Water (Gallagher, Macarthy, Mendoza Barahona, Miller, Smith, Spike)
- Zimbabwe (Shaw, Miller)

The Commission extends its gratitude to the following staff of The Episcopal Church who have assisted so ably during the triennium: Brian Grieves, Director, Peace and Justice Ministries; Maureen Shea, Director; Alex Baumgarten, International Policy Analyst, Office of Government; Richard Parkins, former Director, Episcopal Migration Ministries; and Ms. Dinora Padro, our skilled interpreter/translator. We are also grateful for the many people who cooperated in interviews and met with us on these subjects offering advice, counsel and information.

COMMENDATORY

The Commission has a long-standing guideline to not develop policy on geographically-oriented issues without having first visited our partner churches in those places. However, the Commission wishes to note that our Presiding Bishop has been actively engaged in peacemaking in Korea, the Philippines, East Africa and Cuba during this triennium. We therefore commend her efforts and recommend the following Resolution.

RESOLUTIONS

RESOLUTION A031 COMMENDATORY RESOLUTION

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention commends the world-wide
2 peacemaking efforts of the Presiding Bishop during her first triennium, especially on a visit to North and South
3 Korea in November 2007, in support of Korean reunification in her work to support the Communion-wide
4 efforts for further steps to reunification under the inspiring leadership of the Anglican Church of Korea; and be it
5 further
6
7 *Resolved*, That the General Convention also commends the visit of the Presiding Bishop to the Philippines in June
8 2008 and her role in exposing the deplorable human rights abuses by elements of the Philippine government in
9 the policy of politically motivated killings and disappearances of civic and socially conscious leaders; and be it
10 further
11
12 *Resolved*, That the General Convention commends the Presiding Bishop and other Episcopalians who have
13 worked to support the search for peace and reconciliation in the interrelated conflicts in the Sudan, Northern
14 Uganda and the Democratic Republic of the Congo, particularly in support of the peacemaking efforts of The
15 Episcopal Church of the Sudan, the Church of Uganda and the Anglican Church in the Congo; and be it further
16
17 *Resolved*, That the General Convention commends the Presiding Bishop and her predecessor, the Right Reverend
18 Frank T. Griswold, for their work toward reconciliation between the United States and Cuba, an end to the U.S.
19 embargo against Cuba and a strengthening of the rights and wellbeing of Cuban citizens; and in support of
20 partnerships between dioceses in the United States and The Episcopal Church of Cuba; and also commends the
21 efforts of the Church Pension Group in the past triennium to increase the limit imposed by the U.S. Government
22 on the level of pension benefits that may be paid legally by the Domestic and Foreign Missionary Society of the
23 Protestant Episcopal Church in the United States of America to its ordained clergy in the Cuban Church.

PHILIPPINES

RESOLUTION A032 HUMAN RIGHTS VIOLATIONS IN THE PHILIPPINES

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention joins The Episcopal Church in the
2 Philippines and the National Council of Churches in the Philippines in urging the United States government to
3 use its considerable influence (including withholding of military aid) to champion human rights until such killings
4 and disappearances have ended.

SUDAN

RESOLUTION A033 PEACE AND RECONCILIATION IN SOUTHERN SUDAN

1 *Resolved*, the House of _____ concurring, That the 76th General Convention commends to Episcopalians the
2 report *The Search for Peace and Reconciliation in Southern Sudan*, published by a joint delegation of bishops in The
3 Episcopal Church and the Evangelical Lutheran Church in America that traveled to the Sudan in April 2008; and
4 urges continued advocacy and prayer from all Episcopalians for peace with justice in the Sudan as outlined in this
5 report, specifically: (1) Renewed international commitment to the successful political implementation of Sudan’s
6 Comprehensive Peace Agreement; (2) Increased and better-coordinated economic-development and investment
7 efforts, both public and private, in Southern Sudan; and (3) Internationally coordinated efforts to care for and
8 resettle the more-than 600,000 refugees and persons who have been displaced internally as a consequence of the
9 Sudan’s long-running conflicts.

CUBA

RESOLUTION A034 ADVOCACY FOR CUBA

1 *Resolved*, the House of _____ concurring, That the 76th General Convention urge continued advocacy and prayer
2 from Episcopalians for an end to the United States embargo against Cuba, particularly provisions that hamper the
3 mission of the Church in Cuba, including the ban on U.S. citizens traveling to Cuba, stringent limits on financial
4 remittances from the U.S. to Cubans and severe restrictions on the ability of Cuban citizens to visit the United
5 States.

ESTABLISHMENT OF ENVIRONMENTAL COMMISSION

RESOLUTION A035 ESTABLISH STANDING COMMISSION ON THE ENVIRONMENT

1 *Resolved*, the House of _____ concurring, That the 76th General Convention establish the Standing Commission
2 on the Environment; and be it further
3
4 *Resolved*, That this Standing Commission be consistent in size and authority with the other Standing Commissions
5 of the Church, and have as its membership *consist of* people with professional skills and training in the sciences,
6 communication and education to help Episcopalians and others deeply understand and find ways to respond to
7 the environmental crisis, both personally and in our congregations and organizations and in the witness and work
8 of our Office on Governmental Affairs; and be it further
9
10 *Resolved*, That the triennial budget be \$45,000, with enough extra money for a start-up meeting with the Presiding
11 Bishop and President of the House of Deputies or their designees and with staff who will work with the
12 Commission.

RATIONALE

The Standing Commission on Anglican and International Peace with Justice Concerns did an initial study on water during the current triennium. We looked at it from the political manifestations of commoditization and as a source of and reason for conflict and war. We did not have the skills or time to study this or other matters affecting the environment, which are equally serious and life-threatening. We have little policy in this church on the environment, which limits the Presiding Bishop and the Office of Governmental Affairs in their capacity to speak for the church and to work to safeguard the environment. Theologically, when God said to Adam and Eve, “have dominion over the earth,” we believe God meant for humanity to be in relationship with the earth as God (dominus) is, to live in love with “this fragile earth, our island home” and be caring of it.

ZIMBABWE EXECUTIVE COUNCIL RESOLUTION

The Standing Commission on Anglican and International Peace with Justice Concerns put forward the following proposal, which was adopted by the Executive Council at its meeting on January 29-31, 2009, in Stockton, California, at which a quorum was present and voting.

Resolved, That the Executive Council of The Episcopal Church, meeting at the Stockton Grand Hotel, Stockton, CA, January 29-31, 2009, commend the work of Presiding Bishop Katharine Jefferts Schori, Bishop M. Thomas

Shaw of the Diocese of Massachusetts for their efforts to stand in solidarity with Bishop Sabastian Bakare of the Diocese of Harare and the Anglican Church in Zimbabwe as it has suffered under the repression and abuses of human and political rights perpetrated by the government of President Robert Mugabe; and be it further

Resolved, That the Executive Council joins the calls of Bishops Jefferts Schori and Shaw, and other international leaders, for fair political representation for all Zimbabwean citizens, in free and open political processes; and be it further

Resolved, That the Executive Council urges the international community, particularly Zimbabwe's neighbors in the Southern African Development Community, to insist on an end to the political violence, torture, intimidation, and other abuses of human and political rights undertaken habitually by the Mugabe government; and be it further

Resolved, That the Executive Council urges Episcopalians to stand in solidarity with the Anglican Church in Zimbabwe, and all Zimbabwean people by advocacy, education, and continual prayer, in the Name of the Prince of Peace, for the peace, healing, and reconciliation of Zimbabwe.

EXPLANATION

In late May of 2008, the Rt. Rev. M. Thomas Shaw, SSJE Bishop of the Episcopal Diocese of Massachusetts, spent one week in Zimbabwe as the personal representative of the Most Reverend Katharine Jefferts Schori and at the invitation of Bishop Sabastian Bakare of the Diocese of Harare. The purpose of Bishop Shaw's visit was to express The Episcopal Church's solidarity with its Anglican brothers and sisters in the Diocese of Harare who are oppressed profoundly and to gather information for the Presiding Bishop about the political situation there. He interviewed some 50 priests, lay people and human-rights lawyers in Harare during his stay.

Bishop Shaw, who has shared his experiences with U.S. lawmakers and with members of the Standing Commission on Anglican and International Peace with Justice Concerns, has affirmed calls by church and political leaders around the world for stronger international action to contain Zimbabwe's political crisis and ensuring fair national elections, political representation for all Zimbabweans and an end to the widespread political violence and other human-rights violations perpetrated by the ruling government of President Robert Mugabe.

What follows are excerpts of his observations from his time in Zimbabwe:

"You are undoubtedly aware of the ongoing political turmoil and violence in Zimbabwe that lead to the June 27th run-off election. You may be less aware of the suffering of thousands of Anglicans there who have been physically assaulted while worshipping and their house of worship locked. The government police forces considers them enemies of President Mugabe and are attacking them as the have human rights workers and others...

The situation in Zimbabwe is indeed grave. There are widespread violations of human rights, daily reports of murder and torture and an economic and humanitarian crisis of enormous proportions. The inflation rate is one million percent, and unemployment ranges between 80-90%. There are long lines for gas and at banks, limited electricity and clean water and virtually empty shelves in supermarkets. The judiciary has been compromised as members of the high courts and Supreme Court have directly benefited from President Mugabe's so-called "land reforms," fueling corruption and violations of civil liberties.

According to the Zimbabwe constitution, citizens are entitled to freedom of religious expression and conscience but these rights have been violated. Thousands of Anglican worshipers have been locked out of their churches, their church properties have been occupied by government-backed allies and their personal automobiles have been confiscated. A local priest must move from house to house every night to avoid possible arrest. A nine-year-old boy and a widowed mother of five children were beaten by police for failing to leave the church site."

Since the time of Bishop Shaw's visit, the Zimbabwean opposition to the Mugabe government, led by Morgan Tsvangirai, has dropped calls for national elections, fearing that the political violence and fraud that tainted elections conducted earlier in the spring would make a fair electoral process nearly impossible. Instead, Tsvangirai and President Mugabe entered into negotiations for power sharing mediated by the then-President of the Republic of South Africa. Under that agreement, Mugabe will remain president while Tsvangirai will assume the newly created post of prime minister. It remains to be seen whether such a power-sharing agreement will affect genuine change in Zimbabwe's governance, and international calls for fair elections and new measures to stem human rights abuses remain.

MILLENNIUM DEVELOPMENT GOALS

For much of this decade and particularly in the past triennium, The Episcopal Church's engagement with the brokenness of extreme global poverty has been through the structure of the Millennium Development Goals. The MDGs are a new framework for global healing and reconciliation, but they are nothing new for the people of God. These tangible, achievable goals—feed the hungry and care for the poor; educate and nurture children; empower and treasure the lives of women; keep children healthy; value and ensure healthy motherhood; heal the sick; steward God's gift of creation; and work together for a just world—are but a 21st century articulation of what the church has been called to and worked toward its entire existence.

For the past two triennia, individuals, congregations and dioceses have been invited to embrace Christ's call that echoes through these goals in many ways—with one tangible sign being a commitment to giving a minimum of 0.7% of income toward their achievement.

In 2006 we reported that 41 dioceses had embraced 0.7% giving toward the MDGs as a sign of their embrace of God's mission of global reconciliation. At this writing, at least 88 of the 100 domestic dioceses in The Episcopal Church have endorsed the MDGs, with at least 82 dioceses committed to giving 0.7% of their budgets toward them and another two dioceses committed to raising a minimum of that amount outside their budgets. An updated listing of diocesan participation is at <http://www.e4gr.org>.

In addition, The Episcopal Church, in partnership with Episcopal Relief and Development, has established the MDG Inspiration Fund with a goal of raising \$3 million for the Nets For Life malaria eradication program in Africa, as well as programs in Latin America and the Caribbean that prevent malaria, HIV/AIDS, water-borne illnesses and acute respiratory infections; provide maternal health care; and train community health workers.

Even more important than the numbers is the spiritual transformation we have seen take place in the church as we come face-to-face with Christ, working in partnership with our sisters and brothers around the world to end extreme poverty. While one measure of success is certainly in dollars raised, an even deeper measure is to be found in stories told around the church—stories of sacrifices made, lives changed and joy discovered.

From the elementary school kids in St. Louis who put up a lemonade stand to fund a microfinance loan in Cambodia to the pediatrician in Massachusetts who spent months working at an Anglican mission hospital in Kenya. From the group of homeless people in New York City who raised money for AIDS orphans in Tanzania to the Diocese of Bethlehem (PA) raising nearly \$4 million for their companions in Christ in Kajo Keje, Sudan. From the missionaries of the Young Adult Service Corps to the thousands who picked up a phone or sent an email on September 25, 2008, to let their leaders in Congress know they care not only about their own bank balance, but more about the 2 billion people living on less than \$2 a day around the world. The Episcopal Church is experiencing an awakening—at its best humbling and, at times, stumbling—but an awakening, nonetheless.

We look back at the past three years and humbly celebrate what God has seen fit to do through us. We look forward to the next three years and wonder what dreams God will set before us and pray for the grace and courage to embrace them.

This Standing Commission offers no legislative Resolution on the MDGs for General Convention to consider. Instead, we offer the prayer that our resolve to be agents of God's mission of global reconciliation will continue to be strengthened by the people around the world to whom God binds us and the Spirit of God that binds us together.

HAITI

For much of its history, Haiti has been seen "through a glass, darkly." When slaves on the island won independence and founded the world's first black republic in 1804, many in the United States viewed Haiti with fear. Slave-owners were afraid it would inspire similar rebellions and conspired to ostracize Haiti, stunting its growth.

More recently Haiti has been viewed with pity and despair. The international community has all but abandoned hope that the impoverished country can recover from chronic political turmoil and serial natural disasters. In 2007 alone food riots forced the prime minister to resign, four hurricanes wreaked havoc on Haiti's fragile economy and the collapse of a poorly-constructed elementary school in the nation's capital of Port-au-Prince claimed the lives of 92 young children.

Haiti's current conditions indeed look bleak. It is the poorest country in the Western Hemisphere, with 80 percent of Haitians struggling to survive on less than two dollars a day. As of 2006, approximately 55 percent of Haitians were illiterate and 80 percent unemployed. About 42 percent of Haitian children under age five were malnourished and nearly 100 percent were medically underserved, with only one doctor available for every 10,000 citizens.

Ravines honeycombed with cinderblock slums; gnarled streets choked with traffic, littered with debris and awash in mud; roadside landfills crawling with scavenging children and rooting farm animals; hillsides shorn of vegetation and dilapidated bridges recently submerged by raging floodwaters—these sad images and others seared into the mind of any foreign visitor to Haiti testify to its seemingly desperate conditions.

But hope springs eternal among the Haitian people, and the Spirit dwells within the Episcopal Diocese of Haiti, as the Commission discovered during its travels to the Caribbean country November 15-19, 2008. The Commission has long taken a keen interest in Haiti and two of its members were able to visit for the first time during this triennium—joining the Presiding Bishop for her pastoral visit at the invitation of the Rt. Rev. Jean Zache Duracin, Bishop of Haiti.

During the visit, the Commission bore witness to Haiti's proud heritage, vast potential, rich diversity, inspiring beauty, generous hospitality, intrepid spirit and deep faith. As the Presiding Bishop said in her sermon during a service at Holy Trinity Cathedral in Port-au-Prince, "it is a nation of many talents which, if invested, could achieve miracles." This same confidence in Haiti's future is reflected in the words scrawled on a chalkboard at a diocesan school for disabled children: "Blessed assurance, Jesus is mine! O what a foretaste of glory divine."

The Commission's visit illuminated the Diocese of Haiti's standing as one of the crown jewels of our Communion, ministering to more souls and administering more educational and health institutions than any other diocese in The Episcopal Church. Lifting the darkness and bringing to light for the entire church the hope, faith and love abounding in Haiti was a primary mission of the Commission's visit.

The Episcopal Church's notable and historic success in Haiti is in large measure due to its strong leadership, vital partnerships with dioceses in the United States and unique standing in Haitian society. The diocese's established Episcopal leadership structure enables it to be a responsive and responsible partner with the government and non-governmental organizations. Furthermore, the diocese's autonomy, like all dioceses within the church, gives it the local latitude to effectively address Haiti's unique challenges. As a result, as President Rene Preval observed in his meeting with the Presiding Bishop and the Commission, "[the] churches often have greater credibility than the state."

The Episcopal Church has leveraged this credibility in Haiti with impressive results. Education has been the primary ministry of the diocese since it was founded in 1861 by Bishop James Theodore Holly, who said, “To use the Bible and Prayer Book, one at least must know how to read.” In a country where public schools serve only about 15 percent of its youth, and 55 percent of the population remains illiterate, The Episcopal Church today plays a crucial role in providing young Haitians with the knowledge, skills, practical training and Christian education to find gainful employment, reinvest in their native country and fulfill their God-given potential. The diocese currently manages a network of 254 schools educating more than 80,000 young people from preschool to higher education. There are nearly two educational institutions for every congregation within the diocese—a ratio second to none throughout the entire church.

The diocese also performs the church’s healing ministry in Haiti through numerous health clinics and medical facilities, including the nation’s only hospital and educational center specifically for handicapped children and its first nursing school, which will graduate its inaugural class next year. God’s glory is also reflected in the ministry of the Holy Trinity Philharmonic Orchestra, the pride of Haiti’s music community.

As Bishop Duracin makes clear, the diocese’s success would not have been possible without the prayers, partnerships and pecuniary support of numerous congregations and organizations within the church, including ERD and UTO. Such solidarity in addressing Haiti’s economic and social ills gives hope and greater prospects for peace and stability.

Support from the international relief organizations and foreign governments—especially the U.S. Government—is also crucial to enabling the people of Haiti to regain their footing after a particularly devastating year. Paraphrasing the words of U.S. Ambassador Janet Sanderson, with whom the Commission met, the question is not whether the situation in Haiti is hopeless, but rather how truly hopeless the situation would become if the American people did not stand in solidarity with the people of Haiti.

In terms of U.S. policy towards Haiti, the Commission noted several issues demanding the attention of U.S. Congress and the Administration. Increasing developmental assistance to Haiti, while strengthening its effectiveness and transparency, is one. In the wake of tropical storms Fay and Hanna and hurricanes Gustav and Ike—four “body blows” suffered by Haiti in 2007 that would have devastated even the most developed nation, in the words of Ambassador Sanderson—disaster assistance remains an urgent priority. In addition, the Presiding Bishop identified the cancellation of Haiti’s \$1.3 billion in debt to international lenders and to wealthy countries (including \$20 million in bilateral loans to the U.S. Government) as a moral imperative. Extension of the H.O.P.E. Act providing trade preferences for Haitian exports to the United States would similarly provide badly-needed economic relief. And as the Presiding Bishop urged in a letter to President Bush in November 2008, designation of Temporary Protected Status for Haitian immigrants living in the United States would provide them the ability to work legally and to contribute to the reconstruction of Haiti until it is safe for them to return.

Despite the political turbulence, economic exploitation, social hardship, international isolation and natural disasters suffered by the Haitian people, the Commission found, through the good works of The Episcopal Church in Haiti, reason for hope and potential for peace. To realize this promise, continued solidarity with the wider church and renewed support from United States Government is vital.

RESOLUTION A036 HAITI

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention stand in solidarity with the people of
- 2 Haiti as they struggle to recover from recent natural disasters, political turmoil, economic hardship, social
- 3 dislocation and environmental degradation; and be it further
- 4
- 5 *Resolved*, That the General Convention commend to all Episcopalians the Diocese of Haiti as a model of faithful
- 6 ministry through its extensive and exemplary network of educational, medical and cultural institutions serving the
- 7 people of Haiti; and be it further

8 *Resolved*, That the Convention urge the National Association of the Episcopal Schools in the United States to
9 partner with the Diocese of Haiti in supporting its 253 educational institutions serving over 80,000 Haitian
10 students; and be it further

11
12 *Resolved*, That the Convention urge the Society for the Increase of the Ministry to recognize and support the
13 Theological Seminary of Haiti in its continuing efforts to instruct and counsel the next generation of Episcopal
14 clergy in the Church's largest diocese; and be it further

15
16 *Resolved*, That the Convention urge congregations and dioceses within the Church to support the Diocese of Haiti
17 through companion relationships; and be it further

18
19 *Resolved*, That the Convention support the Presiding Bishop and the Office of Government Relations in their
20 continuing efforts to work with the United States Government to increase disaster and developmental assistance
21 to Haiti; to extend trade preferences for Haitian exports to the United States; to secure accelerated debt
22 cancellation for Haiti; and to designate Temporary Protected Status to Haitian immigrants living in the United
23 States.

PALESTINE/ISRAEL

On Christmas 2008, as was true for every Christmas in this millennium, Christian Palestinians remained imprisoned behind a 30-foot high concrete wall in the town of Bethlehem where Jesus Christ was born. When next you sing "O Little Town of Bethlehem," consider the metaphysical implications of a thirty-foot high wall surrounding the place where the Prince of Peace was born.

It is unrealistic to talk about a "two-state solution" in Israel/Palestine when the viability of two states has been destroyed, actively and consciously, by Israeli settlements in the West Bank, settler highways and, in particular, the Wall which divides the land and separates the Palestinian people into five barely contiguous isolated areas.

When completed the Wall will have cost Israel approximately 1.4B USD. Israel receives more U.S. foreign aid—both military and development assistance—than given to any other country. The Wall, settlement expansion and military support are all assisted indirectly by U.S. taxpayers. The United States needs to face as a nation its complicity and support, financially and emotionally, for this occupation.

At a Holocaust remembrance lecture at Baylor University in 2002, Sara Roy, the daughter of a survivor, said: "Israel's occupation of the Palestinians is not the moral equivalent of the Nazi genocide of the Jews. But it does not have to be. No, this is not genocide but it is repression and it is brutal. And it has become frighteningly natural. Occupation is about the domination and dispossession of one people by another. It is about the destruction of their property and the destruction of their soul. Occupation aims, at its core, to deny Palestinians their humanity by denying them the right to determine their existence, to live normal lives in their own homes. Occupation is humiliation. It is despair and desperation." From a Christian perspective, funding oppression is unacceptable.

The building of the Wall is an act of fear, and Christians are called to live in hope. Not only has this wall created apartheid for Palestinians, it re-creates a ghetto for Jews. The world itself has become a hostage to this terror of the other. We do not love our neighbor—our neighbor terrifies us.

What then is the role of a church which lives in hope and is dedicated to the Gospel of love?

RESOLUTION A037 PRAYER FOR WALL AROUND BETHLEHEM TO COME DOWN

1 *Resolved*, the House of _____ concurring, That the 76th General Convention, urge every Episcopalian and every
2 Episcopal Church and every Episcopal diocese, to pray, especially in Advent and during the Christmas season, for
3 the Wall around Bethlehem and all other barriers to come down:

4

5 “Almighty God, Creator of the wonderful complex diversity of humanity; you have fashioned us in your
6 image and commanded us to love one another;

7
8 Reach down your divine hand so that the wall shall come down in Bethlehem, the birthplace of your Son, the
9 Prince of Peace; And may the crumbling walls herald the fall of all barriers that divide us.

10
11 Bind us together so that love gives rise to an abundance of tenderness among all people; and may our hearts
12 like Mary’s magnify the Lord, and may your love shower down throughout the world so all divisions are
13 scattered and washed away.

14
15 We ask this all with expectant hearts through Christ Jesus, our Lord, Amen.”

RESOLUTION A038 REAFFIRM RESOLUTION 1991–A149

1 *Resolved*, the House of _____ concurring, That the 76th General Convention reaffirm Resolution 1991-A149:

2
3 “*Resolved*, the House of Deputies concurring, That this 70th General convention of The Episcopal Church calls on
4 the United States government to render a full accounting of all military assistance and sales of military equipment
5 to all nations in the Middle East, and to develop a plan for reducing the amount of military arms in the entire
6 region, and be it further

7
8 *Resolved*, That this General Convention urges the President of the United States and the Members of Congress,
9 during this period of de facto annexation of Palestinian land, to develop a policy which requires the State of Israel
10 to account to the Government of the United States for the use of all aid in whatever form that the United States
11 grants to the State of Israel and its instrumentalities, in full compliance with all sections of the Foreign Assistance
12 Act of 1961; and be it further

13
14 *Resolved*, That this General Convention requests the President of the United States and the Members of Congress
15 to take appropriate steps to ensure that no assistance provided the State of Israel shall be used to cause the
16 relocation of Palestinian people from their homes, nor for new settlements to be located in the occupied areas of
17 the West Bank, Gaza, and East Jerusalem; with further relocations and new settlements to result in the immediate
18 curtailment of aid from the United States.”

19
20 and to note that the situation of the people living in these lands has tragically deteriorated since its enactment 18
21 years ago.

RESOLUTION A039 WALL AROUND PALESTINE

1 *Resolved*, the House of _____ concurring, That the 76th General Convention, urge the Presiding Bishop and the
2 leadership of The Episcopal Church to use the authority and power of this Church and of their offices to actively
3 lobby to enforce Resolution A-149 and to influence and change the policies and behavior of the Israeli,
4 Palestinian and United States governments so as to end the oppression and the ghetto-ization and to bring the
5 Wall down.

RESOLUTION A040 SINGLE SOVEREIGN STATE OF PALESTINE

1 *Resolved*, the House of _____ concurring, That the 76th General Convention, commend to the attention of the
2 President and Congress the hope of the Palestinian people for a single sovereign state, independent of the State of
3 Israel, and created from territory in the West Bank and Gaza, with Jerusalem serving as the capitol of both Israel
4 and Palestine, and urges the Administration’s immediate and continuous engagement with representatives of
5 Israel, Palestine, the Arab League and other countries in the region to achieve a comprehensive and enduring
6 peace in the region and in the world.

IRAQ WAR

RESOLUTION A041 WAR IN IRAQ

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention reaffirm Resolution D020 of the 75th
2 General Convention in confessing that “the conditions of the ‘Just War’ tradition have not been met in the
3 national government’s decision to attack the nation of Iraq,” and also confess that our nation’s invasion and
4 occupation of Iraq has resulted in individual and global injustices including death and maiming of countless Iraqi
5 innocents, displacement of millions of Iraqi citizens, silent response to atrocities, illegal confinement without
6 representation or formal charges, torture, lack of support and care for military personnel returning home and the
7 opportunity costs of nearly \$600 billion spent; and be it further
8
9 *Resolved*, That in repentance we urge all Episcopalians to support independent international relief efforts such as
10 those of the International Red Cross and Red Crescent to bring healing to this deeply broken nation; and be it
11 further
12
13 *Resolved*, That in striving for amendment of life we urge all Episcopalians to use Christian formation materials that
14 stress nonviolent methods to conflict resolution and change; and be it further
15
16 *Resolved*, That in striving for amendment of life, we urge the President and Congress to abide by the demand of
17 the Iraqi government to withdraw all U.S. combat forces from Iraq by December 31, 2011; and be it further
18
19 *Resolved*, That in striving for amendment of life we urge the President and Congress to listen to and consider
20 deeply the voices and concerns of the Iraqi people in determining our continuing relationship with that sovereign
21 nation, including the establishment of permanent U.S. bases and the presence of military and non-military
22 personnel; and be it further
23
24 *Resolved*, That in striving for amendment of life we urge the President and Congress and our entire nation to seek
25 wisdom from sin committed in Iraq and let that wisdom inform future relationships throughout the world; and be
26 it further
27
28 *Resolved*, That we urge all Episcopalians to honor through their prayers and actions the men and women who
29 conscientiously serve their country, some who have been killed and wounded in Iraq and some who have
30 objected to this war.

RATIONALE

As Christians we follow our Lord through a process of discipleship that involves confession, repentance and amendment of life as a way to be more perfectly formed into the Body of Christ. Even sin committed with best intentions must be confessed so we may receive forgiveness and enter into the risen life of Christ. While there may be honest and faithful disagreement over whether intentions were good and sin was intended in Iraq, it is plain that sin was committed, and so our Lord calls us to confess, repent and amend our lives.

We have much to confess and much we have confessed already. On October 1, 2002, the House of Bishops of The Episcopal Church sent a letter to members of Congress in which they argued that the conditions for a just war had not been met in the national government’s decision to attack the nation of Iraq. Nevertheless, the Armed Forces of the United States invaded Iraq in 2003.

The results of our invasion have been catastrophic. More than 4,500 members of the United States Armed Forces and Coalition Forces have been killed as part of the ongoing combat operations in Iraq. The Defense Department’s official tally of U.S. wounded is more than 30,000 with many independent estimates surpassing three times that number—not counting hundreds of thousands of combat veterans returning home with some level of traumatic brain injury. There is no official reckoning of Iraqi innocents killed but independent estimates range from 90,000 to 1.3 million. In addition, according to Oxfam, “Eight million people are in urgent need of emergency aid; that figure includes over two million who are displaced within the country, and more than two

million refugees. Many more are living in poverty, without basic services, and increasingly threatened by disease and malnutrition.”

Sin is sin. But even if the most conservative estimates are to be believed, the scope of the death, destruction and displacement that have occurred during our invasion and occupation of Iraq is so vast and the brokenness rendered so deep that the repentance needs to be of similar depth and guided by the will of the people whom we have wronged.

The best indicator we have of the will of the Iraqi people is the Status of Forces Agreement passed by the government of Prime Minister Nuri al-Maliki demanding that all US troops in the country be withdrawn from Iraqi cities and towns by June 30, 2009, and from all of Iraq by December 31, 2011. Repentance and amendment of life begins with complying with this demand but does not end there. We must seek out, listen to and deeply consider the will of the Iraqi people in considering our future relationship with that nation, particularly as it pertains to any permanent American presence on Iraqi soil. If we are truly to be penitent and follow Christ’s call to amend our lives in the face of our sin, we must commit to such listening and being guided by the will of sovereign peoples in all our relationships around the world.

FIRST-USE MILITARY ACTION; JUST WAR ETHIC; PACIFISM

During the last triennium, the Commission answered the call of the previous General Convention to engage in faithful dialogue about war and peace in the context of the church’s historic teachings on the Just War ethic and our baptismal covenant that invites us to constant reconciliation. The Commission partnered with the Episcopal Peace Fellowship to address the recent military actions and, in particular, preventive strikes undertaken by the U.S. Government and its allies.

The Commission and the Fellowship found that the first-use military option exercised in the U.S.-led invasion of Iraq in 2003 is contrary to both strands of Christian tradition on war. Nonviolence rejects all war; Just War ethic requires, among other criteria, that armed force be used for a just cause and only as a last resort. Beginning in 1952, the General Convention of The Episcopal Church has consistently opposed preventive war.

The first-use option, including conventional, chemical, biological and nuclear weapons, is antithetical to the teachings and example of Jesus. It also contradicts the function of international law by justifying unilateral and aggressive action towards others, which generates violence, chaos and evil rather than promoting peaceful co-existence and fulfilling our baptismal covenant to strive for justice and peace among all people and respect the dignity of every human being.

RESOLUTION A042 FIRST-USE MILITARY ACTION

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention condemn in any nation the first use
- 2 of armed force in the form of a preventive or pre-emptive strike that is aimed at disrupting a non-imminent,
- 3 uncertain military threat; and be it further
- 4
- 5 *Resolved*, That the Convention strongly admonish the United States Government to renounce its 2002 policy that
- 6 asserts the right to act, by armed force if necessary, to “forestall or prevent” threats even if “uncertainty remains
- 7 as to the time and place of the enemy’s attack”; and be it further
- 8
- 9 *Resolved*, That ordained and lay leadership of The Episcopal Church promote the renunciation of “first use”
- 10 military action as the established teaching of our Church, encouraging parish study and public witness.

INTERNATIONAL GANGS

Gang activity has existed for a long time all over the world and it has been increasing dramatically within the past ten years. The Standing Commission is more familiar with the work of gangs that operate in Central and South America and the United States than with others, though there are similarities in all of them. The drug cartels of South America have developed relationships with gangs (maras) in Central America, predominantly in Honduras,

El Salvador and Guatemala, but clearly in all countries and with tens of thousands of members in the U.S. In addition to drug smuggling and distribution, the gangs traffic in people (both for indentured servitude and prostitution), murders for hire, kidnappings, money-laundering and auto theft.

Many of the gang members start as early as age 12, and though they may begin with petty crimes, if they show promise they may be given or sold an AK-47, which they use to hold up buses and cars and in kidnapping. The gangs tolerate such activity, even though it calls attention to them, because it keeps the police busy and the people fearful of strong retribution from the government, believing that retribution triggers more violence. Over 80% of the deaths of youth between ages 15 and 20 in Honduras are from guns through local turf battles. Gang operations have become increasingly sophisticated and they are infiltrating the courts, public ministries, police and narcotics forces and investigations units. When raids are planned it is common to find no one there, since the gang members have been tipped off by a mole. Those judges who are not part of a gang may be terrorized and/or terrified by them. In some countries the top directors of the gangs are members of the government. Currently, the gangs are sending their brightest youth to university to study law and medicine. Jails are overcrowded, there is usually no such thing as maximum security and supervision is so lax that killings on the outside may be directed by a prisoner with a cell phone.

Gangs contribute greatly to a vicious cycle of poverty. Unemployment in many countries is extraordinarily high, and youth often cannot attend school due to costs even for public education. In gang membership youth find identity and belonging, which both church and the weakened family structures have failed to give the poorest of the poor. Youth and young men who father children often do not live long and leave orphans behind who will one day be prime candidates for gang membership, or they will take the long, dangerous journey to cross the U.S. border illegally, where they are always in danger of being caught and deported and in more desperate straits than before.

Due to widespread corruption, this is a very complicated dilemma. Who can be trusted within a country? Foreign investments are few because of the high cost of bribes and protection money, and executives do not want to live in places where they or their families are in constant danger of kidnapping and extortion. There is a need for a multi-national immigration policy as there is for declared refugees. Police, drug agencies and other governmental bodies need to cooperate more on an international level to try to deal with corruption and moles, since that is difficult within a single country. Without such cooperation (with the U.S. as a major partner), it is unlikely that there will be sufficiently honest relationships for trust and political stability for all countries.

The Body of Christ is bleeding in Central America and elsewhere, in the loss of the sons who have left, the fathers who have been killed and the mothers and daughters who have been left behind in poverty or kidnapped for sexual and other servitude. It is the rightful and appropriate ministry of the church to engage more strongly in youth ministries and to advocate on behalf of the weak, the forgotten and the invisible.

RESOLUTION A043 RELIEF FOR VICTIMS OF INTERNATIONAL CRIMINAL GANGS

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church, urge the
- 2 dioceses of The Episcopal Church to stand in solidarity with and support of those dioceses in the Anglican
- 3 Communion struggling with the ravages of gang activities, particularly in helping those dioceses provide more
- 4 youth ministries and education; and be it further
- 5
- 6 *Resolved*, That the convention urge the United States Government and the United Nations to extend international
- 7 refugee conventions and national immigration norms to provide relief to victims of criminal gangs; and be it
- 8 further
- 9
- 10 *Resolved*, That the Convention support the Presiding Bishop and the Office of Government Relations in their
- 11 work with the U.S. government to increase the focus and commitment to conquer the cancer of gangs, both local
- 12 and international.

RESOLUTION A044 AD-HOC TEAM ON INTERNATIONAL GANGS

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church urge that
2 the Presiding Bishop and the President of the House of Deputies appoint an ad hoc team to share resources and
3 collaborate on a vision and concrete actions for the Church to provide the identity and belonging that many youth
4 are currently finding in gangs; and be it further
5
6 *Resolved*, That membership of this team should include, but not be limited to, multiple youth representatives and
7 multiple representatives from Province IX and should report back to the Church no later than the 77th General
8 Convention on methods and programs of pastoral care, prevention, mentoring and intervention.

GOD’S GIFT OF WATER: PEACE AND JUSTICE ISSUES

“Let justice flow like a river and righteousness like an ever-flowing stream.” (Amos 5:24)

We baptize with water as a sign of our rebirth into Christ and entrance into the community of the faithful. Water is life; to some it is sacred. Today we face a global crisis where water has become a commodity, often controlled by the wealthy, and where the poorest among us suffer disproportionately from the contamination and decreased supply of clean water.

DECREASING SUPPLY

Among the effects of global warming, according to a report of the International Panel on Climate Change, is the dwindling supply of clean water arising from: (1) A decrease in river runoff and general water availability in arid and semi-arid regions including the Mediterranean basin, western America, southern Africa and northeastern Brazil; (2) An increase in water pollution caused by long term droughts and depletion of fresh water aquifers; and (3) A rise in sea levels caused by melting of glaciers and ice caps leading to salt water intrusion in fresh water ecosystems.

Two examples, among many, illustrate the effect of a diminished supply of clean water on the environment and its contribution to conflicts among local peoples:

In Australia, the Murray River is to the Aboriginal people what the Nile is to the Egyptians. It drains an area in excess of 1,800 miles from the mountains in the northern part of the country to its mouth in southern Australia. Agricultural areas irrigated by the Murray account for over two-thirds of Australia’s crops. Controversial actions by the Australian Government including dams and other water-management projects have dried the river, leaving once fertile agricultural areas desert-like, exacerbating the struggle between the Australian government and the Aboriginal people.

Water is an important, if rarely mentioned, element in the Israeli and Palestinian conflict. In this semi-arid to arid region, rainfall is scarce and water for drinking and agriculture is at a premium. One result of the 1967 War was to transfer control of the headwaters of the Jordan River to Israel, diverting the Jordan through the National Water Carrier to Israel at the expense of the Palestinians. One result of construction of the Wall and the Settlements is to transfer control of the water aquifers in the West Bank to Israel. For example, a portion of the Wall crosses Palestine’s prime agricultural area of Tularem and Qalqilya on the groundwater basin known as the Western Aquifers. The Western Aquifers contain the sweetest and most easily accessible water in the area through relatively shallow “well-fields”.

If the supply of clean, fresh water continues to decline, the just distribution of water among all peoples will become an ever-increasing source of conflict

CONTAMINATION

Throughout the northern and southern hemispheres and across the globe, drilling for oil, uranium mining and gas production have occurred on the traditional lands of tribal or indigenous people. In Honduras, for example, one international company drained an entire aquifer, eliminating a community’s water supply. In Mexico, large

agricultural operations and commercial and industrial enterprises have received permits to drill for water in aquifers also servicing urban areas. Such commercial exploitation exacerbates previously existing water shortages. According to David Barkin, a professor at Universidad Autónoma Metropolitana, “centuries of mining and decades of industrial and commercial agricultural production have resulted in large volumes of poisonous substances (e.g. mercury, DDT, organochlorides) seeping into aquifers.” In India, international bottling operations are draining the aquifers leading to water shortages in nearby villages and farms.

COMMODITIZATION

Bottled water comes from the same streams and ground water aquifers as tap water. Exploitative bottling of water for profit, however, can entirely deplete an aquifer, leaving nearby communities without water. In Mexico the poor, native Mexicans pay more for their water and receive poor service and in some locations water is sold by private sources charging high prices. Mexico has a high rate of bottled water usage because the tap water is plagued by contamination and a degraded infrastructure.

Clean water from our aquifers is a finite resource and once it is gone, it is gone.

We pray in the Book of Common Prayer: “Give us wisdom so to use the resources of nature so that no one may suffer from our abuse of them and that generations yet to come may continue to praise you for your bounty.” One way that all the baptized can respond to the depletion, contamination and commoditization of the world’s water supply is to enact the following Resolution and for us to live by it.

RESOLUTION A045 RESTRICTING USE OF BOTTLED WATER, ENERGY AND WATER CONSERVATION

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention ask the Church to restrict, starting
- 2 immediately, the use of bottled water at General Convention and at other Church-sponsored activities; and be it
- 3 further
- 4
- 5 *Resolved*, That every baptized Christian be encouraged to practice simple energy and water conservation techniques
- 6 so that, by working together, we may restore the beauty of God’s creation and ensure that this resource may again
- 7 be available to all God’s children in abundance.

FURTHER READING

More reading on international gangs and longer versions of reports on Palestine/Israel, international gangs, and climate change and water supply may be found at <http://www.e4gr.org>.

BUDGET REPORT

The Standing Commission on Anglican and International Peace with Justice Concerns spent approximately \$45,000 during the 2006-2009 triennium, meeting four times and making one trip. The Standing Commission on Anglican and International Peace with Justice Concerns will meet approximately three times during the next triennium. This will require \$15,000 for 2010; \$20,000 for 2011; and \$15,000 for 2012; for a total of \$50,000 for the triennium. Some members of the commission will make site visits in the middle of the year.

STANDING COMMISSION ON EPISCOPAL CHURCH COMMUNICATIONS

MEMBERSHIP

The Very Rev. W. Nicholas Knisely, <i>Chair</i>	Arizona, VIII, 2009
Canon Cynthia McFarland, <i>Vice-Chair</i>	New Jersey, II, 2009
The Rev. Brenda Monroe, <i>Secretary</i>	Atlanta, IV, 2009
The Rt. Rev. David Jung Hsin	Taiwan, VIII, 2012
Mr. Sean McConnell	California, VIII, 2012
The Rt. Rev. F. Neff Powell	Southwestern Virginia, III, 2012
Dr. Brian K. Reid	California, VIII, 2009
The Rev. Canon Skip Schueddig	Atlanta, IV, 2012
The Rt. Rev. Kirk Smith	Arizona, VIII, 2009
Ms. Richelle Thompson	Southern Ohio, V, 2009
Ms. Jocelyn A. Tichenor	Nevada, VIII, 2012
Ms. Lauren Auttonberry, <i>Resigned</i>	Mississippi, IV, 2012
<i>Special representative of the President of the House of Deputies</i>	
The Rev. Patricia McCaughan	California, VIII, 2012

SUMMARY OF WORK

Communications in The Episcopal Church has been in a state of significant flux for the past three years. This situation is attributable primarily to personnel changes during the Church Center reorganization initiated by the new Presiding Bishop, but it is also due to the rapidly changing nature of way in which communication is being done within The Episcopal Church and by The Episcopal Church to the larger world. These two reasons are important in understanding the frustration felt by many serving the Standing Commission as we have attempted to fulfill our mandate.

PERSONNEL CHANGES

During this Triennium, the Interim Director of Communications, Robert Williams, who was appointed to serve in this role when the previous Director, Dan England, resigned, was named the Director of Communications. Under Mr. William's leadership the Communications portion of the Church Center staff underwent a number of reorganizations. It is unclear what was driving the reorganizations, though certainly lack of adequate funding must have required all of the staff to try to do more with fewer resources. The net result of the reorganization was that for a large portion of the triennium it was unclear to those outside the Church Center which staff person was responsible for which area.

The situation does seem to be improving. Within the last few months a national search process has been carried out with broad national participation by the primary communication constituencies of The Episcopal Church. A new director, Anne Rudig, was hired and began her work in January 2009. It is expected that the focus of her first months at the Church Center will be on preparing for this summer's General Convention; but given the new job description for the Director position and assurances from the staff of the Presiding Bishop, there is reason to hope that some of the disruption caused by the personnel changes and reorganizations within the Communications department will cease.

COOPERATION WITH THE STANDING COMMISSION OF EPISCOPAL CHURCH COMMUNICATIONS

This Standing Commission has been severely hampered in its work this past triennium. Though a relatively small amount of money (\$15,000 intended for three meetings) was requested of Program Budget and Finance at General Convention in 2003, that money was removed from the budget and the Commission was again not funded. We did what work we could do by way of e-mail and telephone.

We had significant problems getting access to information such as budgets for Episcopal Church communications, program expenses or information technology costs. A relatively simple request to explain the ongoing costs of the Red Dot web content management system and what it would cost to upgrade to the latest version has still

not been answered. It is unclear to this Standing Commission what is the actual amount of money being spent on Communications by The Episcopal Church and where the money that is being spent is coming from. While the Standing Commission is not charged with financial oversight, attempting to think about the strategic direction of communications within The Episcopal Church is hampered if the financial information is unknown. Part of the limited access to information was attributable to the fact that Director of Communications was serving as liaison to the Standing Commission during a time of transition. This, coupled with the lack of meetings that would have created natural deadlines, seems to have been the primary roadblock. Perhaps the new Director of Communications and the next Standing Commission would be better served if someone other than the Director were to serve as liaison in the coming triennium.

COMMUNICATIONS CHALLENGES FACING THE EPISCOPAL CHURCH

The Episcopal Church can expect to have to find working answers to a number of issues regarding how it does its internal and external communications in the coming years. The most pressing one at the moment is how to make a transition from paper-based means of communication to a balance of paper and electronic communications. While there are significant cost savings that can be realized by transitioning using electronic and online communications, the reality of the audience whom The Episcopal Church serves is that using electronic means only is not feasible and would not be effective. While much of the internal communications can appropriately be handled electronically, reaching Episcopalians in economic distress or for whom computers are not available requires that we continue use paper and print. The issue for The Episcopal Church is to find the most cost effective balance. It is likely that doing this will require a broad reaching readership survey, which will in turn require spending money to do well. Other challenges that are facing The Episcopal Church are similar in that it will require finding an optimal balance between the needs of those being served and the money that is available to be spent.

Additionally there is a significant question of what the primary focus of the communications work of The Episcopal Church Center should be. There are a number of voices who call for a commitment to journalistic principles and the need for accurate internal reporting on what is taking place within The Episcopal Church. Other voices argue that such reporting is better done by people outside the Church Center and that The Episcopal Church needs to expend greater efforts in the areas of marketing and public relations. Many believe that both are necessary and properly done by the Church Center staff, but there is disagreement as to the relative balance.

Members of the Standing Commission have heard from a number of people around The Episcopal Church that there was little coordination with other groups doing communication work during the past triennium. For example, an Ad campaign was announced and funded without the knowledge of those in diocesan ministry who might have been able to make use of it. Given that funding is limited, any effective communication campaign will have to rely on a coordinated release across all the media markets that we are intending to serve.

While there was a strategic vision created during the present triennium by the Director of Communications (Robert Williams), there does not exist a strategic plan to address the challenges listed above. It is hoped that the new Director of Communications working with the Standing Commission and other stake-holders will create one.

THE RECOGNITION OF THE IMPORTANCE OF COMMUNICATIONS

One of the most disturbing developments in The Episcopal Church during the last few years has been the number of diocesan communicators who have been laid off or had their positions eliminated because of financial pressures. A partial reason for these decisions across the church has been a general sense that there was unrealized cost savings to be had by moving from print media to electronic media. The more distressing reason is a sometimes unspoken belief that the relatively low bar to using electronic communications tools leads to a belief that anyone can do an adequate job overseeing communications at all levels of the church. It is this second reason that seems to be causing dioceses especially to layoff or downsize their communication positions in an attempt to cut costs in the face of rising budget pressures. It is the sense of the Commission and of the larger communications community in The Episcopal Church that such actions are misguided. Effective communication in multiple media requires both training and experience, and often the skills that allow a person to function well in

one media do not lead to a similar ability in a different media. Journalism, online communications, video, literature and public relations are all important tools for The Episcopal Church as it works to live into its call to share the Good News of Christ in the places where it ministers. Using different media forms well and in their proper contexts and appropriately to different audiences requires ongoing training and some significant experience. In a time of financial stress, cutting oneself off from the skills needed to effectively communicate the challenges facing the institutions of the church seems particularly shortsighted.

GOING FORWARD

Now that a new Director of Communications has been hired and begun her work at the Church Center, and a special task force has been named by the Presiding Bishop and the President of the House of Deputies to begin the work of analyzing The Episcopal Church’s use of technology to support communications, it is hoped that the challenges listed above will begin to be met. The more fundamental challenge to The Episcopal Church of broadly learning and recognizing the value and critical nature of good communications will most likely continue.

RESOLUTIONS

RESOLUTION A046 CREATION OF POSITION OF INFORMATION OFFICER

- 1 The Episcopal Church is facing many challenges in the field of electronic communications, but is being hampered
2 by the lack of any clear oversight in its use of technology.
3
4 Therefore this General Convention calls upon the Executive Council to work with the Presiding Bishop to create
5 or task an existing staff position with the role of Chief Information Officer in The Episcopal Church.
6
7 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church calls upon
8 the Executive Council to work with the Presiding Bishop to create or task an existing staff position with the role
9 of Chief Information Officer in The Episcopal Church.

EXPLANATION

The role of a Chief Information Officer is well understood in modern business settings. The Episcopal Church at present has no strategic plan to use its existing technology platforms (e-mail servers, database structure, personal computers and mobile devices) effectively and no plan to remove obsolete equipment and services and replace them in a cost-effective and timely manner with new. By creating a position (which brings with it the perhaps insurmountable challenge of finding funding) or tasking an existing staff person with this responsibility and the necessary authority, The Episcopal Church Center can begin to implement best-practices in these areas.

RESOLUTION A047 EXTENSION OF THE A048 TASK FORCE

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church extend the
2 term of the A048 Task Force through the next triennium in order to direct the Church Center and other Church
3 bodies to adopt industry appropriate “best-practices” when adopting new technology and in making communica-
4 tion decisions; and be it further
5
6 *Resolved*, That the amount of \$5,000 be allocated to fund an independent technology audit of current information
7 systems and abilities.

EXPLANATION

The 75th General Convention created a special Task Force in adopting Resolution A048 (2206) to investigate and recommend the acquisition of appropriate technology purchases by The Episcopal Church Center. The present Task Force was not nominated in sufficient time to be able to complete its charge by the Presiding Bishop and the President of the House of Deputies. If this extension is granted, the existing task force will be able to continue its work into the next triennium.

RESOLUTION A048 FUNDING OF THE STANDING COMMISSION ON EPISCOPAL COMMUNICATIONS

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church assign
- 2 \$15,000 to the work of the Standing Commission on Episcopal Communications for the 2010-2013 Triennium.

EXPLANATION

The Standing Commission on Episcopal Church Communications has been hampered in fulfilling its mandate by having yet to be given any funds by General Convention to carry out the work it was asked to do. The funds requested should provide sufficient money to hold three meetings during the upcoming triennium and cover any administrative cost that the Standing Commission incurs.

RESOLUTION A049 TASK FORCE TO EMPOWER DATA SHARING IN THE EPISCOPAL CHURCH

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church directs
- 2 Executive Council to require the official bodies of The Episcopal Church to agree on appropriate mechanisms
- 3 and formats to share the data they have collected between themselves and report back to the Standing
- 4 Commission on Episcopal Church Communications by the end of the coming Triennium.

EXPLANATION

At present there is no complete list of Episcopal clergy or lay leadership and no complete list of contact information. The Pension Group has one set of data, the Church Center has another, and dioceses have various additions. This Resolution, if enacted, would call upon the bodies, which are charged with gathering and administrative oversight of data important to the work of The Episcopal Church, to work to share the data (as allowed by law and as appropriately needed.)

RESOLUTION A050 CHURCH CENTER TECHNOLOGY AUDIT

- 1 *Resolved*, the House of _____ concurring, That this 76th General Convention of The Episcopal Church direct that
- 2 the sum of \$45,000 to perform a comprehensive technology audit of the Church Center.

EXPLANATION

A technology audit should be a regularly occurring accounting of all the equipment and software packages purchased by the Church Center for the work of their ministry. The audit allows those tasked with creating a technology to have an overview of what resources are available and would enable them to create a schedule to replace obsolete technology with newer technology as appropriate. Technology audits are acknowledged to be in keeping with commonly accepted best practices.

As best anyone can determine, there has not been a technology audit in many years at the Church Center. The Standing Commission on Episcopal Church Communications and the A048 Task Force were not able to determine if an audit had ever been conducted.

STANDING COMMISSION ON CONSTITUTION AND CANONS

MEMBERSHIP

Mr. Thomas A. Little, <i>Chair</i>	Vermont, I, 2009
Mr. Kevin J. Babb, <i>Vice Chair</i>	Springfield, V, 2012
Mr. Matthew Livingood, <i>Secretary</i>	Oklahoma, VII, 2009
The Reverend Carol Barron	Southeast Florida, IV, 2012
The Right Reverend Robert L. Fitzpatrick, <i>Replacing the Right Reverend Catherine Waynick, Indianapolis, V</i>	Hawaii, VIII, 2012
The Right Reverend Dorsey F. Henderson	Upper South Carolina, IV, 2009
Mr. Lawrence R. Hitt II	Colorado, VI, 2009
The Right Reverend Samuel Johnson Howard	Florida, IV, 2012
Ms. Joan Geiszler-Ludlum	East Carolina, IV, 2012
The Rev. Luis Fernando Ruiz Restrepo	Colombia, IX, 2012
Ms. Diane Sammons	Newark, II, 2012
The Reverend Ward H. Simpson	Eau Claire, V, 2009

REPRESENTATIVES OF THE COMMISSION AT GENERAL CONVENTION: The Right Reverend Dorsey F. Henderson and Deputy Thomas A. Little are authorized to receive non-substantive amendments to this report.

SUMMARY OF WORK

The Standing Commission on Constitution and Canons (SCCC or the Commission) met in Chicago, Illinois, in November 2006; San Diego, California, in May 2007; Phoenix, Arizona, in November 2007; Orlando, Florida, in April 2008; and New Orleans, Louisiana, in September 2008. In addition, the Commission met via telephone conference call three times: June 2007, June 2008 and December 2008. At its organizational meeting the Commission elected Matthew Livingood as its Chair; Kevin Babb as its Vice-Chair; and Thomas Little as its Secretary. At the request of the Chair, Mr. Little assumed the Chair in April 2008 for the remainder of the triennium. At its initial meeting and in subsequent meetings the Commission received comments and took action as reflected in this report. For detailed accounts of the Commission's proceedings, readers are referred to the minutes of the Commissions meetings, available at the Commission's web page on The Episcopal Church web site, http://www.episcopalchurch.org/gc/ccab/ccab_21595_33_ENG_HTM.htm.

REVIEW OF CANONICAL MANDATE; COMPLIANCE WITH CANON 1.1.2(N)(2)

The canonical mandate of the Commission is as follows:

CANON I.1.2(n)

(3) A Standing Commission on Constitution and Canons. The Standing Commission shall:

(i) Review such proposed amendments to the Constitution and Canons as may be submitted to the Commission, placing each such proposed amendment in proper Constitutional or Canonical form including all amendments necessary to effect the proposed change. The Commission shall express its views with respect to the substance of any such proposal only to the proponent thereof; Provided, however, that no member of the Commission shall, by reason of membership, be deemed to be disabled from expressing, before a Legislative Committee or on the floor of the House of membership, personal views with respect to the substance of any such proposed amendment.

(ii) Conduct a continuing comprehensive review of the Constitution and Canons with respect to their internal consistency and clarity, and on the basis of such a review propose to the General Convention such technical amendments to the Constitution and Canons as in the opinion of the Commission are necessary or desirable in order to achieve such consistency and clarity without altering the substance of any Constitutional and Canonical provisions; Provided, however, that the Commission shall propose, for the consideration of the appropriate Legislative Committees of the two Houses, such amendments to the Constitution and Canons as in the opinion of the Commission are technically desirable but involve a substantive alteration of a Constitutional or Canonical provision.

- (iii) On the basis of such review suggest to the Executive Council and the Domestic and Foreign Missionary Society such amendments to their respective By-laws as in the opinion of the Commission are necessary or desirable in order to conform the same to the Constitution and Canons.
- (iv) Discharge such other duties as shall from time to time be assigned by the General Convention.

The 2006 General Convention Resolution A112 resolved, in pertinent part, that “all Commissions and Committees reevaluate their mandate and placement within the Church structure.” In response, the Commission considered adding the Rules of Order of the Houses of Deputies and Bishops, and the Joint Rules of Order, to the Commission’s canonical mandate. After due consideration the Commission determined not to make that recommendation, partly in deference to a pending review of the Rules of Order undertaken separately under the aegis of the President of the House of Deputies.

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

ANTI-RACISM SELF-EXAMINATION AND REFLECTION

The Commission began its triennial work in Chicago in late 2006 in communion with the other Committees, Commissions, Agencies and Boards, working in break-out groups, large groups and as a Commission, exploring how race and racism are often imbedded in the culture, society, politics, economy and other systems and structures in our individual and community lives. The Commission reflected on its mandate and on whether and how race and racism may be apparent or hidden in the triennial work that lay ahead.

This effort ultimately took shape in the form of an examination of whether the Title IV disciplinary system may be culturally, legally and otherwise inappropriate and culturally insensitive when imposed on jurisdictions of our church outside of the United States—where legal and cultural institutions do not resemble those involved in the Anglo-American judicial system that underlies the current Title IV. Under the leadership of Commission member Ward Simpson, the Commission studied a possible “waiver” process that would enable a non-U.S. province or diocese to seek approval to enact an alternative disciplinary process that, while assuring fundamental due process and fairness to the parties to a proceeding, would reflect local legal and cultural norms. The Commission concluded that this concept requires further study in light of the potentially comprehensive changes to Title IV to be brought before the 76th General Convention, and broader participation from other church bodies, including the Standing Commission on the Structure of the Church.

REVISION OF THE TITLE IV DISCIPLINARY CANONS

The 75th General Convention adopted Resolution A153, creating a second Title IV Task Force acknowledging that the recommendations of the first Task Force (see 2000 General Convention Resolution A028) required further work, reflection and perfection, and setting forth six critical goals, including moving Title IV “towards a reconciliation model for all appropriate circumstances.” The Commission maintained close relations with Task Force II, facilitated by the joint membership of SCCC members Sammons and Henderson. At the Commission’s April 2008 meeting, Task Force II member Duncan Bayne and consultant Sally Johnson created a PowerPoint presentation of the Task Force’s January 2008 “Exposure Draft” of a comprehensive revision of Title IV. They explained the major points of the draft and distributed a comparative table of Title IV provisions pre- and post-proposal and a “highlights” document. The Commission members shared their questions and comments on the draft.

On September 30, 2008, the Commission held a joint meeting with the Task Force, where Task Force members explained the changes they were considering making to the January 2008 draft in response to the extensive comments received over the preceding nine months from SCCC and others across the church community. The Commission’s Minutes of the joint meeting contain a detailed account of the Task Force’s presentation and the Commission’s questions and comments.

The Task Force presents its report and proposed final draft of a revised Title IV elsewhere in this Blue Book report for review and action by the 76th General Convention.

UPDATE CONCERNING PREPARATION OF SUPPLEMENT TO WHITE & DYKMAN

The 75th General Convention adopted Resolution A023, adding to the Commission's mandate the "continuing and comprehensive review and update" of the Annotated Constitution and Canons (popularly known as "White & Dykman"). Pursuant to A023, and continuing its work from the last triennium, the Commission maintained its collegial, collaborative relationship with Robert C. Royce, the editor of the Annotated Constitution and Canons. This resulted in Mr. Royce completing and releasing for publication a Supplement (through General Convention 2006) covering the Constitution and Titles I, II and V of the Canons, with editorial and assistance from Commission members Little, Geiszler- Ludlum and Hitt. This Supplement, together with the original editions and the 1981, 1989 and 1992 Supplements, have now been posted on the web site of the Archives of The Episcopal Church: http://www.episcopalarchives.org/digital_archives.html.

Titles III and IV present ongoing problems as their wholesale changes (2003 and 1994, respectively) are not conducive to the conventional White & Dykman serial, section-by-section revision commentary method. It seems unlikely that Title III will undergo another wholesale revision anytime soon, and the Commission supports undertaking that Supplement as soon as practicable. Inasmuch as Title IV is undergoing a General Convention-sanctioned review (by the 2006-2009 Title IV Task Force); any Supplement to Title IV might better await the settling of the legislative dust after the 2009 General Convention.

The Commission expresses its gratitude for editor Robert Royce's diligent and faithful analysis and exposition, including his recently published "Commentary on the Canons: 'Standing Committee Consents to Episcopal Ordinations,'" also available on the Archives' web site.

ACTIONS WITH REGARD TO RESOLUTIONS REFERRED TO THE COMMISSION BY GENERAL CONVENTION AND OTHERS

The 75th General Convention referred certain Resolutions to the Commission for its review and action. In addition, certain other Resolutions were referred to the Commission by the Secretary of General Convention and the Commission received requests for review from the Standing Commission on the Structure of the Church.

A007: There continues to be uncertainty about what constitutes a "closed" or "removed" congregation for purposes of parochial reporting. The Commission has prepared a proposed Resolution addressing this.

A034: This Resolution asked the Commission to study the use of the term "canonical residence" in the Canons and assess whether there are any problems, in practice, with the current Canons. A canonical residence establishes jurisdiction over clergy or establishes domicile, entitling the clergy person to exercise certain rights and privileges. A word search of the Canons reveals fourteen instances of "canonical residence" and seventy-eight instances of "canonically resident." Neither term occurs in the Constitution. The terms are pervasive in the Canons, and any effort to make substantive changes in the meaning and function of the terms would likely be a large undertaking. The terms are not defined in the Canons, except contextually, by how they are used and how they function. In the past triennium of the Commission's work there was discussion about difficulties arising when a priest is alleged to have committed a Title IV offense in a diocese other than the one in which he or she is canonically resident, if the Bishop of the diocese of canonical residency is not responding to the concerns about the alleged offense in a timely manner. It was noted that canonical residency is implicated in the diocesan convention clergy voting canons in many if not all dioceses.

The Commission sent a survey on this issue to the Chancellors' e-mail Listserv, the Standing Commission on Ministry Development, the Title IV Task Force II, the Chancellor to the Presiding Bishop, the Church Pension Group, the National Episcopal Clergy Association, the Office of Pastoral Affairs of the Presiding Bishop and the Secretary of General Convention, receiving four responses. The responses suggested that where clear and consistent tracking of canonical residence and adherence to the procedures provided by the canons are followed,

there are few identifiable difficulties that are amenable to legislative action. SCCC recommends no further action at this time.

A078 (JOINTLY REFERRED TO SCCC AND THE STANDING COMMISSION ON LITURGY & MUSIC): The Commission understands that the other Commission referred this Resolution to the House of Bishop's Theology Committee. The Commission has not been asked for any assistance within the scope of its canonical mandate.

A027: This Resolution involves the change in time period from three months to 120 days in the "no election-of-a-bishop" period leading up to a General Convention. The Resolution was made moot by the adoption of Resolution A082 in 2006.

A028: As noted in the minutes of the November 2006 meeting, this Resolution was introduced to clean up the then new Canon III.11. Because of other 2006 legislative action (the adoption of A082), however, the only editing necessary in 2009 would be to insert after the words "Deacon and Priest," the phrase "and the certificates." The Commission accordingly has prepared a corrective Resolution.

A029: The 2006 enactment of A082 renders action on A029 moot.

A030: The Commission concluded that the 2006 enactment of A082 renders action on A030 moot.

A033: This Resolution contains editing "housekeeping" changes to conform the Canons to Constitutional changes adopted at second reading in 2003, relating to trials of Bishops. No action was taken on A033 in 2006. A033 would have amended Canons IV.6, .14, .15 and the Title to Appendix A of Title IV. These canonical changes were first proposed in 2003 (D056), but D056 was not adopted in concurrence by both Houses. Resolution A033 was recommended by SCCC in its 2006 Blue Book report and also by the Title IV Task Force in its 2006 Blue Book report (as part of Resolution A153). Accordingly, SCCC believes that A033 should be re-submitted for action in 2009 (with action contingent on the outcome of the Title IV proposal from the Task Force) and has prepared a Resolution to that effect.

A035: Time expired at the 2006 General Convention before action could be taken on this Resolution in the House of Deputies. The Resolution would have revised the Rules of Order of the House of Deputies to prohibit bringing a constitutional or canonical change to the floor of the House on the last day of General Convention, if the change had not previously been on the floor prior to the last day. The House of Bishops adopted A036 in 2006, making this change to its Rules of Order. SCCC is resubmitting this Resolution for action in 2009.

A104: At the November 2006 meeting the Commission concluded, after reviewing this Resolution, that no "clean-up" work is necessary.

A112 (STUDY OF THE COMMISSION'S CANONICAL MANDATE): As noted above, the Commission discussed the ongoing Rules of Order study sponsored by the President of the House of Deputies, as reported by liaison Polly Getz. The Commission concluded that it was wise to let that process continue and defer action on any proposal to expand the Commission's mandate to include the Rules of Order.

A159 (COMMITMENT TO THE INTERDEPENDENCE OF THE ANGLICAN COMMUNION): The Commission reviewed its prior discussions of this Resolution, including the anti-racism dialogue in November 2006 which led to the May 2007 discussion of Commission member Larry Hitt's A159 reflection and proposal (see March 2007 minutes) to explore inviting visitors from around the Anglican Communion to attend certain meetings of The Episcopal Church Committees, Commissions, Agencies and Boards, to foster greater collegiality and awareness of our governance structure and polity. The logistical and cost implications of the proposal were discussed. The Commission recommends no action at this time.

A169 (THE QUADRILATERAL AND EXERCISE OF MINISTRY): Following discussion at the November 2006 meeting, the Rev. Dr. Gregory Straub, Secretary of the General Convention, referred the Resolution to the Standing Commission on Ministry Development for review and possible action.

D031: The Commission voted to participate in the Millennium Development Goals through an allocation of 0.7% of its budget for each year of the triennium.

A020: This amendment to the Constitution had its first reading in 2003 (B005). At second reading in 2006, the House of Bishops amended the Resolution, making it a “second” first reading. The Resolution now proposes to amend Article I.2 as follows:

Resolved, That Article I, Section 2, of the Constitution be amended as follows: All Bishops of this Church, *except any excluded by canon or under the Rules of the House*, shall have seat and voice in the House of Bishops. Each Bishop of this Church having jurisdiction, Bishop Coadjutor, Bishop Suffragan, Assistant Bishop, and every bishop holding an office created by General Convention shall have a vote in the House of Bishops. A majority of all Bishops entitled to vote shall be necessary to constitute a quorum for transaction of business.

The Commission recommends A020 for adoption at second reading in 2009.

A021: This amendment to the Constitution had its first reading in 2006. The Commission recommends that this Resolution be adopted at second reading in 2009. The Resolution reads as follows:

Resolved, That the last paragraph of Article VIII of the Constitution be amended to read as follows:
A bishop may permit *an ordained minister in good standing in a Church with which this Church is in full communion as specified by the Canons who has made the foregoing declaration*, or a minister ordained in the Evangelical Lutheran Church in America or its predecessor bodies who has made the promise of conformity required by that Church in place of the foregoing declaration to officiate on a temporary basis as an ordained minister of this Church.

A051: This Resolution urges continuing Committees, Commissions, Agencies and Boards to conduct their work via electronic means to the extent practicable, considering the expense of meeting in person. The Commission has met eight times, including thrice by telephone conference call.

A153 (CREATING THE NEW TITLE IV TASK FORCE): As noted earlier in this report, the Commission has been collaborating with the Task Force as it developed its working and final drafts.

D068: This Resolution died in the General Convention Canons Committee in 2006. The Resolution proposed to amend Canon IV.10 by striking the words “good faith.” The Commission determined to make no recommendation on the Resolution.

B009 (ASSISTANT REGISTRAR AT ORDINATION OF A BISHOP): This Resolution proposed the creation of a Registrar of the House of Bishops to maintain the documents connected with the Ordination and Consecration of Bishops, which was not acted on. The Secretary of the General Convention requested that SCCC consider developing canonical changes to Canon I.1.5(b) to create the position of Deputy Registrar to reflect current practice. The Commission concluded that there are polity and practice issues which SCCC is unable to resolve within its mandate. The Commission recommends a Resolution directing the Standing Commission on the Structure of the Church to study the issues in the next triennium and bring forward comprehensive recommendations.

CONSENT TO TRANSLATION: The Commission adopted Ward Simpson’s proposal to provide a canonical counterpart to the Constitutional provision (Article II.8) for the “translation” of a bishop from one diocese to another diocese. The Constitutional provision addresses the eligibility of a Bishop Diocesan of Diocese ‘A’ to be elected as a Bishop of Diocese ‘B’ after five years of being elected as Bishop of Diocese ‘A’. White & Dykman

editor Robert Royce informed the Commission that Article II.8 applies to the translation of Bishops Diocesan and Coadjutor, but does not expressly address the translation of Bishops Suffragan or the Assisting Bishops.

The Commission recommends revising Canons III.11.4(b), III.11.3(c), and the addition of a new subsection (5) to Canon III.11 and has proposed a Resolution to that effect.

CANON III.11.4(B): The Commission reviewed a suggestion to revise Canon III.11.4(b) to specify that telephone conference call and other technology-based meetings by a Standing Committee, and the use of counterpart signatures on a Standing Committee's consent, are acceptable. The Commission concluded that the conference call technology proposal needed further study. The Commission recommends adoption of the counterpart signatures revision, and accordingly has drafted a proposed Resolution.

LETTER FROM B+E+S+T (BISHOPS' EXECUTIVE SECRETARIES TOGETHER): B+E+S+T contacted the Commission seeking revision of the procedure for communicating Title IV disciplinary actions. The Commission reviewed the request and concluded that the proposed overhaul of Title IV, in the form of the January 2008 Exposure Draft, appeared to be addressing the concerns raised in the B+E+S+T proposal.

A147 (CHURCH PENSION GROUP HEALTHCARE COVERAGE FEASIBILITY STUDY): In response to 2006 Resolution A147, the Church Pension Group undertook a study of whether and how to provide healthcare benefits to all lay employees in the Church. Sally Johnson, Patrick Cheng and Timothy Vanover presented the interim CPG report to the Commission in April 2008. The Commission communicated its comments on the proposal to CPG.

ELECTION OF MEMBERS OF A COURT FOR THE TRIAL OF A BISHOP ON NON-DOCTRINAL MATTERS: Action taken in the 2003 and 2006 General Conventions resulted in amendments to the Constitution and Canons to create two courts, one for a presentment on an offense of doctrine (only Bishops on the court), and one for all other offenses (bishops, clergy and lay persons on the court). No action was taken in 2006, however, to elect or appoint members to the non-doctrinal court. Clarifying language and election of members of the Court may require action in 2009.

REQUESTS FOR REVIEW FROM STANDING COMMISSION ON THE STRUCTURE OF THE CHURCH: The Commission received three requests for review of draft Resolutions from the Standing Committee on the Structure of the Church (SCSC) concerning Canon I.1.4.3 (create a Joint Audit Committee of Executive Council and the Domestic and Foreign Missionary Society), Canon I.15.10 (cf. Resolution B020 from 2006) and Canon I.9 (add a new Section 10 to give canonical status to procedures for allocation of funds from the General Convention to the provinces). The Commission communicated its comments and concerns to SCSC.

OTHER BUSINESS: The Commission received a number of inquiries and requests from the Chancellor to the President of the House of Deputies (see SCCC March 2007 minutes). The Commission reviewed these and responded with suggestions and comments and, in some cases advice that the matters appeared to involve substantive policy or similar issues lying outside the mandate of the Commission.

GOALS AND OBJECTIVES FOR THE 2010-2012 TRIENNIUM

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

- Review any Title IV revision for technical corrections and canonical consistency;
- Provide resources and direction for a Title III Supplement to White & Dykman;
- Continue to review the full body of the Constitution and Canons, and 2009 Resolution referrals, consistent with its Canon I.1.2(n) mandate; and
- Further study a possible Title IV "waiver" process for use by non-U.S. province or diocese to seek approval to enact an alternative disciplinary process that, while assuring fundamental due process and fairness to the parties to a proceeding, would reflect local legal and cultural norms.

BUDGET REPORT

The Commission met nine times during the triennium (four times by telephone conference call) and expended \$44,681, leaving \$18,319 unexpended from its budget.

The Commission expects to meet a similar number of times in the 2010-2012 triennium. This will require a budget of \$10,000 for 2009 (assuming certain expenses are borne elsewhere for the convening of all Committees, Commissions, Agencies and Boards as was the case in 2006); \$35,000 for 2010; and \$20,000 for 2011; for a total of \$65,000 for the triennium.

ACKNOWLEDGEMENTS

The Commission wishes to express its gratitude to its members for their many contributions during the triennium; to the Commission's liaisons (the Rt. Rev. Stacey F. Sauls, Executive Council liaison; Mark Duffy, liaison for the Presiding Bishop; and Polly Getz, liaison to the President of the House of Deputies) for their thoughtful counsel; to the Secretary of the General Convention, Gregory Straub, for his guidance and encouragement; and to all of the staff members of the General Convention and The Episcopal Church whose steady and patient work made the Commission's meetings, travel and deliberations not only possible, but enjoyable.

RESOLUTIONS FOR ACTION

CONSTITUTIONAL AMENDMENTS ADOPTED ON FIRST READING IN 2006 AND PROPOSED FOR SECOND READING IN 2009

RESOLUTION A051 AMENDING ARTICLE VIII OF THE CONSTITUTION

1 *Resolved*, the House of _____ concurring, That the last paragraph of Article VIII of the Constitution be amended
2 to read as follows:

3 A bishop may permit *an ordained minister in good standing in a church with which this church is in full communion as*
4 *specified by the Canons who has made the foregoing declaration, or a minister ordained in the Evangelical Lutheran*
5 Church in America or its predecessor bodies who has made the promise of conformity required by that
6 church in place of the foregoing declaration to officiate on a temporary basis as an ordained minister of this
7 church.

EXPLANATION

This amendment was adopted as A021 in 2006. The explanation from the 2006 Blue Book Report stated: "The current Constitution only permits occasional services by clergy of the ELCA. This amendment should remove the need to amend the Constitution each time this church enters into an agreement of full communion." The Commission recommends adoption at second reading in 2009.

RESOLUTION A052 AMENDING ARTICLE I, SECTION 2 OF THE CONSTITUTION

1 *Resolved*, the House of _____ concurring, That Article I, Section 2, of the Constitution be amended as follows:
2 ~~All Bishops, unless under discipline, have seat and voice in the House of Bishops. Each Bishop of this~~
3 ~~Church having jurisdiction, every Bishop Coadjutor, every Suffragen Bishop, every Assistant Bishop, and~~
4 ~~every Bishop who by reason of advanced age or bodily infirmity, or who, under an election to an office~~
5 ~~created by the General Convention, or for reasons of missionary strategy determined by action of the General~~
6 ~~Convention or the House of Bishops, has resigned a jurisdiction, shall have a seat, voice and a vote in the~~
7 ~~House of Bishops. A majority of all Bishops entitled to vote, exclusive of Bishops who have resigned their~~
8 ~~jurisdiction or positions, shall be necessary to constitute a quorum for the transaction of business.~~
9 *All Bishops of this Church shall have seat and voice in the House of Bishops. Each Bishop of this Church having jurisdiction,*
10 *Bishop Coadjutor, Bishop Suffragan, Assistant Bishop, and every Bishop holding an office created by General Convention shall*
11 *have a vote in the House of Bishops. A majority of all Bishops entitled to vote shall be necessary to constitute a quorum for the*
12 *transaction of business.*

EXPLANATION

This amendment was adopted as A020 in 2006. The amendment had its first reading in 2003 (B005). The House of Bishops amended the Resolution at second reading in 2006, rendering it a first reading instead of a second reading; the House of Deputies concurred in this action. The text of B005 is set forth below. The Commission recommends adoption of the Resolution at second reading in 2009.

CONSTITUTIONAL AMENDMENTS PROPOSED FOR FIRST READING

The Commission proposes no Constitutional amendments for first reading in 2009.

CANONICAL AMENDMENTS PROPOSED FOR ADOPTION

TITLE I

RESOLUTION A053 AMEND CANON I.4.1(C)

- 1 *Resolved*, the House of ____ concurring, That Canon I.4.1(c) is hereby amended to read as follows:
2 **Sec. 1 (c)** ~~Except as its membership may include additional persons elected prior to the adjournment of the~~
3 ~~meeting of the General Convention in 1976 for terms which have not expired, [I]he Executive Council shall~~
4 be composed (a) of twenty members elected by the General Convention, of whom four shall be Bishops, four
5 shall be Presbyters or Deacons, and twelve shall be Lay Persons *who are confirmed adult communicants in good*
6 *standing* (two Bishops, two Presbyters or Deacons, and six Lay Persons to be elected by each subsequent
7 regular meeting of the General Convention); (b) of eighteen members elected by the Provincial Synods; (c) of
8 the following ex officis members: the Presiding Bishop and the President of the House of Deputies; and (d)
9 the Vice-President, the Secretary, and the Treasurer of the Executive Council, who shall have seat and voice
10 but no vote. Each province shall be entitled to be represented by one Bishop or Presbyter or Deacon
11 canonically resident in a diocese which is a constituent member of the province and by one Lay Person who
12 is a confirmed adult communicant in good standing of a diocese which is a constituent member of the
13 province, and the terms of the representatives of each province shall be so rotated that two persons shall not
14 be simultaneously elected for equal terms.

EXPLANATION

The proposed amendment clarifies that lay persons elected by General Convention must be confirmed adult communicants in good standing, consistent with the criteria for lay persons representing the provinces.

RESOLUTION A054 ADD CANON I.4.6(J)

- 1 *Resolved*, the House of ____ concurring, That Canon I.4.6(j) is hereby added to read as follows:
2 (j) *Each diocese shall report annually to the Executive Council the name and address of each new congregation, and of each*
3 *congregation closed or removed by reason of any of the following:*
4 a. *dissolution of the congregation;*
5 b. *removal of the congregation to another diocese due to cession or retrocession of geographic territory in which the congregation is*
6 *located, pursuant to Articles V.6 or VI.2 of the Constitution;*
7 c. *removal of the congregation to a new physical location or address, identifying both the location or address from which the*
8 *congregation has removed, and the successor location or address; and*
9 d. *merger of the congregation into one or more other congregations, in which case the diocese shall include its report the names of*
10 *all congregations involved in the merger, and the physical location and address at which the merged congregations shall be*
11 *located.*

EXPLANATION

The 2006 General Convention took no action on Resolution A007, the Blue Book report explanation of which stated that it was necessary in order to obtain “data essential to maintain accurate records of The Episcopal Church’s active congregations and to ensure that each congregation is included in the annual Parochial Report process.” This Resolution clarifies and expands upon A007. The Commission recommends its adoption in 2009.

RESOLUTION A055 AMEND CANON I.12 AS FOLLOWS:

- 1 *Resolved*, the House of _____ concurring, That Canon I.12 is hereby amended to read as follows:
- 2 **Sec. 1.** In every diocese the Standing Committee shall elect from their own body a President and a Secretary.
- 3 They may meet in conformity with their own rules from time to time, and shall keep a record of their
- 4 proceedings; and they may be summoned to a special meeting whenever the President may deem it necessary.
- 5 They may be summoned on the requisition of the Bishop, whenever the Bishop shall desire their advice; and
- 6 they may meet of their own accord and agreeably to their own rules when they may be disposed to advise the
- 7 Bishop.
- 8 **Sec. 2.** In all cases in which a Canon of the General Convention directs a duty to be performed, or a power
- 9 to be exercised, by a Standing Committee, or by the Clerical members thereof, or by any other body
- 10 consisting of several members, a majority of said members, the whole having been duly cited to meet, shall
- 11 be a quorum; and a majority of the quorum so convened shall be competent to act, unless the contrary is
- 12 expressly required by the Canon.
- 13 **Sec. 3.** *Any document required to be signed by members of the Standing Committee or by the Clerical members thereof, or by*
- 14 *any other body consisting of several members may be signed in counterparts and the joined counterparts shall be considered a*
- 15 *single document.*

EXPLANATION

Good stewardship of the limited resources available to the church demands that we recognize the appropriate use of teleconferencing and video conferencing as valid forums for church deliberations and decision making. Documents signed in counterparts are a key tool for such meetings and save considerable time when compared to the current practice of requiring all signatures to appear on the same signature page.

TITLE II

The Commission proposes no Resolutions amending Title II.

TITLE III

RESOLUTION A056 AMEND CANON III.11.4 (A)

- 1 *Resolved*, the House of _____ concurring, That Canon III.11.4 (a) is hereby amended to read as follows:
- 2 **(a)** If the date of the election of a Bishop occurs more than one hundred and twenty days before the meeting
- 3 of the General Convention, The Standing Committee of the diocese for which the Bishop has been elected
- 4 shall by its President, or by some person or persons specially appointed, immediately send to the Presiding
- 5 Bishop and to the Standing Committees of the several dioceses a certificate of the election by the Secretary of
- 6 Convention of the diocese, bearing a statement that evidence of the Bishop-elect's having been duly ordered
- 7 Deacon and Priest, *and a certificate* as to the Bishop-elect's medical, psychological and psychiatric examination
- 8 required in Sec. 3(b) of this Canon have been received and that a testimonial signed by a constitutional
- 9 majority of the Convention must also be delivered in the following form:
- 10 We, whose names are hereunder written, fully sensible of how
- 11 important it is that the Sacred Order and Office of a Bishop
- 12 should not be unworthily conferred, and firmly persuaded that it
- 13 is our duty to bear testimony on this solemn occasion without
- 14 partiality, do, in the presence of Almighty God, testify that we
- 15 know of no impediment on account of which the Reverend A.B.
- 16 ought not to be ordained to that Holy Office. We do, moreover,
- 17 jointly and severally declare that we believe the Reverend A.B.
- 18 to have been duly and lawfully elected and to be of such
- 19 sufficiency in learning, of such soundness in the Faith, and of
- 20 such godly character as to be able to exercise the Office of a
- 21 Bishop to the honor of God and the edifying of the Church, and
- 22 to be a wholesome example to the flock of Christ.
- 23 (Date) _____ (Signed) _____
- 24

25 The Presiding Bishop, without delay, shall notify every Bishop of this Church exercising jurisdiction of the
26 Presiding Bishop's receipt of the certificates mentioned in this Section and request a statement of consent or
27 withholding of consent. Each Standing Committee, in not more than one hundred and twenty days after the
28 sending by the electing body of the certificate of the election, shall respond by sending the Standing Committee of
29 the diocese for which the Bishop is elected either the testimonial of consent in the form set out in paragraph (b)
30 of this Section or written notice of its refusal to give consent. If a majority of the Standing Committees of all the
31 dioceses consents to the ordination of the Bishop-elect, the Standing Committee of the diocese for which the
32 Bishop is elected shall then forward the evidence of the consent, with the other necessary documents described in
33 Sec. 3(a) of this Canon, to the Presiding Bishop. If the Presiding Bishop receives sufficient statements to indicate
34 a majority of those Bishops consents to the ordination, the Presiding Bishop shall, without delay, notify the
35 Standing Committee of the diocese for which the Bishop is elected and the Bishop-elect of the consent.

EXPLANATION

During review of other proposed amendments to the procedures for the Ordination of Bishops, SCCC noted that the reference to a certificate evidencing the bishop-elect's medical, psychological and psychiatric examination was missing from the provision. Research found that the Title III rewrite contained in A082, adopted by the 75th General Convention, did not include the reference to such a certificate but that it was intended by inference from the rest of the provision.

RESOLUTION A057 CANONICAL IMPLEMENTATION OF CONSTITUTION ARTICLE II, SECTION 8 AND ADJUSTMENTS TO THE WORDING OF TESTIMONIALS AND CONSENT DOCUMENTS USED IN THE ELECTION AND CONSECRATION OF BISHOPS

1 Resolved, the House of _____ concurring, That Canon III.11 is hereby amended by adding a new section 5 and
2 renumbering the remaining sections.

3 *Section 5. If any body empowered to elect a Bishop shall elect a person who is already a member of that sacred order, the*
4 *consent process shall proceed as provided in this canon, including the requirements of section 3(b) of this canon, with only the*
5 *following variations:*

6 (a) *In lieu of the testimonial required in III.11.3(a) or III.11.4(a), the testimonial shall be in the following words:*
7 *We, whose names are hereunder written, fully aware of the sanctity of the Order and Office of a Bishop, and*
8 *firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality, do, in the presence*
9 *of Almighty God, testify that we know of no impediment on account of which the Right Reverend A.B. ought*
10 *not to be elected as Bishop/Bishop Coadjutor/Bishop Suffragan of the Diocese of _____. We do, moreover,*
11 *jointly and severally declare that we believe the Right Reverend A.B. to have been duly and lawfully elected, which*
12 *election process has affirmed that he/she is of such sufficiency in learning, of such soundness in the Faith, and of*
13 *such godly character as to exercise the Office of a Bishop for this cure, to the honor of God, and the edifying of*
14 *the Church, and to be a wholesome example to the flock of Christ.*

15 (Date) _____ (Signed) _____
16 (b) *In lieu of the testimonial required by Canon III.11.4(b), the testimonial shall be in the following words:*
17 *We, being a majority of all the members of the Standing Committee of _____, having been duly*
18 *convened, being fully aware of the sanctity of the Order and Office of a Bishop, and firmly persuaded that it is*
19 *our duty to bear testimony on this solemn occasion without partiality, do, in the presence of Almighty God, testify*
20 *that we know of no impediment on account of which the Right Reverend A.B. ought not to serve as*
21 *Bishop/Bishop Coadjutor/Bishop Suffragan of the Diocese of _____ and we hereby consent to the election*
22 *of the Right Reverend A.B. as Bishop/Bishop Coadjutor/Bishop Suffragan of the Diocese of _____. In*
23 *witness whereof, we have hereunto set our hands this _____ day of _____ in the year of our Lord*
24 *_____.*
25 (Signed) _____

26
27 (c) *In lieu of the Resolution required by Canon III.11.3(c), the Resolution shall be in the following words:*
28 *Resolved that the House of Deputies, fully aware of the sanctity of the Order and Office of a Bishop, and firmly*
29 *persuaded that it is our duty to bear testimony on this solemn occasion without partiality, do, in the presence of*
30 *Almighty God, testify that we know of no impediment on account of which the Right Reverend A.B. ought not to*

31 *serve as the Bishop/Bishop Coadjutor/Bishop Suffragan of the Diocese of _____ and we hereby*
32 *consent to the election of the Right Reverend A.B. as the Bishop/Bishop Coadjutor/Bishop Suffragan of the*
33 *Diocese of _____.*

34
35 And be it further

36
37 *Resolved*, That Canon III.11.3(c) is hereby amended to read as follows:

38 (c) The Secretary of the House of Deputies shall present the testimonials to the House *and shall introduce a*
39 *resolution for the House's consideration in the following words:*

40 *Resolved that the House of Deputies, fully sensible how important it is that the Sacred Order and Office of a*
41 *Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this*
42 *solemn occasion without partiality, do, in the presence of Almighty God, testify that we know of no impediment*
43 *on account of which the Reverend A.B. ought not to be ordained to that Holy Order and we hereby consent to*
44 *her/his consecration.*

45 ~~and if the House consents to the ordination of the Bishop elect,~~ *If the House adopts the resolution*, notice of
46 its consent, certified by the President and the Secretary of the House, together with the testimonials, shall
47 be sent to the House of Bishops.

48 And be it further

49
50 *Resolved*, That Canon III.11.4(b) is hereby amended to read as follows:

51 (b) Evidence of the consent of each Standing Committee shall be a testimonial in the following words,
52 signed by a majority of all the members of the Committee:

53 We, being a majority of all the members of the Standing Committee of _____, ~~and~~
54 having been duly convened at _____, *being* fully sensible how important it is that the
55 Sacred Order and Office of a Bishop should not be unworthily conferred, and firmly persuaded
56 that it is our duty to bear testimony on this solemn occasion without partiality, do, in the
57 presence of Almighty God, testify that we know of no impediment on account of which the
58 Reverend A.B. ought not to be ordained to that Holy Order *and we hereby consent to her/his*
59 *consecration.* In witness whereof, we have hereunto set our hands this _____ day of _____ in
60 the year of our Lord _____.

61 (Signed) _____

EXPLANATION

Article II, Section 8 of the Constitution of The Episcopal Church allows a bishop to be elected as bishop of another diocese under certain conditions. Although Canons have never been adopted to formally implement this, the well established practice in the church is that persons elected under Article II, Section 8 go through a consent process that parallels the process outlined in Canon III.11. This Resolution would formally place that practice in the canons.

The Commission is mindful that some may object to the use of the phrase, “consent to the election,” as proposed in the new Section 5, and this was the source of much debate in the Commission, since many in the church feel that the consent is not to the “election,” but rather to the “consecration” of the bishop-elect. However, since Article II, Section 8 specifically refers to these consents as being “. . . to such election . . .,” this seems the most appropriate wording.

Recent experiences in the church have highlighted two weaknesses in the existing consent language in this Canon. First, the inclusion of the phrase “at _____” has been understood by some to prohibit the consideration of consent at teleconferences or video-conferences, because the members were not all physically present “at _____.” The second was that the existing consent testimonial doesn't actually consent. Rather it states that we “know of no impediment.” The addition of the phrase “and we hereby consent to her/his consecration” makes clear that

the Standing Committees’ role in confirmation includes a more positive posture for the electing diocese and the bishop-elect.

In reviewing the consent process the Commission also discovered that the Canon fails to provide the wording of the consent for use by the House of Deputies when the consent is considered by that body.

It should be noted that in the first resolve, the new subsection 5(c) refers to “. . . the Resolution required by Canon III.11.3(c). . . .” This Resolution does not exist in the current canon but it is created by the second resolve.

TITLE IV

The second Title IV Task Force is proposing an entirely rewritten Title IV for adoption at the 76th General Convention. If the revised Title IV is not adopted, the following Resolutions are being proposed.

RESOLUTION A058 AMEND CANONS IV.6, IV.14, IV.15 AND THE APPENDIX TO TITLE IV

- 1 *Resolved*, the House of _____ concurring, That the following sections of Title IV are hereby amended to read as
- 2 follows:
- 3 Canon IV.6.2. The Court of Review of the Trial of a Bishop is vested with jurisdiction to hear and determine
- 4 appeals from ~~the~~ determinations of the Court for the Trial of a Bishop *and the Court for the Trial of a Bishop for*
- 5 *an Offense of Doctrine*.
- 6
- 7 Canon IV.6.17. An appeal shall be heard upon the Record on Appeal of the Court for the Trial of a Bishop *or*
- 8 *the Court for the Trial of a Bishop for an Offense of Doctrine*. Except for the purpose of correcting the Record on
- 9 Appeal, if defective, no new evidence shall be taken by the Court of Review.
- 10
- 11 Canon IV.14.23. Expenses of Parties and Costs of Proceedings. Except as expressly provided in this Title, or
- 12 applicable Diocesan canon, all costs, expenses and fees of the several parties shall be the obligation of the
- 13 party incurring them. The record of proceedings of a Diocesan Ecclesiastical Trial Court shall be the expense
- 14 of the diocese. The record of proceedings of a Court of Review of a Trial of a Priest or Deacon shall be the
- 15 expense of the province. The record of Proceedings of a Review Committee, the Court for the Trial of a
- 16 Bishop, *the Court for the Trial of a Bishop for an Offense of Doctrine* and the Court of Review of a Trial of a Bishop
- 17 shall be the expense of the General Convention. Nothing in this Title precludes the voluntary payment of a
- 18 Respondent’s costs, expenses and fees by any other party or person, including a diocese.
- 19
- 20 Canon IV.15 (definition of Ecclesiastical Trial Court) Ecclesiastical Trial Court shall mean a Diocesan Court
- 21 for the Trial of a Priest or Deacon established pursuant to Canon IV.4(a) and the Court for the Trial of a
- 22 Bishop *and the Court for the Trial of a Bishop for an Offense of Doctrine* pursuant to Canon IV.5.1.
- 23
- 24 The title of Appendix A to read as follows: “Rules of Procedure of the Ecclesiastical Trial Courts ~~and the~~
- 25 ~~Court for the Trial of a Bishop~~.”

EXPLANATION

This Resolution contains editing “housekeeping” changes to conform the Canons to Constitutional changes adopted at second reading in 2003, relating to trials of bishops. This Resolution is identical to Resolution A033 from 2006. No action was taken on A033 in 2006. A033 would have amended Canons IV.6, .14, .15, and the Title to Appendix A of Title IV. These canonical changes were first proposed in 2003 (D056), but D056 was not adopted in concurrence by both Houses. Resolution A033 was recommended by SCCC in its 2006 Blue Book report and also by the first Title IV Task Force in its 2006 Blue Book report (as part of Resolution A153). Accordingly, the Commission believes that this Resolution (A033 from 2006) should be re-submitted for adoption in 2009.

RULES OF ORDER

RESOLUTION A059 REGARDING HOUSE OF DEPUTIES RULES OF ORDER

- 1 *Resolved*, the House of _____ concurring, That House of Deputies Rule of Order 14 is hereby amended by re-
2 lettering the existing paragraph as (a), and adding a new paragraph (b) as follows:
3 *(b) No resolution proposing amendments to the Constitution or Canons of this Church may be presented in the House of*
4 *Deputies for an initial vote on the last legislative day of General Convention, provided, however, that any such resolution*
5 *previously considered and voted upon by this House may be considered on the last legislative day in order to consider changes to the*
6 *resolution approved by the House of Bishops.*

EXPLANATION

This Resolution is identical to Resolution A035 from 2006. Time expired at the 2006 General Convention before action could be taken on A035 in the House of Deputies. The Resolution would have revised the Rules of Order of the House of Deputies to prohibit bringing a constitutional or canonical change to the floor of the House on the last legislative day of General Convention, if the change had not previously been on the floor prior to that last day. The House of Bishops adopted A036 in 2006, making this change to its Rules of Order. As the Commission reported in its 2006 Blue Book Report (at Page 101):

“Given the important and complex nature of the Constitution and Canons of The Episcopal Church, it is reasonable for General Convention to expect proposed alterations or amendments to either of these to come to the attention of the legislative bodies as early as possible. At the least, it would seem not only wise but imperative to avoid introducing alterations or amendments for initial consideration on the very last day of General Convention so that opportunity is allowed for the Bishops and Deputies to consider carefully and adequately the merits and implications of the proposed changes.”

For these same reasons, and to make the House of Deputies Rules parallel to those of the House of Bishops, the Commission recommends adoption of this Resolution in 2009.

GENERAL RESOLUTIONS

RESOLUTION A060 REGARDING CANON I.1.5

- 1 *Resolved*, the House of _____ concurring, That the Standing Commission on the Structure of the Church be
2 directed to study the role and qualifications of the Registrar of the General Convention in the maintenance of
3 records of the ordinations and consecrations of the bishops of the church and report back to the 77th General
4 Convention.

EXPLANATION

Resolution 2006-B009 proposed the creation of a Registrar of the House of Bishops to maintain the documents connected with the Ordination and Consecration of Bishops, which was not acted on. The Secretary of the General Convention requested the Standing Commission on Constitution and Canons consider developing canonical changes to create the position of Deputy Registrar to reflect current practice. SCCC determined that in light of B009 and the current request there are polity and practice issues which SCCC is unable to resolve within its mandate and therefore recommends that the Standing Commission on Structure study the issues in the next triennium and bring forward comprehensive recommendations.

STANDING COMMISSION ON DOMESTIC MISSION AND EVANGELISM

MEMBERSHIP

Ms. Lallie B. Lloyd, <i>Chair</i>	Massachusetts, I, 2009
The Rev. Silvestre E. Romero, Jr., <i>Vice-Chair</i>	El Camino Real, VIII, 2009
The Rev. Stephanie Spellers, <i>Secretary</i>	Massachusetts, I, 2012
The Rt. Rev. C. Franklin Brookhart, Jr.	Montana, VI, 2012
Ms. Angelica L. Duque	Colombia, IX, 2009
Ms. Ora Houston	Texas, VII, 2012
The Rev. Colenzo J. Hubbard, <i>President House of Deputies</i>	West Tennessee, IV
The Rt. Rev. David C. Jones	Virginia, III, 2009
The Rt. Rev. James R. Mathes	San Diego, VIII, 2012
Mr. Donald McClain	Milwaukee, V, 2012
Mr. Albert T. Mollegen, Jr., <i>Executive Council Liaison</i>	Connecticut, I
Ms. Kirstin Nielsen	Washington, III, 2009
The Honorable Joanne O'Donnell	Los Angeles, VIII, 2009
Ms. Elizabeth Panilaitis	Connecticut, I, 2009
The Rev. Sandye A. Wilson	Newark, II, 2009

CHARGE

The Standing Commission on Domestic Mission and Evangelism (SCDME) is charged “to identify, study and consider major general policies, priorities and concerns as to the domestic mission of this church. This shall include a review of the shaping of new patterns and directions for evangelism. The Commission shall develop and recommend to the General Convention comprehensive and coordinated policies and strategies to restore all people to unity with God and each other in Christ” [Canon I.1.2(n)4].

SUMMARY OF WORK

The Standing Commission met five times: November 2006 (Chicago); May 2007 (Seattle); October 2007 (Boston); April 2008 (Los Angeles); and October 2008 (Baltimore). We chose locations where we could experience and witness exemplary ministries in which Episcopalians are living into God’s mission and bringing new life to their communities and their faith.

In Seattle we visited the Church of the Apostles and Fremont Abbey, a partnership between the Lutheran Synod in Washington and the Episcopal Diocese of Olympia, to meet with young adult leaders of the Emergent Church Movement. In Boston we heard a clear and effective strategy for outreach ministry to the Asian community, participated in a Eucharistic gathering in the Cathedral, which was planned and led by young adults, and heard how a diocese-wide commitment to HIV/AIDS ministries in Kenya has created partnerships around the Millennium Development Goals. In Los Angeles we learned about the Kaleidoscope Institute’s curriculum for evangelism in multicultural contexts, the vision and challenges facing Hispanic ministries, the power of reconciliation as a healing ministry in situations of conflict and how one small congregation in a transitional neighborhood has developed a worshipping community in a storefront.

SECTION I: OUR OPPORTUNITY IN THIS MISSIONAL AGE

The Commission recognizes the ongoing numeric and systemic decline our church has experienced for some time. In locations where leaders have a limited or narrow focus on mission, decline is apparent. In locations where leaders have a vision for mission rooted in Scripture and a heart for evangelism, growth is apparent. Despite growth in many places, our decline is real and dire, and overall our church continues to shrink.

Consider the following data: (1) For the most recent four years for which we have data, average Sunday attendance in about half our congregations has declined, while it increased in only about one-third; (2) The rate of declining attendance at Episcopal churches accelerated from 5 percent between 1999 and 2004 to 14 percent between 2002 and 2007; (3) From a base of just over 795,000 per week, average Sunday attendance shrank by

almost 50,000 between 2004 and 2007; and (4) More than 16 percent of adult Americans claim no formal religious affiliation.

If a cell phone company faced an untapped market of comparable size, it would research the needs and preferences of the target market, identify how its products could meet those needs and preferences and embark on a massive communication plan to spread the news that it had the phone people were looking for. The Episcopal Church has a unique charism among the world's constellation of churches. Our gift is incarnational: a reflection of the gift of God's own self in the person of Jesus Christ. God's radical welcome in the specific context of first century Palestine. Our tradition bears witness that God comes to us in a human body and speaks the people's language—all the peoples' languages. God celebrates and blesses us in our humanness and our diversity, and God calls us to live together as one body. In a world of great suffering, our charism allows us to listen for where God is calling us to respond with love, reconciliation, welcome, healing and repentance.

Across our nation, a particularly narrow vision of Christianity dominates the public square. To many people who are seeking a relationship with the Divine, be they young or more seasoned, Christianity appears anti-homosexual, judgmental, hypocritical, too involved in politics, out of touch with reality, old-fashioned, insensitive, boring and un-accepting of other faiths (Kinnamon and Lyons, *UnChristian*). In candor, we must acknowledge this narrow view of Christianity is winning. Urgency requires us to act promptly. Now is the time to radically focus our resources and energies to be the church God is calling us to be.

SECTION II: LIVING INTO OUR MISSIONAL OPPORTUNITIES

We are descended from generations of Christians, going back to Jesus' first followers who traveled a world that was indifferent, if not hostile, to the Gospel. The first disciples were clear on mission, sacrificial in giving and doggedly focused; and they succeeded. As Bishop Fred Borsch says, "Scripture is filled with improbable people doing the impossible."

The Commission believes God will bring new life and growth to the church as all her leaders (national, diocesan, congregational, appointed, hired, elected and informal) reaffirm by word and deed that, as Emil Brunner said, "The Church exists by mission as fire exists by burning."

The greatest contribution each of us can make to help the church we love become more missional is to become more missional ourselves. The Commission has lived into this belief in two ways.

First, the Commission intentionally built community and challenged ourselves by encountering the new things God is doing in the church. We told our faith stories. We shared how God led us to our passion and how our passion leads us back to God. We talked about how we recognize God in our midst and what we long for our congregations to become. We came to know something about one another's lives, families and work challenges. We celebrated personal joys and accompanied personal sorrows. We practiced core values of listening, speaking and being together that created openness, affection and trust—not perfectly or always, but mostly and usually. We returned from site visits and shared what moved us and where we saw God at work. We recognized the Spirit at work in our midst and we wondered what else is going on and what would come next.

Our decision to spend time in these ways was not easy or always comfortable, but we recognized the fruit of the Spirit in the love we came to have for one another. We urge each leadership group to be intentional—not casual—about building themselves into a community. Many of the Resolutions that follow suggest resources and methods of doing so.

Second, the Commission proposes the Resolutions that follow.

SECTION III: RESOLUTIONS

PLANNING AND DATA

RESOLUTION A061 CONTINUOUS CYCLE OF STRATEGIC PLANNING

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention direct the Executive Council to create
2 a Committee of Strategic Planning to guide the Executive Council and the Church Center in their capacities as
3 leaders of The Episcopal Church; and be it further
4
5 *Resolved*, That the Committee on Strategic Planning be charged with using the best appropriate planning methods
6 available to develop a ten-year plan, updated annually, that identifies and tracks the missional, financial, societal,
7 cultural and other challenges and opportunities facing The Episcopal Church; considers alternative paths of
8 action; recommends a path; defines measurable indicators of success of the selected direction and a specific
9 timeline; details resources needed and proposes how those resources will be gathered; and be it further
10
11 *Resolved*, That the Committee on Strategic Planning report annually to the Executive Council except in years when
12 General Convention meets, during which year it reports to General Convention; and be it further
13
14 *Resolved*, That the plan receive a revision every year and a major revision every three years in anticipation of the
15 triennial priorities and budget process that is finalized at General Convention; and be it further
16
17 *Resolved*, That the Committee on Strategic Planning consist of fourteen persons with voice and vote: the Presiding
18 Officers; three bishops, three ordained priests or deacons, and six lay persons all jointly appointed by the
19 Presiding Officers, at least three and no more than six of whom will be members of Executive Council; and be it
20 further
21
22 *Resolved*, That the Presiding Bishop appoint two or three senior members of Church Center staff to serve on the
23 Committee on Strategic Planning with voice, but no vote; and be it further
24
25 *Resolved*, That the work of the Committee on Strategic Planning be guided and supported by an external
26 consultant working with senior Church Center staff; and be it further
27
28 *Resolved*, That minutes of the meetings of the Committee on Strategic Planning be distributed to the Presiding
29 Officers and staff of the Church Center to one level below Center Directors.

COST

\$300,000 over the triennium.

EXPLANATION

To take best advantage of the missional opportunities before the church, we need to plan carefully and execute wisely by setting goals, locating resources and monitoring progress. An effective long-term plan will track and analyze both societal and church trends and set specific performance goals and indicators. By updating the plan annually, we can remain flexible and responsive to rapid changes. The skills required for effective planning in such a complex environment as ours are most likely better developed in the private sector than within the church. An outside consultant who works closely with church leaders, both elected and appointed, is best situated to guide such a process. A Committee on Strategic Planning would create the structure for this planning, and the proposed membership would include the breadth of expertise and perspective required for creative and effective planning.

RESOLUTION A062 MEASURING ATTENDANCE AND MISSION

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention request the House of Deputies
2 Committee on the State of the Church to consider supplementing the definition of Average Sunday Attendance,
3 so as to maintain the integrity and comparability of attendance statistics while also accounting for the regularly

4 scheduled primary weekly worship services of missional, co-located or emergent congregations that occur on days
5 other than Sundays or Saturdays; and be it further

6
7 *Resolved*, That the House of Deputies Committee on the State of the Church consider adding a quantifiable
8 measure of mission to count the number of people served including, but not limited to, schools, soup kitchens,
9 food pantries, campus ministries other ministries through which the congregation lives out its mission.

EXPLANATION

We signify what we value by what we measure. “Average Sunday Attendance,” which includes only Sunday and Saturday evening services, is an incomplete measure since church planters and new congregations often use facilities not available Saturday evening or Sunday morning. Without disrupting comparability of year-to-year data, we need to make these emerging congregations statistically visible. “A mission culture focuses on the ‘whole family’ of the congregation, including persons served in mission, community people, friends of the church who live elsewhere, constituents and members” (Ken Callahan, *Strong, Small Congregations*).

EVANGELISM

RESOLUTION A063 AFFIRMING MAINLINE EVANGELISM TOGETHER

1 *Resolved*, the House of _____ concurring, That the 76th General Convention direct the Standing Commission on
2 Domestic Mission and Evangelism to convene a convocation on mainline mission and evangelism in the U.S.; and
3 be it further

4
5 *Resolved*, That this convocation consist of three conversations, comprising no more than a total of twenty
6 members of corresponding Commissions, Committees or Boards from other denominations (including but not
7 limited to our covenant partners the Evangelical Lutheran Church in America and the United Methodist Church,
8 as well as the Presbyterian Church (USA) and the United Church of Christ); and be it further

9
10 *Resolved*, That the Standing Commission on Domestic Mission and Evangelism report on the outcome of these
11 conversations to the 77th General Convention.

COST

\$20,000 over the triennium.

EXPLANATION

The Executive Council has listed “Claiming our identity” as one of The Episcopal Church’s budget priorities for the next triennium, including articulating what it means to be Christian and Christ-centered. Many bishops learned through the Lambeth Indaba process that conversation is action, not merely a preliminary to action. Episcopalians cannot articulate what it means to be Christian and Christ-centered alone. Our mainline brothers and sisters are a resource for this work of discernment, not competitors. The proposed convocation’s purpose is to respond to persistent numeric decline in our denominations by trusting in God’s unfolding work in our midst and remaining grounded in faith and hope. The proposed series of collaborative, structured conversations will generate new images of being God’s missional church and lift up missional opportunities for faithful service that will attract people. Costs are to be shared among participants.

RESOLUTION A064 AMEND CANON III.4.1(A) AND ADD CANON III.4.9

1 *Resolved*, the House of _____ concurring, That Canon III.4.1(a) is hereby amended to read as follows:
2 Sec. 1. (a) A confirmed communicant in good standing or, in extraordinary circumstances, subject to
3 guidelines established by the Bishop, a communicant in good standing, may be licensed by the Ecclesiastical
4 Authority to serve as Pastoral Leader, Worship Leader, Preacher, Eucharistic Minister, Eucharistic Visitor,
5 *Evangelist*, or Catechist. Requirements and guidelines for the selection, training, continuing education, and
6 deployment of such persons, and the duration of licenses shall be established by the Bishop in consultation
7 with the Commission on Ministry; and be it further
8

- 9 *Resolved*, That Canon III.4.9 is hereby added as follows:
10 *Sec. 9. An Evangelist is a lay person with an extraordinary gift for presenting the good news of Jesus Christ in such a way that*
11 *people decide to follow him, join the body of Christ and share his mission. An Evangelist assists with the community’s ministry of*
12 *evangelism in partnership with the Presbyter or other leader exercising oversight of the congregation, or as directed by the Bishop.*

EXPLANATION

We are all called to be evangelists of the good news of God in Christ, and the Holy Spirit gives this gift in extraordinary measure to some. By adding “Evangelist” to The Episcopal Church’s licensed lay leaders we lift up and celebrate those whose unique gifts particularly inspire, encourage and lead the community toward bolder proclamation of the good news. In accordance with the Canons, each diocese will be responsible for designing locally-appropriate trainings, processes for identifying potential evangelists and ensuring continuing education and a regular recertification process.

RESOLUTION A065 CONVENING AND SUPPORTING EVANGELISTS

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention direct the Center for Evangelism and
2 Congregational Life to gather the voices and wisdom of evangelists, encourage the sharing of information and
3 deepening relationships through all available ways, including, but not limited to social networking sites,
4 conference calls and meetings at conferences; and be it further
5
6 *Resolved*, That all dioceses are urged to develop training programs for evangelists, including web-based resources,
7 appropriate to the demographic and theological diversities of their geographic area; and be it further
8
9 *Resolved*, That General Convention direct the Center for Evangelism and Congregational Life to support the
10 training and development of evangelists by developing training materials and programs; creating and making
11 widely available resources to identify and develop the gifts and skills of effective evangelists; and establishing
12 mechanisms for sharing locally developed best practices, experiences and resources; and be it further
13
14 *Resolved*, That the Center for Evangelism and Congregational Life report on the gatherings, diocesan programs,
15 training materials and resources and on their effectiveness in developing skills of evangelism to the 77th General
16 Convention.

EXPLANATION

While we are all called to be evangelists—lively witnesses who proclaim by word and example the good news of God in Christ—some peoples’ spiritual gifts enable, even compel, them to cross boundaries and take risks to proclaim the love of God. Using traditional and non-traditional means, these evangelists inspire others with their passion for Jesus, calling others to enter personal and communal relationship with him and to be his hands and feet in mission. They also model for other Christians how to testify more boldly to our faith and hope in Christ.

The proposed Resolution strengthens the ministry of evangelism by identifying and nurturing those with unique gifts and inspiring and training those who desire to share this ministry. The identifying and training process will be different in each diocese, therefore diocesan bishops, “called to be one with the apostles in proclaiming Christ’s resurrection,” should lead the design of processes for raising up, equipping and nurturing evangelists in their dioceses. The Center for Evangelism and Congregational Life would offer strategic support to dioceses by providing resources and materials that may be adapted for local use and by collecting and disseminating best practices and resources.

RESOLUTION A066 EVANGELISM TOOLKIT FOR THE 21ST CENTURY

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention direct the Center for Evangelism and
2 Congregational Life to create a comprehensive toolkit to support and inspire congregations and dioceses to
3 engage in culturally-appropriate evangelism and mission with groups under-represented by the church including,
4 but not limited to, people of color, immigrants and refugees, youth and young adults, gay and lesbian people,
5 people living in poverty, people with disabilities and those who do not attend church; and be it further

- 6
7 *Resolved*, That the toolkit might include video/DVD, an online resource center and a downloadable resource pack
8 (in Spanish and English, with subtitles in other languages). The content could include the following: videos of
9 church leaders' compelling stories about evangelism and mission in emerging, multicultural contexts; tools and
10 resources for change-planning, identifying a community's demographic make-up, and training to prepare
11 congregations to engage in cross-cultural evangelism and mission. Such training might include, but not be limited
12 to, anti-racism, welcoming poor people, gay and lesbian people, youth and young adults, immigrants and refugees,
13 people with disabilities and those new to/returning to church; and be it further
14
15 *Resolved*, That the toolkit be presented to the House of Bishops and the Executive Council in their first meetings
16 in 2011.

EXPLANATION

As The Episcopal Church seeks to engage God's mission in our communities today, congregations and dioceses must pursue evangelism and mission that honors their unique communities, particularly considering diversities of race, class, ethnicity, sexuality, generation, education, physical ability, citizenship and church membership, or lack thereof.

Some evangelism and mission resources have been developed for some under-represented groups, and it is time to draw them together. This toolkit would gather and present a comprehensive set of resources to support congregations and dioceses as they identify and engage under-represented/under-served groups in their community.

It is expected that the Center for Evangelism and Congregation Life will spearhead this effort in cooperation with other offices, including but not limited to Ministries with Young Adults, Campus Ministries, Social and Economic Justice.

NEW CHURCH PLANTS

RESOLUTION A067 STRATEGY FOR ESTABLISHING NEW CONGREGATIONS

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention encourage the staff officer for New
2 and Emerging Churches in the Evangelism and Congregational Life Center to collaborate with the Evangelical
3 Lutheran Church in America and others to develop resources for starting new congregations; and be it further
4
5 *Resolved*, That these resources include case studies, best practices, approaches to be avoided and effective action
6 plans for starting and sustaining new congregations; and be it further
7
8 *Resolved*, That this resource be published and presented to the Executive Council and to the House of Bishops at
9 their first meeting in 2011.

EXPLANATION

Even in the face of decline there are opportunities for mission and church plants, and we need to be prepared to act when the Spirit calls and the opportunity arises. Mission-oriented Christian leaders in many traditions have learned how to successfully plant and sustain new churches. Resources need to be gathered and made accessible to bishops who would live into their calling as chief evangelist by establishing new congregations.

RECONCILIATION

RESOLUTION A068 RECONCILIATION TRAINING

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention direct the Mission Leadership Center
2 to continue the process of identifying and evaluating curricular materials for formal faith-based reconciliation
3 training appropriate for all ages, and to continue promoting the use of these materials in congregations, dioceses,
4 provinces, the House of Bishops and Executive Council; and be it further
5

- 6 *Resolved*, That General Convention urge the House of Bishops to continue participating in formal reconciliation
7 training during the next triennium in order to further prepare all bishops to use the skills and tools of faith-based
8 reconciliation in their dioceses; and be it further
9
10 *Resolved*, That the Standing Commission on Domestic Mission and Evangelism report on the participation in faith-
11 based reconciliation training by congregations, dioceses, provinces, the House of Bishops and Executive Council
12 to the 77th General Convention.

EXPLANATION

Reconciliation is the mission of the church and the ongoing mission of God. The 75th General Convention adopted Resolution A039, which commended reconciliation training as a tool of evangelism and called upon The Episcopal Church, and particularly the House of Bishops, to participate in formal reconciliation training. The explanation that accompanied A039 emphasized the need for reconciliation training in a church wracked with conflict. The response to that Resolution during the intervening triennium was encouraging: several hundred Episcopalians, including all members of the House of Bishops, participated in some form of formal reconciliation training. The feedback from participants has been powerful and affirming. Many more Episcopalians need reconciliation training, however. The proposed Resolution is offered to maintain the momentum A039 set in motion and in furtherance of the mission of the church “to restore all people to unity with God and each other in Christ.”

MISSION FUNDING

RESOLUTION A069 FUNDING MISSION FUNDING OFFICE

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention fully fund Mission Funding Initiative
2 to raise \$250,000,000 over the next six years.

COST

\$5,000,000

EXPLANATION

In 2003 the Standing Commission on Domestic Mission and Evangelism made the following statement:

The Episcopal Church is rich in undeveloped economic resources. At both local and national levels the Church needs advice on how we might creatively use our assets to underwrite and enable our vision.

In 2005 the Executive Council accepted a recommendation from an appointed task force and established the Mission Funding Initiative, which was subsequently ratified at the 2006 General Convention. Planning has since proceeded, and the Mission Funding Office has prepared case statements for several capital funds. Mission Funding needs expanded staff capacity to develop relationships and cultivate donors. Our vision for mission has too often been too small. We think in terms of small efforts of church planting and are disappointed when our small vision reaps even smaller rewards. The Good News is life-giving and life-changing. The church should invite those who have been transformed to make gifts that will change the very nature of the church and fuel our church planting and mission development for fifty years. Churches are often hesitant to create sophisticated mechanisms of fund development. Our hesitation misses opportunities. With modest and relatively passive means of fund development, the church has received much. With diligence, intention and action, the church can build capacities to do what God is calling us to do: build up the church and proclaim the Gospel.

The Mission Funding Initiative will allow us to create a major fund development center for The Episcopal Church that could serve all parts of the church. It needs a budget adequate to the need and opportunity.

GENERAL CONVENTION

RESOLUTION A070 AMEND JOINT RULES OF ORDER OF THE HOUSE OF BISHOPS AND THE HOUSE OF DEPUTIES RULE III.12

1 *Resolved*, the House of _____ concurring, That Rule III.12 of the Joint Rules of Order of the House of Bishops
2 and the House of Deputies is hereby amended to read as follows:
3 Sec. 12. Each proposal for legislative consideration, however addressed to the General Convention or to
4 either House thereof, received prior to a date in advance of the Convention agreed upon by the Presiding
5 Bishop and the President of the House of Deputies, shall be referred by mail to the proper Standing
6 Committee or Special Committee of the appropriate House, the Presiding Bishop making the referrals to the
7 Committees of the House of Bishops and the President of the House of Deputies making the referrals to the
8 Committees of that House. *Each Standing Committee or Special Committee of each House shall, as its first order of*
9 *business, rank its received proposals in priority sequence, as each committee so determines, and forward that list to the chair of the*
10 *Committee on Dispatch of Business of the appropriate House. No additional proposals for legislative consideration may be*
11 *forwarded to either House until the top three priority proposals for legislative consideration of every Standing Committee or*
12 *Special Committee of both Houses have been discharged, unless by joint agreement by the President of each House.*

EXPLANATION

General Convention Committees often operate under an enormous work load. Precious time together is sometimes dissipated on inconsequential Resolutions. Sometimes important Resolutions get lost. The proposed Resolution creates an opportunity to attend first to Resolutions with high missional and strategic impact. This will allow Committees to prioritize their work and make sure the most important Resolutions receive the attention they require. By slowing down the pace and increasing their focus, Committees can model good leadership, good process and self-care. We will not be able to make General Convention a time of celebration, service and outreach without agreed-upon mechanisms to reduce the legislative load.

RESOLUTION A071 EVANGELISTIC OPPORTUNITIES OF GENERAL CONVENTION

1 *Resolved*, the House of _____ concurring, That the 76th General Convention direct the Joint Standing Committee
2 on Planning and Arrangements to alter the schedule for the 77th General Convention in Indianapolis as needed
3 to create programmatic and worship opportunities that will be of benefit to bishops, deputies and the wider
4 church. Special attention should be given to opportunities for service in the host city as a part of our evangelical
5 witness; and be it further
6
7 *Resolved*, That the Joint Standing Committee on Planning and Arrangements create at least twelve sites across The
8 Episcopal Church where individuals may participate in parts of General Convention via satellite downlink; and be
9 it further
10
11 *Resolved*, That the Joint Standing Committee on Planning and Arrangements explore other opportunities for
12 electronic connections to allow individuals not on site to participate in the missional work of General
13 Convention.

EXPLANATION

General Convention is an enormous undertaking of our church, absorbing extraordinary time, energy and money. Its missional opportunity is comparably extraordinary. In New Orleans the House of Bishops worked in the community, and at Lambeth the bishop's walk to end poverty was one of the most highly reported actions.

General Convention could connect Episcopalians as a larger community and make more visible our commitments to evangelism and service.

With a streamlined legislative load, General Convention could become a time of community building, formation and witness to the world of The Episcopal Church's unique charism. With the benefit of technology and judicious choices of programming, General Convention could reach beyond the convention center. With careful attention

to translation, this could assist in building wider understanding of The Episcopal Church's mission in communities where English is not the primary language.

SECTION IV: RESOLUTIONS REFERRED TO THE COMMISSION

- A039 Reconciliation Training: See Appendix.
- A051 Electronic CCAB Meetings: The Commission conducted several conference calls and accomplished much of its report drafting by email.
- A087 Committee on Missionary Dioceses: Several inquiries failed to provide the Commission adequate understanding of the context and intent of this Resolution, therefore the Commission takes no action.
- A104 Amend Canon I.1.2: Standing Commissions and A112 Directions for the Future: The Commission reviewed its mandate and submitted the following proposed revision to the Standing Commission on the Structure of the Church on August 5, 2008: "To identify, study and consider major policies, priorities and concerns as to this Church's effectiveness in advancing God's mission to restore all people to unity with God and each other in Christ. This shall include patterns and directions for evangelism, developing excellent leadership and ministries that engage the racial, ethnic, generational, linguistic and socioeconomic diversities of our communities, and reflect God's love for the world, including but not limited to cultural competency, leadership development, ethnic diversity, Church planting and revitalization, reconciliation training, and young leaders. The Commission shall develop and recommend to the General Convention comprehensive and coordinated policies and strategies to further this mandate."
- A159 Commitment to Interdependence in the Anglican Communion: We request this Standing Commission, during the next triennium, identify other members of the Anglican Communion who have domestic mission and evangelism bodies comprised of bishops, priests and laity and inquire as to their interest in reciprocity.
- B023 Evangelism-Response to Decline: Addressed in Resolutions and body of report above.
- D031 Budget Priorities: The Commission sent its proposed budget priorities to Gregory Straub on February 17, 2008: "We believe the budget for 2010-2012 must address these issues: (1) Planning for a smaller Church structure. Will we combine dioceses? Eliminate ministries and programs? Either task presupposes a clear statement of purpose and identity for TEC, on the basis of which these difficult decisions can be made. (2) Raising substantial financial resources as working capital, not an endowment, to spend on planting new Churches, recruiting leaders for the 21st century (i.e., addressing the challenge of seminary debt; identifying, mentoring and training leaders who look like the groups we are trying to reach: young adults, ethnic minorities and others who are underserved), training all leaders in reconciliation, evangelism, and anti-racism and training for some in Church planting and congregational renewal.

SECTION V: 2009-2012 TRIENNIUM AND BUDGET REPORT

PROPOSED MANDATE

To identify, study and consider major policies, priorities and concerns as to this church's effectiveness in advancing God's mission to restore all people to unity with God and each other in Christ. This shall include patterns and directions for evangelism, developing excellent leadership and ministries that engage the racial, ethnic, generational, linguistic and socioeconomic diversities of our communities, and reflect God's love for the world, including but not limited to cultural competency, leadership development, ethnic diversity, church planting and revitalization, reconciliation training and young leaders. The Commission shall develop and recommend to the General Convention comprehensive and coordinated policies and strategies to further this mandate.

Topics to be addressed should include, but not be limited to: youth, young adults (both on and off campuses) and identifying and cultivating young leaders; deepening relationships with Province IX; listening to young adults who are not in church; reconciliation; convocation on mainline mission and evangelism; learning to use video conferencing to supplement face-to-face meetings; developing relationships with staff at Church Center to mutually inform our work—especially with Mission Funding, Evangelism and Congregational Life (especially

New and Emerging Churches, Ethnic Congregational Development and Evangelism) and Mission Leadership (especially Campus and Young Adult Ministries).

BUDGET REPORT

The Standing Commission's budget for the 2006-2009 triennium was \$66,000. Expenditures in 2007 were \$26,124, and year to date expenditures as of November 2008 were \$20,466, leaving a balance of \$19,410.

The Standing Commission on Domestic Mission and Evangelism will meet approximately five times during the next triennium. This will require \$22,000 in 2010; \$22,000 in 2011; and \$22,000 in 2012; for a total of \$66,000 for the triennium.

APPENDIX: PROGRAMS AND RESOURCES FOR FAITH-BASED RECONCILIATION TRAINING

In compliance with Resolution A039 of the 75th General Convention, the Standing Commission on Domestic Mission and Evangelism submits this report to the 76th General Convention on resources and participation in faith-based reconciliation training by congregations, dioceses, provinces, the House of Bishops and Executive Council.

Faith-based reconciliation resources and programs affiliated with The Episcopal Church: Reconcilers.Net. This is a growing movement of Episcopalians working to impart faith-based reconciliation as both spirituality and a moral vision for our life together in The Episcopal Church, as well as our mission in the 21st Century. The purpose is not to resolve any particular conflict, such as the struggle over human sexuality, but to be a prophetic movement to restore the heart of the gospel to the life and mission of the church. As such, the goal is to change the culture of the church to one of faith-based reconciliation and to spread this vision to the worldwide Anglican Communion. Reconcilers.Net originated in the Diocese of Los Angeles under the leadership of the Rev. Canon Brian Cox. Its work is currently guided by a national Core Group consisting of Brian Cox, Joanne O'Donnell (Los Angeles), Michael Witmer (Los Angeles), Jim Warnock (Northern Indiana) and Patrick Ormos (West Texas). Reconcilers.Net conducts a three-day seminar on the core values of faith-based reconciliation: inclusion, pluralism, peacemaking, social justice, forgiveness, healing historical wounds, submission to God and atonement. In 2007 and 2008, Reconcilers.Net conducted five seminars in the Dioceses of Los Angeles, Western Louisiana, Indiana and the House of Bishops.

Good News: A Congregational Resource for Reconciliation. The Rt. Rev. Steven Charleston, former Dean of Episcopal Divinity School, wrote this resource to help congregations find a way to come together despite deep differences. *Good News* walks participants through the viewpoints of justice, compassion and reconciliation, shifting the focus away from the usual repetitive cycle of arguments on fixed positions and toward the call to discipleship every Christian hears when Jesus says "come, follow me." *Good News* helps Communities discover they can find reconciliation without resolving all of their disagreements. Parishes can experience compassion rather than conflict. They can embrace the peace of Christ, calming fear with the forgiveness of Jesus.

The Community of the Cross of Nails. A world-wide community of individuals and groups, who share a commitment to a practical vision of reconciliation and a genuine intention to live a disciplined Christian life. It springs directly from the united efforts of the community of Coventry Cathedral in Coventry, England, from the destruction of the old Cathedral in an air attack in 1940, through the period of incitement to bitterness that followed World War II. The Community of the Cross of Nails (CCN) sponsors many conferences dealing with reconciliation in connection with issues of sexuality, tensions between Christianity and Islam, among others. The community has produced a manual available online at no cost. The manual is a response to requests for guidelines and support in reconciliation ministries. It tells how to join CCN and outlines the Common Discipline and other practices encouraged for membership.

Another Way. The Rev. Maria DeCarvalho offers workshops for congregations, dioceses and private sector clients that provide "serious tools for transformation." Convinced that reconciliation is about communication, her work prepares persons to speak the truth in love. The workshops—designed for between fifteen and 200 persons—

focus on communication that is both authentic and respectful. This is not only about communicating with others, but also learning how to re-frame situations in which one is broken-hearted or has been wounded by another's words. Recently the Rev. DeCarvalho spoke at the clergy conference in the Diocese of Niagara (Anglican Church of Canada). The diocese wanted support with communication as it prepared for a bishop's election with the potential for divisiveness around issues of sexuality.

Kaleidoscope Institute. The Rev. Eric H. F. Law founded Kaleidoscope to continue a ministry he started in the late 1980s when he began a journey through the theological and practical landscape of diversity. His focus has always been on how he can follow Christ's call to seek and serve Christ in every person and respect the dignity of every human being. What began as a need to help himself and others around him address race and diversity issues in faithful and constructive ways has evolved into something much bigger and deeper. Over the years, many have found his writing and methods helpful for their ministries, as evidenced by the overwhelming number of requests for him to give lectures and workshops across the United States, Canada, Australia, Asia and Europe. He has written six books on the subject, ranging from individual spiritual practice to systemic transformational applications. His first book, *The Wolf Shall Dwell with the Lamb*, appeared in a Spanish translation in 2005.

Creating a Culture of Peace. The Episcopal Peace Fellowship collaborates with the Fellowship of Reconciliation, a multi-faith justice and peace organization, to offer its model of nonviolence basic training and facilitator training. Creating a Culture of Peace (CCP) non-violence basic training empowers participants in the spirituality and practice of active peacemaking in their daily lives. The program has been effective across age groups. Facilitators use a participatory, popular education approach that draws on the experience of participants.

The Desmond Tutu Center. Located at General Theological Seminary in New York City, the Desmond Tutu Center hosts several programs including the Center for Peace and Reconciliation. The Center hosts conferences and seminars that emphasize peace and reconciliation, lifelong learning and interfaith understanding.

OTHER FAITH-BASED AND FAITH-FRIENDLY PROGRAMS AND RESOURCES

The Plowshares Institute. The Rev. Dr. Robert A. Evans, Executive Director, and Alice Frazer Evans, Director of Writing and Research. Community Conflict Transformation training helps communities and parties bogged down in apparently irresolvable conflicts to build skills, achieve new levels of respect and empowerment and develop mutually beneficial agreements. Based on years of equipping leaders for a post-apartheid reality in South Africa, Plowshares developed this faith-based Peace Skills curriculum to train community, government and religious leaders to transform the energy of conflict into cooperation and develop mutually beneficial and sustainable solutions and relationships. Believing that local leaders have the capacity to resolve community conflicts, the curriculum uses case studies and role-plays to prepare participants to bridge barriers and help conflicting parties reach just and sustainable Resolutions. Other experienced trainers within the faith-based setting, as recommended by the Plowshares Institute, include Ron Kraybill and Dwight Lundgren, Director of Reconciliation, National Ministries office of the American Baptist Church, Valley Forge, PA.

The Promise Group's goal is full inclusion of gays and lesbians in church life. Plowshares has developed and used this curriculum for congregational leaders and groups of clergy, including the Episcopal Diocese of Connecticut. The organization's work has led to the formation of active teams of lay and clergy equipped to counsel congregations (e.g. Louisville Presbytery) and to the development of conflict resolution and reconciliation centers in cities as diverse as Los Angeles; Wichita, KS; and Hartford, CT.

Bridges-Across the Divide Mission Statement. Bridges-Across the Divide provides models and resources for building respectful relationships among those who disagree about moral issues surrounding homosexuality, bisexuality and gender variance. In web forums the organization provides a training ground for cross-divide interaction and a place to connect people with similar interests in bridging the divide. Their web site offers writings on various aspects of bridging the divide by those who have been involved with Bridges-Across, as well as links to other sources of information and places to dialogue.

The Summer Peacebuilding Institute is a program of the Center for Justice and Peacebuilding at Eastern Mennonite University in Harrisonburg, VA. The Institute is a place to share with others experiences of hope and to discover the interconnections between hope, conflict transformation, equitable development, protection of human rights, sustainable management of the environment and global security. It provides a safe and creative space for exploring the possibilities for personal, communal and global peace as participants, faculty, staff and invited guests discover common interests through classroom interaction, luncheon presentations, weekend seminars, special interest groups and community celebrations.

STANDING COMMISSION ON ECUMENICAL AND INTERRELIGIOUS RELATIONS

MEMBERSHIP

The Rt. Rev. Edwin Gulick, <i>Chair</i>	Kentucky, IV, 2009
Dr. Roderick Dugliss, <i>Vice-Chair</i>	California, VIII, 2009
Ms. Elizabeth Wendt, <i>Secretary</i>	Pennsylvania, III, 2012
The Rev. Deacon Lorraine Mills-Curran, <i>Secretary</i>	Massachusetts, I, 2009
The Rev. Daniel S. Appleyard	Michigan, V, 2009
The Rev. C.B. Baker	Arkansas, VII, 2009
The Rev. Raynald Bonoan	Southwest Florida, IV, 2012
The Rt. Rev. Philip Duncan	Central Gulf Coast, IV, 2012
Ms. Janet Farmer	Texas, VII, 2009
Ms. Elaine Francis	Virgin Islands, II, 2009
Ms. Cecily Sawyer-Harmon	Delaware, III, 2012
Mr. Richard Miller	Southeast Florida, IV, 2012
The Rt. Rev. Alan Scarfe	Iowa, VI, 2009
The Rt. Rev. Pierre Whalon	Churches in Europe, II, 2009

ADJUNCT, EX-OFFICIO, STAFF

The Rev. Canon Tim Anderson, <i>Executive Council Liaison</i>	Nebraska, VI
The Very Rev. Samuel Candler, <i>Representative PHOD</i>	Atlanta, IV, 2009
The Rt. Rev. C. Christopher Epting, <i>Deputy for Ecumenical and Interreligious Relations</i>	
Dr. Thomas Ferguson, <i>Associate Deputy for Ecumenical and Interreligious Relations</i>	
The Rev. Dr. Gwynne Guibord, <i>Consultant for Interreligious Relations</i>	
The Rev. Canon David Veal and The Rev. Susan Gaumer, <i>EDEIO Liaisons</i>	
The Rev. Canon J. Robert Wright, <i>Consultant and Historiographer of The Episcopal Church</i>	

WORK OF THE COMMISSION

MANDATE

The mandate of the Standing Commission on Ecumenical and Interreligious Relations (SCEIR) is to recommend a comprehensive and coordinated policy and strategy on relations between this Church and other Churches, and other religions, to make recommendations concerning interchurch cooperation, unity and interreligious dialogue and action. It also nominates for appointment by the Presiding Bishop, persons to serve on the governing bodies of ecumenical and interreligious organizations to which this church belongs and to receive reports from them which are also presented to the Presiding Bishop and Council [Canon I.1.2(n)(5)].

The Office of Ecumenical and Interreligious Relations (OEIR) is part of the Partnerships Center and works closely with the Office of the Presiding Bishop. The OEIR initiates and maintains ongoing work in ecumenical and interreligious relations, a record of which may be found at <http://www.episcopalchurch.org/ecumenism>.

ACTION ON RESOLUTIONS REFERRED BY THE 75TH GENERAL CONVENTION

A055: INTERIM EUCHARISTIC SHARING WITH UNITED METHODIST CHURCH

The 2006 General Convention approved an Interim Eucharistic Sharing Agreement with the United Methodist Church. Since that time there have been numerous Eucharistic services celebrated or approved by our bishops in accordance with the Common Guidelines. A study guide entitled "Make Us One With Christ" is available for congregations to facilitate fellowship, and for download at www.episcopalchurch.org/ecumenism. The Dialogue team is currently in the process of drafting a theological statement that will identify areas of theological convergence, those issues which need further discussion and reflection, and to consider possibilities for moving forward in reconciliation of ordained ministries through sharing in the historic episcopate. In addition, the Dialogue has begun to address the way in which race and racism has functioned as a church dividing issue; and the SCEIR is exploring tangible ways to involve the historically African American Methodist Episcopal Churches (AME, CME, and AMEZ) in this dialogue. A consultation, planned for October 2009, will include The Episcopal

Church, United Methodist Church and historically African American Methodist churches. The SCEIR proposes the following Resolution in light of our continuing relationship with the United Methodist Church.

RESOLUTION FOR THE 76TH GENERAL CONVENTION

RESOLUTION A072 INTERIM EUCHARISTIC SHARING WITH THE UNITED METHODIST CHURCH

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention gives thanks for the relationship of
- 2 Interim Eucharistic Sharing with the United Methodist Church and commends the work of this dialogue to
- 3 dioceses and congregations of The Episcopal Church.

D020: OPPOSE THE WAR IN IRAQ AND SUPPORT NONVIOLENT MEANS TO ENDING CONFLICT

The Presiding Bishop's Deputy for Ecumenical and Interreligious Relations, along with the Office of Ecumenical and Interreligious Relations, has continued efforts at nonviolent resolution to conflict through active participation in the World Council of Churches' Decade to Overcome Violence program and the National Council of Churches Interfaith Commission. The Episcopal Church is also active in organizations such Religions for Peace, as well as in Jewish-Christian and Christian-Muslim dialogue groups. These efforts have included peace-building trips to Lebanon, Israel-Palestine and Egypt, as well as attendance at a special meeting of the newly formed Interfaith Council of Religious Institutions in the Middle East during their visit to Washington, DC.

D080: MORAVIAN-EPISCOPAL DIALOGUE.

This Resolution commended the work of the Moravian-Episcopal Dialogue. The work of this dialogue continues; see the Resolution on full communion below.

THE FOLLOWING RESOLUTIONS WERE REFERRED TO ALL CCABS.

D031: BUDGET PRIORITIES

The Standing Commission on Ecumenical and Interfaith Relations seeks to fulfill the priorities for mission as outlined by the 75th General Convention in Resolution D031 in the following ways:

- Partnership: the majority of our work is aimed towards nurturing relationships through multi-lateral, bilateral and other dialogues, by working with other provinces of the Anglican Communion and with interreligious partners.
- Justice and Peace: apart from the specific work in building relations in the Middle East and especially Iraq (see response to Resolution D020), our work in the WCC, NCC and Churches Uniting in Christ involves the Commission and this church in advocacy, justice and peace making enterprises.
- Youth and Young Adults: are served by intentional representation on the Commission, itself, as well as promotion of ecumenical events geared towards young adults and educational opportunities. The SCEIR is committed to working to engage a new generation of Episcopal leaders in the ecumenical movement and to provide opportunities for ecumenical formation.
- Congregational Development: one of the fruits of Called to Common Mission is the joint strengthening of congregational life by the interchange of clergy between Lutherans and Episcopalians, the creation of joint congregations and mission efforts, much of which is monitored by the Lutheran/Episcopal Coordinating Committee. Similar efforts are envisioned through the development of closer relations with the United Methodist Church, Presbyterian Church USA and Moravians.
- Reconciliation and Evangelism: linked with the concept of building partnerships, ecumenism stands at the heart of establishing ways in which the Church Catholic can proclaim God's gift of reconciliation with one voice. In particular, our work on an interreligious statement lays the groundwork for this in an interreligious context, and our commitment to anti-racism work in Churches Uniting in Christ is a similar sign of these efforts at reconciliation.

A159: INTERDEPENDENCE IN THE ANGLICAN COMMUNION

In the spirit of Resolution A159, and as a visible sign of our interdependence in the Anglican Communion, members of SCEIR have served during this triennium on various Anglican Communion bodies, including the Network of Interfaith Concerns (NIFCON), the Inter Anglican Standing Commission on Ecumenical Relations

(IASCER) and Anglican-Lutheran and Anglican-Methodist international commissions. In addition, Commission members and staff travel widely across the Communion attending various meetings and educational events.

THE FOLLOWING RESOLUTIONS WERE REFERRED TO THE SCEIR FOR INFORMATIONAL PURPOSES; NO ACTION WAS REQUIRED BY THE COMMISSION DURING THE TRIENNium.

A025, Amend Canon I.

A026, Amend Canon III.12.d.1

RESOLUTIONS FOR THE 76TH GENERAL CONVENTION

MORAVIAN-EPISCOPAL DIALOGUE

The 1997 General Convention authorized a dialogue with the Northern Province and Southern Province of the Moravian Church. The 74th General Convention in 2003 established Interim Eucharistic Sharing between our churches. The Standing Commission on Ecumenical and Interreligious Relations presents the following proposal to establish full communion, including sharing in the historic episcopate and interchangeability of ministries.

The proposed full communion partnership is a unique opportunity to restore unity with the oldest church of the “first reformation”, descendants of the Czech Reform movement begun by Jan Huss (d. 1415). Moravians are intensely missional, highly relational, have a rich musical and liturgical heritage and are led by a deeply pastoral episcopate. These are among the many gifts from which The Episcopal Church can learn and benefit in a full communion partnership. Through long periods of exile and persecution, Moravians have struggled to retain the three historic orders of ministry and to be faithful to a call to minister to “the last, the least, and the lost.”

“Finding Our Delight in the Lord” articulates the gifts Moravians and Episcopalians each bring to a relationship of full communion and details the content and process for fully reconciling the orders of ministry as each church understands them.

Drafts of the document have been referred for review and feedback to The Episcopal Church Standing Commission on Ecumenical and Interreligious Relations and the Provincial Elders Conferences of the Northern and Southern Provinces of the Moravian Church. Also consulted were scholars and leaders from the worldwide Moravian Church, and this proposal has been submitted for comment and feedback to the International Anglican Standing Commission on Ecumenical Relations, the Theology Committee of the House of Bishops, the Episcopal Diocesan Ecumenical and Interreligious Officers network and to the Division of Ecumenical and Interreligious Relations of the Evangelical Lutheran Church in America. Comments were carefully weighed and are reflected in the final draft. The Moravian Church will consider an identical proposal at its Provincial Synods in 2010.

In addition to work on the agreement, the dialog team has created programs to facilitate congregation-to-congregation conversation and missional activity between Episcopalians and Moravians. Further information, including a Commentary/Executive Summary of the proposal and a list of Frequently Asked Questions, may be found at <http://www.episcopalchurch.org/ecumenism>.

CURRENT EPISCOPAL MEMBERS OF THE DIALOGUE TEAM:

The Rt. Rev. Steven Miller, *Co-Chair*

Dr. Roderick Dugliss, *Liaison to Standing Commission on Ecumenical and Interreligious Relations*

The Rev. Dr. Marion Hatchett

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RESOLUTION A073 MORAVIAN-EPISCOPAL DIALOGUE

1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church accept
2 *Finding our Delight in the Lord* as set forth following as the basis for a relationship of full communion to be
3 established between The Episcopal Church and the Northern and Southern Provinces of the Moravian Church;
4 and be it further

5
6 *Resolved*, That Title I, Canon 20, Section 2 be amended to include the Moravian Church in America, Northern and
7 Southern Provinces, as Churches in full communion with this Church.

8
9 Official Text:

10
11 Finding Our Delight in the Lord:
12 A Proposal for Full Communion
13 Between
14 The Episcopal Church;
15 the Moravian Church—Northern Province; and
16 the Moravian Church—Southern Province
17

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35
36 **I. Preface**

37 1. Preaching at the opening service of the Second World Conference of Faith and Order in 1937, William
38 Temple (then Archbishop of York and later Archbishop of Canterbury) noted two “great evils” caused by the
39 divisions of the church:

40
41 The first is that [the divisions] obscure our witness to the one Gospel; the second is that through the division
42 each party to it loses some spiritual treasure, and none perfectly represents the balance of truth, so that this
43 balance of truth is not presented to the world at all.¹
44

45 It is because of these two “great evils” of Christian disunity that our churches—The Episcopal Church and
46 the Moravian Church in America (Northern and Southern Provinces)—have pursued a formal dialogue
47 resulting in this proposal for full communion, a necessary step toward “the goal of visible unity in one faith

¹ William Temple, “Sermon at the Opening Service” in Michael Kinnamon and Brian E. Cope, (eds.) *The Ecumenical Movement: An Anthology of Key Texts and Voices*. Grand Rapids: Eerdmans, 1997, 18.

48 and one Eucharistic fellowship expressed in worship and common life in Christ.”² We seek this relationship
49 of full communion so that our mission as Christ’s church will be more effectively fulfilled and each of our
50 communions might be more complete because of the spiritual treasures of the other; and we do this for the
51 sake of the world, “so that the world may believe.”³
52

53 We have also been motivated by the ecumenical history and legacy of our two churches. For Moravians,
54 ecumenical commitment is rooted in the vision of Count Nicolaus Ludwig von Zinzendorf, bishop and
55 theologian of the renewed *Unitas Fratrum*. In the spirit of Count Zinzendorf’s ecumenical commitment,
56 “The Ground of the Unity,” endorsed and accepted by all the provinces of the Moravian Church, states that
57 “through the grace of Christ the different denominations have received many gifts and that the Church of
58 Christ may be enriched by these many and varied contributions. It is our desire that we may learn from one
59 another and rejoice together in the riches of the love of Christ and the manifold wisdom of God. We
60 welcome every step that brings us nearer the goal of unity in Him.”⁴ The Episcopal Church’s ecumenical
61 commitment is expressed through the Chicago-Lambeth Quadrilateral (endorsed by numerous General
62 Conventions of The Episcopal Church and Lambeth Conferences of Bishops), which commits The
63 Episcopal Church to the search for the more visible unity of the church on the basis of what it considers the
64 essentials of the Christian faith. It is the prayer of all who have participated in this dialogue that *Finding Our
65 Delight in the Lord: A Proposal for Full Communion* may empower our churches to share their treasures with each
66 other, strengthen their witness to the Gospel, and advance the unity and renewal of the church.
67

68 On the basis of this agreement, The Episcopal Church, the Northern Province of the Moravian Church, and
69 the Southern Province of the Moravian Church agree that, in their respective General Convention and
70 Provincial Synods, there shall be one vote to accept or reject, without amendment, the full set of agreements
71 to follow. If adopted, each church agrees to make the legislative and any other necessary changes appropriate
72 for full communion between the churches.
73

74 **II. Introduction**

- 75 2. At their respective 2002 Synods the Northern and Southern Provinces of the Moravian Church voted to enter
76 into a relationship of Interim Eucharistic Sharing with The Episcopal Church. In August of 2003 the General
77 Convention of The Episcopal Church passed an identical Resolution. These actions inaugurated a
78 relationship of Interim Eucharistic Sharing between the two churches. Building upon over two centuries of
79 ecumenical dialogues between Anglicans and Moravians,⁵ the Moravian-Episcopal Dialogue, meeting from
80 1999–2003, and working from the Fetter Lane Declaration,⁶ came to consensus on the fundamental aspects
81 of the Christian faith and recognized one another as belonging to the one, holy, catholic, and apostolic
82 church.⁷ Since 2003, the Moravian-Episcopal Dialogue has focused on the one remaining issue upon which

² *Toward a Common Understanding and Vision of the World Council of Churches*, 3.10, www.coe.org/wcc/who/cuv-e.html.

³ John 17:20–21: “I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me.” (NRSV)

⁴ *Church Order of the Unitas Fratrum (Moravian Church) 2002*, “The Ground of the Unity,” para. 6.

⁵ For the background on Anglican-Moravian relations, see *Anglican-Moravian Conversations: The Fetter Lane Common Statement with Essays in Anglican and Moravian History* (London: Council for Christian Unity, 1996), 72–82.

⁶ From 1989–1995 the Church of England and the Moravian Church in Great Britain and Ireland engaged in a dialogue which produced substantial theological agreement, as well as noted areas upon which consensus had not been reached. This dialogue summarized their work in *Anglican-Moravian Conversations*, and in the *Fetter Lane Declaration* the two churches “acknowledged one another’s churches as belonging to the One, Holy, Catholic and Apostolic Church” and committed “to share a common life and mission.” See *Anglican-Moravian Conversations*, 30–32.

⁷ See Resolution A087 of the 74th General Convention; Resolution 23 of the 2002 Southern Province Synod; First Partial Report, Committee on Ecumenical Affairs and Faith and Order, 2002 Northern Province Synod. See also “The Meaning of Full Communion for Moravians,” as approved by the 2006 Synod of the Moravian Church–Northern, Fifth and Final Partial Report, Mission with Our Ecumenical Partners, Resolution 11.

83 consensus has not been reached: the ordained ministry. An interchangeable ministry is an essential element of
84 each of our churches' understanding of full communion with another Christian denomination.⁸
85

- 86 3. The Moravian-Episcopal Dialogue has set full communion, defined as follows, as the means to the greater
87 unity to which our churches strive, and for which we believe our Lord prayed (John 17:20–22):

88 We understand full communion to be a living relationship between distinct churches in which they
89 recognize each other as catholic⁹ and apostolic churches holding the essentials of the Christian faith,
90 whereby the reconciliation, mutual availability, and interchangeability of ordained ministries is then fully
91 possible. Full communion is not the same as organic union or merger. Rather, it is widely recognized as a
92 significant expression of the full visible unity of all Christians, which we do not yet discern but for which
93 we pray. Within this full communion, we understand that the churches are fully interdependent while
94 remaining responsible for their own decisions. Full communion includes a commitment to establish,
95 locally and nationally, recognized organs of regular consultation and communication in order to express
96 and strengthen the fellowship and enable common witness, life, and service. Striving to end our divisions
97 but to preserve our diversity, neither of our churches seeks to remake the other in its own image, and
98 each seeks to be open to the gifts of the other as it seeks to be faithful to Christ and his mission. Each
99 church shall be open to the encouragement and admonition of the other church for the sake of the
100 gospel.¹⁰
101

- 102 4. The two churches have also put forward their understandings of the basis upon which full communion is to
103 be reached. For the Moravian Church in America, this understanding is found in “The Ground of the Unity,”
104 and for The Episcopal Church in the Chicago-Lambeth Quadrilateral.
105

- 106 5. “The Ground of the Unity,” first adopted by the international synod of the Moravian Church in 1957, is a
107 brief statement of the Moravian understanding of Christian faith and discipleship. Its ecclesiological
108 paragraphs define the church as a unity, a fellowship, and a community of service. “The Ground of the
109 Unity” affirms, first and foremost, that Christian unity is God-given and that our Savior is leading us to its
110 ever deeper realization. Moravians recognize that “through the grace of Christ the different churches have
111 received many gifts,”¹¹ all of them necessary for the up building of the body of Christ (Ephesians 4:15–17).
112 The Moravian Church understands its particular calling to be the promotion of Christian unity among the
113 denominations in the service of more effective mission. Moravians believe that, even though ecumenical
114 engagement is “laid upon us as a charge,” unity cannot be achieved by human effort alone but is received as
115 an unfolding promise from the Lord. In the words of “The Ground of the Unity,” “We believe in and
116 confess the unity of the Church, given in the one Lord Jesus Christ as God and Savior. He died that he might
117 unite the scattered children of God. As the living Lord and Shepherd, he is leading his flock toward such
118 unity.... It is the Lord’s will that Christendom should give evidence of and seek unity in Him with zeal and
119 love.”¹² “The Unitas Fratrum is committed to the unity of the children of God as a reality created by God in
120 Jesus Christ.”¹³
121

⁸ See the Guidelines on Unity endorsed by the 1979 General Convention: “The visible unity we seek is one eucharistic fellowship....In this communion the churches will all recognize each other’s members and ministries....” See also *Called to Common Mission: A Lutheran Proposal for a Revision of the Concordat of Agreement* (hereafter *CCM*), para. 2; see also “Meaning of Full Communion for Moravians,” 2006 Northern Province Synod and 2002 Southern Province Synod.

⁹ Our two churches are catholic in the original sense of the word, meaning “universal.” The Episcopal Church understands itself to be catholic in that it “proclaims the whole Faith to all people, to the end of time” (*Book of Common Prayer*, hereafter *BCP*, 854). The Moravian Church likewise understands catholic to mean “universal” (*Moravian Book of Worship*, hereafter *MBW*, 3).

¹⁰ See *CCM*, para. 2; “Meaning of Full Communion for Moravians,” as stated by the Southern Province at its 2002 Synod. See also the definition of full communion endorsed by the 2006 Synod of the Northern Province of the Moravian Church. Each of these statements may be found in the Appendix to this agreement.

¹¹ *Church Order of the Unitas Fratrum (Moravian Church) 2002*, “The Ground of the Unity,” (hereafter *COUF*) para. 6.

¹² *Ibid.*

¹³ *Church Order of the Unitas Fratrum (Moravian Church) 2002*, “The Witness of the Unitas Fratrum,” para. 150.

122 6. The Chicago-Lambeth Quadrilateral of 1886, as endorsed and modified by the Lambeth Conference of 1888,
123 is the foundation upon which The Episcopal Church seeks this relationship of full communion. The Chicago-
124 Lambeth Quadrilateral has been endorsed by numerous General Conventions of The Episcopal Church and
125 commended by several Lambeth Conferences of Bishops. There are four essential elements to the
126 Quadrilateral as affirmed by the Lambeth Conference of 1888: 1) The Holy Scriptures of the Old and New
127 Testaments as the revealed Word of God; 2) The Nicene Creed as the sufficient statement of the Christian
128 Faith; 3) The two Sacraments,—Baptism and the Supper of the Lord,—ministered with un failing use of
129 Christ’s words of institution and of the elements ordained by Him; 4) The Historic Episcopate, locally
130 adapted in the methods of its administration to the varying needs of the nations and peoples called of God
131 into the unity of His Church.¹⁴

132
133 We see the Moravian Church and The Episcopal Church as being led together toward the unity our Lord
134 enjoins for the sake of furthering Christ’s mission. This agreement is a step towards fulfilling that promise.
135

136 7. The Episcopal Church and the Northern and Southern Provinces of the Moravian Church commend “The
137 Ground of the Unity” and the Chicago-Lambeth Quadrilateral as the sources which inform our two churches’
138 journey towards full communion. We seek not only to recognize our ministers, but to work together in the
139 mission of God (*mission Dei*). We are striving to carry out this *mission dei* in a closer partnership. As a means of
140 doing this, we also seek ways to allow for the interchangeability of our ordained ministries as well as ordained
141 ministers.¹⁵

142
143 **III. Foundational Principles**

144 We now seek to state our agreement on how oversight is expressed in both of our churches and the ministry of
145 bishops/historic episcopate, locally adapted.
146

147 8. We understand the ministry of oversight to be the way our churches delegate the good ordering of the church
148 to representative bodies as well as to certain individuals called and commissioned to a ministry of oversight in
149 a collegial fashion. In both of our churches, oversight is expressed collegially through a variety of mutually
150 complementary bodies.
151

152 9. Each of our churches is part of a global communion. Member churches of the Anglican Communion are
153 autonomous provinces governed by representative synods which include clergy and laity.¹⁶ Individual
154 provinces of the Unitas Fratrum are governed by representative synods which include clergy and laity, and are
155 also part of a single, worldwide church governed by a Unity Synod which includes clergy and lay
156 representative from the provinces.
157

158 10. In addition, between Provincial Synods and General Conventions, regular oversight of the church is provided
159 by an elected, representative body or bodies which consist of clergy and laity. In the Northern and Southern
160 Provinces, oversight is provided by a Provincial Elders’ Conference (hereafter abbreviated PEC). In the
161 Northern Province, the PEC is comprised of four clergy and four lay persons; in the Southern Province,
162 three clergy and two lay persons. The PECs and the President of the PEC are elected by provincial synods.
163

¹⁴ BCP, 877–878.

¹⁵ On this path towards a reconciled ministry, for Episcopalians this agreement affirms that the two churches are in complete agreement on the first three points of the Chicago-Lambeth Quadrilateral. In the respective Resolutions on Interim Eucharistic Sharing, each church declared that: “We recognize in one another the faith of the one, holy, catholic, apostolic, and undivided church as it is witnessed in the Moravian Church in America in the *Moravian Book of Worship*, ‘The Ground of the Unity,’ the *Moravian Covenant for Christian Living*, and the *Books of Order* of the Northern and Southern Provinces and the *Book of Common Prayer* and the *Constitution and Canons* of The Episcopal Church.” In the same Resolution establishing Interim Eucharistic Sharing both churches also affirmed the doctrinal statement produced by the Church of England-Moravian Church dialogues, which may be found in the Appendices.

¹⁶ See the Preamble to the Constitution of The Episcopal Church: “The Protestant Episcopal Church in the United States of America, otherwise known as The Episcopal Church (which name is hereby recognized as also designating the Church), is a constituent member of the Anglican Communion, a Fellowship within the One, Holy, Catholic, and Apostolic Church, of those duly constituted Dioceses, Provinces, and regional Churches in communion with the See of Canterbury, upholding and propagating the historic Faith and Order as set forth in the Book of Common Prayer.”

- 164 11. In The Episcopal Church, between meetings of General Convention, oversight is provided by an Executive
165 Council, the Presiding Bishop, and relevant Commissions, Committees, Agencies, and Boards. On the
166 diocesan level, each diocese holds a diocesan convention once a year for the purpose of managing its affairs.
167 Each diocese also has a Standing Committee consisting of clergy and lay representation, elected at diocesan
168 convention. The Standing Committee works in conjunction with the diocesan bishop in providing oversight
169 for the diocese.
170
- 171 12. At the parish level, Episcopal congregations are governed by a rector and Vestry. The Vestry consists of lay
172 members elected at an annual meeting and shares in the oversight of all aspects of congregational life with the
173 rector. Most Moravian congregations have a Board of Elders, chaired by the pastor, which oversees the
174 spiritual affairs of the congregation and a Board of Trustees which oversees and directs the financial affairs
175 and cares for the church property.
176
- 177 13. Furthermore, each of our churches has bishops ordained in an historic succession. There are similarities in
178 the way bishops function in our two churches: bishops ordain candidates for the ministry¹⁷ and have
179 particular aspects of pastoral responsibility. There are also differences. In the Moravian Church, bishops are
180 primarily pastoral and consultative. They do not function in administrative oversight by virtue of their
181 Episcopal office, but may be elected to an administrative office of oversight (such as the PEC). In The
182 Episcopal Church and the Anglican tradition, bishops exercise pastoral and administrative oversight. We do
183 not see these differences as mutually exclusive—rather as mutually complementary.
184
- 185 14. Thus oversight in both of our churches is exercised in a confederal and collegial fashion, with clergy and
186 laity sharing in the governance of the church at all levels, from the local to the provincial. In addition, all
187 persons in our churches, lay and ordained, are called in baptism to engage in God’s mission through ministry.
188 The following paragraphs summarize our agreed understanding of the ministry of lay persons, deacons,
189 presbyters, and bishops.
190
- 191 15. Ordained Ministry and the Whole People of God. All members of Christ’s church are commissioned for
192 ministry through baptism.¹⁸ Both churches understand the ministers of the church to be lay persons, bishops,
193 presbyters/priests, and deacons.¹⁹ The ministry of the ordained is an expression of the ministry of the whole
194 people of God and a response to the call and gifts of Christ who is Chief Elder of the Church and its
195 ministry.²⁰ However, in order to further the mission and witness of the Church, God calls forth in the church
196 particular ministries of persons to serve the people through proclamation of the Word and administration of
197 the sacraments.²¹ Within the priesthood of the whole Church, the ministry of the ordained is an appointed
198 means through which Christ makes his priesthood present and effective to his people.²² The threefold pattern
199 of deacon, presbyter, and bishop has been in existence since the first century.²³ The threefold ministry is a gift
200 from God for the nurture of God’s people and for the proclamation, witness, and spread of the Gospel
201 everywhere.²⁴ These differing forms of ministry complement one another and must be seen in relation to one
202 another within the context of the ministry of the whole people of God.²⁵ Each of these ministries is
203 expressed in personal, collegial, and communal manners. They are personal in that each is exercised by a
204 person who has been baptized and ordained. They are collegial in that baptism and ordination alike associate

¹⁷ In the Moravian Church, bishops ordain candidates at the request of the PEC. In The Episcopal Church, the Standing Committee of the diocese must also approve ordinations of deacon and priests.

¹⁸ *CCM*, para. 6; *MBW*, 165; *Following Our Shepherd to Full Communion* (the ELCA-Moravian full communion agreement), para. 38; see also *COUF*, para. 682.

¹⁹ “An Outline of the Faith, Commonly Called the Catechism,” *BCP*, 855.

²⁰ *COUF*, para. 682

²¹ *The COCU Consensus: In Quest of a Church of Christ Uniting* (hereafter *Consensus*), Chapter 7, para. 30, which is a paraphrase of *Baptism, Eucharist and Ministry* (hereafter *BEM*), p. M13 and its commentary.

²² *The Fetter Lane Common Statement: Towards Visible Unity between the Church of England and the Moravian Church in Great Britain and Ireland* (hereafter *Fetter Lane*), p. 29, as found in *Anglican-Moravian Conversations: The Fetter Lane Common Statement with Essays in Anglican and Moravian History* (London: Council for Christian Unity, 1996), 21.

²³ *BEM*, para. M19.

²⁴ *BCP*, 510.

²⁵ *Consensus*, Chapter 7, para. 21; see also *BEM*, para. M5–M6.

205 the individual with others who share the same call. Each is communal in that each is rooted in the life of the
206 worshipping and witnessing congregation and that ministry is exercised with the cooperation of the whole
207 community.²⁶
208

209 16. *Ministry of lay persons.* Through Baptism, lay persons are called into the ministry of Jesus Christ and therefore at
210 the same time into a relationship with other Christians.²⁷ They are called to bear witness to Christ wherever
211 they may be, and, according to the gifts given to them, to carry on Christ's work of reconciliation in the
212 world. They are to take their place in the life, worship, and governance of the Church.²⁸ Lay persons who are
213 subsequently ordained continue to bear responsibility for the ministry common to all Christians to which they
214 were called at Baptism.²⁹
215

216 17. *Ministry of deacons.* By struggling in Christ's name with the myriad needs of societies and persons, deacons
217 exemplify the interdependence of worship and service in the Church's life.³⁰ Deacons are ordained to a
218 ministry of service and servanthood.³¹ Deacons are to interpret to the church the needs, concerns, and hopes
219 of the world through a special ministry of servanthood.³² The deacon is understood to be an icon of Christ's
220 own servant ministry and to make Christ's redemptive love known, by word and example, in both the church
221 and the world.³³
222

223 Both churches have retained the ancient practice of first ordaining as deacons those called to serve as
224 presbyters. However we acknowledge that there are differences in how each church has chosen to interpret
225 the diaconate. In The Episcopal Church, deacons are ordained to a ministry of Word and Service. After a
226 duration of normally between six months to one year, those persons called to the presbyterate are so
227 ordained.³⁴ For the Moravian Church, the intention of the ordination rite is to ordain deacons to a ministry of
228 word and sacrament.³⁵ One serves as a deacon for several years before being approved for consecration as a
229 presbyter.³⁶ For both churches, this is considered a time of practical training for those also called to
230 presbyteral ministry. In addition, The Episcopal Church ordains persons as deacons not called to presbyteral
231 ministry. There is no equivalent to this in the Moravian Church.
232

233 18. *Ministry of presbyters/priests.* Presbyters serve as pastoral ministers of word and sacraments in a local Eucharistic
234 community.³⁷ Presbyters are called to work as pastors and teachers in a collegial fashion with other presbyters,
235 with deacons, and with their bishops.³⁸ They also bear responsibility for other pastoral acts of the Church
236 such as preparing persons for confirmation and marriage, declaring forgiveness of sin, and pronouncing
237 God's blessing. Mission is a responsibility of all who share the ministry of Christ. In the context of this
238 overall mission of the church, presbyters, accordingly, are called to leadership in mission. As evangelists they
239 proclaim the gospel, teach God's purposes, and share their personal faith. They bear witness to God's work in

²⁶ *Consensus*, Chapter 7, para. 22.a–c; based on *BEM*, para. M26. Both The Episcopal Church and the Moravian Church in America, Northern and Southern Provinces, have accepted and issued formal responses to *BEM*. The Episcopal Church has specifically commended it as a resource for ecumenical discussions (see Resolution A061 from the 1985 General Convention), and the Moravian Church–Northern Province, issued its formal endorsement of *BEM* in the 6th Partial Report of the Committee on Ecumenical Affairs and Faith and Order of the 1986 Provincial Synod. The 1986 Southern Province Synod affirmed the response to *BEM* given by the PEC of the Southern Province.

²⁷ *Consensus*, Chapter 7, para. 24.

²⁸ *BCP*, 855.

²⁹ *Consensus*, Chapter 7, para. 24.

³⁰ *BEM*, M31.

³¹ *Book of Order*, Moravian Church–Northern Province, para. 204 (f).

³² *BCP*, 543; *COUF*, para. 684.

³³ *BCP*, 543.

³⁴ *Constitution and Canons, Together with the Rules of Order for the Government of the Protestant Episcopal Church in the United States of America Otherwise Known as The Episcopal Church* (2006) (hereafter *Constitution and Canons*), Title III, Canon 9, Sec. 7.

³⁵ See the rite for the Ordination of a Deacon, Moravian Church, Supplemental Liturgies, S-2, S-4, and S-7. In the ancient *Unitas Fratrum*, deacons served primarily as assistants to the bishop and did not have sacramental functions. With the renewal of the church in 18th-century Germany, the influence of Count Zinzendorf and the state Lutheran Church led to the adaptation of the office of deacon to include sacramental functions.

³⁶ *COUF*, para. 868; Moravian Church–Southern Province, *Book of Order*, para. 802; Northern Province, *Book of Order*, para. 205(a).

³⁷ *Fetter Lane*, para. 33; *BEM*, para. M30; Moravian Church, Supplemental Liturgies, Consecration of a Presbyter, S-14.

³⁸ *BCP*, 531.

240 the world as well as in the Church. They lead the Church in calling persons to faith in Jesus Christ and in
241 establishing congregations. As ministers of word and sacraments, they pioneer in new forms of mission. They
242 enlist, renew, equip, and accompany God’s People as they go out into the local community, the nation, and
243 the world.³⁹ In addition, presbyters serve in a variety of specialized ministries where they exercise their
244 pastoral ministry. These include hospital and military chaplains, service in denominational agencies and
245 boards, and in other ecumenical settings.

246
247 19. *Ministry of bishops.* Bishops represent Christ and his Church; guard the faith, unity, and discipline of the whole
248 Church; proclaim the Word of God; and act in Christ’s name for the reconciliation of the world and the
249 building up of the church; and ordain others to continue Christ’s ministry.⁴⁰ They have pastoral
250 responsibilities in the area to which they are called.⁴¹ They are to be the chief pastors in their area of oversight
251 and have particular responsibilities in matters of faith and doctrine.⁴² Bishops in The Episcopal Church are
252 elected by a diocese and exercise oversight of a specific area.⁴³ Bishops in the Moravian Church are also
253 elected by representative assemblies of a specific geographic area, namely, a particular province as a whole,
254 but are also available as bishops of the entire *Unitas Fratrum*.⁴⁴ Bishops exercise oversight in conjunction
255 with lay persons, deacons, and presbyters. In The Episcopal Church, this is through Standing Committees,
256 diocesan conventions, Vestries, and General Convention; and in the Moravian Church through the Provincial
257 Elders’ Conference, Provincial Synods, and congregational Boards of Elders. Bishops preside at the
258 ordination (and consecration) of deacons and the ordination and consecration of presbyters,⁴⁵ and with other
259 bishops participate in the consecration of new bishops.⁴⁶

260
261 **IV. Ministry of Bishops**

262 20. As a means to deepen our joint mission and witness, to allow for an interchangeability of ordained ministers,
263 and as a symbol of overcoming the scandal of our division, we seek to reconcile our Episcopal ministries. In
264 the *Church Order of the Unitas Fratrum* the Moravian Church has recognized the office of bishop as representing
265 “the vital unity of the church and the continuity of the church’s ministry.”⁴⁷ The Chicago-Lambeth
266 Quadrilateral outlines four elements of the “substantial deposit of Christian Faith and Order” considered
267 integral to the visible unity of Christ’s church. The fourth of these is the “Historic Episcopate, locally adapted
268 in the methods of its administration to the varying needs of the nations and peoples called of God into the
269 unity of His Church.”⁴⁸

270
271 We jointly affirm the following understandings of the office of bishop as locally adapted by our churches:

272
273 21. We affirm that a component of the ministry of bishops is the exercise of oversight in conjunction with clergy
274 and lay persons, as described in paragraphs 8–14 and 19 above. This nature and form of this oversight is
275 exercised in different ways in our churches.
276

³⁹ The description of presbyters in this paragraph is drawn from *Consensus*, Chapter 7, para. 56. In addition, all the functions of presbyters described in this paragraph may be exercised by deacons in the Moravian Church.

⁴⁰ *BCP*, 855.

⁴¹ *BEM*, para. M29.

⁴² *BCP*, 517; *COUF*, para. 688.

⁴³ Diocesan and suffragan bishops are elected by dioceses which cover specific geographic areas. The House of Bishops collectively may elect bishops for certain specific areas of oversight, such as overseas missionary dioceses, and elects a bishop with jurisdiction over chaplains in federal institutions such as Veterans’ Administration, the Armed Forces, and prison chaplains.

⁴⁴ Under certain circumstances the Unity Synod, the governing body of the worldwide Moravian Church, may elect bishops for individual provinces. See *COUF*, para. 260.

⁴⁵ In The Episcopal Church, the terms “ordain” and “consecrate” are used in reference to all three orders of ministry in the ordination rites. In the Moravian Church’s ordination rites, ordination is used in reference to deacons, but only consecration is used with reference to presbyters and bishops.

⁴⁶ In The Episcopal Church, this number is at least three, following ancient practice established by the Canons of the Council of Nicaea. In the Moravian Church, this number is at least two; see *COUF*, para. 689.

⁴⁷ *COUF*, 687.

⁴⁸ *BCP*, 877.

- 277 22. We affirm the value of the office of bishop as a sign, but not a guarantee, of the succession of the apostolic
278 faith of the church as a whole.⁴⁹ We hold that the office of bishop is a visible and personal way of focusing
279 the apostolicity of the whole Church.⁵⁰
280
- 281 23. We affirm that The Episcopal Church demonstrated its intent to maintain the office of bishop through the
282 actions of state conventions, clergy associations, and the first General Conventions. Priests were elected by
283 representative bodies to exercise ministries of oversight and to serve as chief pastors and missionaries in
284 designated geographic areas. The Episcopal Church further demonstrated its intent to maintain the office of
285 bishop when these individuals sought and received consecration through prayer and the laying-on of hands
286 by bishops from The Scottish Episcopal Church and the Church of England.
287
- 288 24. We affirm that the Moravian Church has also demonstrated its intent to maintain the office of bishop. To
289 further the cause of the necessary reform of the Church, in 1467 the first members of the Unitas Fratrum
290 elected persons from among themselves to receive Episcopal consecration. It is not possible today to
291 determine the source of this consecration, once attributed to a Waldensian bishop.⁵¹ We honor the Moravian
292 Church's valiant actions to continue the succession in the office of bishop in the ancient Unitas Fratrum
293 despite extensive persecution, and in the renewal of the office of bishop for the sake of the mission of
294 church.
295
- 296 25. We affirm the intent of the Moravian Church to continue to ordain in this succession with the rebirth of the
297 modern Moravian Church in 1722, after the near extermination of the ancient Unitas Fratrum in the
298 aftermath of severe persecution following the Thirty Years' War. One of the last remaining bishops of the
299 ancient Unitas Fratrum consecrated new bishops for the Moravian Church in order more effectively to carry
300 out its newly begun work in the field of global missions.
301
- 302 26. The renewed Moravian Church received the episcopate as an inheritance from the ancient Unitas Fratrum
303 although it regards the episcopate in the renewed Unity in a different way from that of the ancient Unity.
304 Formerly, a bishop had a governmental and administrative function in the church. Today, however, this
305 function is not linked to the Episcopal office. Moravians, along with other Christians, hold to the
306 understanding, common to both the ancient and renewed Unity that Christ is head of the Church and
307 pastoral oversight is exercised in responsibility to him. This has received particular emphasis since the action
308 taken in 1741 to recognize Christ as Chief Elder of the Moravian Church.⁵² A bishop of the Moravian Church
309 is consecrated to a special priestly, pastoral ministry in the name of and for the whole Unity. In the Moravian
310 Church the office of bishop represents the vital unity of the church and the continuity of the church's
311 ministry.⁵³
312
- 313 27. We affirm the local adaptation of the ministry of bishops through the tremendous faithfulness that the
314 Moravian Church has demonstrated in maintaining a succession of bishops which they had originally
315 understood to be of apostolic origin.

⁴⁹ See *CCM*, para. 12; *BEM*, para. M38; see also *COUF*, para. 687; see *Fetter Lane*, para. 42–45.

⁵⁰ *Porvoo Common Statement*, para. 46. The Porvoo Statement established full, visible unity between the Church of England, Church of Ireland, the Scottish Episcopal Church, and the Church of Wales with the Church of Sweden, the Estonian Evangelical Lutheran Church, the Church of Norway, the Evangelical Lutheran Church of Lithuania, the Evangelical Lutheran Church of Iceland, and the Evangelical Lutheran Church of Finland.

⁵¹ For a discussion of the Unitas Fratrum's belief that they received their episcopate from a Waldensian elder, who in turn was understood as having preserved a "pure" succession dating from the pre-Constantinian Church, see Edwin Sawyer, "The Waldensian Influence on the Moravian Church," *Transactions of the Moravian Historical Society*, Volume 25 (1988), 47–61. See also Thomas Ferguson, "The Moravian Episcopate and The Episcopal Church," *Anglican and Episcopal History* 71:4 (2002), 498–518; Colin Podmore, "The Moravian Episcopate and The Episcopal Church: A Personal Response," *Anglican and Episcopal History* 72:3 (2003), 351–384; Thomas Ferguson, "A Reply to Colin Podmore," *Anglican and Episcopal History* 72:3 (2003), 385–390.

⁵² For several decades following the 1722 renewal, the Moravian Church did have a Chief Elder who exercised oversight over the whole Unitas Fratrum. However upon the resignation of Leonard Dober as Chief Elder in 1741, the Moravian Synod was unable to agree upon a successor. After prayer and discernment, the Moravian Church chose to recognize Christ alone as Chief Elder and this decision was affirmed by the lot which the Moravians often used in discerning the Savior's will in decision making. Thereafter no single individual would govern the Moravian Church, but all authority flowed from Christ, the Chief Elder. November 13, 1741, is kept as a festival on the liturgical calendar of the Unitas Fratrum as a celebration of the Chief Eldership of Christ.

⁵³ *COUF*, para. 687.

316

317 28. We also affirm the local adaptation of the historic episcopate by The Episcopal Church. Bishops in The
318 Episcopal Church are elected by representative bodies; they exercise oversight in conjunction with other
319 bishops, clergy, and lay persons, function collegially in a House of Bishops which meets regularly, and elect a
320 Presiding Bishop as Chief Pastor and Primate but with no jurisdictional authority. Though many of these
321 elements have been adopted by other provinces of the Anglican Communion, at their origin they were
322 innovative adaptations of the Anglican historic episcopate for the needs and concerns of the nascent
323 Episcopal Church.

324

325 29. Our two churches are already exploring areas of common mission, worship, and witness on local, national,
326 and global levels. We believe that sharing in ministry of bishops is one of several ways to deepen areas of
327 joint mission and witness, and to facilitate more visible expressions of the unity to which we are called. Our
328 two churches affirm that we understand that each church has locally adapted the historic episcopate for the
329 sake of mission in each of our churches.

330

331 **V. Reconciliation of Ordained Ministries**

332 a) *Actions of Both Churches*

333

334 30. Receiving the gifts of Episcopal ministries. Both churches pledge to receive the gifts of one another in regard
335 to the ministry of bishops. The Episcopal Church therefore pledges to receive the gift of the Moravian
336 Church's understanding that the bishop is consecrated to a special pastoral ministry in the area to which he or
337 she exercises oversight. The Episcopal Church recognizes that the Moravian Church, through its emphasis on
338 the bishop as being a pastor of pastors (*pastor pastorum*), has a special gift to offer in this relationship of full
339 communion. We believe that this Moravian emphasis may well strengthen the historic association of the
340 bishop as chief pastor in the Anglican tradition.⁵⁴ The Moravian Church in America acknowledges that The
341 Episcopal Church has sought to maintain a succession of apostolic faith and historic episcopate which the
342 Moravian Church has deemed important in the establishment and continuation of its own ministry. Both of
343 our churches recognize that sharing in Episcopal ministries is a sign of the greater unity of the church for
344 which we all pray.

345

346 31. The Episcopal Church recognizes that bishops in the Moravian Church are consecrated to a special priestly,
347 pastoral ministry. The Episcopal Church acknowledges that the understanding of the office of bishop in the
348 Moravian Church in America falls within the parameters of the historic episcopate, locally adapted. The
349 Moravian Church recognizes that Episcopal bishops are consecrated to a special ministry of oversight which
350 includes pastoral oversight but also other additional elements which are exercised in the Moravian Church in
351 different ways.⁵⁵

352

353 32. The pattern of sharing in the Episcopal ministry will take the following form. At the inaugural celebration of
354 this full communion agreement, there will be a liturgical ceremony. Members of the PECs of the Northern
355 and Southern Province, the Presiding Bishop of The Episcopal Church, and the President of the House of
356 Deputies of the General Convention, as representatives of bodies which provide oversight in our churches,
357 will attend and divide the duties of presiding among them as appropriate. This celebration will involve lay
358 persons, deacons, presbyters, and bishops, and will be planned by a joint liturgical commission appointed by
359 the relevant decision-making bodies in both churches. This ceremony will include bishops in good standing
360 of the Northern Province, the Southern Province, the Presiding Bishop of The Episcopal Church, Episcopal
361 bishops drawn from dioceses with Moravian congregations located within them, and one bishop from each
362 province of The Episcopal Church. Because both of our churches are in full communion with the Evangelical

⁵⁴ As expressed in *BCP*, 518, 855. For a description of the role of bishops in the Moravian Church, see *COUF*, para. 687: "A bishop has responsibility primarily for providing pastoral care to pastors and the Church."

⁵⁵ For example, by the Provincial Elders' Conferences which are elected boards of laity and clergy that administer each province of the *Unitas Fratrum*.

363 Lutheran Church in America, bishops of the ELCA, including the Presiding Bishop, will be invited and may
364 participate as they are able. Bishops from other provinces of the Unitas Fratrum and Anglican Communion
365 will be invited to participate in this ecumenical event as a sign of the relationship between The Episcopal
366 Church and the Moravian Church as provinces of global communions.

367
368 As part of this ceremony, the two churches will reconcile Episcopal ministries as a means to reconcile our
369 ordained ministries. Each church will use liturgical symbols and actions appropriate in each communion.

370 i. At an appropriate time in the liturgy, Episcopal bishops will kneel before Moravian bishops. The
371 Moravian bishops will lay hands on them and pray, “Eternal God, with thanksgiving we
372 acknowledge the ministry these servants have already received and exercised, and we ask you
373 through your Holy Spirit to bestow upon them the grace and authority as understood and
374 required by this church for the exercise of the ministry of a bishop, for the sake of the unity of
375 the church, through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit,
376 one God, forever. Amen.” The Moravian bishops then will lay hands on the Episcopal bishops
377 and pray the Aaronic blessing: “The Lord bless you and keep you; the Lord make his face to
378 shine upon you and be gracious to you; the Lord lift up his countenance upon you and give you
379 peace. In the name of Jesus, Amen.” The Episcopal bishops will then stand, and the Moravian
380 bishops will offer them the right hand of fellowship. This liturgical symbol is distinct from the
381 passing of the peace. In the tradition of the Moravian Church, clergy from other denominations
382 are welcomed into ministerial fellowship through the Aaronic blessing and the right hand of
383 fellowship. Through these actions, Episcopal bishops present will be understood to have been
384 welcomed into fellowship with those who sustained a witness of unity and fidelity to the gospel
385 since 1457 as the Unitas Fratrum.

386 ii. The Moravian bishops will kneel before the Episcopal bishops. The Episcopal bishops will lay
387 hands on the Moravian bishops and pray, “Eternal God, with thanksgiving we acknowledge the
388 ministry these servants have already received and exercised, and we ask you through your Holy
389 Spirit to bestow upon them the grace and authority as understood and required by this church
390 for the exercise of the ministry of a bishop, for the sake of the unity of the church, through Jesus
391 Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, forever. Amen.”
392 They will then lay hands on the Moravian bishops and pray the Aaronic blessing: “The Lord
393 bless you and keep you; the Lord make his face to shine upon you and be gracious to you; the
394 Lord lift up his countenance upon you and give you peace. In the name of Jesus, Amen.” The
395 peace will then be exchanged. Through these actions the Moravian bishops present will be
396 understood to have been incorporated into the historic episcopate, as understood by The
397 Episcopal Church, for the sake of full communion.

398
399 33. Following this inaugural ceremony, in order to provide for a visible expression of the unity our two churches
400 have now received in full communion, and to strengthen mission and witness in areas of the Moravian
401 Church where full communion will have the greatest impact:

402
403 *In The Episcopal Church*, at least one Moravian bishop will be present and participate in the laying-on of
404 hands at the consecrations of bishops for Episcopal dioceses in the states of North Carolina,
405 Pennsylvania, and Wisconsin, areas with the greatest concentrations of both Moravians and
406 Episcopalians.

407
408 *In the Moravian Church*. At all consecrations of Moravian bishops, at least one bishop of The Episcopal
409 Church will be present and participate in the laying-on of hands.

410
411 Bishops of the ELCA will also be invited as a sign of our mutual full communion relationship.

412
413 b) *Ministry of Presbyters: Actions of The Episcopal Church.*

414 34. In this present document, our two churches recognize one another as belonging to the one, holy, Catholic,
415 and apostolic church and summarize our convergence on the apostolic faith. This document has summarized
416 significant convergence on the understanding of the office of presbyter. To further empower the full
417 communion that is coming into being by means of this agreement, The Episcopal Church now recognizes
418 and affirms the ministries of presbyters in the Moravian Church as fully interchangeable. In The Episcopal
419 Church, no persons are allowed to exercise the offices of bishop, priest, or deacon unless they have already
420 received such ordination with the laying-on of hands by bishops who are themselves duly qualified to confer
421 Holy Orders.⁵⁶ Following the inaugural liturgy of full communion, The Episcopal Church will consider
422 bishops in the Moravian Church as bishops duly qualified to confer Holy Orders. The purpose of this action
423 will be to permit the interchangeability and reciprocity of presbyters between the Moravian Church and The
424 Episcopal Church, without any further ordination or re-ordination or supplemental ordination whatsoever,
425 and will fulfill the provisions of the Preface to the Ordination Rites of the *Book of Common Prayer* and the
426 *Constitution and Canons of The Episcopal Church*. All current ordained Moravian ministers in good standing as of
427 the date of the full communion celebration will thus be considered clergy ordained by bishops in full
428 communion with The Episcopal Church and thus eligible to minister in The Episcopal Church.
429

430 c) *Ministry of Presbyters: Actions of the Moravian Church in America.*
431

432 35. The Northern Province of Moravian Church and the Southern Province of the Moravian Church recognize
433 the ministry of presbyters of The Episcopal Church as fully interchangeable. In practice, as a matter of its
434 ecumenical ecclesiology, the Moravian Church already recognizes ordaining authorities of other communities
435 as being duly qualified to ordain. Currently all ministers from other denominations who seek to be received
436 into the Moravian Church are received as deacons. In order to allow for interchangeability of ministries, it
437 pledges to request the international Unity Synod to amend 685 of the *Church Order of the Unitas Fratrum* and
438 pledges subsequently to amend its own Books of Order to allow for presbyters of The Episcopal Church,
439 should they seek to be received into the Moravian Church to minister permanently, to be received as
440 presbyters following completion of the appropriate procedures.⁵⁷ This proposed change will not apply to
441 those seeking occasional service, but only to those who seek to minister permanently in the Moravian Church.
442

443 d) *The ministry of deacons.*
444

445 36. While acknowledging that there are differences in how our churches have applied the office of deacon, we do
446 not see these differences as church dividing, nor do we intend to diminish the Moravian Church's
447 understanding of the office of deacon as a minister of word and sacrament or The Episcopal Church's
448 understanding of the deacon as ordained to a ministry of word and service. As acknowledged in paragraph 17,
449 there are differences in how each church has chosen to interpret the diaconate. At this time, in the Moravian
450 Church, deacons are ordained to a ministry of Word and Sacrament and in process towards consecration as a
451 presbyter. In The Episcopal Church, deacons are ordained to a ministry of Word and Service and are either in
452 formation process towards the presbyterate or are vocational. As we enter into full communion, we are
453 learning from each other's approach to the diaconate, lifting up the Moravian emphasis on formation and the
454 Episcopal emphasis on service. As deacons in both Churches are called for specific ministries in their
455 tradition, and since there are no parallels to the vocational diaconate in the Moravian Church, deacons would
456 not be interchangeable.
457

458 **VI. Interchangeability of Clergy**

459 37. In this agreement, the two churches declare that each believes the other to hold all the essentials of the
460 Christian faith although this does not require from either church acceptance of all doctrinal formulations of
461 the other. Ordained ministers serving in time-certain or temporary capacities (for example as supply clergy)

⁵⁶ BCP, 510.

⁵⁷ The Unity Synod is the governing body of the worldwide Unity of the Brethren. It meets once every seven years. The Unity Synod approves a Church Order for the Unitas Fratrum. Member provinces may not contradict this church order, thus the Northern and Southern Provinces must wait until the next Unity Synod in 2016 to amend its Books of Order.

462 will be expected to undergo the appropriate procedures of that church always respecting the internal
463 discipline of each church. For The Episcopal Church, such ministers will be expected to teach and act in a
464 manner that is consistent with the doctrine, discipline, and worship of The Episcopal Church.⁵⁸ For the
465 Moravian Church in America, such ministers will be expected to promise “obedience to the faith and order of
466 the Moravian Church as formulated under Scripture and the Holy Spirit by our Synods and constituted
467 authorities.”⁵⁹ Ordained ministers from either church seeking long-term ministry with primary responsibility
468 in the other will be expected to apply for clergy transfer and to agree to the installation vow or declaration of
469 conformity in the church to which she or he is applying to minister permanently.
470

471 **VII. Joint Commission**

472 38. To assist in joint planning for mission, both churches authorize the establishment of a joint commission, fully
473 accountable to the decision-making bodies of the two churches. Its purpose will be consultative, to facilitate
474 mutual support and advice as well as common decision making through appropriate channels in fundamental
475 matters that the churches may face together in the future. The joint commission will work with the
476 appropriate boards, committees, commissions, and staff of the two churches concerning such ecumenical,
477 doctrinal, pastoral, and liturgical matters as may arise, always subject to approval by the appropriate decision-
478 making bodies of the two churches.
479

480 **VIII. Wider Context**

481 39. Both churches agree that the historic episcopate can be locally adapted and reformed in the service of the
482 gospel. In this spirit they offer this Agreement and growth toward full communion for serious consideration
483 among the other churches of the Reformed tradition and to the greater church. In addition, both the
484 Moravian Church in America and The Episcopal Church are members of global communions, and they offer
485 the fruits of this dialogue to other conversations between Anglicans and Moravians worldwide, particularly to
486 the Anglican Church of Canada and to the Canadian District of the Moravian Church in America,⁶⁰ and to
487 other Moravian provinces where there are judicatories or provinces of The Episcopal Church, with the hope
488 that they too will be able to subscribe to this full communion agreement. Each church promises to issue no
489 official commentary on this text that has not been accepted by the joint commission as a legitimate
490 interpretation thereof.
491

492 **IX. Existing Relationships**

493 40. Each church agrees that the other church will continue to live in communion with all the churches with
494 which the latter is now in communion. We are especially grateful that both our churches are already in full
495 communion with the Evangelical Lutheran Church in America. This agreement will mark the first time three
496 different churches have entered into full communion with one another based on separate full communion
497 documents. We welcome this as the occasion in which the church of the First (Hussite) Reformation and
498 churches which arose from the second Reformation have reconciled themselves on the path towards the
499 visible unity of the church. In addition, The Episcopal Church continues to be in communion with Provinces
500 of the Anglican Communion, with the Old Catholic Churches of Europe, with the united churches of the
501 Indian subcontinent, with the Mar Thoma Church, and with the Philippine Independent Church. The
502 Moravian Church in America, Northern and Southern Provinces, continues to be a constituent member of
503 the Unitas Fratrum. This agreement does not imply or inaugurate any automatic communion between the
504 Moravian Church in America and those churches with whom The Episcopal Church is in full communion,
505 including other provinces of the Anglican Communion, nor does this agreement imply or inaugurate any
506 automatic full communion between The Episcopal Church and any other provinces of the Unitas Fratrum
507 but does not preclude provinces of the Unitas Fratrum which overlap Episcopal dioceses from adopting this

⁵⁸ CCM, para. 22.

⁵⁹ Ordination of a Deacon, Supplemental Liturgies, S-5. A similar promise is part of the rites of Consecration of Presbyters.

⁶⁰ There are Moravian congregations in Canada which are structurally part of the Moravian Church in America–Northern Province. Thus passage of this Agreement would be effective for those congregations which are part of the Northern Province. Honduras, Alaska and the Eastern West Indies are separate provinces of the Unitas Fratrum while the dioceses of Alaska and the Virgin Islands are structurally part of The Episcopal Church.

508 agreement.

509

510 **X. Other Dialogues**

511 41. Both churches agree that each will continue to engage in dialogue with other churches and traditions. Both of
512 our churches are in dialogue with churches of the Reformed tradition, and we offer this Agreement in the
513 spirit of fellowship to those dialogues. Both churches agree to take each other and this agreement into
514 account at every stage in their dialogues with other churches and traditions. Where appropriate, both
515 churches will seek to engage in joint dialogues. On the basis of this Agreement, both churches pledge that
516 they will not enter into formal agreements with other churches and traditions without prior consultation with
517 each other. At the same time both churches pledge that they will not impede the development of
518 relationships and agreements with other churches and traditions with whom they have been in dialogue. Both
519 of our churches have regularly consulted with our common full communion partner, the Evangelical
520 Lutheran Church in America.

521

522 **XI. Conclusion**

523 42. We receive with thanksgiving the gift of unity which is already given in Christ.⁶¹ In the words of the Moravian
524 hymn, we give thanks:

525 What brought us together, what joined our hearts?

526 The pardon which Jesus, our High Priest, imparts;

527 'tis this which cements the disciples of Christ,

528 who are into one by the Spirit baptized.

529 Is this our high calling, harmonious to dwell,

530 and thus in sweet concert Christ's praises to tell,

531 in peace and blessed union our moments to spend

532 and live in communion with Jesus our Friend?

533 O Yes, having found in the Lord our delight

534 he is our chief object by day and by night;

535 this knits us together, no longer we roam;

536 we all have one Father, and heav'n is our home.⁶²

537

538 43. Repeatedly Christians have echoed the scriptural confession that the unity of the church is both Christ's
539 own work and his call to us. It is therefore our task as well as his gift. We must "make every effort to
540 maintain the unity of the Spirit in the bond of peace" (Ephesians 4:3). We pray that we may rely upon, and
541 willingly receive from one another, the gifts Christ gives through his Spirit "for building up the body of
542 Christ" in love (Ephesians 4:16).

543

544 44. We do not know to what new, recovered, or continuing tasks of mission this agreement will lead our
545 churches, but we give thanks to God for leading us to this point. We entrust ourselves to that leading in the
546 future, confident that our full communion will be a witness to the gift and goal already present in Christ,
547 "so that God may be all in all" (1 Corinthians 15:28). Entering full communion and thus removing
548 limitations through mutual recognition of faith, sacraments, and ministries will bring new opportunities and
549 levels of shared evangelism, witness, and service. It is the gift of Christ that we are sent as he has been sent
550 (John 17:17-26), that our unity will be received and perceived as we participate together in the mission of
551 the Son in obedience to the Father through the power and presence of the Holy Spirit.

⁶¹ See *COUF*, para. 6.

⁶² *MBW*, 675. Text by Ludolph Ernst Schlicht (1744), tune *Confession*. Alt. tune 1982 Hymnal *Ljons*, e.g., Hymn 636.

XII. APPENDICES

THE MEANING OF FULL COMMUNION FOR MORAVIANS

552
553
554 *As adopted in the Fifth Partial and Final Report of the Mission with Our Ecumenical Partners Mission Team of the 2006 Synod*
555 *of the Moravian Church—Northern Province, June 19, 2006.*

556
557 **WHY WE PURSUE FULL COMMUNION**

558 In pursuing full communion with another church, Moravians are remaining faithful to Christ’s will for his church
559 and to our Moravian heritage:

- 560 ▪ On the night before he died, our Lord Jesus prayed “...that they may all be one. As you, Father, are in
561 me, and I am in you, may they also be in us, so that the world may believe that you have sent me.” (John
562 17: 21 NRSV);
- 563 ▪ “We believe in and confess the unity of the Church, given in the one Lord Jesus Christ as God and
564 Savior. He died that he might unite the scattered children of God. As the living Lord and Shepherd, he is
565 leading his flock toward such unity.... It is the Lord’s will that Christendom should give evidence of and
566 seek unity in Him with zeal and love.”⁶³ “The Unitas Fratrum is committed to the unity of the children of
567 God as a reality created by God in Jesus Christ.”⁶⁴

568
569 When we can remove any perceived barriers between ourselves and another church, we live out our affirmations
570 about Christ’s Church.

571
572 **HOW WE PURSUE FULL COMMUNION**

573 When we mutually affirm a relationship of full communion with another church:

- 574 ▪ We recognize and value the gifts present in each other as part of the Body of Christ, and we will be
575 mutually enriched by sharing those gifts with each other.
- 576 ▪ We will cooperate in common ministries of evangelism, witness, and service.
- 577 ▪ We mutually recognize and respect each other as part of the one holy catholic and apostolic Church,
578 which affirms its faith through the Apostles’ Creed and the Nicene Creed.
- 579 ▪ We mutually recognize each other’s practice of the two sacraments ordained by Christ himself—Baptism
580 and the Lord’s Supper—thus allowing for joint worship, including the celebration of the Holy
581 Communion, and for the transfer of membership between churches as within each church.
- 582 ▪ We recognize the validity of the ministerial orders of the other church, allowing for the orderly
583 interchange of ordained ministers subject to the regulations of church order and practice of each church.
- 584 ▪ We commit ourselves to work toward removing all barriers between ourselves and those with whom we
585 are in full communion. We acknowledge that current differences in structure, doctrine, liturgy, and
586 positions on social and ethical issues may require each church to speak for itself at times. At the same
587 time, being in full communion, we shall be open to the encouragement and admonition of the other
588 church for the sake of the Gospel.

589
590 **THE MEANING OF FULL COMMUNION FOR MORAVIANS**

591 *Report A from the Christian Unity and Ecumenical Witness Ministry Group to the 2002 Synod of the Moravian Church—Southern*
592 *Province.*

- 593 1. In pursuing full communion with another church, Moravians are remaining faithful to Christ’s will for his
594 church and to our Moravian heritage:
- 595 a. On the night before he died, our Lord Jesus prayed in his “High Priestly Prayer,” that “they all may be
596 one; as thou, Father, art in me, and I in thee...that the world may believe that thou hast sent me.” (John
597 17:21)
- 598 b. In *The Ground of the Unity*, Section 6, “We believe in and confess the unity of the Church, given in the one
599 Lord Jesus Christ as God and Savior. He died that He might unite the scattered children of God.... It is
600 the Lord’s will that Christendom should give evidence of and seek unity in Him with zeal and love.” And

⁶³ *Church Order of the Unitas Fratrum*, “The Ground of the Unity,” §6.

⁶⁴ *Church Order of the Unitas Fratrum*, “The Witness of the Unitas Fratrum,” §150.

- 601 in Section 150 of the *Church Order of the Unitas Fratrum*, “The Unitas Fratrum is committed to the unity of
602 the children of God as a reality created by God in Jesus Christ.”
- 603 c. When we can remove any perceived barriers between ourselves and another church, we live out our
604 affirmations about Christ’s Church.
- 605
- 606 2. When we mutually affirm a relationship of full communion with another church:
- 607 a. We mutually recognize and respect each other as part of the one holy, catholic and apostolic church,
608 which affirms its faith through the Apostles’ and Nicene Creeds of the church.
- 609 b. We mutually recognize each other’s practice of the dominical sacraments, thus allowing for joint worship,
610 Eucharistic fellowship, and exchangeability of members.
- 611 c. We recognize the validity of the ministerial orders of the other church, allowing for the orderly exchange
612 of ordained ministers subject to the regulations of church order and practice of each church.
- 613 d. We acknowledge our differences, recognizing the autonomy of each church regarding structure, doctrine,
614 liturgy, and positions on social and ethical issues. At the same time, being in full communion, we shall be
615 open to the encouragement and admonition of the other church for the sake of the Gospel.
- 616 e. We recognize and value the distinctive gifts present in each historic but separated part of the Body of
617 Christ, thus believing we have contributions, which we can make to each other.
- 618 f. We will cooperate in common Christian mission through full communion in faith, life, and witness.

RESOLUTION ESTABLISHING INTERIM EUCHARISTIC SHARING

Approved by the 2003 General Convention of The Episcopal Church:

Resolved, the House of Deputies and the Synods of the Moravian Church in America (Northern and Southern Provinces) concurring, that the 74th General Convention meeting in Minneapolis, MN, July 30–August 8, 2003, authorize continuing dialogue with the Moravian Church in America (Northern and Southern Provinces) which may lead to a future proposal of Full Communion including interchangeability of clergy for ministry of Word and Sacrament. And be it further

Resolved, the House of Deputies and the synods of the Moravian Church in America (Northern and Southern Provinces) concurring, that the 74th General Convention of The Episcopal Church, meeting in Minneapolis, MN, July 30–August 8, 2003, establishes Interim Eucharistic Sharing between The Episcopal Church and the Moravian Church under the following guidelines:

1. Moravian Provincial Elders' Conferences and Episcopal diocesan authorities are hereby encouraged to authorize joint celebrations of the Eucharist.
2. An authorized liturgy of the host church must be used, with ordained ministers of both churches standing at the Communion Table for the Great Thanksgiving.
3. The Preacher may be from either church.

EXPLANATION

1. We welcome and rejoice in the substantial progress of the dialogue between The Episcopal Church and the Moravian Church in America (Northern and Southern Provinces), authorized in 1997 and meeting 1999–2002, and of the progress of the initial North Carolina Moravian-Episcopal dialogue, which met from 1994–1997. Similar progress has been made in other Moravian-Anglican dialogues, including the dialogue between the Moravian Church in Great Britain and Ireland and the Church of England that resulted in the Fetter Lane Declaration of May 19, 1995. We share the hope of the *Fetter Lane Declaration*: “We look forward to the day when full communion in faith and life for the sake of our common mission is recognized by our churches.”
2. We acknowledge with thanksgiving the dialogue between the Moravian Church in America and the Evangelical Lutheran Church in America which resulted in a full communion agreement in 1999 on the basis of the document *Following Our Shepherd to Full Communion*.
3. We recognize in one another the faith of the one, holy, catholic, apostolic, and undivided church as it is witnessed in the Moravian Church in America in the *Moravian Book of Worship*, the *Ground of the Unity*, the *Moravian Covenant for Christian Living*, and the *Books of Order* of the Northern and Southern Provinces and the *Book of Common Prayer* and the *Constitution and Canons* of The Episcopal Church.

In addition we concur with the points of agreement in the *Fetter Lane Common Statement*:

“a. We accept the authority of and read the Scriptures of the Old and New Testaments. Each church provides a lectionary, and in the course of the Church’s year appropriate Scriptures are read to mark the festivals and seasons.

“b. We accept the Niceno-Constantinopolitan and Apostles’ Creeds and confess the basic trinitarian and Christological dogmas to which these creeds testify. That is, we believe Jesus of Nazareth is true God and true Man, and that God is one God in three persons, Father, Son, and Holy Spirit.

“c. We celebrate the apostolic faith in worship, and centrally in liturgical worship, which is both a celebration of salvation through Christ and a significant factor in forming the *consensus fidelium* (the common mind of the faithful). We rejoice at the extent of ‘our common tradition of spirituality, liturgy, and sacramental life,’ which has given us similar forms of worship, common texts, hymns, canticles, and prayers. We are influenced by a common liturgical renewal. We also rejoice at the variety of expressions shown in different cultural settings.

“d. Baptism is both God’s gift and our human response to that gift in repentance and faith. It is a sign of God’s gracious activity in the life of the person baptized. Baptism with water in the name of the Triune God is the sacrament of union with the death and resurrection of Jesus Christ, initiating the one baptized into the One, Holy, Catholic and Apostolic Church. Baptism is related not only to a momentary experience, but to life-long growth into Christ. Both our churches offer baptism to adults and infants and regard it as unrepeatable. Since we practice and value infant baptism, we also take seriously our catechetical task for the nurture of baptized children to mature commitment to Christ. The life of the Christian is necessarily one of continuing struggle yet also of continuing experience of grace. In both our traditions infant baptism is followed by a rite of confirmation, which includes invocation of the Triune God, renewal of the baptismal profession of faith and a prayer that through renewal of the grace of baptism the candidate may be strengthened now and for ever.

“e. We believe that the celebration of the Eucharist (or the Lord’s Supper or Holy Communion) is the feast of the new covenant instituted by Jesus Christ in which we set forth his life, death, and resurrection and look for his coming in glory. In the Eucharist the risen Christ gives his body and blood under the visible signs of bread and wine to the Christian community. ‘In the action of the Eucharist Christ is truly present to share his risen life with us and unite us with himself in his self-offering to the Father, the one full, perfect, and sufficient sacrifice which he alone can offer and has offered once for all.’ In the Eucharist, through the power of the Holy Spirit, the Church experiences the love of God and the forgiveness of sins in Jesus Christ and proclaims his death and resurrection until he comes and brings his Kingdom to completion.

“f. We believe and proclaim the gospel, that in his great love God, through Christ, redeems the world. We ‘share a common understanding of God’s justifying grace, i.e. that we are accounted righteous and are made righteous before God only by grace through faith because of the merits of our Lord and Saviour Jesus Christ, and not on account of our works or merits...Both our traditions affirm that justification leads to “good works”; authentic faith issues in love’.

“g. We share a common hope in the final consummation of the Kingdom of God, and believe that in this eschatological perspective we are called to work now for the furtherance of justice and peace. Our life in the world and in the Church is governed by the obligations of the Kingdom. ‘The Christian faith is that God has made peace through Jesus “by the blood of his cross” (Col. 1.20), so establishing the one valid centre for the unity of the whole human family.’

“h. We believe that the Church is constituted and sustained by the Triune God through God’s saving action in word and sacraments, and is not the creation of individual believers. We believe that the Church is sent into the world as sign, instrument and foretaste of the Kingdom of God. But we also recognize that the Church, being at the same time a human organization, stands in constant need of reform and renewal.

“i. We believe that all members of the Church are called to participate in its apostolic mission. There are therefore various gifts of the Holy Spirit for the building up of the community and the fulfillment of its calling. Within the community of the Church the ordained ministry exists to serve the ministry of the whole people of God. We hold the ordained ministry of word and sacrament to be a gift of God to his Church and therefore an office of divine institution.

“Both our churches have a threefold ministry of bishop, presbyter, and deacon and believe it to serve as an expression of the unity we seek and also a means of achieving it. Within this threefold ministry the bishop signifies and focuses the continuity and unity of the whole Church. Apostolic continuity and unity in both our churches is expressed in the consecration and ordination of bishops in succession. The ordination of other ministers in both our churches is always by a bishop, with the assent of the

community of the Church. Integrally linked with the Episcopal ordination is our common tradition that the bishop has a special pastoral care for the clergy as for the whole church.

“j. A ministry of oversight (*episcopo*) is a gift of God to the Church. In both our Churches it is exercised in personal, collegial and communal ways. It is necessary in order to witness and safeguard the unity and apostolicity of the Church. In both our traditions in the course of history the exact structure and distribution of oversight functions have varied.”

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We find this agreement sufficient to hereby establish a relationship of interim Eucharistic sharing.

4. We encourage development of common life throughout the Moravian and Episcopal Churches by such means as the following:
 - a. Mutual prayer and mutual support, including covenants and agreements at all levels;
 - b. Common study of the Holy Scriptures, the histories and theological traditions of each church, and the material prepared by the dialogue;
 - c. Joint programs of worship, religious education, theological discussion, mission, evangelism, and social action; and
 - d. Joint use of facilities.
5. This Resolution and experience of Interim Eucharistic Sharing will be communicated at regular intervals to the other Moravian provinces, to other churches of the Anglican Communion throughout the world, to other churches with whom this Church is in full communion, as well as to the ecumenical dialogues in which Moravians and Anglicans are engaged, in order that consultation may be fostered, similar experiences encouraged elsewhere, and already existing relationships of full communion strengthened.

¹⁷ Cf. *Anglican Lutheran International Conversations: the Report of the Conversations 1970–1972, authorized by the Lambeth Conference and the Lutheran World Federation* (London, 1973) (*Pullach*), paras. 23–25.

¹⁸ Cf. *Helsinki*, para. 31; *Baptism, Eucharist and Ministry* (WCC Faith and Order Paper No. 111, 1982) (*BEM*), *Baptism*, paras. 17–23, *Eucharist* paras. 27–33, *Ministry*, paras. 41–44.

¹⁹ Cf. *BEM, Baptism*, para. 8.

²⁰ Cf. *BEM, Baptism*, para. 9.

²¹ Conversations between the British and Irish Anglican Churches and the Nordic and Baltic Lutheran Churches, *The Porvoo Common Statement* (CCU Occasional Paper No. 3, 1993) (*Porvoo*), para. 32(g).

²² Cf. *BEM, Baptism*, para. 9.

²³ Cf. *Porvoo*, para. 32(g).

²⁴ *God's Reign and Our Unity*, para. 65.

²⁵ Cf. *BEM, Eucharist*, para. 1.

²⁶ *Helsinki*, para. 20; cf. paras. 17–21.

²⁷ *God's Reign and Our Unity*, para. 18; cf. para. 43 and *Pullach*, para. 59.

²⁸ Cf. para. 21 above.

²⁹ Cf. *BEM, Ministry*, para. 7.

³⁰ Cf. *Helsinki*, paras. 32–43; *God's Reign and Our Unity*, paras. 91–97, *BEM, Ministry*, paras. 4 and 12.

³¹ Cf. *BEM, Ministry*, para. 22.

³² Cf. ‘The Office of Bishop in our Churches: Texts’, appended to this Common Statement.

RESOLUTION A074 ENDORSE THEOLOGICAL STATEMENT ON INTERRELIGIOUS RELATIONS

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church adopt the
- 2 following statement as the foundation upon which it engages in interreligious dialogue; and be it further
- 3
- 4 *Resolved*, That this statement be commended to dioceses and congregations and shared with our ecumenical and
- 5 interreligious partners.

EXPLANATION

In 2003, the Standing Commission on Ecumenical Relations was officially charged with the Interreligious work of The Episcopal Church through Resolution D010. During the 2003-2006 triennium, the Commission drafted Resolution A056: On the Topic of Ecumenical Relations and Establishing a Basis for Interreligious Dialogue. This Resolution was submitted to the 2006 General Convention, approved by the House of Bishops, but did not reach the floor of the House of Deputies before adjournment. During the 2006-2009 triennium, the Interreligious Relations Subcommittee of the SCEIR worked to develop a more substantive theological statement to clarify the theological and historical rationale for The Episcopal Church's engagement with other religious traditions. The Rev. Daniel Appleyard served as chair, along with the Rt. Rev. Alan Scarfe, the Rt. Rev. Ted Gulick and Ms. Kate Ketcham. The Rev. Dr. Gwynne Guibord and Dr. Thomas Ferguson served as consultants and provided staff support. In addition, the Rev. Dr. Randy Lee and Dr. Michael Trice of the Evangelical Lutheran Church of America's Division for Ecumenical and Interreligious Relations participated in the Committee's work as full communion partners.

The SCEIR presents the following Statement on Interreligious Relations for consideration and endorsement at the 2009 General Convention. Further information, including a list of Frequently Asked Questions about the statement, may be found at <http://www.episcopalchurch.org/ecumenism>.

Official Text

I. Introduction

1. In the Chicago-Lambeth Quadrilateral, The Episcopal Church articulated the basis on which it participates in ecumenical conversations. In this statement we will articulate a similar rationale for The Episcopal Church's engagement in interfaith dialogue.
2. As we engage other religious traditions, our work must be grounded in thoughtful exploration of and reflection on the appropriate ways to profess Christianity in the context of other faith traditions. This document is an initial reflection on why we are participating in multi-religious relationships. It explores the contexts for doing so and seeks to discern the unique contribution of The Episcopal Church to such relationships. As Christians we celebrate and affirm our witness to the gospel of Jesus Christ. "He is the image of the invisible God, the firstborn of all creation" (Colossians 1:15). We rejoice in our call to spread the good news of God's love and reconciliation through engaging in life-enhancing relationships with all of God's people.

II. Historical Context

3. The Episcopal Church and the Anglican Communion have had a long interest and involvement in interreligious matters, which have historically been addressed in the context of mission. Prominent Episcopalians were involved in the first World Parliament of Religions in 1893. The Episcopal Church and Anglican Communion were well represented at the 1910 Edinburgh Missionary Conference, which was called to discuss cooperation in the global mission field and gave birth to the modern ecumenical movement. In the decades that followed, the Anglican Communion and The Episcopal Church were influenced by the important theologies of mission developed by John V. Taylor (Bishop of Winchester and General Secretary of the Church Mission Society) and Lesslie Newbigin (a minister of the Church of Scotland and later a Bishop in the Church of South India). In The Episcopal Church, thoughtful engagement with Native American culture has resulted in the establishment of significant missionary presence in certain areas.
4. The groundbreaking 1965 document from Vatican Council II, *Nostra Aetate (In Our Time)*, helped to inaugurate a new era of dialogue between Christians and those of other religions. In the Anglican Communion, the 1988 Lambeth Conference issued a major report commending dialogue with people of other faiths as part of Christian discipleship and mission. It also produced the first Anglican Communion document on dialogue with Abrahamic traditions, "Jews, Christians and Muslims: The Way of Dialogue." This document was recommended for study; and the Provinces were asked to

initiate talks wherever possible on a tripartite basis with both Jews and Muslims. Other important resources we have used here include “Generous Love: the Truth of the Gospel and the Call to Dialogue,” issued in 2008 by the Network for Interfaith Concerns (NIFCON) of the Anglican Communion; the Archbishop of Canterbury’s 2007 reply to “A Common Word,” an overture from Muslim scholars for dialogue with Christians; and “Relations with Other World Religions,” Section F of the 2008 Lambeth Conference Indaba Reflections.

5. The Episcopal Church’s primary participation in interreligious dialogue has taken several forms:
 - Ecumenical efforts with other Christians, through the Interfaith Relations Commission of the National Council of Churches of Christ. The 1999 Assembly of the National Council of Churches unanimously approved a policy statement giving a theological rationale for participating in interfaith dialogue.
 - International efforts through the Anglican Communion Office, including the Network for Interfaith Concerns.
 - Particular initiatives taken by the Presiding Bishop as primate and chief pastor of the church.
 - Task force initiatives, first the Presiding Bishop’s Advisory Committee on Interfaith Relations (through 1997) and then the Standing Commission on Ecumenical Relations (from 1997-2003).
 - Diocesan, congregational and individual efforts in peace making and interreligious dialogue.
6. In addition, in response to the terrorist attacks of September 11, 2001, Episcopal Relief and Development funded the Interfaith Education Initiative, a three-year program in conjunction with the Office of Ecumenical and Interfaith Relations that surveyed the interfaith work of The Episcopal Church and developed educational resources for interfaith dialogue. This project culminated in a conference held at Washington National Cathedral in 2004, and in the publication of the “IEI Manual on Interfaith Dialogue.”
7. In 2003, the General Convention officially located oversight of the church’s interreligious work with the Standing Commission on Ecumenical Relations, which was renamed the Standing Commission on Ecumenical and Interreligious Relations (SCEIR).

III. Current Context

8. As the Indaba Reflections from Lambeth note, “The contexts within which the Church ministers around the world vary widely and the potential for interfaith dialogue will vary accordingly” (¶ 93). The following paragraphs are an attempt to note some of the ways in which our context informs our approach to interreligious relations.
9. Today the picture of the world we have to carry is of the earth seen from space. Borders and boundaries are fluid, easily fractured, and unstable. The peoples of the earth will either survive together or perish together. Paradoxically our entire world is, at the same time, housed inside the flat screens of computers that provide immediate access to almost anyone or anything at anytime, anywhere on the planet. Crises and conflicts that were once local matters and seemed to be none of our concern are now global. Social strife, political upheaval and violence—predominantly fueled by greed and/or religious fanaticism—are not distant from us.
10. In the United States, the naïve image of the world as a safe and stable place was shattered on September 11, 2001. Those killed in the attacks on the World Trade Center in New York came from many lands, prayed in many languages, called God by many names. They are a true microcosm of the shifting reality of who lives in the United States today, citizens and foreign nationals alike. For the first time in decades, people in the United States experienced what other people in other lands have experienced for generations: grief and loss following from an assault on their homeland, the devastation of their people, and the shattering of a sense of well being. Yet U.S. responses against the

perceived attackers have focused not only on the armies of Iraq and Afghanistan, but also on whole groups of people defined by their cultural and religious identities: Muslims and Arabs.

11. As Episcopalians, we recognize that our neighbors come from a variety of different beliefs and backgrounds, and we are unfamiliar with many of if not most of them. Christians continue to struggle to find common ground and mutual respect with Jews and Muslims who are fellow children of Abraham. Whether we intend to or not, we impact and are impacted in return--powerfully and profoundly--by each other's lives, cultures and beliefs. For each of us, the neighbor often seems to be the stranger, the traveler, the Other--no longer just the person living next door or down the street, but the one who Christ calls us to receive as a gift and to love as we would be loved ourselves.
12. In contemporary local and global contexts, The Episcopal Church faces crucial opportunities and challenges for developing new creative relationships with people of other religious heritages. Throughout the world, people of different faiths can be seen searching for compatible if not common ways toward justice, peace and sustainable life. Our theological and ecclesial heritage offers significant resources for participating in this global quest.

IV. Scripture, Reason and Tradition as Resources in Interreligious Dialogue

13. As part of the Anglican Communion, The Episcopal Church seeks to be a community living in obedience to the Word of God revealed through Scripture, and to identify the contemporary message of that Word through bringing the insights of tradition, reason, and experience to theological reflection on interfaith relations.

Scripture and Reason

14. We understand the Holy Scriptures to be inspired by the Holy Spirit of God and at the same time the work of human authors, editors, and compilers.. "All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness." (2 Timothy 3:16) The Scriptures "contain all things necessary for salvation" (BCP, 513). In the Scriptures we discover the nature of God, by their witness to Jesus Christ, in their record of his teaching, and through their proclamation of the Good News of God's Reign for all people. We believe the Holy Spirit continues to guide us in our growing understanding of the Scriptures, which are always to be interpreted in the widest possible context of God's redeeming love for all people. Throughout our history, Episcopalians have wrestled with varying interpretations of the Scriptures. Such differences are to be expected and appreciated as a direct consequence of our dynamic relationship with the Word of God and our experience of faith over time.
15. Christianity's Holy Scriptures reveal to us both the invitation and the direction to engage with people of other faiths. In Genesis 1:26 we meet the loving God who created all people and all nations, and the awesome majesty of creation bids us humbly acknowledge that the fullness of God's intention is beyond the scope of our limited understanding; God's gracious love is not confined to the Christian community alone. Because of our faith in the Incarnation of God in Jesus Christ, we expect to meet God in our neighbor, whom God commands us to love as we love ourselves (Mark 12:29-31).
16. The sixteenth-century Anglican theologian Richard Hooker helped form our tradition of Scriptural interpretation. In his major work, *Of the Laws of Ecclesiastical Polity*, Hooker argued that the Holy Spirit requires the church to use Reason as well as the Bible in understanding God's will. For Hooker, the Scriptures reveal to us essential truths about God and ourselves that we cannot learn by any other means. But in other matters of human life, God expects us to use our minds in order to reason together and thus discover, through conversation, debate, and argument, the right way forward. This requires respect for the opinions of other people of good will.

17. This Biblically-based respect for the diversity of understandings that authentic, truth-seeking human beings have is essential for communal reasoning and faithful living. The revelation of God in Christ calls us therefore to participate in our relationship with God and one another in a manner that is at once faithful, loving, lively, and reasonable. This understanding has allowed Episcopalians to find our way as one body through various conflicts; and it continues to call us to reconciliation and repair today. It is not a unity of opinion or a sameness of vision that holds us together. Rather, it is the belief that we are called to walk together in Jesus' path of reconciliation not only through our love for the other, but also through our respect for the legitimacy of the reasoning of the other. Respect for reason empowers us to meet God's unfolding world as active participants in the building of the Kingdom and to greet God's diverse people with appropriate welcome and gracious hospitality.

Tradition

18. Tradition is also an important aspect of Anglican theological understanding. As Anglicans we have always understood ourselves to be in continuity with the Catholic faith reaching back to the ancient, patristic church; we therefore hold the church's tradition in high regard. Anglicans have used tradition to inform our common reasoning as the church responds to new challenges and developments, using accumulated wisdom to show how similar challenges have been met in the past. For example, the English Reformers allowed tradition to shape the reformation of the Christianity they had received. Similarly, the founders of The Episcopal Church also placed great emphasis in tradition by continuing important beliefs and practices of the Church of England, such as its liturgy and ministry, and adapting them to the new context of the American republic, as in the American revival of the ancient practice of electing bishops. Tradition informed and shaped how Anglicans in these contexts responded to new situations.
19. Traditionally The Episcopal Church encountered religious pluralism and engaged in interreligious relations in the context of the foreign mission field. In many cases this work was the product of dedicated missionaries called to spread the Gospel in faithfulness to the Great Commission. We are also aware that in many cases this work went hand in hand with American expansionism in a combination of mission and empire. We need no better example than the ship sent to the newly-conquered Philippines that carried William Howard Taft as appointed governor and Charles Henry Brent as missionary bishop. We are shaped by these traditions: we are inspired by the energy, engagement, and faithfulness to the Gospel exhibited in the Anglican missionary engagement. Yet we recognize the need to be aware of the socio-religious implications of mission.
20. In turn, we hope that these examples from our history will help to shape future interreligious relationships. We pray for the same energy, engagement, and faithfulness to the Gospel that the Anglican missionary traditions display. We hope that these traditions will in turn shape our future relationships as missional ones of dialogue and companionship. "Companions in Transformation," the official Global Mission vision statement adopted at the 2003 General Convention, emphasizes the importance of dialogue and companionship in engagement with other religious traditions.. We believe the theological principles articulated there are also part of creating new traditions in interreligious relations, informed in classic Anglican fashion by our past.
21. We believe that interfaith work will carry forth God's intention for His creation. It will provide us the opportunity to reflect the love of God we know through our redemption through the Incarnation of Christ; and it will provide us with the opportunity to build faithful communities that live out the majesty of God's will for the earth with more depth and in more forms than we currently experience within the limitations of our own rich faith community. And we believe that Episcopalians find our best resources in our historic understandings of Scripture, reason, and tradition to engage in this work of transformation.

V. Soteriology and Interreligious Relations

22. One of the most sensitive aspects of interreligious relations concerns any religion's claims to unique or exclusive authority or revelation, including such claims in Christian traditions and teachings. In different ways each faith tradition addresses the human search for meaning and for an answer to our shortcomings. Salvation relates to our achieving the full humanity intended by the Creator, and to our recognizing that our efforts toward this goal fail without the assistance of God. We are dependent on the grace of God--God's unconditional, undeserved love for those God has made. The source of salvation is God alone; and those who depend upon God will indeed be saved.
23. As Christians "we are saved by grace through faith, and this is not our own doing, but the gift of God, not the results of works so that no one may boast. For we are what God has made us, created in Christ Jesus for good works, which God has prepared beforehand to be our way of life" (Eph 2: 8-10). In various ways, language of salvation (soteriology) refers to a form of deliverance from sin and the finiteness of this life as we experience it, with all its hardships and joys. Confidence in salvation expresses our expectation that there lies something very different beyond, the values of which we can actually anticipate in this life; and we trust that God will lead us there.
24. When we state that Jesus is the "Way and the Truth and the Life" (John 14:6) and that "there is no other name under heaven for salvation" (Acts 4:12), we profess that salvation is provided through affiliation and spiritual incorporation with the life of Another, Jesus Christ. We are saying that what we cannot do on our own, God has done for us in Jesus, whose life knew no gap between the divine will and his own way of living. The response of history to this perfect life was to crucify it. Yet in that very act of destruction, Christians believe, God created the end of every imperfect life and rebirth into a life of grace through the power of the resurrected life of Jesus.
25. How might we deal with these faith claims as we engage with other faith traditions in dialogue? Our claim about Jesus as the Way need not discount the authentic nature of the claims of other faiths as ways to find salvation. As Christians we are not confined to saying Jesus is the Way only for those who believe. We are also willing to learn from other faith traditions such insights and understanding as can enrich our own salvation story. Learning such insight is a major purpose of dialogue.
26. Professing God's gift of salvation is not a matter of competing with other faith traditions, with the imperative of converting one another. It is, rather, an invitation to bring as a gift to one another our faith in the ultimate destination God intends for all of creation. . To the extent that our goal for proclaiming salvation is human unity through common striving for peace, justice, and economic well-being, we do well to avoid exclusionary speech. At the same time, to the extent that this proclamation addresses God's intention for human creation in and beyond this life, it falls on believers in every faith tradition to stand firm in how their tradition understands this process. Each tradition brings its own understanding of the goal of human life to the interreligious conversation. Christians bring their particular profession of confidence in God's intentions as they are seen in and through the Incarnation of God in Christ. As the bishops at Lambeth noted, "The purpose of dialogue is not compromise, but growth in trust and understanding of each other's faith and traditions. Effective and meaningful dialogue will only take place where there is gentleness, honesty and integrity. In all of this, we affirm that Christianity needs to be lived and presented as 'a way of life', rather than a static set of beliefs (89)."
27. Christians bring to the conversation Jesus on and beyond the Cross. We see the Cross as transformative for every faith tradition including Christianity itself. We present the Cross as the Christian symbol and act of self-emptying, humility, redemptive suffering, sacrificial self-giving, and unvanquished love. Jesus' death and resurrection frame the dialogue for us. Values such as reconciliation, peace-making, and forgiveness are what we bring to the discussion of salvation.

28. Our invitation in dialogue is to ask all religions to tell us where they embody such values and how they experience and understand what we call salvation. In identifying the Crucifixion as a foundation for dialogue on salvation, Christians must be the first to allow themselves to be engaged by the profound significance of the Cross. Only then can we invite others to meet us there to offer their symbols of salvation and the values they express, so that we can all see in one another's salvation stories the full intention of God to save.

VI. Mission and Evangelism

29. Another sensitive and important aspect of interreligious relations concerns how we as Christians are called to offer life abundant (John 10:10) and to “make disciples of all nations” (Matthew 28:16-20). Christianity (including Anglicanism) is an actively evangelical religion. As we consider mission and evangelism in a pluralistic, globalized world, we are mindful of our particular cultural contexts. We are aware that The Episcopal Church is an international church, with congregations in over sixteen different nations. We are also part of the larger Anglican Communion. We should always be mindful of how encounters with people of other faiths in the United States may have differences as well as similarities with encounters in different contexts outside the US. We seek to be informed by the experience and reflection of our sisters and brothers living among men and women of many religious traditions in many nations. We stand in solidarity with each other, each seeking in our own circumstances to be faithful to the gospel.
30. We have spoken in this statement of the need to love one's neighbor. We see that love taking a variety of forms. Commitment to justice and mutual respect is the paramount consideration for some, for whom the practice of Christian love is the most powerful witness to the truth of the Gospel. Others, while not denying the witness of faithful lives, believe that love demands the verbal proclamation of the Gospel and an open invitation to all people to be reconciled to God in Christ. Still others understand evangelization as our participation in God's transformation of human society. The love of God that Jesus expressed in presence, compassion, healing, and justice: this we are called to live in mission. The reconciliation that God offers a sinful and broken world in Jesus' death and resurrection: this is the hope we offer the world in mission. As we seek to respond to God's call to love our neighbor, we all must seek to avoid ways of interaction which do violence to the integrity of human persons and communities.
31. We look for a way forward in the theology of companionship, as articulated in *Companions in Transformation*. This statement, produced by the Standing Commission on World Mission, reflects important developments in The Episcopal Church's understanding of how we participate in global mission; it is currently in a process of reception and review by the Church. *Companions in Transformation* outlines different ways in which Episcopalians are called to engage in mission and witness, and we believe these ways are also important in the service of interreligious dialogue. *Companions* states that a church participating in God's mission may not be able to solve the anguish, violence, and injustice suffered by companion churches. Even so, simply being present in the place of fear, loss and isolation expresses the love of Christ. We seek to be in companionship with our interfaith partners as we present ourselves in a variety of ways:
- **Witness:** “You are witnesses of these things,” said Jesus to his disciples (Luke 24:48). Witness in word means sharing the story of what God has done with us in light of the story of what God has done in Christ Jesus. Such witness is a natural and inevitable fruit of life in Christ, and it is the heart of evangelism as a mission imperative. Sharing the story with those who have never heard it is a crucial gift. Sharing our story with others must be part of a dialogue in which we listen to the stories others share with us, whether from places of little faith or from other religious paths. The religious diversity of the 21st century, like that of the early centuries of Christianity, calls us to hold together the multiple tasks of listening, learning, and bearing witness to Christ.

- **Pilgrim:** Pilgrims grow in their knowledge of God, learning as much as they share, receiving as much as they give. The humility of this orientation and the eagerness to learn from companions nurtures deep and lasting relationships. The pilgrim motif opens the door to true mutuality, where, as the 1966 Anglican Congress said about partnership, “all are givers and all are receivers.”
 - **Servant:** Servanthood means that we listen to the stated needs of our companions and look for signs of God’s work in them. It means that we seek to meet Christ in all situations. For Episcopalians, authentic servanthood is a crucial counter to the assumptions we develop on the basis of our extraordinary access to the power of information, technology, and money. Servanthood is a key mark for our church as a whole, though it is sometimes perceived as a domineering church in a superpower nation.
 - **Prophet:** In companionship we often find our views of political, racial and economic relationships in the world challenged and transformed. Episcopalians in the 21st century are called to prophesy both to our own church and to the world church that the Body of Christ may be a mustard seed of God’s Jubilee in the world, working justice for the whole human family from all faiths.
 - **Ambassador:** In addition to witnessing in word and deed as ambassadors of Christ, in companionship with interfaith partners we are ambassadors of our own church. As Episcopalians in dialogue, we must be aware always that companions are experiencing the vision, faithfulness, and integrity of The Episcopal Church through our conversation, conduct, and life. The role of ambassador also entails a commitment to represent fairly the life of The Episcopal Church. We should not be hesitant in being Episcopalian Christians, just as our interreligious partners are not hesitant in being faithful Muslims, Jews, Buddhists, Hindus, Jains, Sikhs, Bahai, or other faiths, as we are in dialogue with each other.
 - **Host:** “Let a little water be brought, and wash your feet,” said Abraham to the three strangers who appeared at Mamre (Genesis 18:4). “Let it be to me according to your word,” said Mary to the angel Gabriel (Luke 1:38). God is not forcible but invites a response of hospitality. As we engage in interreligious dialogue, hospitality must be central in our response. Hospitality means that we listen to what our companions say, offer them opportunities to experience the breadth of our church, and care for one another. We are likewise called to be generous and hospitable with those whom God brings to us, always respecting the practices and customs of our partners.
 - **Sacrament:** As the body of Christ, the church is a sacrament of Christ, an outward and visible sign of Christ’s inward and spiritual grace. We are called to be signs of God’s mission to reconcile all people with one another and with God in Christ. The people and communities we meet are likewise sacramental signs of God’s global presence. This sacramental emphasis helps us to retain an incarnational focus on people, relationships, and community, where God truly lives and where the most lasting impacts are made.
32. We are called and committed to be in companionship and partnership in interreligious dialogue in these different ways. We believe that religions must stand together in solidarity with all who are suffering and witness to the dignity of every human being. In these ways, presence in mission becomes a courageous mode of peace-making in a violent world. With ecumenical and interfaith groups, initiatives to encourage contact and dialogue and to advocate for religious freedom are imperative for reconciliation amid today’s heightened tensions among religions. God is calling us to join hands with all, and to speak out when religious freedom is curtailed and when the social, environmental, economic, or political welfare of communities is damaged. We believe that authentic Christian witness and evangelism that serve God’s mission are compatible with authentic interreligious dialogue.
33. At the outset of this statement, we recalled that one hundred and twenty years ago in the Chicago Quadrilateral, The Episcopal Church formulated a definition of what it considered essential to engage in

ecumenical relations. Today Christianity lives and serves in a global setting in which all of God's human creation is challenged to find common ground for our mutual flourishing. Interreligious relations are vital to this. In seeking to articulate for this century the principles to be considered for authentic interreligious relations and dialogue, we offer three gifts from The Episcopal Church and the Anglican way:

- Our comprehensive way of thinking by which we balance Scripture, reason, and tradition in relationship building;
- Our belief system that centers on the Incarnation of God in Christ, and on the Crucified One who leads us to self-emptying, forgiveness, and reconciliation; and
- Our practice of focusing mission in terms of service, companionship, and partnership between people as demonstrative of God's embrace of human life.

34. These gifts are especially suited for our time. The late Martin Luther King, Jr., celebrated in *Lesser Feasts and Fasts*, foresaw a time when as one all human beings of every faith would have to learn to choose "a non-violent coexistence" over a "violent co-annihilation", and to seek community over chaos. Interreligious relations are no longer about competing faiths, but about mutual demonstrations of Love Incarnate. We close this statement encouraged by Dr King's word: "Love is the key that unlocks the door which leads to ultimate reality. This Hindu-Muslim-Christian-Jewish-Buddhist belief about human reality is beautifully summed up in the first Epistle of St John: 'Let us love one another; for love is of God; and everyone that loves is born of God and knows God. The one who loves not does not know God, for God is love. If we love one another God dwells in us, and God's love is perfected in us.'"⁶⁵

⁶⁵ Martin Luther King, *Chaos or Community*, p. 181.

REFERENCES AND RESOURCES

Nostra Aetate: http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_nostra-aetate_en.html.

“Jews, Christians, and Muslims: The Way of Dialogue”: http://nifcon.anglicancommunion.org/resources/documents/lam88_ap6.pdf.

“Generous Love: the Truth of the Gospel and the Call to Dialogue”: <http://nifcon.anglicancommunion.org/resources/documents/index.cfm>.

The Archbishop of Canterbury’s 2007 reply to “A Common Word”: www.archbishopofcanterbury.org/media/word/2/j/A_Common_Word_for_the_Common_Good.doc

Lambeth Indaba Reflections: <http://www.lambethconference.org/reflections/document.cfm>.

Companions in Transformation: <http://www.episcopalchurch.org/documents/WorldMissionVisionStatement2003.pdf>

RESOLUTION A075 APPROVE PRESBYTERIAN-EPISCOPAL AGREEMENT

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention adopt the following Agreement
2 between The Episcopal Church and the Presbyterian Church (USA), which has been approved by the 2008
3 General Assembly of the PCUSA, and commend it to dioceses and congregations; and be it further
4
5 *Resolved*, That the 76th General Convention authorize a second round of dialogue to address the issues specified in
6 this Agreement and report to the 77th General Convention on its progress.

EXPLANATION

The 2000 General Convention established a bilateral dialogue with the Presbyterian Church, USA. Further information about the work of this bilateral dialogue is outlined in the “Background” section of the following proposal. The SCEIR presents this agreement for consideration to the 2009 General Convention. This Agreement was approved by the General Assembly of the Presbyterian Church in June of 2008.

OFFICIAL TEXT

AGREEMENT BETWEEN THE EPISCOPAL CHURCH AND THE PRESBYTERIAN CHURCH (USA)

1. We acknowledge one another’s churches as churches belonging to the one, holy, catholic, and apostolic Church;
2. We acknowledge that in our churches the Word of God is authentically preached and the sacraments of Baptism and Eucharist are duly administered;
3. We acknowledge one another’s ordained ministries as given by God and instruments of grace, and look forward to the time when the reconciliation of our churches makes possible the full interchangeability of ministers;
4. We acknowledge that personal and collegial oversight (*episcopate*) is embodied and exercised in our churches in a variety of forms, Episcopal and non-Episcopal, as a visible sign of the Church’s unity and continuity in apostolic life, mission and ministry.
5. We agree that authorized ministers of our churches may, subject to the regulations of the churches and within the limits of their competence, carry out the tasks of their own office in congregations of the other churches when requested and approved by the diocesan bishop and local presbytery;⁶⁶

⁶⁶ Because we do not yet have full reconciliation and interchangeability of ordained ministries, all authorization for these special opportunities must conform to the Book of Worship and Book of Order of the Presbyterian Church (USA), and to the Book of Common Prayer and the Constitution and Canons of The Episcopal Church.

6. We agree that The Episcopal Church will invite members of the Presbyterian Church (USA) to receive Holy Communion in their churches and the Presbyterian Church (USA) will invite members of The Episcopal Church to receive Holy Communion in their churches. We encourage the members of our churches to accept this Eucharistic hospitality and thus express their unity with each other in the one Body of Christ;
7. We agree to continue to dialogue in the areas such as diaconal ministries, historic episcopate, the office of elder, etc. that would lead to full reconciliation of our ministries and interchangeability of our ministers.
8. We encourage diocesan bishops and presbyteries to provide regular occasion for planning, discussing, resourcing for missional, educational and liturgical life together. In addition, to explore possibilities for new church development and redevelopment together.
9. We agree to develop a process to support and implement the above recommendations⁶⁷
10. We affirm these proposals mark an important step in moving toward the full, visible unity of the Church. We know that beyond this commitment lies a move from the recognition to the reconciliation of churches and ministries within the wider fellowship of the universal Church.

I. BACKGROUND

It has been nearly fifty years since the Rev. Eugene Carson Blake, Stated Clerk of the United Presbyterian Church in the USA, proposed in a sermon at Grace Episcopal Cathedral, San Francisco, the establishment of a dialogue between the Protestant Episcopal Church and the United Presbyterian Church in the USA, in the hope that this would result in a united church that would be “truly catholic and truly reformed”. This would later be expanded to include the United Methodist Church and, subsequently, seven other denominations, including three historically African American Methodist denominations. This would give rise to the Consultation on Church Union, which would subsequently be succeeded in this vision in 2001 by Churches Uniting in Christ, with ten denominations from the Reformed, Anglican, Methodist and Moravian traditions.

Historically, Anglicanism and Presbyterianism grew up as cousins, if not siblings, in England, Scotland and later in Ireland and Wales, and these traditions were transplanted into the American context during the colonial period. Having had common roots in Britain, as well as in the colonies, and being generally of similar socio-economic and educational levels, Presbyterians and Episcopalians have over the years engaged in conversations towards unity on and off since the 1890s.

The definitive statement of the basis for church union in The Episcopal Church, indeed in Anglicanism as a whole, is the Chicago-Lambeth Quadrilateral. Originally an invitation by the American Episcopal bishops to discussions of union with various other church bodies, only churches from the Presbyterian tradition initially responded. There were no permanent results of these discussions, although these conversations were background to subsequent and serious proposals towards merger in the 1940s.

II. THE DIALOGUE

The current Presbyterian-Episcopal dialogue is a direct outgrowth of our common participation on the Consultation on Church Union. At the 1999 plenary of COCU, the PCUSA and The Episcopal Church were asked to consider engaging in a bilateral discussion in an attempt to address questions of ministry and polity which would need to be resolved if COCU was to go forward. The 2000 General Convention of The Episcopal Church authorized a bilateral dialogue with the PCUSA. At their initial meeting, held concurrently with the inauguration of CUIC in January, 2002, it was decided that the dialogue’s conversations would take place within the larger context of CUIC’s Ministry Task Force, which was to drafting a proposal for the recognition and reconciliation of ministries.

⁶⁷ Guidelines for implementation will be developed by each of the communions.

MEMBERS

For PCUSA: Elder Freda Gardner, Co-Convener; Dr. Dale Gruder ; Elder Moon Lee; Elder Janice Sperry; the Rev. Dr. George Telford; and the Rev. Dr. Philip Wickeri. Staff support has been provided by the Rev. Robina Winbush and the Rev. Carlos Malave. The Rev. Dr. Lewis Mudge and the Rev. Dr. Joseph Small, Office of Theology, have consulted.

For The Episcopal Church: James Foster; the Rev. Dan Krutz; the Rev. Dirk Reinken; the Rev. Sandra Richardson; the Rt. Rev. Douglas Theuner, Co-Convener; and Dr. Fredrica Harris Thompsett. Staff support has been provided by the Rt. Rev. Christopher C. Epting and Dr. Thomas Ferguson. The Rev. Canon J. Robert Wright has consulted.

The Dialogue has met twice annually since its first meeting in January, 2001, in a variety of venues, including seminaries, diocesan/presbytery offices and at two Presbyterian-Episcopal congregations—Indian Hill Church in Cincinnati and St. Matthew’s Episcopal/Wilton Presbyterian Church in Wilton, Connecticut. The Dialogue team was also in conversation with the concurrent work of the Ministry Task Force of CUIC.

The Dialogue has extensively examined relevant documents and deliberations from the past and present both in the United States and abroad, including the Formula of Agreement between the PCUSA and the ELCA, United Church of Christ and the Reformed Church in America; Call to Common Mission agreement between The Episcopal Church and the ELCA; and the Mutual Recognition and Mutual Reconciliation of Ministries draft document of the CUIC Ministry Task Force. At every meeting of the Dialogue, members have worshipped together using rites approved by either denomination or according to the authorized CUIC liturgy, with ordained ministers of each denomination officiating.

Among the most significant achievements of the Dialogue was the co-sponsorship with CUIC of a Consultation on Episcopate held in St. Louis in October 2006. In addition to opening and closing remarks by representatives of the Disciples of Christ and the Methodist tradition, there were five scholarly papers presented: one by an Episcopalian, two from the Reformed Tradition (PCUSA and UCC) and one each by a member of the ELCA and the Christian Methodist Episcopal Church. These papers, together with three Bible studies by the Rev. John Ford (Roman Catholic) and other related presentations, are published in *Call to Unity: Resourcing the Church for Ecumenical Ministry*, generously published by the Council on Christian Unity of the Christian Church (Disciples of Christ).

III. CONCLUSION

At its initial meeting in Memphis in January 2002, the members of the Dialogue who were present agreed that both churches were within the “apostolic succession” as defined by the “Baptism, Eucharist and Ministry” statement: to stand in the succession of the apostolic faith. However, the Dialogue was still unable to agree on a basis for full mutual recognition and reconciliation of ministry. Disagreements centered on the concepts of “personal” and “corporate” *episcopate*. Episcopalians hold that in order to be in full communion, there must be a sharing in the sign of the historic succession of bishops. Presbyterians believe that *episcopate* has been passed on corporately from apostolic times through the laying-on-of-hands within the presbyterate and speak of a threefold office of ministry (deacon, presbyter and bishop) within the local congregation as a reflection of the ordering of ministry within the apostolic period. Of concern to Presbyterians was the feeling that the CUIC Ministry Task Force proposal failed to recognize the significance of the presbyterate, which Episcopalians felt that they had done in the United States through the requirement of lay involvement and approval at virtually every level of ecclesiastical governance, albeit their lay people are not ordained as elders.

Mutual recognition and reconciliation seems to rest upon mutual acceptance of the concepts of “personal” and “corporate” *episcopate*. Until this matter is mutually resolved it will be difficult to move into full altar and pulpit fellowship, the place where mutual ministry between the denominations seems most

likely to have an effect at the parish level. Because of that, the Dialogue has met with collaborating congregations of each denomination and seeks to encourage church leaders to initiate and nourish additional relationships of that type. Although full mutual recognition and reconciliation of ministry still eludes us, we believe we have found a way in which to encourage preliminary altar and pulpit fellowship and, hence, to allow our congregations of both denominations to commonly pursue the mission and ministry of Christ's One, Holy, Catholic and Apostolic Church, a reality which we believe already exists in the Mind of God.

To that end, the Presbyterian/Episcopal Dialogue requests our respective authorizing bodies to consider the preceding Agreement; to reconstitute the Dialogue for future deliberations; and that both of our Heads of Communion commit themselves publicly to this effort and to consider a public celebration of our progress to date and our hope for the future.

RESOLUTION A076 ESTABLISH DIALOGUE WITH THE CHURCH OF SWEDEN

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention direct the Standing Commission on
- 2 Ecumenical and Interreligious Relations to begin a dialogue with the appropriate ecumenical offices of the
- 3 Church of Sweden, the ultimate goal of which is to reach a relationship of full communion between The
- 4 Episcopal Church and the Church of Sweden; and be it further
- 5
- 6 *Resolved*, That the Standing Commission do so in consultation with the Inter-Anglican Standing Commission on
- 7 Ecumenical Relations.

EXPLANATION

The relationship between The Episcopal Church and the Church of Sweden goes back to the beginnings of The Episcopal Church, including the transfer of oversight of several Swedish Lutheran congregations during the colonial and Revolutionary periods. In addition, the Lambeth Conferences of Bishops have given favorable consideration to the historic Episcopal succession of the Church of Sweden (see relevant Resolutions from the 1908, 1920, and 1930 Lambeth Conferences). However, the informal recognition of the validity of each Church's Orders by the other has never been formally instituted by The Episcopal Church and the Church of Sweden. During recent dialogues among the Old Catholic Churches of the Union of Utrecht and la Iglesia Independiente Filipina with The Episcopal Church, with Swedish Lutheran observers present, this lack of formal recognition became highlighted. Pursuing a formal dialogue will not only result hopefully in a full-communion agreement, but also raise the question anew of joining the full communion relationship between the Scandinavian Lutheran churches and the Church of England known as the Porvoo Agreement. It will also help to facilitate common ministry, mission and witness in the Convocation of American Episcopal Churches in Europe.

**IV. ONGOING GENERAL CONVENTION MANDATES
CHURCHES UNITING IN CHRIST**

Having been a founding member of Consultation on Church Union (COCU) over forty years ago, The Episcopal Church has a great stake in its successor, Churches Uniting in Christ (CUIC). Over the life of COCU and CUIC the goal of reaching full communion has been an elusive one, failing to come to fruition primarily because of the inability to reconcile ministries among the nine (later 10) member communions. Exacerbating that problem in the last triennium has been the sin of racism which, along with attaining full communion, has been one of the two central foci of CUIC. The problem is that racism has been named within CUIC as part of the failure to reconcile ministries.

While the assertion that racism is present among the member communions has caused heartache and deep concern, it has also finally brought to the surface one of the primary impediments to moving forward with reconciliation of ministries and full communion. It is indeed possible that the events and conversations over the past three years concerning racism among the member communions of CUIC will prove to be a watershed moment in the life of the organization. Now that the issue is squarely on the

table and all ten member communions are willing to openly talk about it, there is great hope that something very positive will arise out of the pain of the present time.

In response, at its October 2008 the SCEIR passed the following internal Resolution of the SCEIR on the continuing work of CUIC in the reconciliation of ministries and overcoming racism:

Resolved, the Standing Commission on Ecumenical and Interreligious Relations (SCEIR) of The Episcopal Church at its October 2008 meeting expresses profound regret at offense caused by any actions of The Episcopal Church, and asks forgiveness from CUIC members; and be it further

Resolved, that the SCEIR asks for specific conversation, dialogue, and assistance in understanding how we can move forward in addressing the fundamentally interrelated issues of racism and reconciliation of ministries.

INTERRELIGIOUS RELATIONS

As noted above in the explanation to Resolution A074, endorsing the proposed statement on interreligious relations, in 2003 the SCEIR was officially charged with oversight and coordination of the interreligious work of The Episcopal Church. The Episcopal Church is committed to working ecumenically with regards to its work in interreligious relations, and one of the most prominent ways in which this is done is through the NCC Interfaith Commission. The Rev Dr Gwynne Guibord chairs this Commission. Through the NCC Interfaith Commission, The Episcopal Church is involved in a national Christian-Jewish dialogue and Christian-Muslim dialogue, as well as a task force on Christian Zionism.

ANGLICAN ROMAN CATHOLIC CONSULTATION IN THE USA

The 62nd meeting of the Anglican-Roman Catholic dialogue in the United States (ARCUSA) inaugurated a brand new round of this ecumenical conversation which is one of The Episcopal Church's oldest. While the early part of this triennium's work revolved around making responses to "Mary: Grace and Hope in Christ" from the Anglican-Roman Catholic International Commission (ARCIC) and "Growing Together in Unity and Mission" from the International Anglican-Roman Catholic Commission on Unity and Mission (IARCCUM), the new topic will be "Ecclesiology and Moral Discernment: Convergences and Differences."

INTERNATIONAL ANGLICAN ORTHODOX THEOLOGICAL DIALOGUE

The Episcopal Church was represented on the International Anglican Orthodox Theological Dialogue by the Rt. Rev. Mark Dyer, Retired Bishop of Bethlehem, and the Rt. Rev. William Gregg, Assisting Bishop in North Carolina. Coordinated by the Anglican Communion, this third round of dialogue concluded with the publication of *The Church of the Triune God: the Cyprus Agreed Statement* in 2007. This significant document summarizes the last fifteen years of dialogue and is available through the Anglican Communion Office, <http://www.anglicancommunion.org/ministry/ecumenical/dialogues/orthodox/index.cfm>.

PHILIPPINE INDEPENDENT CHURCH-EPISCOPAL CHURCH CONCORDAT COUNCIL

The Episcopal Church and the Philippine Independent Church have been in full communion since 1961. In 2006, an updated Concordat between the two churches was signed, which recommitted the two churches to working more closely together in mission and witness. A Concordat Council meets regularly to foster partnership between the two churches. An important focus during the 2006-2009 triennium was a major series of theological symposia on "Catholicity and Globalization," sponsored jointly by the Philippine Independent Church, Episcopal Church, and the Old Catholic Churches of the Union of Utrecht (the Church of Sweden participated as well). Each church hosted portion of these discussions. The papers and agreed theological statements of this dialogue are being edited for publication.

NATIONAL COUNCIL OF CHURCHES

Founded in 1950, the National Council of Churches of Christ in the U.S.A. is made up of a wide spectrum of Protestant, Anglican, Orthodox, Evangelical, historic African American and Living Peace churches and represents 45 million Christians in more than 100,000 congregations across the nation. With the selection in 2007 of Dr. Michael Kinnamon as the new General Secretary, the organization has experienced a renewal of purpose as a “community of communions” and its historic witness for justice and peace balanced by new attention to ecclesiology and the search for Christian unity. A full description of the work of the NCC and its ministries can be found at <http://www.nccusa.org/>. The NCC represents the long-standing hope for coordinated common witness for Christian churches in this country. Ms. Alice Webley and Bishop Christopher Epting serve on the NCCUSA's Governing Board.

WORLD COUNCIL OF CHURCHES

The World Council of Churches, of which The Episcopal Church was a founding member in 1948, remains the broadest expression of the worldwide ecumenical movement with 349 member churches from 110 countries. This last triennium has seen considerable restructuring as the Council attempts to live into the mandates of the 2006 Assembly in Brazil. While continuing its witness through such programs as The Decade to Overcome Violence, the WCC has strengthened its work in Faith and Order through the calls of the Rev. Dr. John Gibaut, a Canadian Anglican, as Director of Faith and Order, and American Baptist, the Rev. Dr. Shanta Premawardhana, as Director of Interfaith Relations. For more information on the programs and ministries of the WCC, please visit <http://www.oikoumene.org/>. Ms. Sarah Harte represents The Episcopal Church on the WCC's Central Committee.

CHRISTIAN CHURCHES TOGETHER IN THE USA

Christian Churches Together (CCT) is the broadest ecumenical organization ever gathered in the USA. The Roman Catholic Church and many Orthodox Churches are members, as well as a number of evangelical, Pentecostal, and charismatic churches, in addition to historically Protestant churches. The Episcopal Church joined CCT by action of Executive Council in February 2005. CCT holds an annual meeting, at which time churches engage in prayer, theological conversations and discuss possible areas of joint witness and advocacy. CCT is intended to be more a forum to allow churches to be in conversation, and not an organization which takes independent action. It is also not intended to replace the NCC or WCC, but rather provide another venue for ecumenical engagement. More information can be found at <http://www.christianchurchestogether.org/>.

LUTHERAN-EPISCOPAL COORDINATING COMMITTEE

The Lutheran-Episcopal Coordinating Committee (LECC) was established by the 2000 General Convention as part of the Resolution establishing full communion between The Episcopal Church and the ELCA. The LECC provides guidance and oversight to the full communion between the ELCA and The Episcopal Church. Current membership includes the Rt. Rev. Alan Scarfe, the Rt. Rev. Nedi Rivera, the Rev. Jon Perez, the Rev. Jeanne Lutz, and Ms. Emily Perow. The LECC completed a major study on the diaconate, in consultation with seminaries and ministry development units of each church, recommending a shared “diakonia” in both churches whenever possible. The Committee connected with grassroots ecumenical efforts in meetings in Virginia, Iowa and Los Angeles, and, in turn, receiving recommendations to encourage shared national work in liturgy, education, congregational development and other ministries. The LECC also met with leaders of military chaplaincies to learn of challenges and opportunities the area of federal chaplaincies. In addition, there are numerous instances of mutual consultation and cooperation between the two churches, including an Episcopal observer to the proposed ELCA-United Methodist full communion proposal and to the Lutheran-Muslim Consultative panel, as well as a mutual meeting of the Moravian-Episcopal Dialogue and the Lutheran-Moravian Full Communion Consultative Committee. In addition, the SCEIR has included representatives from the ELCA in the drafting of its interreligious relations statement.

EDEIO: EPISCOPAL DIOCESAN ECUMENICAL AND INTERRELIGIOUS OFFICERS NETWORK

This church's principal organization for the promotion of Christian unity and relations with other religions on the local level is EDEIO. Each diocese has an Ecumenical and Interreligious Officer (EIO), appointed by the bishop, and many have Ecumenical and Interreligious Commissions or Committees. Every EIO is a member of EDEIO, which is charged with informing and engaging the diocesan EIOs in this work. The EDEIO network is supported financially by annual contributions of \$250 from each diocese and by subsidies from the General Convention.

EDEIO publishes a monthly newsletter online and provides an annual training event, conducted in concert with several other major Christian denominations: the National Workshop on Christian Unity (NWCU). Diocesan EIOs are brought up to date on current efforts towards Christian unity, and they are invited to engage in study and discussion of the ecumenical and interreligious policies and programs of The Episcopal Church. Most dioceses provide funding to make it possible for their EIOs to participate in these events and bring their learnings home to the diocese. In this triennium, National Workshops were held in Washington, DC (2007); Chicago, IL (2008); and Phoenix, AZ (2009). The 2010 Conference will be held in Tampa, Florida. EDEIO sponsors an annual essay contest for seminarians and from time to time publishes helpful booklets for use on the local level.

STANDING COMMISSION ON HEALTH

MEMBERSHIP

The Rt. Rev. Barry R. Howe, <i>Chair</i>	West Missouri, VII, 2009
Ms. Deborah J. Stokes, <i>Vice-Chair</i>	Southern Ohio, V, 2012
The Rev. Sarah J. Knoll-Williams, <i>Secretary</i>	Kansas, VII, 2012
The Rev. Richard F. Brewer	Long Island, II, 2012
Ms. Pamela B. Chapman	Western Michigan, V, 2009
Ms. Nancy M. Dick	Easton, III, 2009
The Rt. Rev. Johncy Itty	Oregon, VIII, 2012
Dr. Margo E. McMahon	Western Massachusetts, I, 2009
The Rev. Babs Meairs, <i>Presiding Bishop's Liaison</i>	Episcopal Church Center
The Rev. Trudie J. Smither	Dallas, VII, 2012
Dr. Miguel E. Umamo Erazo	Honduras, IX, 2012
Ms. Dorothy J. Fuller, <i>Executive Council Liaison</i>	El Camino Real, VIII, 2009

SUMMARY OF WORK

The Standing Commission on Health was created by Resolution at the General Convention in 2003. However, at that time this Commission was not granted funding, and therefore no members were appointed. At the General Convention in 2006, funding was granted, and the Commission became a reality with appointed members. During the triennium, further funding was granted by the Executive Council.

As a new Commission, mission objectives were established at its first meeting. They include: (1) Collaboration with the Executive Council's Committee on HIV/AIDS; (2) Gathering policies and Resolutions on health care from the Office of Government Relationships for the development of future work; (3) Focusing on disparities in health care; (4) Bringing together those within TEC who develop, provide and/or teach health care and health policy in a Convocation of Health Ministries in 2008; (4) Seeking collaboration with A147 Task Force of the Church Pension Fund; (5) Working with chaplains who work in health care; and (6) Ensuring that any legislation proposed is responsive to the Millennium Development Goals.

Commission members are involved in many differing health care ministries. They represent a broad spectrum of experience that has brought important knowledge and understanding to our work together. There was a strong desire to work with people throughout the church who also have ministries in health care. An important goal was building a network among the ministries of health care throughout the church, thereby bringing common concerns and activities into a more cohesive awareness of what is being accomplished and of what needs new and further attention. Members of the Commission also did research in The Episcopal Church Archives on health issues and actions previously taken at General Conventions to inform our present work.

Due to a limited budget, with the exception of the initial meeting of the Commission, and the Convocation of Health Care Ministries, the Commission held all other meetings electronically. We found, for the most part, that these electronic meetings were successful in the sense that our work was carried out in good order. However, we also recognized that face-to-face work together must be part of the mix for learning and growing with one another.

CONVOCATION ON HEALTH MINISTRIES

A major effort of the Commission was the calling together of a Convocation on Health Ministries. The purpose of the Convocation was to bring many different groups within the church working in health ministries together to network, identify common health issues, examine policies and legislation, bring before the Commission recommendations for future policy and legislation and identify what can be done more efficiently together in the work of health ministries and health advocacy.

The Convocation met in Baltimore from April 2-5, 2008. Representatives from the following Commissions, Committees and Agencies were in attendance:

1. Standing Commission on National Concerns
2. Commission on Science, Technology and Faith
3. National Episcopal Health Ministries
4. Episcopal Health Services
5. Office of Ministry Development
6. CREDO Institute
7. Office of Government Relations
8. Assembly of Episcopal Healthcare Chaplains
9. Church Pension Fund
10. VA Hospitals
11. Commission on HIV/AIDS
12. National Episcopal AIDS Coalition
13. Recovery Ministries
14. Native American Ministries
15. Episcopal Retirement Homes

A great deal of information was shared, networks were established and issues for legislation were proposed. Above all, participants had a wonderful opportunity to observe the tremendous amount of work that is being done on health issues and health care by many people throughout the church. As a result of this Convocation, much more cooperation among these groups is taking place. A special word of thanks goes to the Church Pension Fund, which was very willing to support this Convocation through significant funding. It could not have taken place without this wonderful support.

The following actions were proposed at this Convocation:

1. The Episcopal Medical Trust be tasked with the compilation of an Episcopal Medical Directory of its institutions and leadership.
2. An Assembly of Episcopal Hospitals and Long-Term Care Facilities be created for the purpose of exploring issues of shared identity, mission/vision strengths, and to identify similar economic interests in network purchasing, third party payer strategies, marketing and other economies of scale.
3. The Episcopal Medical Trust facilitate a conference of CEO's of Episcopal Healthcare Institutions before the next General Convention for the purpose of networking and sharing ideas of mutual interest.
4. The SCOH spend the next triennium gathering information, developing plans and educating The Episcopal Church in the following areas of concern:
 - a. Disaster Preparedness (congregational and diocesan levels)
 - b. Recovery Ministries (develop curriculums for seminaries/congregations)
 - c. End of Life issues (palliative care, hospice care, ethical issues)
 - d. Universal Health Care
 - e. Availability of health programs to marginalized communities (including Province IX and Native American populations)
 - f. Endorsement and Certification Standards for the specialized ministry of chaplaincy
 - g. Continuing Education of clergy around health issues
 - h. Clinical Pastoral Education (CPE) curriculum for lay vicars, deacons and priests in non-seminary training programs for ordination

UNIVERSAL HEALTH CARE

The SCOH affirms the continuing advocacy of the Office of Governmental Relations in their lobbying for a health care system in which all may be guaranteed decent and appropriate primary health care during their lives and as they approach death. The SCOH remains concerned that approximately 45 million Americans lack health insurance, and that about 116 million Americans struggle to pay medical bills, are uninsured or underinsured for a time and go without needed care due to the cost.

The SCOH recognizes that the lack of access to medical care has resulted in some of the following negative health consequences for the uninsured: fewer cancer screenings, mammograms, and dental exams; delayed test results and treatment; unfilled or skipped drug prescriptions; and more emergency and hospital visits for care. The uninsured receive inadequate care, endure more pain and suffering and are more likely to die sooner than those who have health insurance coverage.

The SCOH calls attention to the critical impact of the lack of coverage on children, who are more likely to receive little or no care, develop chronic and serious conditions and have an increased risk of hospitalization.

For these reasons, the SCOH reaffirms the positions taken by General Conventions 1991 and 1994 decrying *the inequitable health care delivery system of the United States of America and calls upon the President, the Congress, Governors and other leaders to devise a system of universal access for the people of our country and declaring that universal access to quality, cost effective health care services be considered necessary for everyone in the population.*

END-OF-LIFE ISSUES

The Association of Episcopal Healthcare Chaplains and the National Association of Professional Chaplains, who serve on the front line in hospitals across the country and in the places where our military are serving, reported to the SCOH on their urgent concern about the appalling lack of knowledge of end-of-life issues on the part of patients, families, clergy and others as they face end-of-life decisions. The chaplains stressed the utmost importance of continuing and improved education about these issues, including educational opportunities regarding Hospice Care and Palliative Care.

With this report, the SCOH strongly reaffirms the positions taken by General Conventions in 1991 and 1994, found in Resolutions 1991-A093 and 1994-A056, which ‘Establish Principles with Regard to the Prolongation of Life’. Such principles include:

- Although human life is sacred, death is part of the earthly cycle of life.
- It is morally wrong and unacceptable to take a human life in order to relieve the suffering caused by incurable disease.
- Palliative treatment to relieve the pain of persons with progressive incurable illnesses, even if done with knowledge that a hastened death may result, is consistent with theological tenets regarding the sanctity of life.
- There is no moral obligation to prolong the act of dying by extraordinary means and at all costs if a dying person is ill and has no reasonable expectation of recovery.
- The church’s members are urged to seek the advice and counsel of members of the church community and, where appropriate, its sacramental life, in contemplating the withholding or removing of life-sustaining systems, including hydration and nutrition.
- The decision to withhold or withdraw life-sustaining treatment should ultimately rest with the patient or with the patient’s surrogate decision-makers in the case of a mentally incapacitated patient.
- The patient’s right to self-determination should be respected when a decision is made to be transferred to another facility.
- Advance written directives should be encouraged, and church members are encouraged to execute such advance directives during good health and competence. The executions of such advance written directives constitute loving and moral acts.

EPISCOPAL HEALTH MINISTRIES

The SCOH endorses the growing trend in TEC congregations to appoint parish nurses and other people in healthcare to provide screenings for many different health issues, to administer vaccines and to organize educational seminars on health issues. Much of this ministry helps prevent serious illnesses from developing among the parishioners.

RESOLUTION A077 EPISCOPAL HEALTH MINISTRIES

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention urges the congregations of The
2 Episcopal Church, which have not already done so, to explore and implement health ministry as an organizing
3 concept or vital component of outreach and pastoral care of the congregations by 2012; and be it further
4
5 *Resolved*, That the General Convention selects the Sunday closest to St. Luke’s Day (October 18) to be observed
6 annually as Health Ministry Sunday for the recognition of health professionals in the congregation; for
7 consideration of health systems upon the lives of the congregation’s members; for study of the abundant biblical
8 references to health and healing; and for expansion of understanding about health to include body, mind and
9 spirit.

EXPLANATION

Health ministries play a unique and critical role in facilitating the overall health of clergy, staff and congregation. Health ministry looks different from congregation to congregation, reflecting the unique needs, interests and resources of the faith community.

National Episcopal Health Ministries (NEHM) educates leaders for Episcopal health ministry and parish nursing, supports those engaged in health ministry in Episcopal congregations and provides resources to local congregations, dioceses and provinces. NEHM is a valuable resource for those seeking assistance in the development of faith ministries.

NATIONAL EPISCOPAL COALITION ALCOHOL/RECOVERY MINISTRIES

The SCOH commends and applauds the work of NECA/Recovery Ministries for thirty years of providing educational materials for TEC congregations that seek to inform about addictive patterns and behaviors and reduce the incidences of addiction to alcohol and other addictive drugs. During these three decades they have also been successful in ministering to many recovering from addictions, assuring them of their support and leading them to new wholeness. In order to continue to uphold and affirm this work, the following Resolutions are presented.

RESOLUTION A078 ANNUAL RECOVERY SUNDAY

- 1 *Resolved*, the House of _____ concurring, That every congregation in The Episcopal Church is to institute a
2 Recovery Sunday to be celebrated annually on a date or dates to be determined by the Ordinary.

EXPLANATION

The 76th General Convention marks the 30th anniversary of The Episcopal Church’s Resolution to request each diocese to establish Committees on Alcoholism (1979-B122). In subsequent actions of General Convention, the work of the National Episcopal Coalition on Alcohol and its successor, Recovery Ministries of The Episcopal Church, has been recognized and promoted (1982-B049, D015, D084; 1985-A083, A084; 1988-B016, C035; 1991-A100; 2003-A123).

RESOLUTION A079 ADDICTION EDUCATION FOR ORDAINED MINISTRY

- 1 *Resolved*, the House of _____ concurring, That every course of study for the ordained ministry of the Church, in
2 seminaries and elsewhere, include education in the nature of addiction, in the identification, practices of
3 intervention and treatment of addiction, and in Twelve-Step programs for recovery from addiction; and be it
4 further
5
6 *Resolved*, That each diocese commit to continue to address the issues of education, prevention, intervention and
7 treatment in support of its congregations, clergy, laity and employees.

EXPLANATION

The 67th General Convention (1982-D084) called for and encouraged the study of alcoholism and other chemical dependencies and ministry to persons affected thereby. There is ample evidence that the social, personal and pastoral effects of addiction continue to exact enormous costs.

DENOMINATIONAL HEALTH PLAN

The issue of health care benefits for clergy and other church employees is one that is of deep concern to the SCOH. We are aware that many congregations throughout the TEC are no longer able to call full-time clergy to be their pastors due to the out-of-reach costs of medical insurance. While the medical insurance costs have skyrocketed in every sector of our culture, they have crippled many congregations to the point that they must sacrifice strong clergy leadership. Smaller congregations, in particular, are victims of this problem, and inequities in costs among the dioceses are very significant. Without changes being made in this system, the ongoing effect will demoralize TEC and leave many vacant cures.

We received a presentation by the Church Pension Fund describing in detail its response to the 2006 General Convention Resolution A147 on the present and projected state and cost of health care coverage for clergy and lay employees in the church. The SCOH endorses the Church Pension Fund's recommendation and the principles of the denominational health plan, as described in the proposed Resolution found in their Report.

The SCOH strongly urges the 76th General Convention to approve the Church Pension Fund's proposal to implement the proposed denominational health plan for the church.

HEALTH LITERACY

In working with those who are carrying out ministries in health care, the SCOH notes that many report that patients and their families often do not understand the basic health information and services needed to make appropriate health decisions. The National Center for Educational Statistics has reported the following:

- Nearly half (89 million) of American adults cannot understand basic health information.
- One in three American adults has limited health literacy.
- 40-80% of medical information that health care providers give is immediately forgotten by patients.
- Reading level is not always the same as the highest grade of school completed.
- Most adults read and comprehend information three to five grades below their highest grade completed.
- One of the many side affects of lower health literacy is premature death. High risk individuals are elderly persons with severe disabilities; persons who are members of cultural, linguistic and ethnic minorities; persons who are chronically underemployed; and persons who are homeless.
- The SCOH notes that church members can be of significant help in explaining and interpreting information to others as volunteers and friends. Informed decisions can only be made with informed minds and hearts.

EPISCOPAL DISABILITIES NETWORK

The SCOH acknowledges—with thanksgiving—the work being done throughout the church by the Episcopal Disabilities Network. As a church whose mission is to be inclusive in welcoming all people to live in sacred community, the welcoming of disabled persons is often made difficult and sometimes impossible by the lack of attention to accessibility to facilities and to programs.

The Disability Concerns Committee in the Diocese of Massachusetts has developed a series of leaflets and other printed material that are available for use throughout the church. The SCOH commends these excellent aids listed below.

PARISH CONCERNS

- How a 'Disability Matters Committee' can work in a parish.
- Parish Prayer about disability matters.
- A Cane Means 'Don't Bump!' – an educational program for pre-schoolers.

- Your rights and obligations as a parent or a godparent of a child with special needs.
- Preparing my child with special needs for independent Christian living as an adult.
- Disability policies for Episcopal parishes.
- Your congregation is getting an elevator or a lift.
- Where to place wheelchair cut-outs in sanctuaries.
- Oh, so your parish is getting a ramp! Making it do its job.
- Possible funding sources for disability work in Episcopal congregations.
- Conducting a Visit-ability survey of parishioners' homes.
- Episcopal church web site disability notices.
- Principles to use in church disability access work.
- Facilitating relationships between parishioners with developmental disabilities and other parishioners.

DIOCESAN CONCERNS

- Ideas for a Diocesan Disability Matters Committee.
- Proposed sample web page for a diocese beginning disability work.
- Establishing a diocesan architect consultation program.
- Usher training workshop ideas regarding disability matters.

RESOLUTION A080 MINISTRY DISCERNMENT FOR DISABLED PERSONS

- 1 *Resolved*, the House of _____ concurring, That all Dioceses encourage qualified people with disabilities to begin
2 ministry discernment as described in Title III of the Constitution and Canons of The Episcopal Church; and be it
3 further
4
5 *Resolved*, That the discernment process for people with disabilities be the same as the discernment process for
6 persons who are temporarily able-bodied; and be it further
7
8 *Resolved*, the Commissions on Ministry and Standing Committees apply the same standards to persons with
9 disabilities as they apply to persons who are temporarily able-bodied.

EXPLANATION

Although people with disabilities comprise the largest minority in the country, there are no more than a handful of clergy with disabilities who are active in The Episcopal Church. Furthermore, only 30% of people with disabilities attend churches of any kind. We are an aging church—50% of all Episcopalians are over 50 years of age. If one lives long enough, one will acquire one or more disabilities.

Clergy with disabilities are especially qualified to minister with and to parishioners with disabilities. Clergy with disabilities are particularly equipped to demonstrate that TEC is open to and welcomes all members. Clergy with disabilities have innate skills for ministering to families with members who are chronically ill or disabled.

RESOLUTION A081 ACCOMMODATION FOR PEOPLE WITH DISABILITIES

- 1 *Resolved*, the House of _____ concurring, That reasonable accommodations, such as sign language interpreters,
2 motorized scooters or similar adaptive equipment, be made available and financed by The Episcopal Church,
3 dioceses or parishes sending staff members or volunteers who are disabled to conferences or meetings on behalf
4 of the church.

EXPLANATION

If “The Episcopal Church Welcomes You” is not merely a sign, but rather a lifestyle and truly welcoming to all people, then it must be possible for all people to take part in the full life of the church. Foreign language interpreters are already available and financed at meetings of the Executive Council and the House of Bishops. Sign language interpreters are available and financed by the General Convention Office during sessions of

General Convention. In order for people with disabilities to be fully included in every facet of the life of the church, some of them will need adaptive equipment.

Many wheelchair or scooter users are unwilling to take the equipment they use at home to conferences or meetings to which they must travel by air because their equipment is valuable and often damaged in such travel. People who are deaf or hard-of-hearing do not travel with a sign language interpreter.

BUDGET APPROPRIATION

The Standing Commission on Health will meet approximately three times during the next triennium. They will also seek to convene a second Convocation on Health Ministries. This will require \$10,000 for 2010; \$20,000 for 2011; and \$10,000 for 2012; for a total of \$40,000 for the triennium.

STANDING COMMISSION ON LIFELONG CHRISTIAN EDUCATION AND FORMATION

MEMBERSHIP

Mr. Robert C. Laird, <i>Chair</i>	Minnesota, 2012
Mr. Keane J. Akao, <i>Vice Chair</i>	Hawaii, 2012
The Rev. Valerie Bailey Fischer, <i>Secretary</i>	Massachusetts, 2012
The Rt. Rev. Marc Handley Andrus, <i>Resigned</i>	California, 2012
Ms. Hisako Miyazaki Beasley, <i>Executive Council Liaison</i>	Olympia
The Rev. Eddie Michael Blue	Maryland, 2009
Mr. Thom Chu, <i>Resigned</i>	The Episcopal Church Center
Ms. Ruth Ann Collins	The Episcopal Church Center
Ms. Sarah Eagle Heart	Central Gulf Coast, 2009
Dr. Scott Evenbeck	Indianapolis
Dr. Wayne Floyd, <i>Resigned</i>	Washington, 2012
The Rev. Thomas J. Gehlsen, <i>Resigned</i>	Iowa, 2012
Ms. Iris Harris	Washington, 2009
The Rt. Rev. Carolyn Tanner Irish, <i>Chaplain</i>	Utah, 2009
Ms. Joyce Fletcher Menard, <i>Resigned</i>	Upper Michigan, 2012
The Rt. Rev. Porter Taylor	Western NC, 2012
Dr. Fredrica Harris Thompsett	Massachusetts, 2012
The Rev. Mary Stoddard Trainor, <i>Resigned</i>	Fond Du Lac, 2012

REPRESENTATIVES OF THE COMMISSION AT GENERAL CONVENTION: Bishop Carolyn Tanner Irish and Deputy Dr. Scott Evenbeck are authorized to receive non-substantive amendments to this report.

SUMMARY OF WORK

The Standing Commission on Lifelong Christian Education and Formation convened for the first time during the 2006-2009 triennium by an act of the 75th General Convention. According to the mandate, as described in the Constitutions and Canons of The Episcopal Church, the Commission shall consist of twelve members (three bishops, three presbyters and/or deacons, and six lay persons). The Commission is mandated to develop and recommend to the General Convention comprehensive and coordinated policies for children, youth, young adults, adults and seniors for lifelong Christian formation.

The Commission met for the first time in November 2006 in Chicago, IL. The Commission also met by conference call in February 2007 and March 2008 and during meetings in June 2007, in Washington D.C.; November 2007 in the Dominican Republic; June 2008 in Salt Lake City, Utah; and October 2008 in New York City, NY.

Our Commission is mandated to address formation needs throughout the church and in the areas that often fell outside of the purview of other Commissions. As part of living into our mandate, the Commission met with several other Commissions, Committees, Agencies and Boards, whose mandates had Christian formation components. Individual members of the Commission also engaged youth and young adult ministries and Christian educators within their home dioceses and provinces to learn what resources were needed to help these ministries fulfill their formation programming. Commission members also spoke with (either in person, by phone or through electronic correspondence) the following groups: PEALL, the Standing Commissions on Ministry Development, Domestic Mission and Evangelism, Liturgy and Music, Province IX curriculum developers, chaplains at Historically Black Colleges, directors of young adult internship programs, local ministry leaders at the sites of our meetings and various Christian education experts. The Commission members gleaned information from these communities, especially in terms of the history of formation of The Episcopal Church. As part of our history gathering process, we looked at various educational and formational resources generated over the years by The Episcopal Church, particularly the 'Theology for All' web site and its resource links and the 'Call to Teach

bodies; to love our neighbors as ourselves; and to make disciples, baptize and teach. In our Baptismal Covenant, The Episcopal Church has gracefully articulated the way in which we answer Christ's call. Life-long Christian Formation describes the many processes by which we live into that covenant.

By this definition, life-long Christian formation encompasses a broad set of activities, supported by a rich array of communities and institutions, serving people from cradle to grave. Without attempting to circumscribe the action of the Holy Spirit—who is always at work renewing the minds of Christian people—we acknowledge some common characteristics of formation ministries. *Formation is unceasing*—serving the individual's emerging understanding of identity, community, authority and purpose in Christ throughout their lives. *Formation is dynamic*—encompassing learning, action and reflection. *Formation is formal and informal*—informing, forming and transforming both the individual and the community. *Formation is hospitable*—welcoming the “**new self, which is being renewed in knowledge according to the image of its creator.**” (Col 3:10)

Problem: As an institution, we have not entirely welcomed our Lord's generous invitation to grow in knowledge and love of him. Our behavior does not always reflect our heart's desire. For example, we have inadequately resourced our allocation of time, talent and treasures; we have failed to clearly articulate a vision and support for life-long Christian formation; and we have insufficiently supported Christian formation in our daily lives and work places. As a church, our people suffer from a widespread lack of knowledge of the traditions that form the foundation of The Episcopal Church. And moreover, in our post-Christian culture, Christian formation has been given significantly less priority than our other community activities. We have also experienced a failure to address the formational needs of an aging church membership. We need to address and remedy culturally exclusive teaching practices and the lack of attention to the formational needs of non-English speakers. We also need to continue our ever-growing response to stewardship of creation that merits our attention and resources.

Vision for a transformed church: We affirm that life-long Christian formation is foundational to the success of any church, and in the case of our own, is an integral part of the process by which we will rebuild The Episcopal Church. Our congregations will grow in numbers and health when they are supported by leaders—of all orders of ministry—who know their identity in Christ and are able to access their tradition for the purposes of proclaiming and living out the Gospel.

By prioritizing the Christian formation ministries of The Episcopal Church, we choose to invest in a language and practice—rooted in scripture, tradition and reason—that has the capacity to unify us in fulfilling the Great Commandment. We can make use of this common language to inform, support and reinforce healthy relationships in families and congregations. With it we can continually develop and renew those processes, programs and rites of passage that develop Christian ministers at all ages and stages. Through it we can hold each other accountable to grow in love, knowledge and depth of insight.

History/How we preceded: Early in 2007 PEALL recognized a need to be more intentional about bringing lifelong Christian formation to the attention of The Episcopal Church and encouraged a group of Diocesan Christian educators to draft a *Case for a Proposed Charter for Lifelong Christian Formation* to complement the Children's Charter. After receiving their case statement, which spoke about writing a new charter in 2012, PEALL and SCLCEF agreed not to wait for 2012 and called for a Charter Writing Team immediately to draft a document for presentation to the 2009 General Convention. With PEALL's support a Writing Group of educators, formation experts and others from a variety of disciplines (whose diversity included age, gender, ethnicity, church geography and congregational size) developed a draft *Charter for Lifelong Christian Formation*. The Writing Group submitted a draft charter to this Standing Commission that now advances Resolutions pertaining to a Charter for Lifelong Christian Formation.

RESOLUTION A083 DIRECTIVE FOR DIOCESES TO FORMULATE A STRATEGY FOR LIFELONG CHRISTIAN FORMATION IN THE NEXT TRIENNIUM

- 1 Most importantly, formation is so crucial to our life as disciples that we must be more and more intentional about
2 it. This Resolution calls upon dioceses not only to share their wisdom and aspirations, but also mandates that
3 every diocese must have a purposeful plan for Christian Formation that is appropriate to their context.
4
5 *Resolved*, the House of _____ concurring, That the 76th General Convention direct all dioceses to formulate a
6 strategy for Lifelong Christian Formation in the next triennium; and be it further
7
8 *Resolved*, That such strategies include, but not be limited to, the following areas of the mandate. Strategies should
9 encompass and be suitable for all persons (e.g. various ages, languages and abilities). These strategies should be
10 responsive to diocesan and societal contexts and accurately depict the current education and formation status.
11 Because formation is not limited to a cognitive experience (classroom), formation should be holistic (encompasses
12 learning, action and reflection); and be it further
13
14 *Resolved*, That the Congregational Life Center design an instrument and system of collection that will document
15 currently available and successful programs, activities and resources. In addition, such an endeavor will seek to
16 gather the aspirations for diocesan future programs/activities concerning Christian formation; and be it further
17
18 *Resolved*, That the information and data collected be forwarded to the SCLEF by January 31, 2011.

EXPLANATION

The importance of this Resolution stems from our work over the past triennium, as well as the work from PEALL. We embarked on a charge that calls us to implement “coordinated policies for children, youth, young adults, adults and seniors for lifelong Christian formation.”

As we prepare for a new decade, it is appropriate to survey and coordinate the church’s resources. The called for survey will enable greater collaboration between dioceses, seminaries, diocesan schools, The Episcopal Church Center, camps, conference centers and educational programs. In this age of reduced financial resources, it is urgent that we exercise good stewardship and not duplicate our formational efforts. In addition, as The Episcopal Church Center decentralizes and seeks to be more responsive to the whole church, it is necessary to discern the needs and hopes of those involved in formation in all places.

Moreover, the church flourishes when we share our experiences and resources. Such a survey will enable us to do more programs, projects and activities together—more effectively. We can better live out the axiom that ‘we should only do apart what we cannot do together.’ The final report from PEALL clearly states, “One consequence of this lack of effective networks is that Christian education leaders have developed identical parallel programs and replicated the same trainings, wasting both talent and resources. The need is critical for a commonly networked system with a common commitment to mission, a system that improves access to resources for all congregations. Currently there is a proliferation of resources and local networks, but these are not yet equally distributed nor equally accessible or available or even known about.”

The members and congregations of The Episcopal Church are active in mission and outreach in their communities as well as in the wider society and world. Our call to attention to Christian formation recognizes the role of outreach and mission. Rather than viewing formation as related only to education (especially in a formal interpretation), the PEALL report helps us understand that experiences—grounded in mission—are formational for persons of all ages. How can we hold up these experiences—be they on a Habitat build or working in a soup kitchen—as essential to our formation? This survey of diocesan policies, practices and resources will include attention to these formational contexts for persons of all ages and thereby broaden our definition of formation.

RESOLUTION A084 CONTINUED DEVELOPMENT OF PROVINCE IX CURRICULUM PROJECT

The Province IX curriculum project is a grassroots effort by curriculum writers under the auspices of the Evangelism and Congregational Life Center of The Episcopal Church Center. When completed, this project will provide a cradle-to-grave process of formation that will address the challenges unique to Province IX. The Commission found this facet of the work to be of critical importance for ensuring cultural sensitivity in a church that is beginning to wrestle with its multi-cultural and multi-racial realities. The creation of formational and educational materials within the linguistic, idiomatic, cultural and racial contexts in which they will be used became a goal and an ideal for the Commission, which we raise up for The Episcopal Church at large.

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention commend Province IX for their
2 creative and collaborative work in creating curricula for use in their province that is created from the grassroots
3 and speaks in the language and idioms of the people that will use those curricula; and be it further
4
5 *Resolved*, That the Evangelism and Congregational Life Center of The Episcopal Church Center be directed to
6 complete the Province IX curriculum project, continuing the face-to-face process of development that has begun
7 creating these resources, and that this process be further developed as a model for the creation of formation and
8 educational materials that are to be used in non-Anglo contexts; and be it further
9
10 *Resolved*, That the 76th General Convention request that the Joint Standing Committee on Program, Budget and
11 Finance consider a budget allocation of \$120,000 for the implementation of this Resolution during the 2009-2012
12 triennium.

EXPLANATION

During its November 2007 meeting in the Dominican Republic, the Commission participated in a joint meeting session with PEALL, where the two bodies received a presentation by a group of curriculum writers from Province IX who, under the auspices of the Evangelism and Congregational Life Center of The Episcopal Church Center, were creating a curriculum addressing the fundamentals of Episcopal formation for infants, young children, adolescents and adults. These lesson plans were developed using a process that empowered individuals fluent in the language, idioms and cultural needs of the churches of Province IX to create materials for that province, and provided an opportunity for the creation of formation materials that addressed those needs directly.

RESOLUTION A085 COMMENDATION FOR THE WORK OF PROCLAIMING EDUCATION FOR ALL

- 1 *Resolved*, the House of _____ concurring, That 76th General Convention commends the work of Proclaiming
2 Education for All (PEALL) and express its gratitude to PEALL members for their efforts to begin the work of
3 providing comprehensive Christian education and formation to all levels of The Episcopal Church.

EXPLANATION

Created in 2003 by Executive Council in response to an act of General Convention, PEALL was given the task to:

- Develop a comprehensive vision and strategy to strengthen Lifelong Christian Education and Formation throughout The Episcopal Church and equip people of all ages to experience, to tell about and to invite others into the Good News of the Gospel;
- Integrate Christian Formation into every area of the church's mission and ministry, recognizing that learning occurs in multiple ways throughout the entire life cycle;
- Identify and communicate resources and models that support the gifts and needs of a church of great diversity and that promote outcomes recommended by the 20/20 Strategy Group;
- Encourage conversation and collaboration among the many entities in the church that address specific aspects of Christian education and formation for mission and ministry; and
- Provide international and ecumenical links for Christian education.

PEALL produced these major work documents: (1) "Legacies, Lessons and Lifelines: The Past, Present and Future of Theological Education"; (2) "Christian Education and Christian Formation in The Episcopal Church";

(3) “Timeline of The Episcopal Church in the Context of World Events” (1960 to present); and (4) A narrative with the time line (1492 to present), which was a supporting document for (5) A case for the development of a “Charter for Lifelong Christian Formation”. PEALL also produced a Christian Education and Formation Glossary to provide for a common understanding of the terms used when speaking of Christian education. A summary of its other work was presented to Executive Council in 2008. PEALL’s mandate ends at the close of this triennium. The Standing Commission on Lifelong Christian Education and Formation will continue and expand on much of the work done by this task force.

RESOLUTION A086 CONTINUED DEVELOPMENT AND MAINTENANCE OF THE THEOLOGICAL EDUCATION FOR ALL [TEFORALL] WEB SITE, INTERNET AND ELECTRONIC RESOURCES

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention commends the Council of Seminary
2 Deans and the Office of Ministry Development for the creation of the Theological Education for All Internet
3 Resource; and be it further
4
5 *Resolved*, That the General Convention urges the Presiding Bishop and Chief Operating Officer to allocate
6 Episcopal Church Center staff resources to the continued development and maintenance of that web site; and be
7 it further
8
9 *Resolved*, That the 76th General Convention request that the Joint Standing Committee on Program, Budget and
10 Finance consider a budget allocation of \$15,000 for the implementation of this Resolution during the 2009-2012
11 triennium.

EXPLANATION

The Theological Education for All (TEforALL) web site was initiated by the Council of Seminary Deans and is maintained by the Office of Ministry Development as the premier clearinghouse for resources and information regarding the breadth of theological education in The Episcopal Church. Today, resources from PEALL that address the history and future of educational formation for all age groups are also included on this web site. This Resolution provides funding for the ongoing design and maintenance of this valuable resource for providing significant value for the church’s investment.

THE STANDING COMMISSION FOR LIFE-LONG CHRISTIAN EDUCATION AND FORMATION’S VISION FOR THE FUTURE

The SCLCEF was established by an act of the 2006 General Convention and mandated to develop and recommend to the General Convention comprehensive and coordinated policies for children, youth, adults and seniors for lifelong Christian formation. (Title 1, Canon I.1.2.n.14)

The Commission's priorities for the next triennium are reflected in our plan for our next steps, which include:

- Future work for SCLCEF on behalf of PEALL;
- Meeting between SCMD and SCLCEF;
- NACED survey review. Due to extensive nature of the survey we would like more time to consider its implications;
- Survey of Eurocentric parishes with multicultural/ethnic services; and
- Unfinished business.

As a brand new Standing Commission with a very large mandate, we have only begun our work. In the next triennium our primary continuing goal is to support the work we have initiated on lifelong Christian formation and track the progress of formational activities in dioceses and other arenas. In accord with our central mandate we also wish to explore available resources for ongoing formation with the growing population of seniors in the church, as well as to encourage development of creative resources, including those that address spirituality and care of the elderly.

At this point five other concerns have been identified: (1) formational resources that encourage energetic commitment to addressing a sustainable environment; (2) learning about and strengthening formational resources located in military Episcopal Chaplaincies, as well as chaplaincies in colleges, universities and hospitals; (3) discovering appropriate ways for this twenty-first century church to revive and renew catechetical processes; (4) increasing awareness of the importance of experiential learning for youth and young adult ministries; and (5) supporting intentional living and articulation of the significance of ministries in daily life.

We recognize that these are large areas of concern that will call upon us to be more focused on particular outcomes and to cooperate with other CCABs and leading proponents of Christian education and formation. Yet, as a young and enthusiastic Standing Commission, we look forward to striving to be faithful to our mandate and of service to the wider Episcopal church.

RESOLUTION A087 BUDGET APPROPRIATION FOR THE STANDING COMMISSION ON LIFE LONG CHRISTIAN EDUCATION AND FORMATION

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention request that the Joint Standing
- 2 Committee on Program, Budget and Finance consider a budget allocation from the Canonical budget of the
- 3 General Convention of \$78,400 for the meeting expenses of the Standing Commission on Ministry Development
- 4 during the 2009-2012 triennium.

STANDING COMMISSION ON LITURGY AND MUSIC

MEMBERSHIP

Ms. Julia Huttar Bailey, <i>Chair</i>	Michigan, 2009
The Rt. Rev. George Wayne Smith, <i>Vice-chair</i>	Missouri, 2009
The Rev. Devon Anderson, <i>Special Rep. PHOD</i> , +	Minnesota, 2009
The Rt. Rev. Sergio Carranza-Gomez, <i>Resigned</i>	Los Angeles, 2012
Mr. Samuel Cheung	New York, 2012
The Rev. Canon Gregory M. Howe, <i>Custodian of the Standard Book</i>	Delaware
Dr. Carl MaultsBy	Washington, 2009
The Very Rev. Ernesto R. Medina	Nebraska, 2009
The Rev. Dr. Ruth Meyers**	Chicago, 2009
Ms. Sandra Montes	Texas, 2012
The Rev. Dr. Clayton L. Morris <i>DFMS; Liturgical Officer</i> +	California
Ms. Jeannine Otis	New York, 2012
The Rev. Jennifer Phillips	Rhode Island, 2012
Mrs. Mildred Springer	Nevada, 2009
Mr. Frank Tedeschi, <i>Church Publishing, Staff/ Consultant</i>	New York
The Rev. H. Lawrence Thompson, <i>Resigned</i>	Pittsburgh, 2009
Ms. Jessica Wilkerson	Montana, 2009
Mr. Ted Yumoto, <i>Executive Council Liason*</i>	San Joaquin, 2009

+Staff/Consultant

**Appointed April 2008 to fulfill term of H. Lawrence Thompson

COMMISSION MEETING DATES

November 15-19, 2006, Chicago, Illinois; May 7-10, 2007, Menlo Park, California; September 26-29, 2007, New Orleans, Louisiana; February 2008, Memphis, Tennessee; May 19-22, 2008, Federal Way, Washington; October 13-17, 2008, Ashland, Nebraska

COMMITTEE/PROJECT REPORTS

Rachel's Tears, Hannah's Hopes: Liturgies and Prayers for Healing from Loss Related to Childbearing and Childbirth

Project Chair: The Rev. Devon Anderson

Project Editor: Mrs. Phoebe Pettingell

Project Consultants: Ms. April Alford, the Rev. Jennifer Baskerville Burrows, the Rev. Susan K. Bock (writer), Ms. Julia Huttar Bailey, the Very Rev. Cynthia Black, the Rev. Lydia Huttar Brown (writer/editor), the Rev. Mark Bozzuti-Jones, the Rev. Elizabeth Morris Downie, the Rev. Monique Ellison, Mrs. Georgette Forney, Ms. Lallie Lloyd, Ms. Mary Todd Maitland, the Very Rev. Ernesto Medina, the Rev. Dr. Ruth Meyers, Mrs. Phoebe Pettingell (writer), the Rev. Jennifer Phillips (writer), the Rev. Lydia Agnew Speller, the Rev. LeeAnne Watkins, Ms. Jessica Wilkerson

Project Reviewers: The Rev. Lydia Agnew Speller, the Rt. Rev. J. Neil Alexander, Mrs. Georgette Forney, the Rev. Canon Gregory Howe, the Rt. Rev. John W. Howe, the Rt. Rev. Russell E. Jacobus, the Rt. Rev. Jeffrey Lee, the Rev. Babs Meairs, the Rt. Rev. Catherine Roskam

RESPONSES TO RESOLUTIONS

RESOLUTION D047 POST-ABORTION HEALING SERVICE

Resolved, That the 74th General Convention direct the Standing Commission on Liturgy and Music to develop liturgies supplemental to “Burial of a Child” (*Enriching Our Worship 2*) that respond to the pastoral needs of women and men who have experienced miscarriage, abortion, or other trauma in the childbearing or childbirth process, for presentation to and consideration by the 75th General Convention.

In responding to this Resolution, the SCLM has recognized the pastoral and long-overdue need for liturgies and prayers that minister to people suffering from reproductive loss and grief. The SCLM established a Reproductive Loss Subcommittee which gathered a group of ten liturgists from around the country at a meeting in Collegeville, Minnesota, in April 2005. At that meeting the liturgists prayed, sang, spent time in silence and reflection, told our stories and named the pastoral needs to which these liturgies must speak and minister. The meeting produced a draft text that articulated these needs and models of liturgies and prayers. In July 2005 the document was given to a writer who crafted original prayers and liturgies building upon the working group’s document. In September 2005 the drafts of these prayers and liturgies were widely circulated to stakeholders (leadership in National Organization of Episcopalians for Life (NOEL), Episcopal Women’s Caucus, Hospital Chaplaincy network, Missioners for Ethnic Congregational Development, the full SCLM and selected individuals).

Following the 75th General Convention, the draft of prayers and liturgies, along with formal reviews from the previous triennium, were sent to a new writer for edits and rewrites. Over the course of the triennium the document enjoyed four cycles of revision. In late summer 2008, a final draft was circulated for review to: five bishops, members of the Episcopal Hospital Chaplaincy network, Anglicans for Life (formerly NOEL), the Standing Commission on Domestic Mission and Evangelism, the Executive Council Committee on the Status of Women and several individual stakeholders and liturgists.

As articulated in the manuscript’s introduction, this body of work provides pastoral support to those experiencing the grief, hope, uncertainty and loss that may surround childbearing and childbirth. It is designed to provide flexibility so that pastors and liturgists may create occasions of prayer and opportunities for worship to meet the particular and specific needs of the individuals seeking such resources.

As a supplement to the 1979 Book of Common Prayer rites of Thanksgiving for the Birth or Adoption of a Child, Reconciliation of a Penitent, and Ministration to the Sick, this collection of materials is presented for approval as *Enriching Our Worship 5*.

RESOLUTIONS

RESOLUTION A088 ENRICHING OUR WORSHIP 5

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention receives *Rachel’s Tears, Hannah’s Hopes*
- 2 (found on page 205 of this *Blue Book Report*) as the response of the Standing Commission on Liturgy and Music to
- 3 Resolution D047, *Post-Abortion Healing Services*, of the 74th General Convention; and be it further
- 4
- 5 *Resolved*, That this 76th General Convention authorize the use of *Rachel’s Tears, Hannah’s Hopes* to be added to the
- 6 *Enriching Our Worship* series for the 2010-2012 triennium, under the direction of the diocesan bishop or
- 7 ecclesiastical authority.

ENRICHING OUR WORSHIP – DAILY PRAYER MEETINGS

April 2007, Oviedo, FL; January 9-11, 2008, Berkeley, CA; May 12- 15, 2008, Seattle, WA

SCLM members: Ernesto Medina, Devon Anderson, Clay Morris

Consultants: Mark Bozutti-Jones, Rebecca Clark, Paul Joo, Lizette Larson-Miller, Julia McCray-Goldsmith, Elizabeth Muñoz, Cristina Smith , Carol Wade, Julia Wakelee-Lynch, Louis Weil.

The SCLM was directed by the 75th General Convention in Resolution A069 to develop liturgical material for inclusion in the Enriching Our Worship series. The Commission was also directed to develop these materials innovatively drawing on and reflecting our church's liturgical, cultural, racial, generational, gender and ethnic diversity. Recognizing that our current daily offices are based on a monastic model of prayer, the SCLM decided to focus its work on the daily offices in order to develop cathedral-style ways of prayer.

The nine liturgists who gathered at the first meeting in Florida in April 2007 prayed, listened, sang and discerned together over a period of five days. Out of this came the basic shape of the project heading forward from that point, as well as a clear sense that the project would require more time than initially anticipated. It was clear the scope of the project would be much larger than we had first thought.

The basic outline reclaims the practice of praying the hours. Daily Prayer allows for prayer at eight specific times of the day:

- Daylight
- Start of Day
- Mid Morning
- Noon
- Mid Afternoon
- Evening
- End of Day
- Late Night

In addition to prayers being written for these specific times of the day, sets of prayers are being written for the liturgical seasons of the church year. They are identified as follows:

- Advent
- Christmas
- Epiphany
- Lent
- Eastertide
- Ordinary Time (Two tracks are being developed for Ordinary Time: "Rest" and "Grow")

The Rev. Julia Wakelee-Lynch was asked to serve as first round editor/consultant for the project, and a second meeting with three additional consultants was held at the Church Divinity School of the Pacific in Berkeley, CA, in January 2008. At that gathering, a rough draft for the season of Lent was developed, which was then tested out in a wide variety of settings in parishes, small groups and by individuals. The response was very positive.

In May 2008, six consultants gathered in Seattle, WA, to assess feedback from the initial draft and begin work on a broader draft which would provide sets of prayers for each season of the church year, adaptable for corporate, small group and personal use. This draft is still in progress, as well as a scholarly introduction, which will provide a broader context for the work, and an end section with notes and appendix of prayer resources.

Our plan is as follows:

1. Complete the whole set of prayers in 2009 and send to a liturgical proof editor;
2. Present to the first full meeting of the SCLM in the new triennium;
3. When the collection is acceptable, send the prayers out for informal trial use in the remainder of the triennium; and
4. Report in full to the 77th General Convention.

RESOLUTION A089 DAILY PRAYER

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention direct the Standing Commission on
- 2 Liturgy and Music to complete the work on Daily Prayer and report back to the 77th General Convention; and be
- 3 it further
- 4
- 5 *Resolved*, That the 76th General Convention direct the Joint Standing Committee on Program, Budget and Finance
- 6 to consider a budget allocation of \$15,000 for implementation of this Resolution.

ENRICHING OUR WORSHIP – ADOPTION OF CHILDREN

Meeting: April 2007, Oviedo, Florida

SCLM members: Julia Huttar Bailey, Ruth Meyers, Jennifer Phillips

Consultants: Rachelle Brown, Michael Cunningham (co-facilitator), Tom Discavage, Winona Hawley, Vincent Jang, R. C. Laird, Caroline McKenzie, Patricia Millard, Shannon Cate

The 75th General Convention directed the Standing Commission on Liturgy and Music to develop liturgical materials for inclusion in the Enriching Our Worship series for the pastoral issues in the context of the adoption of children (A070).

The Committee met April 2007 at the Canterbury Retreat Center in Oviedo, Florida (in conjunction with the group working on Daily Prayer). The voices around the table included adult adoptees, adoptive parents and those whose family members had been placed with adoptive families.

We prayed and shared our own stories about our adoptive experiences. We then developed a comprehensive list of pastoral issues surrounding adoption. It was a difficult meeting at times, but this only made note of the sensitive and personal aspects, as well as the sacredness of adoption. It was clear that adoption, though filled with joy, also involves loss—it is a journey that can include grief, struggle, hope, embrace and joy. The Committee committed itself that the final collection of liturgical material would be pastoral, bold and truthful.

We developed a list of prayers and liturgical rites which would address pastoral benchmarks in the process of adoption, keeping in mind perspectives of all those involved in the process of adoption (i.e. adoptive parents, adoptees, birth parents, siblings and others).

The group asked that Shannon Cate take the information from this gathering and prepare a first draft.

In March 2008, Julia Huttar Bailey, Shannon Cate and Ruth Meyers met to discuss a working draft of the theological assumptions and the basic organizational structure of the project.

At the May meeting of the SCLM, a first draft presentation of material was made. This collection included rites titled “A Celebration of a New Family Through Adoption” and “Welcoming a Foster Child,” along with many prayers. Jennifer Phillips, from the SCLM, agreed to rewrite the prayers to help bring them to a consistent voice.

The SCLM understands the importance of this work and looks forward to completing the project in the next triennium and reporting back to the 77th General Convention.

RESOLUTION A090 LITURGICAL MATERIALS FOR PASTORAL CARE IN THE ADOPTION OF CHILDREN

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention direct the Standing Commission on
- 2 Liturgy and Music to continue the work of developing liturgical materials for inclusion in the Enriching Our
- 3 Worship series for the pastoral issues in the context of adoption of children; and be it further
- 4
- 5 *Resolved*, That the 76th General Convention direct the Joint Standing Committee on Program, Budget and Finance
- 6 to consider a budget allocation of \$15,000 for implementation of this Resolution.

DISMANTLING CHRISTIAN ANTI-JUDAISM

Resolution 2006-C001 directed the Standing Commission on Liturgy and Music “to collect and develop materials to assist members of the Church to address anti-Jewish prejudice expressed in and stirred by portions of Christian scriptures and liturgical texts, with suggestions for preaching, congregational education, and lectionary use.” We began our work by contracting with the Rev. Dr. Marilyn Salmon, Professor of New Testament Theology at United Theological Seminary of the Twin Cities and Associate Priest at St. Clement’s Episcopal Church, St. Paul, Minnesota, to help us answer the following questions: Why is it important that the church address anti-Jewish prejudice? Where does anti-Judaism present itself in congregational life? What resources are available to deal with the problem of anti-Judaism? What additional resources are needed, and how do we make them accessible?

What is anti-Judaism and why does it matter?

While the Resolution seeks to address “anti-Jewish prejudice,” a more accurate term is “Christian anti-Judaism.” Addressing Christian anti-Judaism is not, in the first place, about Judaism. It is about authentic Christianity and the church’s truth-telling. We name it “anti-Judaism” rather than “anti-Semitism” because the prejudice is toward the Jewish religion, not a Semitic race. It is Christian, and not Jewish, in content, because the church created and perpetuated anti-Judaism in its story of origins, its biblical interpretations and its theology. Eradicating anti-Judaism from Christian preaching and teaching and biblical interpretation matters for the church because continuing the long “teaching of contempt” toward Judaism undermines the Gospel of Jesus Christ we proclaim.

The Christian story of origins was constructed by creating a caricature of Judaism, an inferior Judaism designed to display the superiority of Christianity. We continue to perpetuate this caricature in careless readings of our scriptures, Old and New Testament, and in any definition of Jesus over and against his Jewish brothers and sisters. Supersessionism is the viewpoint that Christianity displaced Judaism in the story of God’s salvation because of Judaism’s inferiority. Christians reinforce this attitude, whether consciously or not, by asserting that Christianity proclaims a universal salvation while Judaism insists on ethnic exclusivity; by contrasting the freedom of the Gospel with the supposed burden of Jewish Law; by Christian acceptance of Jesus over against Jewish rejection of Jesus; by defining Jewish people in terms of obstinacy, disobedience and blindness.

The imperative to address Christian anti-Judaism is grounded in the following convictions: (1) anti-Judaism is antithetical to the Christian Gospel; (2) Christian supersessionism depends on half-truths and misrepresentations of Judaism; (3) the Christian Gospel of Jesus Christ is compelling on its own terms, without creating a foil, an “other” to display its merits; and (4) Jesus does not need our help to make him look good by demonizing his Jewish brothers and sisters, even those who may have disagreed with him.

In addition to the ethical implications of promoting one’s own religion by misrepresenting another’s, eliminating anti-Judaism is an especially necessary response to the Holocaust. The church throughout its history had already created an environment that made hostility toward Jews acceptable and mass murder possible, by centuries of persecution, forced conversions, crusades and pogroms. The Holocaust is in continuity with this horrific past, but the sheer enormity of its tragedy calls for radical reassessment. Christianity cannot remain unchanged in light of its complicity in the near annihilation of Judaism and Jewish life in Europe in the last century. Theologians, church historians, and biblical scholars have responded to the ethical imperative to examine Christianity’s anti-Judaism. Over the last thirty years, many churches, including The Episcopal Church, have passed Resolutions and voted statements affirming the continued validity of God’s covenant with Jews and denouncing efforts to convert Jews to Christianity. For example, in Resolution D122 of the 1991 General Convention, the Convention “deplore[d] all expressions of anti-Jewish prejudice (sometimes referred to by the imprecise word “anti-Semitism”), in whatever form on whatever occasion, and urge[d] its total elimination from the deliberations and affairs of The Episcopal Church, its individual members, its various units.” Yet very little has changed in liturgy, preaching and teaching in congregational life. Supersessionism persists in sermons, preaching resources, educational material, bible studies and liturgies.

Pastoral relationships are affected by the way we speak of Jews and Judaism in worship. Sermons, hymns, prayers that exclude, diminish or insult any other group potentially cause alienation or harm, and undermine our most

sincere expressions of hospitality and acceptance. This is not in the first place about offending Jews. It is about being fully aware of how our public expressions of faith compromise the gospel we proclaim.

How do we change old habits?

The first step toward addressing Christian anti-Judaism is to engage in consciousness-raising, learning to recognize the anti-Judaism in the way we tell our Christian story. We need to hear “with Jewish ears,” to imagine how what we preach or teach or read from scripture might sound to a Jewish person. This may be as simple as a resolve not to repeat misinformation about Jews and Judaism, not to presume we know more than we do about Judaism, especially in the time of Jesus, by relying solely on the New Testament as a source of information.

In this triennium, the Standing Commission on Liturgy and Music focused on biblical interpretation in preaching as key to telling the story of Jesus Christ without contempt toward Judaism. The lectionary biblical texts and sermon interpretations are the medium for persistent and public perpetuation of anti-Jewish stereotypes. Moreover, those responsible for preaching are usually ordained leaders who also make decisions about education, liturgy and music. If the leadership is committed to addressing anti-Jewish prejudice, they may begin to raise the consciousness of others. On the other hand, the initiative may come from laity or other church leaders who raise the consciousness of the rector.

There are resources available for congregational leaders who commit themselves and their congregations to address anti-Jewish prejudice. A brief annotated bibliography included here is representative of some excellent and reliable printed resources. These are weighted toward preaching and lectionary resources but include some recommended reading for liturgy and education.

BIBLIOGRAPHY

- Joddock, Darrell, ed., *Covenantal Conversations: Christians in Dialogue with Jews and Judaism* (Fortress, 2008). The topics/chapters correspond to “Talking Points: Topics in Jewish-Christian Relations” published by the Evangelical Lutheran Church in America Office of Ecumenical and Inter-Religious Relations in 2002. Each chapter includes a response by a Jew conversant with the topic and with dialogue. Chapters cover biblical interpretation, covenant theologies, stereotypes of Jews and Judaism, the land of Israel, and a proposed Christian view of the Mideast conflict. The contributing authors are Lutherans, but the perspective is not narrowly denominational. The book includes questions for discussion on each chapter and recommendations for further reading and study. Highly recommended reading for clergy, for use with adults, congregational staff, education leaders.
- Boys, Mary C., *Has God Only One Blessing?* (Paulist, 2000). This book is especially good for Christian educators and those for whom the topic of Christian anti-Judaism and Jewish-Christian dialogue is new territory. The author has the ability to make difficult and potentially threatening ideas easy to understand and appreciate. She provides good examples and good charts comparing Christian stereotypes of Jews and Judaism with historically accurate ones. This book also includes questions for further discussion.
- Salmon, Marilyn, *Preaching Without Contempt: Overcoming Unintended Anti-Judaism* (Augsburg Fortress, 2006). The primary audience is preachers, and the book assumes that most will have some theological education and training in that area. For this audience, it provides a rationale for learning to recognize unintended anti-Judaism in preaching biblical texts and strategies for eliminating them. Illustrations from sermons are included. Particular problems are addressed in chapters on supersessionism, the Pharisees and the Law, the Gospel of John, and passion narratives. A bibliography identifies other resources.
- David Lott, ed., *New Proclamation Year C, 2006-07, Advent through Holy Week* (Fortress Press, 06). The section on Holy Week demonstrates biblical exegesis that is mindful of the themes of the season without demonizing the Jews, all too common during Holy Week.
- Allen, Ronald J., and Williamson, Clark M., *Preaching the Gospels Without Blaming the Jews: A Lectionary Commentary* (Westminster John Knox: 2004). If a preacher has some awareness of the issue but is not inclined to read a whole book on the subject, this book is the first choice. It offers brief commentary on every gospel reading assigned by the Revised Common Lectionary, focusing on pitfalls and possibilities in

the text, in no more than one-and-a-half pages. It has the potential to help preachers develop good habits, good instincts, and may lead to further exploration as to why this matters.

- Allen, Ronald, and Williamson, Clark, *Preaching the Letters without Dismissing the Law* (Westminster John Knox, 2006).
- Allen and Williamson, *Preaching the Old Testament: A Lectionary Commentary* (Westminster John Knox, 2007).
- Swanson, Richard W., *Provoking the Gospel of Matthew: A Storyteller's Commentary* (Pilgrim Press, 2007). See also *Provoking the Gospel of Mark* and *Provoking the Gospel of Luke* by this author. This series is a resource for interpreting the gospels that simply takes for granted that it is unacceptable to proclaim the gospel story at the expense of Jews and Judaism. CD included, with examples for storytelling and dramatizing the gospel. The books follow the Revised Common Lectionary. Great potential for reimagining worship and Christian education for all ages.
- Fredriksen, Paula, and Reinhartz, Adele, eds., *Jesus, Judaism and Christian Anti-Judaism: Reading the New Testament after the Holocaust* (Westminster John Knox, 2002). The contributing authors to this collection of essays include Jewish and Christian New Testament scholars. This is an excellent book for getting a good foundation for the context of the NT literature *within* first-century Judaism. It provides an accessible reconstruction of early Judaism for Christians accustomed to defining Judaism as a foil for the superiority of Christianity. The primary audience is undergraduates and seminarians.
- Levine, Amy-Jill, *The Misunderstood Jew: The Church and the Scandal of the Jewish Jesus* (HarperCollins, 2007). A. J. Levine, an orthodox Jew, teaches New Testament at Vanderbilt University Divinity School. The book is compelling because of its humor, its poignancy and its subject—Jesus—from the perspective of a Jew who knows and reveres Jesus the Jew and persuades Christians to appreciate Jesus' Jewishness.

THE NEXT TRIENNIUM

We recommend that this work continue with the development and dissemination of resources for The Episcopal Church, as detailed in the following Resolution.

RESOLUTION A091 DISMANTLE CHRISTIAN ANTI-JUDAISM

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention direct the Standing Commission on
2 Liturgy and Music to continue to collect, develop and disseminate materials that assist members of the Church to
3 address Christian anti-Judaism expressed in and stirred by portions of Christian scriptures and liturgical texts,
4 including the preparation of a pamphlet explaining Christian anti-Judaism and ways to address it in teaching,
5 evangelism, and congregational life; the development of age-appropriate educational materials for children; the
6 identification and evaluation of available resources pertaining to liturgy and music, giving special attention to Holy
7 Week and Easter liturgies and to the diverse traditions of song in The Episcopal Church; and to report the results
8 of its efforts to the 77th General Convention; and be it further
9
- 10 *Resolved*, That the 76th General Convention request that the Theology Committee of the House of Bishops
11 develop, in consultation with the Standing Commissions on Liturgy and Music and on Ecumenical and
12 Interreligious Relations, a statement defining Christian anti-Judaism and why it demands our attention, and to
13 report to the 77th General Convention; and be it further
14
- 15 *Resolved*, That the 76th General Convention direct the Joint Standing Committee on Program, Budget and Finance
16 to consider a budget allocation of \$10,000.00 for implementation of this Resolution.

OPEN COMMUNION

In Resolution D084: UPHOLDING COMMUNION OF THE BAPTIZED, the 75th General Convention directed the Standing Commission on Liturgy and Music to be in consultation with the Theology Committee of the House of Bishops on the subject of “a pastoral and theological understanding of the relationship between Holy Baptism and Eucharistic practice.” We are grateful for our consultation with the Theology Committee of the House of Bishops and stand ready to cooperate with them on this important issue in the future.

MUSIC COMMITTEE

Members: Samuel Chueng, Julia Huttar Bailey, Carl MaulsBy, Sandra Montes, Clayton Morris, Jeannine Otis, Frank Tedeschi and Ted Yumoto. Consultants: Marilyn Haskell and R. C. Laird

The last General Convention directed in Resolution A073 that the Standing Commission on Liturgy and Music “continue the work begun in the Praise and World Music Hymnal Supplement project.” After reviewing the reports and listening to the submissions forwarded to this Committee from the previous Triennial SCLM Music Committee, the 2007-2009 Committee could not agree on what Praise & World Music was suitable for use in The Episcopal Church. This lack of clarity, we found, reflected the lack of clarity found in the larger church. At the same time we are aware of the abundance of viable material specifically in the area of World Music. Publishing format and expense was also a difficult issue.

Recommendations: Given the scope of our study and discussions, we have concluded that time would be best spent on the development of a World Music resource and not Praise Music. The Committee hereby recommends that SCLM allocate resources for the review, collection and dissemination of world music.

RESOLUTION A092 WORLD MUSIC

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention direct the Standing Commission on
- 2 Liturgy and Music to continue the work begun in the World Music project; and be it further
- 3
- 4 *Resolved*, That the 76th General Convention direct the Joint Standing Committee on Program, Budget and Finance
- 5 to consider a budget allocation of \$35,000 for implementation of this Resolution.

RESOLUTION A093 MUSIC SURVEY

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention direct the Standing Commission on
- 2 Liturgy and Music to collect comprehensive data from across The Episcopal Church to determine congregational
- 3 music needs and wants; and be it further
- 4
- 5 *Resolved*, That the 76th General Convention direct the Joint Standing Committee on Program, Budget and Finance
- 6 to consider a budget allocation of \$15,000.00 for implementation of this Resolution.

RESOLUTION A094 RECRUITING MUSIC LEADERS

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention direct the Standing Commission on
- 2 Liturgy and Music to consult with musicians from the variety of Episcopal music and educational organizations
- 3 and devise an action plan for the recruitment and training of people, especially youth, to become Episcopal
- 4 Church music leaders; and be it further
- 5
- 6 *Resolved*, That the Standing Commission on Liturgy and Music evaluate the plan and report back to the 77th
- 7 General Convention.

EXPLANATION

Canon II.5 states “It shall be the duty of every Minister to see that music is used as an offering for the glory of God and as a help to the people in their worship in accordance with The Book of Common Prayer, and as authorized by the rubrics or by the General Convention of this Church... In fulfilling this responsibility the Minister shall seek assistance from persons skilled in music.” The Music Committee of the Standing Commission on Liturgy and Music has identified in The Episcopal Church an acknowledged church-wide shortage of “persons skilled in music.” Though the Leadership Program for Musicians (an ecumenical program of the Evangelical Lutheran Church in America, The Episcopal Church, The Presbyterian Association of Musicians, and the United Church of Christ Musicians’ Association) is effective in training people who already have some basic instrumental and song-leading skills, there is a need to prepare people, particularly youth, to participate in this or some other program.

CALENDAR COMMITTEE

The following members of the Standing Commission on Liturgy and Music served as members of the Calendar Committee during the 2000-2003, 2003-2006 and/or 2006-2009 triennium: Neil Alexander, Barry Howe, Greg Howe (Convener, 2007-), Henry Louttit, Paula Maclean, Paul Marshall, Ruth Meyers, Gordon Panton, Phoebe Pettingell, Jennifer Phillips, Jeffery Rowthorn (Chair, 2000-2006), Wayne Smith, Mildred Springer, and Louis Weil. Consultants: Frank Griswold, Ted Hackett, Ellie McLaughlin, and Arthur Williams

The primary work of the Calendar Committee during this triennium has been the completion of a major revision of *Lesser Feasts and Fasts*. With the encouragement of then-Presiding Bishop Frank Griswold, a detailed evaluation of the scope and adequacy of the commemorations and accompanying propers began in the triennium following the 2000 General Convention. Upon receipt of this initial report, the 74th General Convention in Resolution 2003–A100 directed the Standing Commission on Liturgy and Music to undertake a revision of *Lesser Feasts and Fasts* that would reflect the cultural diversity of The Episcopal Church, of the wider Anglican Communion, of our ecumenical partners and of our lively experience of sainthood in local communities.

As the Calendar Committee began its work after the 2003 convention, we immediately recognized that it would not be possible to accomplish so major a revision in one triennium because of its scope and depth, and so we established a timeline for the completion of the revision over two triennia. In Resolution 2006–A058, the 75th General Convention affirmed the work that had begun, in anticipation of the submission of the completed revision for consideration by the 76th General Convention in 2009. The result of this revision, entitled *Holy Women, Holy Men*, is found on pages 266-582 of this Blue Book Report.

At the beginning of our work, we studied the process of calendar development in the Catholic Church and, more specifically, in The Episcopal Church and the Anglican Communion. On the basis of this review, we created new principles of revision as agreed norms within which the proposed revision would be developed. These principles, adopted by the 75th General Convention in Resolution 2006–A057, were published in *Lesser Feasts and Fasts 2006* and have guided our work during this triennium. As we brought this work to completion, we reviewed those principles of revision, along with the procedures for continuing alteration of the calendar that were adopted by the 1994 General Convention. These “Guidelines and Procedures for Continuing Alteration of the Calendar of The Episcopal Church” were accepted by the Standing Commission on Liturgy and Music in October 2008 and are presented for approval by this General Convention. They are included in the proposed volume *Holy Women, Holy Men*, found on pages 266–582 of this Blue Book Report.

After establishing the principles of revision, the Commission evaluated the present state of our calendar and compared it to the available calendars of more than twenty provinces of the Anglican Communion, the calendars of our ecumenical partners (Rome, the Orthodox, the Evangelical Lutheran Church in America and the United Methodists), and similar resources. We consulted with our church’s missiologists and historians, and received valuable help from such groups as the Episcopal Women’s History Project and the Union of Black Episcopalians, among others. In August 2005 a consultation held in Atlanta was attended by all four Ethnic Missioners of The Episcopal Church—African-American, Asian, Latino/Hispanic, and Native American—and representatives of the Chinese and Filipino communities. We noted a number of omissions in LFF. For instance, the 18th and 19th century missionary movement was only lightly represented. In studying the saints of this movement, we were inspired by many figures from Christian traditions often ignored by Episcopalians (e.g., Baptist William Carey who first translated the Bible into many languages of the Indian subcontinent, the Orthodox Abba Herman of the Aleutian islands, Lillian Trasher of the Assemblies of God, the Southern Baptist Lottie Moon in China), in addition to many Anglicans who spread the Gospel among their own people in Africa and Asia, as well as North America. We have also included founding figures of another of our close ecumenical partners, the Philippine Independent Church.

Our work this triennium has also taken account of the relevant Resolutions referred to us by the 75th General Convention in 2006:

- The 2006 Convention authorized the trial use of several commemorations: Harriet Bedell, Deaconess and Missionary, 1969 (January 8); Anna Julia Haywood Cooper, Educator, 1964 (February 28); James

Theodore Holly, Bishop of Haiti, 1911 (March 13 or November 8); Óscar Romero, Archbishop of San Salvador, 1980, and The Martyrs of El Salvador (March 24); Tikhon, Patriarch of Russia, Confessor and Ecumenist, 1925 (April 7); Vida Dutton Scudder, Educator and Witness for Peace, 1954 (October 10); Frances Joseph Gaudet, Educator and Prison Reformer, 1934 (December 30). All of these are included in the proposed revision and if authorized will be entered into the Calendar of the Church Year (BCP, pp. 15-30), except for Anna Julia Haywood Cooper. We are proposing that Cooper be commemorated along with Elizabeth Evelyn Wright; hence this combined commemoration appears as a new addition to our Calendar.

- Several Resolutions proposing new commemorations were adopted or referred to the SCLM. After studying the merits of each proposal in light of the principles adopted by the 2006 General Convention, the Committee included several of these in the proposed revisions: The Dorchester Chaplains, 1943, February 3 (Resolution B008); John Roberts, 1949, February 25 (Resolution A060); Genocide Remembrance, April 24 (Resolution C043); Martyrs of the Sudan, May 16 (Resolution C003); Bertha and Ethelbert of Kent, 616, May 27 (Resolution C021); Joan of Arc, 1431, May 30 (Resolution C034). Resolution C035 recommended the addition of a feast celebrating the Confession of Martha; rather than adding a feast, the SCLM proposes that the Gospel appointed on the feast of Mary and Martha (July 29) be changed from Luke 10:38-42 to John 11:1-7, 17-44, the narrative of Martha's confession. The SCLM considered Resolution C016, proposing the inclusion of Thurgood Marshall, and determined that he does not meet the criterion that expects that two generations or fifty years will have elapsed since that person's death and so should not be added to the calendar at this time.
- The "Principles of Revision" adopted in 2006 encourage joint commemorations "where there are close and natural links between persons to be remembered." Thus, while Resolution A060 proposed commemorating Harriet Tubman separate from the other "liberators and prophets" on July 20, the SCLM agreed not to change this commemoration. In a few other places, commemorations have been combined (for example, the proposed commemoration of Robert Grosseteste and Hugh, both Bishops of Lincoln, on the same date, November 17), or an additional person has been added to an existing commemoration (for example, the addition of Lord Shaftesbury to the commemoration of William Wilberforce on July 30). In one case, the commemoration of Thomas Cranmer, the individual saint was determined to be of sufficient import as to merit a separate remembrance; hence the proposed revision commemorates Cranmer on March 21 while leaving Hugh Latimer and Nicholas Ridley on October 16.
- Resolution A062 authorized the inclusion of a Common for Space Exploration in *Lesser Feasts and Fasts*. We are proposing that *Holy Women, Holy Men* include not only these propers (inadvertently omitted from *Lesser Feasts and Fasts* 2006) but also Commons that address other areas of concern. These proposed Commons appear in a Resolution at the end of this report.
- Resolution D006 directed the SCLM "to consider whether to revise the instructions 'Concerning the Proper for the Lesser Feasts' in *Lesser Feasts and Fasts* (*Lesser Feasts and Fasts* 2003, page 85) by the addition of the following final paragraph: 'It is also permissible to substitute the lessons and psalms from the Daily Office Lectionary or from the Daily Eucharistic Lectionary for those provided for in Lesser Feast and Fasts, while retaining the collect appointed for the lesser feast or fast.'" The Calendar Committee revised the section "Concerning the Proper" (see the HWHM, p. 284) to reflect the proposed provision of three lessons (rather than two) and a psalm. However, the SCLM decided not to introduce a rubric allowing the substitution of lessons and psalms from the Daily Office Lectionary or the Daily Eucharistic Lectionary. Because those lectionaries are designed with a semi-continuous series of biblical lections, the appointed readings have no direct relation to the commemorations of saints and would present worshiping communities, including preachers, with the challenge of relating the life of a saint to an arbitrary selection from scripture. In contrast, the propers appointed for the commemoration of saints are appointed with an eye to the particular life and ministry of a saint. Substituting a collect, psalm and lessons from the "Common of Saints," as both current and proposed rubrics allow, also maintains a connection to the vocation of the saint being commemorated. The SCLM believes that these options are the most appropriate choices.

In developing principles of revision, the SCLM determined that it was important to give each commemoration equal weight as far as the provision of liturgical propers is concerned, and to broaden the selection of scripture. Accordingly, for all previously approved lesser feasts, an additional lesson is proposed, thus providing three lessons and a psalm for each commemoration. The SCLM also took this opportunity to introduce revised propers for a number of feasts in order to provide a richer diet of scripture.

We offer this work to The Episcopal Church in the hope that our commemoration of the saints will continue to inspire us in our Christian faith and life. We encourage the development of catechetical and evangelical resources that will engage and inspire persons of all ages as they learn about this great cloud of witnesses. We also anticipate ongoing proposals for revisions of the calendar, and, in accord with the “Guidelines and Procedures for Continuing Alteration of the Calendar of The Episcopal Church,” we encourage congregations, dioceses and other communities and organizations to develop local commemorations.

RESOLUTION A095 APPROVE LITURGICAL CALENDAR COMMEMORATIONS

1 *Resolved*, the House of _____ concurring, That the commemorations of Harriet Bedell, James Theodore Holly,
2 Óscar Romero and The Martyrs of El Salvador, Tikhon, Vida Dutton Scudder, and Frances Joseph Gaudet,
3 proposed by the 75th General Convention and approved for trial use (Resolution 2006–A063), be now finally
4 approved and entered in the Calendar of the Church Year (BCP, p. 15-30) and in future revisions of *Holy Women*,
5 *Holy Men: Celebrating the Saints*.

RESOLUTION A096 ADDITIONAL CALENDAR COMMEMORATIONS

1 *Resolved*, the House of _____ concurring, That the 76th General Convention propose revised and additional
2 commemorations in the Calendar of the Church Year, as set forth in the Calendar in *Holy Women, Holy Men:*
3 *Celebrating the Saints*; found on page 266 of this *Blue Book*, and authorize trial use thereof for the triennium 2010-
4 2012.

RESOLUTION A097 AUTHORIZE TRIAL USE OF COMMEMORATIONS

1 *Resolved*, the House of _____ concurring, That the 76th General Convention authorize, for trial use until the 77th
2 General Convention, propers for the revised and additional commemorations proposed by this Convention, as set
3 forth in *Holy Women, Holy Men: Celebrating the Saints*; found on page 266 of this *Blue Book*.

RESOLUTION A098 HOLY WOMEN, HOLY MEN REVISION PRINCIPLES

1 *Resolved*, the House of _____ concurring, That the “Guidelines and Procedures for Continuing Alteration of the
2 Calendar of the Episcopal Church,” as set forth in *Holy Women, Holy Men: Celebrating the Saints*; found on page 266
3 of this *Blue Book*, be approved by the 76th General Convention and published in *Holy Women, Holy Men: Celebrating*
4 *the Saints*.

RESOLUTION A099 ADDITIONAL COMMONS

1 *Resolved*, the House of _____ concurring, That the 76th General Convention authorized for inclusion in *Holy*
2 *Women, Holy Men: Celebrating the Saints (Lesser Feasts and Fasts 2009)* commons for Artists and Writers, The Blessed
3 Virgin Mary, Care of God’s Creation, Goodness of God’s Creation, On the Occasion or Anniversary of a
4 Disaster, Prophetic Witness in the Church, Prophetic Witness in Society, Reconciliation and Forgiveness, and
5 Scientists and Environmentalists, as follows:

6

7 **Artists & Writers**

8 **I**

9 *Collect*: Eternal God, light of the world, who art the Creator of all that is good and lovely: we praise thy name
10 for inspiring [N. and] all those whose images and words have helped us to know and love thee; through Jesus
11 Christ our Savior, who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen*.

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II

Collect: Eternal God, light of the world and Creator of all that is good and lovely, we bless your name for inspiring [N. and] all those whose images and words have helped us to know and love you; through Jesus Christ our Savior, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm

90: 14-17

Lessons

1 Chronicles 29:14b-19

2 Corinthians 3:1-3

John 21:15-17, 24-25

I

Preface: Because thou hast called us to worship thee in the beauty of holiness and in the truth of thy Word and Wisdom; and to illuminate our prayer with sacred images and glorious language, thou hast provided faithful artists and writers in every generation.

II

Preface: Because you call us to worship you in the beauty of holiness and in the truth of your Word and Wisdom; and to illuminate our prayer with sacred images and glorious language, you give faithful artists and writers in every generation.

The Blessed Virgin Mary

I

Collect: Almighty God, by thy saving grace thou didst call the blessed Virgin Mary to be the mother of thine only Son: inspire us by the same grace to follow her example of courage and faithful witness to our Savior Jesus Christ; who with thee and the Holy Spirit livest and reignest, one God, for ever and ever. *Amen.*

II

Collect: Almighty God, of your saving grace you called the blessed Virgin Mary to be the mother of your only Son: inspire us by the same grace to follow her example of courage and faithful witness to our Savior Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm

34:1-8

Lessons

Isaiah 43:9-13, 19a

1 Corinthians 1:26-31

Luke 1:42-55

I

Preface: Because even as our sister Mary didst consent to become God-bearer for thy people, thou hast called us to bear thy word of hope, healing and resurrection to a world in need of thy mercy and grace.

II

Preface: Because even as our sister Mary consented to become God-bearer for your people, you call us to bear your word of hope, healing and resurrection to a world in need of your mercy and grace.

Care of God's Creation

I

Collect: Merciful Creator, whose hand is open to satisfy the needs of every living creature: Make us always thankful for thy loving providence, and grant that we, remembering the account we must one day give, may be faithful stewards of thy bounty, both for our benefit and for the integrity of thy creation; through Jesus Christ our Savior, who livest and reignest with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II

Collect: Merciful Creator, your hand is open to satisfy the needs of every living creature: Make us always thankful for your loving providence, and grant that we, remembering the account we must one day give, may be faithful stewards of your bounty, both for our benefit and for the integrity of your creation; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm

145:1-7, 22

Lessons

1 Kings 4:29-30, 33-34

Acts 17:24-31

John 1:1-5, 9-14

I

Preface: Because thy whole creation sings thy praise for the abundance in which all thy creatures are blessed to share; when in our sinfulness we exploit and defile what thou hast brought into being and called good, thou biddest us to repent and care anew for the earth, reconciled in Christ to thee and all that thou hast made.

II

Preface: Because your whole creation praises you for the abundance in which all your creatures are blessed to share; when in our sinfulness we exploit and defile what you have brought into being and called good, you bid us repent and care anew for the earth, reconciled in Christ to you and all that you have made.

Goodness of God's Creation

I

Collect: God of Creation, who hast called the farthest star and the smallest atom into being: We offer thanks for all thou hast made; for the deep structures of the earth, the plants that replenish the air we breathe, the animals with whom we share thy abundant gifts of soil and wind and water. Grant that we may so participate in thy wisdom, justice and love, that we may rightly serve and conserve the earth, and by the grace of thy indwelling Spirit may live at peace with all thy creatures; through Jesus Christ our Savior, in whom thou art reconciling the whole creation to thyself, and who livest and reignest with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II

Collect: Creating God, you have called the farthest star and the smallest atom into being: We give you thanks for all that you have made; for the deep structures of the earth, the plants that replenish the air we breathe, the animals with whom we share your abundant gifts of soil and wind and water. Grant that we may so participate in your wisdom, justice and love, that we may rightly serve and conserve the earth, and by the grace of your indwelling Spirit may live at peace with all your creatures; through Jesus Christ our Savior, in whom you are reconciling the whole creation to yourself, and who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm

104: 24-31

Lessons

Job 14:7-9

Romans 1:20-23

Mark 16:14-15

I

Preface: And so, filled with hope, we praise thee, Holy God, fountain of life and immortality, for in thy goodness thou givest to every creature under heaven, and although the whole creation groaneth now in its labor, we trust that thou drawest all things to their perfection through the One by whom thou hast made all things, Jesus Christ our Savior.

II

Preface: And so, filled with hope, we praise you, Holy God, fountain of life and immortality, for in your goodness you have given breath to every creature under heaven, and although the whole creation is groaning now in its labor, we trust that you are drawing all things to their perfection through the One by whom you made all things, Jesus Christ our Savior.

On the Occasion or Anniversary of a Disaster

I

Collect: Compassionate God, whose Son Jesus wept at the grave of his friend Lazarus: Draw near to us in this time of sorrow and anguish, comfort those who mourn, strengthen those who are weary, encourage those in despair, and lead us all to fullness of life; through the same Jesus Christ, our Savior and Redeemer, who is alive and reignest with thee, in the unity of the Holy Spirit, God for ever and ever. *Amen.*

II

Collect: Compassionate God, whose Son Jesus wept at the grave of his friend Lazarus: Draw near to us in this time of sorrow and anguish, comfort those who mourn, strengthen those who are weary, encourage those in

115 despair, and lead us all to fullness of life; through the same Jesus Christ, our Savior and Redeemer, who is
116 alive and reigns with you, in the unity of the Holy Spirit, God for ever and ever. *Amen*

117
118 *or this*

119 **I**
120 God of steadfast love, through Jesus thou hast promised abundant life for all: Heal our broken hearts, dry the
121 tears of those who weep, and turn our sorrow into joy, that we may run with endurance the race that is set
122 before us and finally join the saints and angels gathered around thy heavenly throne; where with Jesus Christ
123 and the Holy Spirit thou livest and reignest, one God, now and for ever. *Amen.*

124 **II**
125 God of steadfast love, through Jesus you have promised abundant life for all: Heal our broken hearts, dry the
126 tears of those who weep, and turn our sorrow into joy, that we may run with endurance the race that is set
127 before us and finally join the saints and angels gathered around your heavenly throne; where with Jesus Christ
128 and the Holy Spirit you live and reign, one God, now and for ever. *Amen.*

129 <i>Psalm</i>	<i>Lessons</i>
130 60:1-5	Job 14:7-13
131 <i>or</i> 130	<i>or</i> Jeremiah 31:15-20
132 <i>or</i> 80:1-7	
133 <i>or</i> 23	Romans 8:35-38
134	<i>or</i> Revelation 21:1-7
135	<i>or</i> Romans 8:18-25
136	
137	Luke 6:20-26
138	<i>or</i> Mark 13:14-27

139 *Preface of God the Son*
140 *or Preface of the Commemoration of the Dead*

141
142 **Prophetic Witness in the Church**

143 **I**
144 *Collect:* Gracious Father, we pray for thy holy Catholic Church. Fill it with all truth, in all truth with all peace.
145 Where it is corrupt, purify it; where it is in error, direct it; where in anything it is amiss, reform it. Where it is
146 right, strengthen it; where it is in want, provide for it; where it is divided, reunite it; for the sake of Jesus
147 Christ thy Son our Savior, who with thee and the Holy Spirit livest and reignest, one God, now and for ever.
148 *Amen.*

149 **II**
150 *Collect:* Gracious Father, we pray for your holy Catholic Church. Fill it with all truth, in all truth with all peace.
151 Where it is corrupt, purify it; where it is in error, direct it; where in anything it is amiss, reform it. Where it is
152 right, strengthen it; where it is in want, provide for it; where it is divided, reunite it; for the sake of Jesus
153 Christ your Son our Savior, who with you and the Holy Spirit lives and reigns, one God, now and for ever.
154 *Amen.*

155 <i>Psalm</i>	<i>Lessons</i>
156 12:1-7	Ezekiel 34:1-6, 20-22
157	Acts 22:30-23:10
158	Matthew 21:12-16

159 **I**
160 *Preface:* For though all sin and fall short of thy glory, thou dost cleanse and renew thy Church by the witness
161 of thy saints, calling thy people in every age to holiness of life through the indwelling of that same Holy Spirit
162 that wast in Christ Jesus.

163 **II**
164 *Preface:* For though all sin and fall short of your glory, you cleanse and renew your Church by the witness of
165 your saints, calling your people in every time to holiness of life through the indwelling of that same Holy
166 Spirit that was in Christ Jesus.

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Prophetic Witness in Society

I

Collect: Almighty God, who didst give thy Law on Sinai and who hast incarnated thy Word in our Savior Jesus Christ: Help us to proclaim thy justice in society not as a matter of principle but of life and death for the homeless, the unemployed, the hungry, and all who lack access to sufficient medical care, that by the guidance of thy Holy Spirit we may be eloquent witnesses to the power of thy love and mercy; through the same Jesus Christ our Redeemer, who with thee and the Holy Spirit livest and reignest, one God, in glory everlasting. *Amen.*

II

Collect: Almighty God, you gave your Law on Sinai and incarnated your Word in our Savior Jesus Christ: Help us to proclaim your justice in society not as a matter of principle but of life and death for the homeless, the unemployed, the hungry, and all who lack access to adequate medical care, that by the guidance of your Holy Spirit we may be eloquent witnesses to the power of your love and mercy; through the same Jesus Christ our Redeemer, who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. *Amen.*

Psalm

2:1-2, 10-12

Lessons

Isaiah 55:11–56:1

Acts 14:14-17, 21-23

Mark 4:21-29

I

Preface: Because in every generation thou hast ignited brave souls with the fire to proclaim thy Word for the transformation of the world, that all may glimpse the coming of thy holy reign, take heart, and participate in its labor, following Christ through whom the way of the cross becometh the path to life and peace.

II

Preface: Because in every generation you set brave souls on fire to proclaim your Word for the transformation of the world, that all people may glimpse the coming of your holy reign, take heart, and take part in its labor, following Christ through whom the way of the cross becomes the path to life and peace.

Reconciliation and Forgiveness

I

Collect: God of compassion, who hast given us Jesus Christ who is peace: Enable us to put away enmity and live as Jesus lived, who broke down the wall of separation, uniting what was divided and bringing peace by reconciling in his person those who disagree. Help us to make peace with those who attack us from without, with those from whom we are divided within, and with our own divided natures, that, forgiven and forgiving, we may all be reconciled in Christ; who with thee and the Holy Spirit, reignest for ever, one holy and undivided Trinity. *Amen.*

II

Collect: God of compassion, you have given us Jesus Christ who is peace: Enable us to put away enmity and live as Jesus lived, who broke down the wall of separation, uniting what was divided and bringing peace by reconciling in his person those who disagree. Help us to make peace with those who attack us from without, with those from whom we are divided within, and with our own divided natures, that, forgiven and forgiving, we may all be reconciled in Christ; who with you and the Holy Spirit, reigns for ever, one holy and undivided Trinity. *Amen.*

211	<i>Psalm</i>	<i>Lessons</i>
212	51:1-17	Genesis 8:12-17, 20-22
213		Hebrews 4:12-16
214		Luke 23:32-43
215	I	
216	<i>Preface:</i> Because by the power of thy Holy Spirit thou reconcilest the whole cosmos to thyself; not counting	
217	our sin against us but renewing our hearts within us, thou hast called us to be ambassadors for Christ's	
218	forgiveness.	
219	II	
220	<i>Preface:</i> Because by the power of your Holy Spirit you are reconciling the whole cosmos to yourself; not	
221	counting our sin against us but renewing our hearts within us, you call us to be ambassadors for Christ's	
222	forgiveness.	
223		
224	Scientists and Environmentalists	
225	I	
226	<i>Collect:</i> God of surpassing glory, who hast called into being the universe in its majesty and dost uphold its	
227	fabric in a marvelous order and beauty: We offer thanks for [N. and] all in whom thou didst plant the desire	
228	to know more of thy creation and to explore thy work and wisdom, that we may better understand the	
229	wonder of thy creation and the mystery of thy presence; through Jesus Christ our Savior, who livest and	
230	reignest with thee and the Holy Spirit, one God, for ever and ever. <i>Amen.</i>	
231		
232	II	
233	<i>Collect:</i> God of surpassing glory, you called into being the universe in its majesty and uphold its fabric in a	
234	marvelous order and beauty: We thank you for [N. and] all in whom you have planted the desire to know	
235	more of your creation and to explore your work and wisdom, that we may better understand the wonder of	
236	what you have created and the mystery of your presence; through Jesus Christ our Savior, who lives and	
237	reigns with you and the Holy Spirit, one God, for ever and ever. <i>Amen.</i>	
238	<i>Psalm</i>	<i>Lessons</i>
239	34:8-14	Genesis 2:9-20
240		2 Corinthians 13:1-6
241		John 20:24-27
242	I	
243	<i>Preface:</i> Because, Holy God, mysterious and manifest, thou hast inspired searchers to know thee through thy	
244	creation, and revealest thy work, that thy people may rejoice in thy many gifts.	
245	II	
246	<i>Preface:</i> Because, Holy God, mysterious and manifest, you inspire searchers to know you through your	
247	creation, and you reveal your work, so that your people may rejoice in your many gifts.	

TRANSLATION OF LITURGICAL MATERIALS

The SCLM read with interest the recommendation given for translations of The Book of Common Prayer given by the Rev. Canon Greg Howe, Custodian of the Standard Book of Common Prayer, in his report to the 76th General Convention.

The Commission agrees with the Custodian's concerns and has developed the following working guidelines for the translation of liturgical texts.

The reality of our church is that we have come to a time where we recognize the number of different languages spoken liturgically in our church on any particular Sunday. We also recognize that, in the development of liturgical materials, these texts may originate in a language other than English.

The assumption of the church has been a bias toward a literal translation from English into another language. The SCLM has developed the following statement as a working understanding of editorial principles when translating liturgical texts.

Principles for translating liturgical texts:

1. The translator does not translate literally, but translates ideas and concepts idiomatically.
2. It is imperative that the translator be familiar with idioms and their meanings in source and translated languages.
3. The translator needs to be familiar with nuances of the source and translated languages and cultures.
4. The translator must take into account multi-ethnic distinctions that influence dialects and idioms, and utilize language that has the widest currency.
5. The translator must take into account style & affect as well as cadence, rhythm & meter.
6. The translator needs to be fluent in the poetics of both languages.

RESOLUTION A100 LITURGICAL TRANSLATION

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention direct the Standing Commission on
- 2 Liturgy and Music and the Standing Commission for Constitution and Canons to organize a meeting of Liturgists
- 3 and Canonists to consider and review the language and intent of Title II, Canon 3, Sec. 5, and to report their
- 4 findings to the 77th General Convention.

EMERGENT CHURCH/ANGLIMERGENT

Project Contributors:

Project Chair: The Rev. Devon Anderson

Project Consultants: The Rev. Howard Anderson, the Rev. Fred Burnham, Ms. Wendy Johnson, Mr. Thomas Krull, the Rev. Dixon Kinser, the Very Rev. Ernesto Medina, the Rev. Canon Susan Moss, Ms. Sara Miles, the Rev. Eliacin Rosario-Cruz, Ms. Bowie Snodgrass, Ms. Phyllis Tickle, the Rev. Robert Two Bulls, the Very Rev. Carole Wade, the Rev. Karen Ward, and Ms. Holly Rankin-Zaher

Meeting Facilitators: Doug Pagitt (Pastor at Solomon's Porch, Minneapolis and author of *A Christianity Worth Believing*) and Tony Jones (Coordinator of Emergent Village and author of *A New Christianity*)

Synopsis:

RESOLUTION A066, "MULTI-SENSORY RESOURCES":

Resolved, the House of _____ concurring, That the 75th General Convention direct the Standing Commission on Liturgy and Music to

Engage younger generations in the collection and development of liturgical resources appropriate to emergent church context to reflect the Episcopal Church's liturgical, cultural, racial, generational, gender and ethnic diversity, and

Further develop networks for sharing these resources, and

Prepare theological and evangelistic materials to assist the church in the introduction of these resources, and

Develop ways to assist congregations in the use of these resources

In response to this Resolution, the SCLM hosted a meeting of emergent leaders and inquirers from across TEC in February 2008. The meeting was held at Solomon's Porch in Minneapolis, Minnesota. The purpose of this gathering was to spend several days in conversation about the intersections between Anglicanism, TEC and the emergent ethos and how those commonalities could point toward an opportunity for new expressions of The Episcopal Church throughout the United States. The discussion was led by Doug Pagitt and Tony Jones, two national leaders of the emergent movement.

Meeting outcomes included the launch of the web site for the "Anglimergent" movement (www.anlimergent.org), coordinated by the Rev. Karen Ward. Participants also agreed to establish a regular pattern of meeting at their own expense and to expand the circle of participants to more and more people. Subsequently members of the

SCLM-sponsored meeting and others met at Church of the Apostles in Seattle, Washington, on August 14-16, 2008, and again in Memphis November 4-6, 2008, for the Great Emergence Conference.

Defining “Emergent”

Emergent is often misunderstood, especially in mainline denominations. Emergent is a network of churches, individuals and groups that embrace the postmodern opportunities for Christianity. Emergent is not a worship service or a way of attracting young people to church. Emergent is grassroots, nonhierarchical and local in nature. Emergent is not affiliated or associated with evangelical, orthodox or progressive movements.

The SCLM worked diligently to be fully responsive to the “Multi-Sensory Worship” Resolution. The SCLM recognizes, however, that it is not the most appropriate venue for further discussion and initiatives involving the emergent church movement. The SCLM affirms the Mission Funding Initiative put forth by the Standing Commission on Domestic Mission and Evangelism, in particular the Fund for Congregational Development which would be able to fund the development of new congregations and redevelop existing parishes possibly in the emergent model. If asked, the SCLM is prepared to offer assistance, ideas and support to the emergent network in the future.

rites of reconciliation

As we contemplated beginning work on revised or augmented Rites for Reconciliation of Penitents, in response to the directive of A071 from the 75th General Convention, the SCLM realized that, for a denomination and world in the midst of much conflict and in need of reconciliation on more than an individual level, it would be helpful to gather opinions on what sort of liturgies may be needed for the new century. How might reconciliation be approached in communities of various cultures? Within institutions? In fractured congregations and groups, even societies, trying to heal? And for new generations of penitents?

We decided to begin by collecting essays addressing the questions of what, in the existing Rites, is failing to serve the needs of the church, what might new Rites look like, what theological emphases should be brought to the center and what is actually being done locally that could be helpful and useful to a wider church. These essays will be published as a trade book by Church Publishing Inc., currently in the early editing phase, and planned for late 2009. The conversation we hope to spark across the church should be helpful in designing new Rites over the next two triennia.

Additional Resolutions

Resolution A101 Revision of *Book of Occasional Services*

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention direct the Standing Commission on
- 2 Liturgy and Music to undertake a substantial revision of the *Book of Occasional Services* and report its progress to the
- 3 77th General Convention; and be it further
- 4 *Resolved*, That the General Convention direct the Joint Standing Commission on Program, Budget and Finance to
- 5 consider a budget allocation of \$30,000.00 for implementation of this Resolution.
- 6 *Rationale*: The last edition of the *Book of Occasional Services* was authorized in 2003. However, this followed a well-
- 7 established pattern of adding new material to the book. We have added new material, but the old material has not
- 8 been updated. In spite of several attempts, no work to examine the current contents or consider future needs has
- 9 come to fruition. The Standing Commission on Liturgy and Music believes that an urgent priority of their work in
- 10 the coming triennium must be to address the shape and content of the *Book of Occasional Services*, beginning a major
- 11 revision, and to provide an interim report to the 77th General Convention.

Resolution A102 Authorize Enriching Our Worship 1, 2, 3, and 4

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention authorize continuing use of *Enriching*
- 2 *Our Worship 1: The Daily Office, Great Litany, and Eucharist; Enriching Our Worship 2: Ministry with the Sick and Dying and*
- 3 *Burial of a Child; Enriching Our Worship 3: Burial Rites for Adults together with a Rite for the Burial of a Child; and Enriching*
- 4 *Our Worship 4: The Renewal of Ministry and the Welcoming of a New Rector or other Pastor*, during the 2010-2012
- 5 Triennium, under the direction of the diocesan bishop or ecclesiastical authority.

BUDGET REPORT

Triennium Budget \$80,000

2007-\$32,540 spent

2008-\$43,189 spent

2009-

Triennium Balance (as of December 2008): \$4,271

The SCLM will meet approximately six times during the next triennium. This will require \$40,000 for 2010; \$40,000 for 2011; \$20,000 for 2012; for a total of \$100,000 for the triennium.

In addition, the SCLM received a block grant of \$80,000 to fund the projects we expected to be working on, as well as projects resulting from Resolutions passed at the 75th General Convention. That money was well spent on the work included in this report.

For the next triennium, we have included funding requests in the Resolutions attached to the work we expect to continue:

Daily Prayer	\$15,000
Adoption Liturgies	\$15,000
Dismantling Christian Anti-Judaism	\$10,000
World Music Project	\$35,000
Music Survey	\$15,000
<i>Book of Occasional Services</i> Revision	\$30,000

We request a grant of \$120,000 for this work.

REPORT OF THE CUSTODIAN OF THE STANDARD BOOK OF COMMON PRAYER TO THE 76TH GENERAL CONVENTION

I wish to thank the Presiding Bishop for allowing me to continue in this office, and I also wish to thank David P. Beers, Esq., the Rev. Prof. Ruth Meyers and Mr. Frank Tedeschi for their invaluable aid in integrating the Revised Common Lectionary with the Book of Common Prayer. During the last triennium I have attended all meetings of the Standing Commission on Liturgy and Music as an *ex officio* member, and have assisted the Commission's work as requested. I have consulted with Church Publishing, Inc., and the Oxford University Press on the integration of the Revised Common Lectionary with the Book of Common Prayer, and have granted Certificates to recent editions. In the spring of 2008 I granted a Certificate to a reprint of *The Holy Eucharist, Large print*, by Morehouse Publishing. In July 2008 I gave permission to Morningstar Music Publishers, Inc. to use the text of Cantic 18 of the Book of Common Prayer, 1979 for the anthem *Splendor and Honor*, by Gerald Near. From time to time my predecessors have offered suggestions for the consideration of the General Convention. I would like to take this opportunity to follow their example. Recent experience with a series of bi-lingual *Selections* from the Book of Common Prayer has led me to note some distinctions between those not bound by previous Certified translations—Chinese, German and Italian—and the French and Spanish editions that were previously Certified. The first three editions have a certain idiomatic freedom that, one hopes, makes them appealing to users, while remaining faithful to the Standard Book of Common Prayer. In contrast, the French and Spanish editions are literal and accurate translations of the English language Standard Book, although the French edition makes some minor concessions to developments in French liturgical language over the last 50 years. I respectfully suggest that before any work be undertaken for the revision of the Book of Common Prayer in this century our leaders call together a conference of liturgists and canonists to consider and review the language and intent of Title II, Canon 3, Sec. 5, and report their findings to the General Convention. Throughout our history, translations from the Standard Book of Common Prayer have tended to be rather literal translations on the *formal equivalence* model. If we are to be a multi-lingual church with three official languages, it would seem to be a matter of simple justice to encourage a degree of idiomatic freedom, moving in the direction of *dynamic equivalence*, for translations of the Standard Book in French and Spanish. Moving in this direction could have positive implications for inculturation and evangelism, while remaining faithful to the content and direction of the Standard Book.

Respectfully submitted,

The Rev. Canon Gregory M. Howe
Custodian of the Standard Book of Common Prayer

Rachel's Tears, Hannah's Hopes

Liturgies and Prayers for Healing from Loss Related to Childbearing and Childbirth

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Rachel's Tears, Hannah's Hopes:

Liturgies and Prayers for Healing from Loss Related to Childbearing and Childbirth

*A voice is heard in Ramah,
lamentation and bitter weeping.
Rachel is weeping for her children;
she refuses to be comforted for her children,
because they are no more.
-- Jeremiah 31:15*

*Hannah was deeply distressed and prayed to the Lord, and wept bitterly. ...
"O Lord of hosts, if only you will look on the misery of your servant, and remember me, and not
forget your servant, but will give to your servant a ...child..."
-- 1 Samuel 1:10-11*

Introduction

This body of work provides pastoral support to those experiencing the grief, hope, uncertainty, and loss that may surround childbearing and childbirth. It is designed to promote flexibility so that pastors, liturgists, retreat leaders and others may create occasions of prayer and opportunities for worship to meet the particular needs of the individuals seeking such resources.

Theology and Rationale

Our God is generous and generative. The gospel according to John proclaims that "All things came into being through him, and without him not one thing came into being." [John 1:3] We are placed in a world which God proclaimed good, teeming with living creatures that swim and fly and swarm over the earth. Each is beautiful and worthy, and all life is interconnected in ways we cannot fathom. Each species reproduces itself according to its own kind, so that the cycle of life, death, and new life may continue. Human beings share with all life this capacity to reproduce, a sharing in God's creating love. (*Genesis chapters 1-2*)

Reproduction transforms human lives and relationships. Throughout the history of God's people as related in Scripture, God promises a child to a woman, often in unlikely circumstances. The angel Gabriel tells a very young, unmarried woman she will bear God's own Son even though she is a virgin. Women past childbearing age—most notably Sarah and Elizabeth—also find themselves granted a child they had given up hoping for. Fertility is a gift, which exposes bodies and emotions to God's mysterious power and unfathomable purposes. But this gift can have unpredictable results. Many pregnancies are welcomed as a blessing by the family or the mother—a cause for rejoicing and new hope. However, others may precipitate crises for those involved. Sometimes individuals

or couples may be faced with difficult decisions. They may well feel inadequate and overwhelmed when faced by ethical dilemmas. The Church plays a crucial role in offering spiritual guidance and support so that these challenging choices may be decided as wisely as possible, while imploring God's guidance and healing. In situations involving fertility, individuals and couples may find themselves confronted by harsh realities that can evoke a range of negative emotions, including anger or sorrow, regret or feelings of guilt. These rites and prayers provide opportunities for those so afflicted to lift up their losses and grief to our loving God. Whether mourning for dashed hopes; regretting past decisions; giving voice to feelings of rejection and anger; grieving for a child who was never born or only lived a short time, or perhaps one who was given up for adoption; these liturgies offer occasions to try to come to terms with what has happened, to create a space where grieving people pray for the strength to go on and ultimately to recover the fullness of life.

Historical Foundations

From the earliest days, birth and death have evoked awe and fear, and the rites surrounding them reflect this. Leviticus 12 specifies that a woman should wait for a set period of time after childbirth before presenting herself and her child in the Temple where an offering of a lamb and pigeon or two turtledoves is required for "purification" from the mysterious and dangerous process she has recently undergone. Luke's gospel relates that after forty days, Mary presents Jesus in the Temple in Jerusalem, in fulfillment of this rite [Luke 2:22-38]. The Church of the Middle Ages took special care to protect pregnant and nursing mothers in the first period after childbirth. Women were exempt from the rules of fasting during this time, while men were expected to assume household chores that would normally be assigned to their wives. Beating a pregnant woman was subject to ecclesiastical punishment. By the eleventh century, a rite of welcoming the new mother back into the congregation after a set period following the birth (often forty days) became usual in both the Eastern and Western Church. It continues to be practiced in Orthodox communities to this day. Many historic Christian rites focus on the mother resuming her place in society and offering her thanksgiving to God for a safe delivery and a healthy child. The service often took place just before the celebration of the eucharist, at which time the mother was encouraged to receive the sacrament. The thanksgiving for a safe delivery was offered even when the child had not survived. Miscarried infants or those who died soon after birth were baptized and given the rite of Christian burial. The British feminist theologian, Natalie Knödel, observes in her article on this subject [<http://users.ox.ac.uk/~mikef/church.html>] that this rite in its various forms makes a theological "connection between events of natural life, like the birth of a child, and the life of the church, the parish eucharist."

Thomas Cranmer included "The Order of the Purification of Women" in the 1549 Prayer Book, following the Sarum rite which welcomed the woman back into her congregational family after childbirth. In the 1552 revision, however, the rite was

renamed “The Thanksgiving of Women after Childbirth, Commonly Called The Churching of Women,” the title that persisted throughout Anglican prayer books including the 1928 Book of Common Prayer according to the Episcopal Church. The 1979 Prayer Book contains “A Thanksgiving for the Birth or Adoption of a Child.” In the 1552 rite, the rubrics specify that the mother “shall kneel down in some convenient place, nigh unto the place where the table standeth,” indicating the sacredness of the event by her proximity to the altar. The rubric also states that she should “receyue the holy Communion” at this time. Once again, the support of the Church is offered her whether or not her child survived. Thus, rites for a woman who has endured the risks involved with the reproductive process have been present in Prayer Books throughout Anglican history.

Biblical and Theological Foundations

These rites and prayers draw significantly on the biblical tradition of lament as well as rejoicing. Scripture offers many examples of humans raging against God and against the circumstances of their lives. Often those who do so have a particularly intimate relationship with their Creator: Rachel, David, Hannah, Job and many of the prophets—to name only a few—who love and are loved by God. Nevertheless, circumstances bring them to cry out to God in anger, misery, fear or deep mourning. In particular, the Wisdom tradition, including the book of Job and the Psalms, invites us to voice our grief and anger, secure in the faith that a compassionate God hears our cries and will respond. The divine action may not always be what we hope for or expect; nonetheless it is important for our relationship with God to voice our honest reactions, even anxiety, grief, anger and doubt. Throughout Scripture, we hear God’s people crying and lamenting. Too often, pastoral care givers try to resolve grief by overly quick reassurances or by telling the sufferer that “This is all for the best.” Such advice represses feelings which must be brought to the surface. It is better to assure the afflicted that God hears the cries of the despairing and is present throughout the turmoil of grief. Psalm 88 in particular offers a clear biblical precedent for such lament that does not turn too quickly to hope, from its opening:

O Lord, my God, my Savior,
by day and night I cry to you.*

to its stark conclusion:

My friend and my neighbor you have put away from me,
and darkness is my only companion.*

We can candidly express our feelings to our God who promises never to forsake us. Some of the foundational principles that allow for lament are:

- God created everything, and pronounced all creation good. But in the Fall, sin entered the world, bringing separation from God and death. Nonetheless, God continues to be merciful. As we say in the words of Eucharistic Prayer A: “In your infinite love you made us for yourself; and when we had fallen into sin and become subject to evil and death, you in

your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.” In that reconciliation, which takes place through the sinless Christ’s death for our sins—“the righteous for the unrighteous,” *I Peter:3:18*—God has “graciously accepted us as living members” of Jesus Christ,” and made us heirs of his eternal kingdom. As children of God, we acknowledge that God knows our hearts. It is necessary to be honest with ourselves and with God to sustain this vital relationship, even when we feel “negative” emotions. No part of human experience, including our physical experience, is hidden from God.

- Jesus reached out to all people in whatever stage of joy, grief, rage, faith, unbelief or shame he met them, in order that he might reconcile them to himself. Following his example, the Church acknowledges the full range of human emotions, working in Christ to heal what is broken and comfort what is hurting. All who come may experience God’s healing love. “For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.” *Romans 8:38-39*
- Human emotions including grief, loss, and failure, may be the impetus for transformation through deeper reconciliation with our loving God. “We know that all things work together for good for those who love God, according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family.” (*Romans 8:28-29*) Therefore we look for healing and hope to come from even the most difficult and painful experiences. This is not to diminish the pain that is felt, but in acknowledgement that Christ experienced the full measure of human suffering. Thus we may find transformation even in the deepest agonies of human existence.
- God’s love for us remains steadfast regardless of how many times we fail. Christ forgives even human complicity in his death. As he conquered sin and death for us, his forgiveness is unconditional if we but seek it. Only we can choose to reject his forgiveness. Therefore, when our actions bring sorrow or sin we can repent, fully trusting God to redeem us in compassion, forgiveness, and mercy. In this way, we believe that through confidence in the Love that brought us into being, even our greatest tragedies or our most sinful acts cannot separate us from God. The hope of new life is always present even in our darkest hours. We are promised that, in the fullness of time God will wipe away all tears. A new heaven and earth will restore all that was broken and lost in the light of the holy and undivided Trinity whose nature is Love.

About the Liturgies

In providing liturgies of lament, remembrance, and hope, the church offers opportunity for people to acknowledge their grief and receive assurance of God's presence, even in the midst of unspeakable pain. Beginning the service in silence and darkness creates space for expressions of bereavement and loss to be voiced and acknowledged. All these liturgies have been shaped to facilitate movement from darkness to light, from silence to song, from minor key to major key, from lament to expressions of hope. Those who plan them are nevertheless cautioned not to make this transition too quickly, or to create too great a contrast. If lament is hurried over, the effect may well be to discourage and suppress deep-seated feelings of grieving and loss. Especially in the early stages of grief, or when grief has been discouraged, the bereaved will find a degree of comfort merely by being permitted a safe place to give voice to their actual feelings, rather than being urged to keep up a front or "get over it." At the same time, planners should never assume they fully understand the feelings of the bereaved or try to put words in their mouths. For this reason, the language of Scripture, especially the Psalms and Lamentation, are always appropriate, as they provide a wide range of emotions more fully expressed than any words most of us are capable of expressing. The ultimate aim of these rites is to provide assurance that God is present with us even in the darkest places of pain, even when we cannot sense that presence through our feelings. The most hopeful proclamation may not be that "everything will be fine," but that God feels the anguish of those who grieve and does not abandon us.

The liturgies that follow are intended for use with families and communities where grief remains acute, or at particular times of the year that trigger memories and emotions of profound losses of the past. Examples include religious and secular holidays, including Christmastime, All Saints' Day, Mother's and Father's Day, the expected due date, the child's birthday, or on the anniversary of the loss. For many centuries, and even today in certain cultures, observing the anniversaries of the death of beloved family members and friends permits a reminder that death does not separate us and provides catharsis for mourning and the assurance for the living that we have not forgotten those who have gone before us.

A Template for Communal Worship – Form 1

The Gathering of the People

May include:

- Silence
- Darkness or dim lighting
- A hymn, song, or anthem
- Declaration of purpose
- Collect/gathering prayer

The Ministry of the Word

May include:

- Readings from scripture
- Poetry or other readings
- Silence
- Music – hymns, songs, instrumental
- Sermon or homily

Prayers

The Healing Action

- Laying-on of hands [and anointing] with prayer

The Memorial

Sharing of memories, stories, symbolic items, photos, etc.
Creating a memorial object
Silence
Lighting of candles
Increased light in the room
Placing a flower or other symbol of the loss on the altar

Song, Hymn, or Canticle, or Instrumental interlude

Affirmation of Hope and Faith

May include the celebration of Holy Eucharist

Departure

Blessing

May include:

Song, hymn, or canticle, or instrumental postlude
Silent departure

A Template for Communal Worship – Form 2

This form is particularly suitable for times of deep grief, or in times of decision-making. Liturgy based on this form creates a kind of container for grief and hope, despair and trust, uncertainty and confidence all at once. It invites worshipers to enter and rest in the darkness of grief and/or uncertainty, trusting that God is present even in our darkest hours. This model emphasizes openness to the present moment. It may be compared to the Jewish tradition of “sitting Shiva” with the bereaved.

The service is organized around an interplay of psalms, singing, prayer, readings, and silence. Darkness and candlelight are essential elements. Incense may be used.

The psalms, readings, and hymns should be chosen for their similarity to one another. They should be variations on a theme, reinforcing the unifying idea, coming at the central issue from different angles. There may be slight movement from despair to hope, from uncertainty to decision, or from darkness to light. But planners are cautioned to not try to wrap things up too neatly. This template in particular honors the process rather than announcing the ending.

Silence should surround each element

Psalm or opening sentences
Song or hymn
Readings from scripture
May include readings from other sources
Prayers
Ritual action

Each element may occur one or more times, weaving together in a tapestry that gathers up and holds the presenting issue. Specific suggestions for hymns, scripture readings and prayers are included in the Appendices, beginning on page 50.

The Liturgies

For a Small Gathering

At Home, In The Hospital, Or Another Private Setting

Minister The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all;

People *And also with you*

Minister Dear friends, we are gathered here in the presence of God, [*here the minister names the particular issue of concern*] to offer our grief and seek healing. God is full of compassion and mercy, ready to hear when we pray, to comfort when we mourn, to help us bear our griefs and sorrows, and to quiet our anxiety. The steadfast love of our God never ceases.

People *Thanks be to God.*

Minister Let us pray.

The Collect or Gathering Prayer

Prayers for various occasions are found on pages 28–3. Extemporaneous prayer may be offered.

A Reading from Scripture

See Appendix A, pages 254–257, for suggestions of passages suitable to the particular occasion.

A hymn or canticle may be sung. See Appendix B, pages 258–262.

The Healing Action

If there is to be laying on of hands [and anointing], the following form is used.

The minister lays hands upon the woman [and anoints her], prays silently, then prays aloud using one of the following forms or similar words

N., I [anoint you and] lay my hands upon you in the name of God the holy and undivided Trinity. May Christ be present with you to comfort you, to guard and protect you, and to keep you in everlasting life. Amen.

or this

N., I lay my hands upon you [and anoint you] in the name of our Savior Jesus Christ, praying you will be strengthened and filled with God's grace, that you may know the healing power of the Spirit. Amen.

The minister may add, in these or similar words

As you are outwardly anointed with this holy oil, so may our loving God give you the inward anointing of the Holy Spirit. Of God's bounty, may your suffering be relieved, and your spirit, mind, and body restored to grace and peace. May all of us in the frailty of our flesh know God's healing and resurrecting power. *Amen.*

Silence may follow.

The Prayers

One of the following litanies may be used:

Litany of Remembrance, page 17

Litany of Complaint, page 24

Litany of Lament, page 26

Litany of Remembrance and Lament, Healing and Hope, page 30

Litany of Healing and Hope, page 37

or another suitable litany

or selections from the Prayers beginning on page 39

or some other suitable prayers

Silence may follow

The Lord's Prayer

A hymn, psalm, or canticle may be sung

The Blessing

Minister May God's love make you whole; may the light of Christ guide your footsteps; and may the presence of the Holy Spirit fill your hearts and remain with you, this day and always. *Amen.*

After the service concludes, those gathered may wish to share memories, stories, photos or other mementos pertaining to the loss, or create a memorial object.

For Private Devotion

Of Individuals, Couples, Families, or Small Groups

O God of peace, you have taught us that in returning and rest we shall be saved, in quietness and confidence shall be our strength: By the might of your Spirit lift us, we pray, to your presence, where we may be still and know that you are God. *Amen.*

From Psalm 69

Save me, O God, *
for the waters have risen up to my neck.

I am sinking in deep mire, *
 and there is no firm ground for my feet.
I have come into deep waters, *
 and the torrent washes over me.
I have grown weary with my crying;
 my throat is inflamed; *
 my eyes have failed from looking for my God.
In your great mercy, O God, *
 answer me with your unfailing help.
Save me from the mire; do not let me sink; *
 let me be rescued from those who hate me
 and out of the deep waters.
Let not the torrent of waters wash over me,
 neither let the deep swallow me up; *
 do not let the Pit shut its mouth upon me.
Answer me, O Lord, for your love is kind; *
 in your great compassion, turn to me.

Or this, from Psalm 46

God is our refuge and strength, *
 a very present help in trouble.
Therefore we will not fear, though the earth be moved, *
 and though the mountains be toppled into the depths of the sea;
Though its waters rage and foam, *
 and though the mountains tremble at its tumult.
The Lord of hosts is with us; *
 the God of Jacob is our stronghold.
There is a river whose streams make glad the city of God, *
 the holy habitation of the Most High.
God is in the midst of her; she shall not be overthrown; *
 God shall help her at the break of day.
“Be still, then, and know that I am God; *
 I will be exalted among the nations; I will be exalted in the earth.”
The Lord of hosts is with us; *
 the God of Jacob is our stronghold.

Psalm 22:15-21 or Psalm 88:1-10 may be substituted. See Appendix A (pages 256-257) for additional suggestions.

One of the following, or some other suitable passage of Scripture (see Appendix A, pages 254-256) is read:

Thus says the Lord: As a mother comforts her child, so I will comfort you; you shall be comforted in Jerusalem. You shall see, and your heart shall rejoice; your bodies shall flourish like the grass; and it shall be known that the hand of the Lord is with his servants. *Isaiah 66:12a, 13-14a*

Surely I know the plans I have for you, says the Lord, plans for your welfare and not for harm, to give you a future with hope. Then when you call upon me and come and pray to me, I will hear you. When you search for me, you will find me; if you seek me with all your heart, I will let you find me, says the Lord.

Jeremiah 29:11-14a

The Lord waits to be gracious to you; he will rise up to show mercy to you. For the Lord is a God of justice; blessed are all those who wait for him. Truly, O people in Zion, inhabitants of Jerusalem, you shall weep no more. He will surely be gracious to you at the sound of your cry; when he hears it, he will answer you. Though the Lord may give you the bread of adversity and the water of affliction, yet your Teacher will not hide himself any more, but your eyes shall see your Teacher. And when you turn to the right or when you turn to the left, your ears shall hear a word behind you, saying, "This is the way; walk in it." *Isaiah 30:18-21*

Trust in the Lord with all your heart, and do not rely on your own insight. In all your ways acknowledge him, and he will make straight your paths. *Proverbs 3:5-6*

For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For in this tent we groan, longing to be clothed with our heavenly dwelling—if indeed, when we have taken it off we will not be found naked. For while we are still in this tent, we groan under our burden, because we wish not to be unclothed but to be further clothed, so that what is mortal may be swallowed up by life. He who has prepared us for this very thing is God, who has given us the Spirit as guidance. So we are always confident, even though we know while we are at home in the body we are away from the Lord—for we walk by faith, not by sight. Yes, we do have confidence, and we would rather be away from the body and at home with the Lord. So whether we are at home or away, we make it our aim to please him.

2 Corinthians 5:1-9

Blessed be the God and Father of our Lord Jesus Christ. By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that is imperishable, undefiled and unfading, kept in heaven for you, who are being protected by the power of God through faith for a salvation ready to be revealed in the last time. In this you rejoice, even if now for a little while you have had to suffer various trials, so that the genuineness of your faith—being more precious than gold that, though perishable, is tested by fire—may be found to result in praise and glory and honor when Jesus Christ is revealed. Although you have not seen him, you love him; and even though you do not see him now, you believe in him and rejoice with an indescribable and glorious joy, for you are receiving the outcome of your faith, the salvation of your souls. *1 Peter 1:3-9*

Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you. For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened. Is there anyone

among you who, if your child asks for bread, will give a stone? Or if the child asks for a fish, will give a snake? If you then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him! *Matthew 7:7-11*

At that time Jesus said, "I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; yes, Father, for such was your gracious will. All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him. Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light." *Matthew 11:25-29*

At that time the disciples came to Jesus and asked, "Who is the greatest in the kingdom of heaven?" He called a child, whom he put among them, and said, "Truly I tell you, unless you change and become like children, you will never enter the kingdom of heaven. Whoever becomes humble like this child is the greatest in the kingdom of heaven. Whoever welcomes one such child in my name welcomes me. Take care that you do not despise one of these little ones; for, I tell you, in heaven their angels continually see the face of my Father in heaven. What do you think? If a shepherd has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go in search of the one that went astray? And if he finds it, truly I tell you, he rejoices over it more than over the ninety-nine that never went astray. So it is not the will of your Father in heaven that one of these little ones should be lost." *Matthew 18:1-5, 10-14*

Silence may follow the reading

A hymn or canticle may be sung. (See Appendices A, page 53, and B, pages 54-57, for suggestions.)

Prayers may be offered. (See pages 34-49 for suggested prayers.)

The Lord's Prayer

Concluding Collect

God of Life, you give us life and hope. Be with us in the chaos of this time. Calm our fears, be the light for our path, and strengthen our trust in your promise never to leave or forsake us. We pray through Christ, in the power of your Holy Spirit. *Amen.*

Blessing of a Pregnant Woman

This blessing may be offered at any time and in any place. If the blessing is to include friends and family, the priest may begin with these or similar words:

We have gathered today to implore God's grace upon *N.*, and to seek divine mercy for her and her expected child.

V. God is our refuge and strength
R. A very present help in trouble.
V. She shall not be overthrown
R. God shall help her at the break of day.
V. Hear our prayer O God.
R. Let our cry come to you.
V. May God be with you.
R. And also with you.

Let us pray.

Loving God, by your grace the virgin mother of your incarnate Son visited her cousin Elizabeth in their pregnancies. May this visitation encourage *N.* in her pregnancy and give her confidence in your mercy and loving-kindness, through Jesus Christ our Redeemer, who lives and reigns with you, and the Holy Spirit, one God, for ever and ever. Amen. *From 'Visitation,' BCP p. 240*

Or this

Eternal God, creator of all, and source of all goodness and hope; hear the prayer of *N.*, who bids your blessing for the preservation of the child you have given her to conceive. Continue your care for her, that by your mercy her child may come safely to birth in good time, and be whole and healthy, so that they both may come to rejoice in your loving-kindness, who holds all our souls in life and sealed the salvation of your world in the gift of the birth of Jesus Christ. Amen. *SSJE Manual*

*Here the woman may be sprinkled with holy water and/or anointed
Then may be said one or more of the following Psalms: 67, 113, or 117*

V. Let us bless the Holy, Blessed and Glorious Trinity, one God.
R. Let us praise and magnify our God for ever.
V. May God be with you.
R. And also with you.

Let us pray.

Gracious God, visit your daughter *N.*, as she waits the birth of her child. Protect her from all that might threaten her and her child; let your holy angels be with them to preserve them in your peace, and let your blessing be ever upon them, in the name of Jesus Christ, our Savior. Amen

or this

Loving God, giver of life, hear our prayer for *N.* and for the child she has conceived, that, by your grace, they both may come in safety to a timely and healthy birth, and rejoice in your gracious providence. We ask this in the name of Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

When appropriate, any or all of the following may be added:

Blessed are you, loving God. You have blessed the union of *N.* and *N.* Amen.

Blessed are you, merciful God. May your blessing be upon *N.* and the child she carries. Amen.

Blessed are you, gracious God. May this time of pregnancy be for *N.* and *N.* a time of drawing nearer to you and to each other. Amen.

Blessed are you, holy God. May *N.* and *N.'s.* experience of birth be full of awe, wonder, and the joy of sharing in your creation. Amen.

Or this:

The blessing of God, Father, Son, and Holy Spirit be upon you and your child and bring you both through a safe and happy birth. Amen.

*[Adapted from "The Blessing of a Pregnant Woman," SSJE Manual, 5th ed., 1970]
Note also material from BOS, 2003, pp. 157-8:*

A Rite for Mourning the Loss of a Pregnancy

Concerning the service:

This liturgy is intended for use by people who have experienced the loss of a pregnancy through miscarriage. It may be adapted for other situations

The loss of a pregnancy is often experienced as the loss of a child. The parents' grief may be compounded by the sadness of not having seen or held the child to whom they were committed. Since the loss of a pregnancy in our culture and even in the Church is seldom acknowledged as a death, the parents have too often been left to mourn in isolation.

Grief for the loss of an unborn child should be honored. Healing may be facilitated through the ministry of the Church.

One or more objects associated with babies may be placed in the sight of the people.

The Gathering of the People

Music may be played or sung, or scripture read, as the people gather.

The presider reads one or more of the following opening sentences (or another opening sentence from the suggestions in Appendix A, page 254-255).

God will feed his flock like a shepherd; he will gather the lambs in his arms, and carry them in his bosom. *Isaiah 40:11*

The eternal God is thy refuge, and underneath are the everlasting arms. *Deuteronomy 33:27 (KJV)*

As a mother comforts her child, so I will comfort you, says the Lord. *Isaiah 66:13a*

For these things I weep; my eyes flow with tears.... But you, O Lord, reign for ever; your throne endures to all generations. *Lamentations 1: 16a; 5:19*

The Lamb at the center of the throne will be their shepherd, and he will guide them to springs of the water of life, and God will wipe away every tear from their eyes. *Revelation 7:17*

The presider welcomes the people, and states briefly the purpose of the gathering, using these or similar words:

Here in God's presence we gather with *N.* (*N. N.*) to mourn the loss of *their* child, and to support *them* in *their* grief. Because *their child* died before birth, *their* family is diminished and *their* hope has turned to sorrow. Let us grieve with *them*, and call on God in the name of Jesus Christ, our crucified and risen Savior who sent his Spirit to comfort and heal.

The Collect

Let us pray.

Compassionate God, you hold us in your constant love. Comfort us as we grieve the loss of this child who never was born. Be with *N.* (*and N.*) in *their* anguish. Grant to *their* child, [*N.*], the joys of heaven; and to each of us, bring healing and grace. Renew our hopes for the future and our faith in your goodness. We pray through Jesus Christ, who carries all our sorrows and brings us from death to new life. *Amen.*

or this:

O God, who gathered Rachel's tears over her lost children, hear now the sorrow and distress of *N.* (*and N.*) for the death of *her* expected child. In the darkness of

loss, stretch out to *her* the strength of your arm and renewed assurance of your love; through your own suffering and risen Child Jesus. *Amen.*

From Enriching Our Worship II

or this:

Heavenly Father, your love for all children is strong and enduring. We were not able to know *N.* as we had hoped. Yet you knew *her* growing in *her* mother's womb, and *she* is not lost to you. In the midst of our sadness, we thank you that *N.* is with you now. *Amen.*

From Enriching Our Worship II

A Reading from Scripture

See Appendix A (page 254) for suggested readings.

Hymn, Psalm, or Canticle

The following canticle, or canticles F "A Song of Lamentation," Canticle H "A Song of Hosea," or Canticle I "A Song of Jonah," may be said or sung, or a suitable hymn may be sung. One of the following psalms may be substituted: 13; 27:12-18; 38:6-11.

A Song of Christ's Goodness *Anselm of Canterbury*

Jesus, as a mother you gather your people to you; *
you are gentle with us as a mother with her children.
Often you weep over our sins and our pride, *
tenderly you draw us from hatred and judgment.
You comfort us in sorrow and bind up our wounds, *
in sickness you nurse us and with pure milk you feed us.
Jesus, by your dying, we are born to new life; *
by your anguish and labor we come forth in joy.
Despair turns to hope through your sweet goodness; *
through your gentleness, we find comfort in fear.
Your warmth gives life to the dead, *
your touch makes sinners righteous.
Lord Jesus, in your mercy, heal us; *
in your love and tenderness, remake us.
In your compassion, bring grace and forgiveness, *
for the beauty of heaven, may your love prepare us.

The following Litany may be said.

Litany of Remembrance

[Adapted from the Reform Jewish Prayer Book]

Memories of *N.* will come to us, unbidden, sometimes unexpected, in all the various moments of our lives. Although memories may bring pain, they also bring comfort – for as long as we remember, *N.* is still part of us.

Silence may be kept. The name(s) of lost children may be spoken aloud.

In the rising of the sun and its going down,
we remember *her*.

At the blowing of the wind and in the chill of Winter,
we remember *her*.

At the opening of buds and in the rebirth of Spring,
we remember *her*.

At the blueness of the skies and in the warmth of Summer,
we remember *her*.

At the rustling of leaves and the beauty of Autumn,
we remember *her*.

At the beginning of the year and when it ends,
we remember *her*.

As long as we live, *she* too will live, for *she is* part of us,
we remember *her*.

When we are weary and in need of strength,
we remember *her*.

When we are lost and sick at heart,
we remember *her*.

When we have joys we yearn to share,
we remember *her*.

When we have decisions that are difficult to make,
we remember *her*.

After a period of silence, the presider may say

Merciful God, look with pity upon the sorrows of this family for whom we pray.
Remember them in your mercy; nourish them with patience; comfort them with a
sense of your goodness; lift up your countenance upon them; and give them
peace; through Jesus Christ our Lord. Amen.

This anthem or some other suitable anthem, or a hymn may be sung or said

Give rest, O Christ, to your child with your saints
where sorrow and pain are no more,

neither sighing, but life everlasting.

The Commendation

We commend to your mercy, O God, our child *N.*, that death may be for her the gate of life and peace with you. At your heavenly banquet, may we rejoice with *her* and all your saints to see you face to face, one holy and undivided Trinity in glory everlasting. *Amen.*

*Give rest, O Christ, to your child with your saints,
where sorrow and pain are no more,
neither sighing, but life everlasting.*

The following anthem may be added.

Into paradise may the angels lead you. At your coming may the martyrs receive you and bring you into the holy city, Jerusalem.

The Dismissal

Let us go forth in the name of Christ.
Thanks be to God.

Rite of Repentance and Reconciliation for an Abortion

Introduction

Sometimes women find themselves carrying unresolved guilt over an abortion or similar decision involving a former pregnancy (such as selecting among multiple embryos). The Episcopal Church recognizes "all abortion as having a tragic dimension, calling for the concern and compassion of all the Christian community." While affirming the legal right to have an abortion, nevertheless, Resolution A054 of the 1994 General Convention of the Episcopal Church goes on to say, "as Christians we believe strongly that if that right is exercised, it should be used only in extreme situations" (See Appendix E for Resolution A054). The Episcopal Church recognizes a range of opinion among its members that allows individuals to examine their own consciences, preferably "with the advice and counsel of members of the Christian community." All options should be explored and "it is the responsibility of members of this Church, especially the clergy, to become aware of local agencies and resources which will assist those faced with problem pregnancies."

A woman who repents an abortion is to be received like any other penitent. Her sense of loss and remorse should be honored. It is the Church's role to assure her of God's redeeming love and forgiveness, to promise her that her burden is removed because she has asked for God's mercy, and that grace and newness of life will be hers. (See Appendix E, Resolution D083).

*Christ has given his Church power to absolve sins. If a formal confession is to be made, and absolution granted, this must be done by a priest. Another Christian may be asked to hear the confession, but it must be made clear to the penitent that absolution will not be pronounced; instead, a declaration of forgiveness is provided. Either of the two forms of *The Reconciliation of a Penitent* (pages 447 and 449 of the *Book of Common Prayer*) or else the following rite is appropriate.*

Should a couple wish to participate in this rite together, the presider should adapt the words to include the man as well as the woman. If a man wishes to repent of a decision he made regarding an abortion, the rite may be adapted for that purpose, as well.

The service may also be adapted for corporate use, as seems appropriate to the circumstance: for instance, a ministry for counseling women who have had abortions might change this to accommodate a group rather than an individual.

A Rite of Repentance and Reconciliation

The priest says

My sister, what do you seek?

The penitent answers

My past actions weigh heavily upon me. I seek God's forgiveness and renewal in my life.

If the woman desires to address directly what burdens her, she may do so here.

The priest may then say

Listen to the words of Christ Jesus from the Gospel according to Luke:

“Which one of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it? When he has found it, he lays it on his shoulders and rejoices. And when he comes home, he calls together his friends and neighbors, saying to them, ‘Rejoice with me, for I have found my sheep that was lost.’ Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.”

Luke 15: 3b-7

My sister, God rejoices that you have come seeking God's merciful forgiveness. Let us say this psalm together:

Priest and penitent together:

Happy are they whose transgressions are forgiven,*
and whose sin is put away!
Happy are they to whom the Lord imputes no guilt,*
and in whose spirit there is no guile!
While I held my tongue, my bones withered away,*
because of my groaning all day long.
For your hand was heavy on me day and night,*
my moisture was dried up as in the heat of summer.
Then I acknowledged my sin to you,*
and did not conceal my guilt.
I said, “I will confess my transgressions to the LORD.”*
Then you forgave me the guilt of my sin.
Therefore all the faithful will make their prayers to you in time of trouble,*
when the great waters flow, they shall not reach them.
You are my hiding-place; you preserve me from trouble,*
you surround me with shouts of deliverance.
“I will instruct you and teach you in the way that you should go,*
I will guide you with my eye.” *Psalm 32:1-9*

The penitent may tell her story, using the form below or similar words. If she has already talked about her experience in counseling before the rite, she may briefly restate the cause of pain for which she seeks reconciliation.

I confess my transgressions to the Lord. Here, in the presence of Almighty God, the Church, and you, I acknowledge my faults, especially _____. I mourn the life that was within me that I let go. I am haunted by what might have been. I humbly beg forgiveness of God and of Christ's Church.

Here the priest may offer words of comfort and counsel.

The priest then pronounces absolution using one of the following forms

May God who knows the depths of our hearts and yet abounds in mercy grant you forgiveness and healing, and the strength and comfort of the Holy Spirit, through the intercession of Jesus Christ our Advocate. Amen.

Or

May God forgive you all your sins, that you may enter into the new and everlasting life promised you through Christ our great High Priest, enlivened by God's Holy Spirit dwelling in you now and for ever. Amen.

If the officiant is a deacon or lay person, the following declaration of forgiveness is used.

Our Lord Jesus Christ, who offered himself to be sacrificed for us, forgives your sins by the grace of the Holy Spirit. Amen.

The officiant may conclude with the following.

Now there is rejoicing in heaven; for you were lost, and are found; you were dead, and are now alive in Christ Jesus our Lord. God's arms are open for you and for your child, for Christ offered himself to be sacrificed for our sins, which are washed away in repentance. Go in peace to love and serve God all your days. And pray for me, a sinner. Amen.

A candle may be lighted, as a sign of God's promise of new life.

A Liturgy of Lament and Remembrance

For loss of children through miscarriage, stillbirth, abortion, placing for adoption, or inability to conceive

This service follows Form 1, described on page 7.

Concerning the service:

Lament is the heart's expression of grief, an essential element in our conversation with God. Throughout Scripture, men and women pour out their grief and loss to God who hears and comforts them in their loss. Jesus wept for the death of his friend, Lazarus, and we should feel confident that when we pour out our sorrow, Christ knows our pain and is present in our suffering, ready to walk with us through the long process of bereavement and to bring healing in the fullness of time. The loss of an anticipated child plunges us from joyful expectation of new life to bereavement. We must mourn a loss before we can continue our journey towards new life.

This Liturgy of Lament provides a reminder to the participants that God understands our feelings of sorrow or anger, and can be trusted to hold us in love and heal us in the fullness of time, restoring our hope and trust. The rite provides worshipers opportunities for tears, for times of speaking and times of silence. The space chosen should accommodate enough freedom of movement so that those gathered may sit, stand, kneel or even lie down. Pauses may be made in the litany when people are overcome by emotion.

This service should be planned with pastoral sensitivity that respects the depth of grief, and gently points to a new confidence in God's healing love.

The Gathering of the People

The ministers enter in silence.

One or more of the following is read (or some other opening sentences; see Appendix A, page 254)

A voice is heard in Ramah, lamentation and bitter weeping. Rachel is weeping for her children; she refuses to be comforted for her children are no more.
Jeremiah 31:15

Have pity on me, Lord, for I am weak;
heal me, Lord, for my bones are racked.
My spirit shakes with terror;
how long, O Lord, how long?
Turn, O Lord, and deliver me;
save me for your mercy's sake.
I grow weary because of my groaning;
every night I drench my bed
and flood my couch with tears.
My eyes are wasted with grief.

Psalm 6: 2-4, 6-a7

O Lord, my God, my Savior,
by day and night I cry to you.
Let my prayer enter into your presence;
incline your ear to my lamentation.
For I am full of trouble;
my life is at the brink of the grave.
I am counted among those who go down to the Pit;
I have become like one who has no strength;
Lost among the dead,
like the slain who lie in the grave,
Whom you remember no more,
for they are cut off from your hand.

Psalm 88:1-6

Then follows the Litany of Complaint, or some other suitable litany or prayer.

Litany of Complaint

Each worshiper should adopt the posture most helpful to the full expression of his or her grief.

Leader Hear the cries of your people, O God.
People We will lament and not hold back.
We will refuse to be comforted
until we have made known to you our sorrow.
We are bereft.

Leader Our souls cleave to the dust.
People Our eyes are wasted with grief.
We are drenched with tears.
Our hearts melt like wax

Leader Our souls melt away for sorrow.
People We are poured out like water.
Our bodies are racked.

Leader Ours eyes have failed for watching for your promise.
People When will you comfort us?
Leader We open our mouths and pant in pain.
People Why do you stand so far off, O Lord,
and hide yourself in time of trouble?

Leader Our eyes shed streams of tears.
People Our indignation consumes us.
Leader We cry out to you.
People We grow weary with our groaning.
Leader Early in the morning we call to you.
People Let our cry come before you, O Lord.
Deliver us according to your promise of mercy.

A brief silence

Leader O Lord, we wait for you.

People *More than sentries wait for the morning,
our souls wait for you alone.*

A hymn or song of lament may be sung.

Silence may be kept.

Leader Let us pray.
Gracious God, the comfort of all who sorrow, the strength of all who suffer:
Let the cry of those in misery and need come to you, that we may find your
mercy present with us in all our afflictions; give us strength for the sake of
him who suffered for us, your son Jesus Christ our Lord. *Amen.*

The Ministry of the Word

The people are seated.

The readings should include at least one from scripture. If Eucharist is to be celebrated, the readings must include one from the Gospel. A Psalm, hymn, or silent reflection follows each lesson. See Appendix A beginning on page 254 for suggested Scripture readings. Suggested Hymns are in Appendix B, pages 258-262..

A homily may be preached.

The Healing Action

If there is to be laying on of hands [and anointing], the following form is used.

If oil for anointing is to be blessed, the priest says

Blessed are you, O God, source of life and health. In Jesus you became flesh and came to know the depth of human suffering. You sent the disciples to heal those who were sick. Sanctify this oil that all who are anointed with it may be healed, strengthened, and renewed, by the power of your Holy Spirit. *Amen.*

The minister may introduce the laying on of hands [and anointing] with these or similar words

The ministry of Jesus invites us to new life in God and with each other. In the laying on of hands [and anointing] we proclaim the Good News that God promises to restore us to wholeness in Christ. You are invited to offer yourself and ask for healing in the Name of the holy and undivided Trinity.

The minister may invite each person to be anointed to give her or his name and any particular request for prayer. The minister then lays hands upon each person [and anoints the person], prays silently, then prays aloud using one of the following forms or similar words

N., I [anoint you and] lay my hands upon you in the name of God the holy and undivided Trinity. May Christ be present with you to comfort you, to guard and protect you, and to keep you in everlasting life. *Amen.*

or this

N., I lay my hands upon you [and anoint you] in the name of our Savior Jesus Christ, praying you will be strengthened and filled with God's grace, that you may know the healing power of the Spirit. *Amen.*

The minister may add, in these or similar words

As you are outwardly anointed with this holy oil, so may our loving God give you the inward anointing of the Holy Spirit. Of God's bounty, may your suffering be relieved, and your spirit, mind, and body restored to grace and peace. May all of us in the frailty of our flesh know God's healing and resurrecting power. *Amen.*

The Memorial

*Mourners may be given time to tell of their loss, grief, or memories.
Symbols of loss and grief may be spoken of or placed on an altar.
There may be silence, journal writing, creation of memorial objects, etc.*

The Prayers of the People

Litany of Lament

In place of the Litany of Lament, the Litany of Remembrance and Lament, Healing and Hope on page 00, or another litany, may be used.

Leader God, hear our prayer,
People *And let our cry come to you.*

Leader Merciful God, we come to you in sorrow. Help us to grieve; let our tears flow; and look upon our broken hearts.
God, hear our prayer,
People *And let our cry come to you.*

Leader We have lost children. We have lost hope. We have lost our way. Consider our losses.
God, hear our prayer,
People *And let our cry come to you.*

Leader Our faith has been shaken. We are haunted by memories and weighed down with guilt. We are sick with sadness, weak with despair. Help us know your presence.
God, hear our prayer,
People *And let our cry come to you.*

Leader In our suffering, we turn away from those who suffer also. Our bonds have been strained, one with another. Show us your compassion and help us forgive others and feel their sorrows.

God, hear our prayer,
People *And let our cry come to you.*

Leader We longed for [this child], but our bodies betrayed our hopes. Help us surrender them, and trust in your faithfulness.

God, hear our prayer,
People *And let our cry come to you.*

Leader Help us envision a future filled with promise, even if we cannot know what lies in store for us. Help us have confidence in your love as we take each new step.

God, hear our prayer,
People *And let our cry come to you.*

The leader or presiding minister concludes with this collect:

Lord of all mercies: abide with us when the darkness deepens and we suffer loss, pain and grief. Help us to know and understand you are with us even when we cannot feel your presence. Let your saving help shine through the shadows as you hold your cross before our eyes, reminding us that you share our sufferings and have overcome death so that we might rise again with you. Let morning break upon our sorrowing hearts; abide with us in life and in death, Lord, so that we may live in your peace and rejoice in your love. *Amen.*

The following psalm of deliverance may be said by all. Or another psalm may be said; see suggestions on pages 52-53.

In you, O Lord, have I taken refuge; *
let me never be ashamed.
In your righteousness, deliver me and set me free; *
incline your ear to me and save me.
Be my strong rock, a castle to keep me safe; *
you are my crag and my stronghold.
Deliver me, my God, from the hand of the wicked, *
from the clutches of the evildoer and the oppressor.
For you are my hope, O Lord God, *
my confidence since I was young.
I have been sustained by you ever since I was born;
from my mother's womb you have been my strength; *
my praise shall be always of you.
O God, be not far from me; *
come quickly to help me, O my God.

Psalm 71: 1-6, 12

The Eucharist

*If the Eucharist is not to be celebrated, the Lord's Prayer may be said here.
If the Eucharist is to be celebrated, the service continues with the Peace.*

The Blessing

This or another blessing, may be offered at the end of the service:

May God, our Creator, fill you with peace. *Amen.*

May Christ, our Savior, redeem all your sorrows. *Amen.*

May the Holy Spirit, our Comforter, heal and restore you. *Amen.*

The service may end in silence, or with the singing of a hymn.

Worshippers may be invited to remain in the worship space for as long as they wish, in prayer and reflection. Pastoral care givers should be available for those who experience intense grief, having perhaps expressed their lament aloud for the first time.

Liturgy of Remembrance and Lament For Reproductive Loss.

This service follows Form 2, described on page 8.

This may be adapted for other community crises such as the murder of a child, a school shooting or the death of teenagers in a car accident when the community at large is affected.

The service begins in darkness; the Paschal candle may be lit before the people gather, or as the service begins. A small candle or other light is provided for the reader.

Out of the silent darkness, the first Psalm is read.

Psalm 69:1-4, 15-18

- 1 Save me, O God, *
 for the waters have risen up to my neck.
- 2 I am sinking in deep mire, *
 and there is no firm ground for my feet.
- 3 I have come into deep waters, *
 and the torrent washes over me.
- 4 I have grown weary with my crying;
 my throat is inflamed; *
 my eyes have failed from looking for my God.
- 15 In your great mercy, O God, *
 answer me with your unfailing help.
- 16 Save me from the mire; do not let me sink; *
 let me be rescued from those who hate me
 and out of the deep waters.
- 17 Let not the torrent of waters wash over me,
 neither let the deep swallow me up; *
 do not let the Pit shut its mouth upon me.
- 18 Answer me, O Lord, for your love is kind; *
 in your great compassion, turn to me.

Silence

Candles may be lit from the Paschal candle. A few lights may be turned on.

Song or Hymn

*Suggested: Within our darkest night (Taizé)
 Commit thou all that grieves thee (Hymnal 1982)
 Abide with me (Hymnal 1982)
 Stay with me (Taizé)*

The people may sit or kneel.

During the singing, pictures and other symbols of grief and loss may be brought forward and placed on the altar.

Silence

Psalm 130 *may be read in unison*

- 1 Out of the depths have I called to you, O Lord; Lord, hear my voice; *
let your ears consider well the voice of my supplication.
- 2 If you, Lord, were to note what is done amiss, *
O Lord, who could stand?
- 3 For there is forgiveness with you; *
therefore you shall be feared.
- 4 I wait for the Lord; my soul waits for him; *
in his word is my hope.
- 5 My soul waits for the Lord,
more than watchmen for the morning, *
more than watchmen for the morning.
- 6 O Israel, wait for the Lord, *
for with the Lord there is mercy;
- 7 With him there is plenteous redemption, *
and he shall redeem Israel from all their sins.

Silence

*One to three readings are read, including at least one from scripture.
Silence follows each reading; a song or hymn may be sung following each reading.*

A homily may be preached.

The following litany, or another litany or prayers, may be said

Litany of Remembrance and Lament, Healing and Hope

The prayers are arranged so that different intercessors may lead the various sections, each of which addresses a particular pastoral need. The liturgist or leader may choose to omit some petitions or entire sections. Usually, Parts I and V should be included.

The prayers gather up the corporate lament of a community. Individuals may not share all the feelings voiced by the prayers, yet in praying together the community gives voice to all of its members.

The prayers are introduced with these words:

Compassionate God, Father of our Savior Jesus Christ, you know our deepest pain and sorrow. Behold the anguish of our broken dreams, and let our cry come to you.

I

Leader We are crushed, afraid and overwhelmed by what we cannot understand.
People *Living God, be with us in our pain.*

Leader We are weary of weeping, sick with despair, aching with emptiness.
People *Living God, be with us in our pain.*

Leader We are confused and angry, but you do not answer.
People *Living God, be with us in our pain.*

Leader Our bodies cannot rise or rest, our hearts are like stones.
People *Living God, be with us in our pain.*

II

Leader We have lost our way and are isolated in our sorrow.
People *Loving God, stay with us.*

Leader Our bonds are strained; our relationships suffer;
shallow answers and hollow comfort increase our sadness.
People *Loving God, stay with us.*

Leader Some forsake us, others avoid us, compounding our grief.
People *Loving God, stay with us.*

Leader Friends and family are afflicted by our loss;
they grieve in their own way while their pain deepens ours.
People *Loving God, stay with us.*

III

Leader In our grief we have turned against you and against one another.
People *Merciful God, heal us.*

Leader We are jealous of those whose children live.
People *Merciful God, heal us.*

Leader We speak unjustly against others; we blame unfairly; we withdraw or lash
out.
People *Merciful God, heal us.*

Leader We torment ourselves and one another for past choices; we blame
ourselves for what has gone wrong.
People *Merciful God, heal us.*

Leader Shame and guilt weigh us down; our courage fails; we are bitter and
anxious, fearful of the future.
People *Merciful God, heal us.*

IV

Leader For those among us who could not raise children and gave them up for
adoption,
People *Redeeming God, give your people peace.*

Leader For those unable to welcome a child, who terminated a pregnancy,
People *Redeeming God, give your people peace.*

Leader For those whose choices brought harm to their child,
People *Redeeming God, give your people peace.*

Leader For those unable to find reconciliation, who bear their wounds in secrecy
and loneliness,
People *Redeeming God, give your people peace.*

Leader For those unable to conceive a child, who languish in longing and despair,
People *Redeeming God, give your people peace.*

V

Leader Send your Holy Spirit to renew our broken hearts.
People *Lord of Love, save us and help us.*

Leader Forgive our despair, fill us with hope,
and teach us to trust in your goodness.
People *Lord of Love, save us and help us.*

Leader Grant us patience with you, ourselves and one another.
People *Lord of Love, save us and help us.*

Leader Help us to know your never-failing care.
People *Lord of Love, save us and help us.*

Leader Deliver us from past hurts, and help us understand your will for us.
People *Lord of Love, save us and help us.*

Leader Turn our grief into compassion for others and for ourselves.
People *Lord of Love, save us and help us.*

Leader Release us from fear, renew us in love, rekindle our hopes.
People *Lord of Love, save us and help us.*

Leader In all things, renew us by your Holy Spirit, that we may live as children of
God.
People *Amen.*

Silence may follow.

Words of assurance may be read.

The following psalm may be read or sung, by one voice or by the assembly

Psalm 116

- 1 I love the Lord, because he has heard the voice of my supplication, *
because he has inclined his ear to me whenever I called upon him.
- 2 The cords of death entangled me; the grip of the grave took hold of me; *
I came to grief and sorrow.
- 3 Then I called upon the Name of the Lord: *
“O Lord, I pray you, save my life.”
- 4 Gracious is the Lord and righteous; *
our God is full of compassion.
- 5 The Lord watches over the innocent; *
I was brought very low, and he helped me.
- 6 Turn again to your rest, O my soul, *
for the Lord has treated you well.
- 7 For you have rescued my life from death, *
my eyes from tears, and my feet from stumbling.
- 8 I will walk in the presence of the Lord *
in the land of the living.
- 9 I believed, even when I said,
“I have been brought very low.” *
In my distress I said, “No one can be trusted.”
- 10 How shall I repay the Lord *
for all the good things he has done for me?
- 11 I will lift up the cup of salvation *
and call upon the Name of the Lord.
- 15 I will offer you the sacrifice of thanksgiving *
and call upon the Name of the Lord.
- 16 I will fulfill my vows to the Lord *
in the presence of all his people.

Song or Hymn

Suggested: *O God our help in ages past (Hymnal 1982)*
 You shall walk the barren desert (Wonder Love and Praise)
 Precious Lord, take my hand (LEVAS II)
 Bless the Lord, my soul (Taizé)
 Healer of our every ill (Gather, The Faith We Sing)
 Great is thy faithfulness (LEVAS II)

Dismissal

Glory to God whose power, working in us, can do infinitely more than we can ask or imagine; glory to God from generation to generation in the Church, and in Christ Jesus for ever and ever. *Amen. Ephesians 3:20, 21*

Or this

Jesus Christ, Son of the Living God, as you hung upon the cross in agony, remember our suffering and sorrow, our sin and loss. Heal and restore us, merciful Savior, and bring us to everlasting glory with the Father and the Holy Spirit, in your land where there is no sorrow and sighing, but the fullness of life for ever more. *Amen.*

The people depart in silence.

A Liturgy of Healing and Hope

Officiant Bless the Lord, all angels, all hosts of heaven, all ministers of God's will.
People Bless the Lord, O my soul, and let all within me bless God's holy name.

*A song or canticle of God's healing love may be sung.
These canticles from Enriching Our Worship I, are especially appropriate:*

A Song of Jerusalem Our Mother *Isaiah 66:10-14*

Rejoice with Jerusalem and be glad for her *
all you who love her,
Rejoice, rejoice with her, *
all you who mourn over her,
That you may drink deeply with delight *
from her comforting breast.
For thus says our God, *
"I will extend peace to her like a river,
the wealth of nations like an overflowing stream.
"You shall nurse and be carried on her arm,
and you shall nestle in her lap.
"As a mother comforts her child, so will I comfort you; *
you shall be comforted in Jerusalem.
"You shall see, and your heart shall rejoice, *
you shall flourish like the grass of the fields."

A Song of Christ's Goodness *Anselm of Canterbury*

Jesus, as a mother you gather your people to you; *
you are gentle with us as a mother with her children.
Often you weep over our sins and our pride, *
tenderly you draw us from hatred and judgment.

You comfort us in sorrow and bind up our wounds, *
in sickness you nurse us and with pure milk you feed us.
Jesus, by your dying, we are born to new life; *
by your anguish and labor we come forth in joy.
Despair turns to hope through your sweet goodness; *
through your gentleness, we find comfort in fear.
Your warmth gives life to the dead, *
your touch makes sinners righteous.
Lord Jesus, in your mercy, heal us; *
in your love and tenderness, remake us.
In your compassion, bring grace and forgiveness, *
for the beauty of heaven, may your love prepare us.

A Song of True Motherhood *Julian of Norwich*

God chose to be our mother in all things *
and so made the foundation of his work,
most humbly and most pure, in the Virgin's womb.
God, the perfect wisdom of all, *
arrayed himself in this humble place.
Christ came in our poor flesh *
to share a mother's care.
Our mothers bear us for pain and for death; *
our true mother, Jesus, bears us for joy and endless life.
Christ carried us within him in love and travail, *
until the full time of his passion.
And when all was completed and he had carried us so for joy, *
still all this could not satisfy the power of his wonderful love.
All that we owe is redeemed in truly loving God, *
for the love of Christ works in us;
Christ is the one whom we love.

The Collect

Presider God be with you.
People *And also with you.*
Presider Let us pray

Most holy God, as a father has compassion on his children, so do you have mercy on us. As a mother carries and feeds her children, so do you carry us in our afflictions, heal us, and nurture us. Holy One, hear our cry and renew us in your love, through Christ who has borne our griefs and carried our sorrows, in whom all things are redeemed for eternal life. *Amen.*

The Ministry of the Word

The readings should include at least one from scripture. If the Eucharist is to be celebrated, a reading from the Gospel must be included. A psalm, hymn, or silent reflection follows each lesson. See Appendix A, pages 254-257 for suggested scripture readings. See Appendix B, pages 258-262, for suggested hymns.

A homily may be preached.

The Healing Action

If there is to be laying on of hands [and anointing], the following form is used.

If oil for anointing is to be blessed, the priest says

Blessed are you, O God, source of life and health. In Jesus you became flesh and came to know the depth of human suffering. You sent the disciples to heal those who were sick. Sanctify this oil that all who are anointed with it may be healed, strengthened, and renewed, by the power of your Holy Spirit. *Amen.*

The minister may introduce the laying on of hands [and anointing] with these or similar words

The ministry of Jesus invites us to new life in God and with each other. In the laying on of hands [and anointing] we proclaim the Good News that God promises to restore us to wholeness in Christ. You are invited to offer yourself and ask for healing in the Name of the holy and undivided Trinity.

The minister may invite each person to be anointed to give her or his name and any particular request for prayer. The minister then lays hands upon each person [and anoints the person], prays silently, then prays aloud using one of the following forms or similar words

N., I [anoint you and] lay my hands upon you in the name of God the holy and undivided Trinity. May Christ be present with you to comfort you, to guard and protect you, and to keep you in everlasting life. Amen.

or this

N., I lay my hands upon you [and anoint you] in the name of our Savior Jesus Christ, praying you will be strengthened and filled with God's grace, that you may know the healing power of the Spirit. Amen.

The minister may add, in these or similar words

As you are outwardly anointed with this holy oil, so may our loving God give you the inward anointing of the Holy Spirit. Of God's bounty, may your suffering be relieved, and your spirit, mind, and body restored to grace and peace. May all of us in the frailty of our flesh know God's healing and resurrecting power. *Amen.*

The Memorial

*Mourners may be given time to talk about their loss, grief, and healing.
Symbols of loss, grief, and hope may be placed on an altar. Prayers, poems or other writings may be read.
There may be silence, journal writing, or creation of memorial objects.*

Litany of Healing and Hope

In place of this litany, another litany or other prayers may be used.

Weeping may spend the night, but joy comes with the morning.

For the losses we have endured,
Hear our cry, O God.
For miscarried babies and unborn hopes,
Hear our cry, O God.
For those children we will never know,
Hear our cries, O God.
For broken hearts and broken lives,
Hear our cries, O God.
For wounded innocence and shattered dreams,
Hear our cries, O God.

During a brief silence, particular griefs may be named.

When we are weary or lost,
O Christ, lead us home.
When we are hopeless and sad
O Christ, lead us home.
When we are angry and tears become our food
O Christ, lead us home.
When we are faithless and fearful
O Christ, lead us home.
When we grieve and despair
O Christ, lead us home.

Because you have been our companion in sorrow,
Holy Spirit, give us peace.
Because every child you have made lives forever,
Holy Spirit, give us peace.
Because suffering can make us kinder and more courageous,
Holy Spirit, give us peace.
Because nothing can separate us from your goodness,
Holy Spirit, give us peace.
Because you pray within us ceaselessly,
Holy Spirit, give us peace.

Weeping may spend the night, but joy comes with the morning;

Holy God, we bless your name.

You remove our mourning clothes and dress us in gladness;

Mighty God, we bless your name.

You will turn our lament into dancing;

Loving God, we bless your name.

You forgive all our sins and heal our infirmities;

Immortal God, we bless your name.

You renew us in your loving-kindness;

We are your people and you are our God.

Hear our cries, O God. Heal and restore us. Fill us with your peace. In all things remind us of your love, for the sake of your Son, Jesus Christ, in the power of the Holy Spirit. *Amen.*

A hymn may be sung.

If the service continues with the Eucharist, the Peace is now exchanged.

If Eucharist is not to be celebrated, the service concludes with the Lord's Prayer, a blessing, and a dismissal.

The Prayers

Some of these prayers are to be prayed for those named. Others are to be prayed by the specified individual or couple. They may also be adapted for pastoral use, as needed.

Prayers Surrounding Difficult Decisions

1. For Guidance in Decision-Making
2. Following a Difficult Decision

Prayers Surrounding Unexpected or Unwanted Pregnancy

3. For Help in Accepting an Unplanned Pregnancy
4. For the Parent(s) of a Pregnant Child *[to be prayed by them]*
5. For the Parent(s) of a Boy who has Fathered a Child *[to be prayed by them]*
6. For an Unexpected Pregnancy *[for the woman/or for her and her partner]*
7. For Discernment Regarding an Unexpected Pregnancy *[for an individual or couple]*

Prayers Surrounding the Loss of a Child

8. Following Miscarriage
9. Following a Stillbirth, or Death Shortly After Birth
10. For use by a Woman Whose Child Has Died in the Womb *[for the woman]*
11. When Releasing a Child for Adoption

Prayers Surrounding the Termination of Pregnancy

12. For Guidance in Decision-Making
13. Following an Abortion
14. For Unresolved Grief or Guilt, or on the Anniversary of an Abortion
[for the woman or couple]

Prayers Surrounding Infertility or Sterilization

15. For Help in Deciding Whether to Have a Child
16. For Help to Conceive or to Accept Infertility
17. For Those Trying to Conceive a Child in Mature Years *[for the couple]*
18. For Letting Go the Hope of Childbearing *[for the couple]*
19. When the Decision Has Been Made Not to Bear Children *[for the woman or couple]*
20. When Surgeries Will Prevent a Desired Conception *[for the woman]*
21. After a Hysterectomy *[for the woman]*

Prayers Surrounding Adoption

22. For the Child Being Released for Adoption *[for the mother]*
23. For the Birth Parents *[to be prayed for the biological parents by the adopting parents]*
24. A Birth Mother's Prayer *[to be prayed by her]*
25. For Help in Selecting Adoptive Parents *[for the mother]*
26. Saying Good-bye to a Child *[for the birth mother]*
27. For Help in Deciding Whether to Adopt *[for the couple]*
28. When the Decision Has Been Made to Adopt *[for the couple]*
29. Of Children or Birth Parents Seeking the Other *[for the individual]*

Prayers Surrounding Other Losses

30. After Mastectomy *[for the woman]*

- 31. In a Difficult Pregnancy
- 32. After a Traumatic Birth
- 33. When a Child Has Been Born with Special Needs
- 34. Confession and Assurance of Pardon

The Prayers

Prayers Surrounding Difficult Decisions

1. For Guidance in Decision-Making

Compassionate God: you have blessed your people with the capacity for discernment. Fill our hearts and minds with your peace as you come to *N. and N.* now in *their* time of need. Cleanse the thoughts of *their* hearts that *they* might perfectly love you in this moment. Grant *them* wisdom, grace, and courage as *they* listen for your voice. Fill *their hearts* with calm and strengthen them in the assurance of your never-failing love. Help *them* decide wisely. We ask this through Christ our Savior who, with you and the Comforter, abides with us always. *Amen.*

2. Following a Difficult Decision

Lord Jesus Christ, the same yesterday, today, and forever: help *N. (and N.)* accept with courage and grace the consequences of *her* choice. Grant *her* acceptance of your forgiveness, and sure confidence in your mercy. Stay with *her* now to uphold and guide *her* along the path ahead, for your tender mercy's sake. *Amen.*

Gracious God, *we* thank you for the love which sustained *us* through the difficult choice *we* have made. *We* bless your name for granting *us* courage, peace and strength. Give *us* grace in the days ahead to recognize your boundless mercy. Strengthen *our* faith and support *us* with your love that your goodness and mercy may follow *us* all the days of *our* lives, through Christ, our Good Shepherd. *Amen.*

Prayers Surrounding Unexpected or Unwanted Pregnancy

3. For Help in Accepting an Unplanned Pregnancy

For surely I know the plans I have for you, says the Lord, plans for your welfare and not for harm, to give you a future with hope. (Jeremiah 29:11)

O God of heavenly powers, your providence offers each of us a future beyond anything we could dream or imagine. When *our* own plans fail, you strengthen us to face new challenges so that *our* faith may be strengthened and that we might become the people you created us to be. Help *us* see others with the mind of Christ and love them with your never-failing love. Especially, comfort *N.* (and *N.*) *who have* conceived a child *they* had not expected. Give *them* grace to welcome this little one with hope in your future and to trust in your eternal goodness; through Christ our Savior. *Amen.*

4. For the Parent(s) of a Pregnant Child

Merciful God, throughout the changes and chances of our lives your faithfulness is everlasting. Be with *us* now in the midst of the turmoil that surrounds *us*. *Our* child has conceived a child, and *we* cannot see the way before *us*. Help *us* entrust our daughter to you. Grant her wisdom in her choices and the courage to do what is best. Fill *us* with your Holy Spirit that *we* may believe in your never-failing goodness; through Christ our Redeemer. *Amen.*

5. For the Parent(s) of a Boy who has Fathered a Child

Your grace, O God, surpasses anything *we* can imagine. Surround and sustain *our* son with your love as he *and N.* discern how best to care for the child they have conceived. *We* pray for the mother, *N.*, and for her family. Grant all of us wisdom, strength and courage for the living of this hour. Of your mercy, give *us* grace to see *our* son through the eyes of your unconditional love. *Amen.*

6. For an Unexpected Pregnancy

Come to *me*, loving Jesus, in *my* confusion. Calm *my* fears and give *me* the wisdom of the Holy Spirit so that *I* may discern what is best for *me*, [for *my* family] and for the child I carry. Come to *me*, *my* Savior, and help *me*, for the sake of your love. *Amen.*

7. For Discernment Regarding an Unexpected Pregnancy

Holy immortal One, your grace is never-ending and your love unfailing. *We* have conceived a child *we* feel unable to welcome or provide for. Fill *us* with the comfort of your Holy Spirit. [Make *us* faithful and tender to each other in this difficult time, and] grant *us* knowledge of what you would have *us* do; through your Son Jesus Christ in whom all things are healed, restored and redeemed. *Amen.*

Prayers Surrounding the Loss of a Child

8. Following Miscarriage

Heavenly God, the Rock of Ages, you sustain the universe with the power of your love and hold us in the tenderness of your unfailing care. Support *N.* [and *N.*] who mourn the loss of *their* child. Comfort them in *their* pain and heal *them* in your grace. Hold *their* little one in your everlasting arms. We pray in the name of Jesus Christ who has borne our griefs and carried our sorrows from death to eternal life. *Amen.*

O God, who gathered Rachel's tears over her lost children: Hear now the sorrow and distress of *N.* (and *N.*) for the death of the child *they* longed for; in the darkness of loss, stretch out to *them* the strength of your arm and renewed assurance of your love; through your own suffering and risen Child Jesus. *Amen.*

From Enriching Our Worship 2

9. Following a Stillbirth, or Death Shortly After Birth

Heavenly Father, your love for all children is strong and enduring. We were not able to know *N.* as we had hoped. Yet you knew *her* growing in *her* mother's womb, and *she* is not lost to you. In the midst of our sadness, we thank you that *N.* is with you now. *Amen.*

From Enriching Our Worship 2

Loving God, we thank you that in your mercy you brought your daughter *N.* through childbirth in safety. We pray that *N.* (and *N.*) will know your support in this time of trouble and enjoy your protection always; through Jesus Christ our Savior. *Amen.*

From Enriching Our Worship 2

10. For use by a Woman Whose Child Has Died in the Womb

God, I cry out in anguish for this child of my body whose death has robbed me of hope and my joy. With your strong arm, uphold me in the sorrow of my labor to come. Do not leave me comfortless, but help me to trust that my beloved whom you have known in my womb now sees your face. As my child slides from my arms, hold *her/him* secure in your everlasting arms in that place of reunion and love, that dear, dear country of the blessed where your Child Jesus Christ reigns in eternal light. *Amen.*

11. When Releasing a Child for Adoption

See also Prayers Surrounding Adoption, page 46.

Gracious God, send your healing love to sustain *N. (and N.)* as *they* place *their* child with the parents who will raise *him*. Your strength carried *N.* through pregnancy and childbirth; surround *her (and N.)* now and in the days to come. Confirm in *them* the conviction that *their* courageous act of love comes in response to your love for *them* and for all your children. Help *them* know that *they*, together with this child and the parents who adopt *him* are all part of your family whom you love unceasingly. We pray in Jesus' name. *Amen.*

Prayers Surrounding the Termination of Pregnancy

The termination of a pregnancy is always a grave matter. Even when protecting the physical or emotional health of the mother the decision to terminate should be entered into prayerfully, with a contrite heart and the support of the Church community in addition to other caregivers. (See Appendix E.)

Before and after an abortion, the Prayers Surrounding Difficult Decisions (page 40) may be helpful.

12. For Guidance in Decision-Making

Compassionate God, source of all life, be present now with *N. (and N.)* as *they* face this painful decision. Give *them* grace to choose wisely and fill *them* with the assurance of your love for *them* and for all life. Help *them* rest in the certain knowledge that you are near to guide *them* and that nothing can separate us from your steadfast love. *Amen.*

13. Following an Abortion

Holy and life-giving God, we thank you for being with *N. (and N.)* through this difficult time. Help *her* to accept that you love *her* as you love the young life who is now held in Christ's arms. Fill *her* heart with your mercy. Heal *her* in body and mind that *she* may trust in your goodness. Guide *her* in the days to come, that *she* may know *herself* to be your beloved child. We ask this in Jesus' Name. *Amen.*

Compassionate God, I have ended the life briefly held in my body. This action has brought sorrow to others and grief to me. Forgive my sins and cleanse me with your abundant mercy. Uphold me by your grace that I may know the healing power of your love; for the sake of Jesus Christ, my Redeemer. *Amen.*

14. For Unresolved Grief or Guilt, or on the Anniversary of an Abortion

Merciful God, hear *my* cry to you. Relieve the sorrow of *my* heart. *I* regret *my* decision [to end *my* pregnancy]. Yet you are a merciful God, slow to anger, abounding in steadfast love and quick to forgive the penitent. Of your loving-kindness, forgive *me*. Heal *my* broken heart. Bring *me* the joy of your saving help again, and renew a right spirit within *me*, for the sake of your Son, Jesus Christ. *Amen.*

Gracious God, you forgive our sins and heal our sorrows. The abortion *N.* underwent has left scars of regret, pain and loss. Fill her with the certain knowledge that all who live, however briefly, are redeemed by your mercy, and that your love and grace are eternal. Heal and forgive her, Lord God, that she may know the joy of your salvation; for the sake of Jesus Christ our Redeemer. *Amen.*

Prayers Surrounding Infertility or Sterilization

15. For Help in Deciding Whether to Have a Child

See also #27, For Help in Deciding Whether to Adopt, page 47.

Holy God, you have searched *me* out and known *me*. Help *me* make a wise decision, according to your will. You know *my* doubts about rearing a child. Free *me* from the anxiety of disappointing you, others and *myself*. Teach *me* to understand *my* nature and purpose, fill *me* with your wisdom, and guide *me* to act according to your will. *I* pray in the name of Jesus, *my* Savior. *Amen.*

You have made us in your image, O God, and blessed us through one another. You make our home holy with your presence. Grant us your understanding as we consider whether to have a [*another*] child. Fill our hearts with humility and increase our trust in your goodness that we may live fully this life you have given us. *Amen.*

God of all wisdom, bless *N. and N.* as they pray whether to conceive a [*another*] child. Help them understand their own capacities and discern your will for them, through Jesus Christ in the grace of the Holy Spirit. *Amen.*

16. For Help to Conceive or to Accept Infertility

Merciful Creator, every day you bring new life into this world. We long to share in this generation by bearing a child. Yet our attempts have brought grief, frustration and fear. Now we feel spent and our hope fades. Give us grace to

surrender our longing to you. Hold our hearts' desire in your heart, helping us trust that our lives unfold according to your unfailing love, through Christ our Redeemer. *Amen.*

17. For Those Trying to Conceive a Child in Mature Years

God, our unfailing hope and strength; you heard the pleas of our ancestors in Scripture that they might bear children, even as their expectation faded; hear also our great desire and longing for a child. Help us to welcome that future you bring to us according to your will and to make our lives fruitful and joyful beyond what we may expect or imagine; we pray in the name of your child Jesus and though that Holy Spirit that prays in us with groans too deep for words. *Amen.*

18. For Letting Go the Hope of Childbearing

Holy God, you offer abundance of life and fullness of joy to your children. We have longed to bear children of our own. As we grieve the loss of this dream, turn our sorrow to hope for a different future than the one we had imagined. Transform the desires of our hearts into grace that we may bear your love to others in all we do and say, through Jesus Christ, our Redeemer. *Amen.*

19. When the Decision Has Been Made Not to Bear Children

God who has searched us out and known us: we have sought your guidance in discerning our readiness to be parents and your will for our lives; be with us now in our decision not to bear children, that in this and in all our actions we may give you honor, praise and service; through Jesus Christ our Savior and your Holy Spirit, who dwell with you in glory everlasting. *Amen.*

20. When Surgery Will Prevent a Desired Conception

God our strong Defender, stand with me in this surgery. Guide the hands of my doctors and nurses; keep me in the awareness of your presence; and raise me up to health and fresh hopes and joys beyond what I can now imagine or ask for, through the love of Christ and the life-giving of your Holy Spirit. *Amen.*

21. After a Hysterectomy

God of all wisdom, you knew me from my mother's womb. I thank you for making me a woman [*and for the children born of my body*]. I grieve the loss of part of me. Holy One, you made me in your image. Help me to realize that I remain the person you created. Bring to birth in me gifts of new fruitfulness in

reaching out to others. Heal and restore my body, and in the years ahead, grant me fullness of joy; through Christ our Lord. *Amen.*

Prayers Surrounding Adoption

22. For the Child Being Released for Adoption

For surely I know the plans I have for you, says the Lord, plans for your welfare and not for harm, to give you a future with hope. (Jeremiah 29:11)

Life-giving God, you have given *me* the gift of this child. Before *she* was conceived in the womb, you knew *her*. *She* is surrounded by your love, and for love's sake *we* entrust *her* to those who will raise *her*. Guide and protect *her* all the days of *her* life. May *she* live and grow in grace as your beloved; *we* pray in the name of your Child Jesus, our Savior. Amen.

23. For the Birth Parents

Gracious God, may your mercy uphold *N.* as she sends this child born of her body to new parents who will nurture and raise *him*. As our love goes with *him*, surround *N.* also with your love. May she have your peace in her heart. May her spirit find rest in your unchanging presence. In Jesus' holy Name we pray. Amen.

Holy God, send your blessing upon the birth parents of *our* child. Give them an abiding awareness of your love. Lead them into a future bright with promise. May they always rest in the certainty of your loving care for them, and for the child they have entrusted to *us*. In Jesus' name we pray. Amen.

24. A Birth Mother's Prayer

Heal my heart, dear God. I send forth my *daughter*, born of my body, to the family who will love and raise *her*. A part of *her* will always remain with me. Give me grace to live each day knowing you uphold *her* and me in strength, guidance and mercy. I pray in the name of Jesus Christ, my Redeemer. *Amen.*

25. For Help in Selecting Adoptive Parents

Loving God, our Creator, you knew this child when *he* was formed in the womb, and have numbered the hairs on *his* head. Help us discern a family in which *he* will thrive, growing up as the person you created *him* to be. Even now, prepare

the hearts and home of *his* future parents, granting that their lives will be blessed with goodness and peace; through Christ our Savior. *Amen.*

26. Saying Good-bye to a Child

N., my child, go in the light and love of God.

May you live in abundance of joy, free from harm. *Amen.*

May you find true and trusted friends. *Amen.*

May you find purposeful work and the meaning of Sabbath. *Amen.*

May you learn justice, kindness and humility; and live them. *Amen.*

May you experience the gift of love. *Amen.*

May you come to know the risen Christ. *Amen.*

May you encounter the Holy Spirit who dwells within you. *Amen.*

May you have a full life, and come at length to rest in your heavenly home.
Amen.

God who watches every moment of our days; *I* commend this child *N.* to your care. Before *she* was *mine*, *she* is yours. You gave *her* life. Be *her* protector, companion, and guide. Grant that *her* adoptive parents may love *her* as their own. May *she* flourish in their care as *she* grows in your wisdom. Keep *her* safe and well; make *her* strong and true. Lead *her* to walk in your ways in love and joy. *I* pray this in the name of Jesus, who blessed the children in his arms, in whose arms *I* now place *her*. *Amen.*

27. For Help in Deciding Whether to Adopt

O God, as a loving parent you have made *us* your own *children* through adoption into Christ. Guide *us* as *we* decide whether to adopt, to share the love you have given *us* with a child. Give *us* humility to make this decision wisely, for the sake of Jesus Christ, your Child, in the grace of your Holy Spirit. *Amen.*

28. When the Decision Has Been Made to Adopt

Heavenly Father, all the peoples of the earth are one family in you: bless *our* decision to adopt. Help *us* freely and gladly share *our* lives, *our* love and *our* home with a child who needs *us*. Remind *our* family in times of doubt or frustration that every moment is filled with your grace. Surround this decision and those to come with your steadfast love; through Christ who took little children to himself. *Amen.*

29. Of Children or Birth Parents Seeking the Other

Holy God, in *my heart* there is a place of longing and questions about the *child/parents I* never knew. *My eyes* have not seen *her/them*, *my arms* have not held *her/them*, yet we are related. Give *me* your guidance, God, and grant that *my search* will unfold according to your will. *I* thank you for the *parents/spouse/children* with whom I share my life, and pray that *they* will always know how precious they are to *me* and to you. *I* ask the grace of your Holy Spirit in this and all *my actions*, through *my Savior Jesus Christ*. *Amen*.

Prayers Surrounding Other Losses

30. After Mastectomy

*Christ came in our poor flesh to share a mother's care.
Our mothers bear us for pain and for death;
our true mother, Jesus, bears us for joy and endless life.
From "A Song of True Motherhood," Julian of Norwich*

God of tender mercy, hear my prayer. I grieve the loss of my breast(s), a change to my body and to my sense of self as a woman. Help me to remember that you made me in your image and that in you I am made whole, despite all wounds. Give me confidence and fill me with hope in all that lies ahead. I pray through Christ who, like a mother, bears us for joy and endless life. *Amen*.

31. In a Difficult Pregnancy

*He will feed his flock like a shepherd; he will gather the lambs in his arms, and carry them in his bosom, and gently lead the mother sheep.
Isaiah 40:11*

Good shepherd of the flock, tender Jesus, carry *N. (and N.)* through the perils of this pregnancy. Strengthen *their* trust that you are at work in this and every circumstance, and encourage *them* with your grace. Keep alive the flame of hope that you are present with *them* and with this child you knit together in the womb. Fill *them* with confidence in God the Creator and comfort in the Holy Spirit, for your tender mercy's sake. *Amen*.

See also the "Blessing of a Pregnant Woman" page 14

32. After a Traumatic Birth

Life-giving Christ, be our faithful and loving companion in every moment of our lives. Visit *N.* with your healing grace. Heal the pain and trauma she has

undergone through this birth. As you labored in agony on the cross so she suffered in labor. Now bring her the joy of new life that nothing can take away. Let your angels watch over this mother and child as they heal and rest. In the days to come, help *N.* know your promise that weeping may linger for the night, but joy comes with the morning. So may this mother and child rise to give you thanks tomorrow and always, secure in you, who with the Father and the Holy Spirit, reign throughout all ages. *Amen.*

33. When a Child Has Been Born with Special Needs

God of creation, you made all peoples of the earth one family; we thank you for *N.*, a child created in your love and a precious gift to *his* family. Bring *N.* fullness of joy. Make *him* a witness to your compassion for all your creation and a blessing to those who know *him*. Sustain *his* family and all those who care for *him* in their anxieties and questions. Give them grace to love this child with your love and increase their faith and knowledge of you. Enable us who love them to provide support and comfort, through the power of your Holy and life-giving Spirit, through Christ who loves all children. *Amen.*

God the creator of us all, *we* give you thanks for the life of *this child*. Grant *us* accepting and understanding hearts, and the gifts of courage and patience to face the challenge of caring for *her*. Let your love for *us* be seen in *our* lives, that *we* may create an atmosphere in which *she* will live a life of dignity and worth. *We* ask this in the name of Jesus, the compassionate. *Amen.*

[from A New Zealand Prayer Book, page 756]

34. Confession and Assurance of Pardon

This form may be used by a lay or ordained confessor with a penitent or at other times when an entire liturgical rite is not needed.

Holy God, Holy and Mighty: I confess that in my sinfulness I have wounded the body of Christ, and both brought grief and injury to others and to myself, [especially, I confess _____]. Holy Immortal One, lift the weight of this burden from my shoulders; forgive, cleanse and renew me; and put a new and right spirit within me, according to your mercy and lovingkindness; through the grace of Jesus Christ my Savior. Amen.

Confessor's words of pardon

N., beloved child of God; through Jesus Christ the grace of God flows to you conferring forgiveness and absolution of all your sin, and raises you to renewed life by the power of the Holy Spirit working in you more than you dare ask for or imagine. Abide in peace; through Christ your faith has made you whole.

Appendices

Appendix A Suggested Readings from Scripture

Opening Sentences (or short readings)

Lament

Have pity on me, Lord, for I am weak; save me for your mercy's sake. I grow weary because of my groaning; every night I drench my bed and flood my couch with tears. My eyes are wasted with grief. *Psalms 6:2a, 4b, 6-7a*

My God, my God, why have you forsaken me? Why are you so far from my cry and from the words of my distress? *Psalms 22:1*

Have mercy on me, O Lord, for I am in trouble; my eye is consumed with sorrow for my life is wasted with grief, and my years with sighing; my strength fails me because of affliction, and my bones are consumed. *Psalms 31:9-10*

My tears have been my food day and night. *Psalms 42:3*

Hear my cry, O God, and listen to my prayer. I call upon you from the ends of the earth with heaviness in my heart. *Psalms 61:1-2*

Save me, O God, for the waters have risen up to my neck. I am sinking in deep mire, and there is no firm ground for my feet. I have grown weary with my crying; my throat is inflamed; my eyes have failed from looking for my God. In your great mercy, O God, answer me with your unfailing help. Answer me, O Lord, for your love is kind; in your great compassion, turn to me. *Psalms 69:1-2, 4, 15, 18*

In the day of my trouble I sought the Lord; my hands were stretched out by night and did not tire; I refused to be comforted. Will the Lord cast me off for ever? Has his loving-kindness come to an end for ever? *Psalms 77:2, 7a, 8a*

O Lord, I cry to you for help; in the morning my prayer comes before you. Lord, why have you rejected me? Why have you hidden your face from me? Darkness is my only companion. *Psalms 88:14-15, 19b*

My days drift away like smoke, and my bones are hot as burning coals. My heart is smitten like grass and withered, so that I forget to eat my bread. Because of the voice of my groaning I am but skin and bones. I have eaten ashes for bread, and mingled my drink with weeping. *Psalms 102:3-5, 9*

Out of the depths have I called to you, O Lord; Lord, hear my voice. *Psalms 130:1*

My spirit faints within me; my heart within me is desolate. O Lord, make haste to answer me; my spirit fails me. *Psalms 143:4, 7a*

For these things I weep; my eyes flow with tears, for a comforter is far from me, one to revive my courage. *Lamentations 1:16*

I have sewed sackcloth upon my skin and have laid my strength in the dust. My face is red with weeping and deep darkness is on my eyelids. *Job 16:15-16*

Hope

O Lord, my God, I cried out to you, and you restored me to health. Weeping may spend the night, but joy comes in the morning. *Psalm 30:2,6*

I have trusted in you, O Lord; I have said, "You are my God. Make your face to shine upon your servant; and in your loving-kindness save me. *Psalm 31:14, 16*

Be strong and let your heart take courage, all you who wait for the Lord.
Psalm 31:24

The righteous cry, and the Lord hears them, and delivers them from all their troubles. *Psalm 34:17*

The Lord is near to the brokenhearted, and will save those whose spirits are crushed. *Psalm 34:18*

Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from your presence, and take not your holy Spirit from me. Give me the joy of your saving help again, and sustain me with your bountiful Spirit. *Psalm 51:11-13*

For God alone my soul in silence waits; from him comes my salvation.
Psalm 62:1

You shall not be afraid of any terror by night, nor of the arrow that flies by day. For he shall give his angels charge over you, to keep you in all your ways.
Psalm 91:5, 11

The cords of death entangled me; the grip of the grave took hold of me; I came to grief and sorrow. [But] you have rescued my life from death, my eyes from tears, and my feet from stumbling. *Psalm 116:2, 7*

I lift up my eyes to the hills; from where is my help to come? My help comes from the Lord, the maker of heaven and earth. *Psalm 121:1-2*

Those who sowed with tears will reap with songs of joy. *Psalm 126:6*

I wait for the Lord; my soul waits for him; in his word is my hope. My soul waits for the Lord more than watchmen for the morning, more than watchmen for the morning. *Psalm 130:4-5*

O Lord, I call to you; come to me quickly; hear my voice when I cry to you. Let my prayer be set forth in your sight as incense, the lifting up of my hands as the evening sacrifice. *Psalm 141:1-2*

The souls of the righteous are in the hand of God and no torment will ever touch them. In the eyes of the foolish, they seem to have died, and their departure was thought to be disaster and their going from us to be their destruction, but they are at peace. *Wisdom 3:1-3*

Those who trust in God will understand truth, and the faithful will abide with God in love, because grace and mercy are upon his holy ones and God watches over his elect. *Wisdom 3:9*

Readings From the Old Testament

Genesis 32:24-30	<i>Jacob wrestles with God</i>
1 Samuel 1:1-18	<i>Hannah prays for a child</i>
1 Kings 19:4-9a	<i>In his despair, Elijah is fed and strengthened for the journey</i>
1 Kings 19:9b-13	<i>The Lord speaks to Elijah in the sound of sheer silence</i>
Job 3:1-4, 11-13	<i>Job curses the day of his birth</i>
Job 3: 20-26	<i>Why is light given to one in misery?</i>
Ecclesiastes 3:1-8, 14-15	<i>For everything there is a season</i>
Ecclesiastes 7:1-4, 8-14	<i>Sorrow is better than laughter, for by sadness of countenance the heart is made glad.</i>
Isaiah 25:6-9	<i>He will swallow up death for ever</i>
Isaiah 30:18-21	<i>Your ears shall hear... "This is the way, walk in it."</i>
Isaiah 43:1-4a	<i>Can a woman forget her nursing child...?</i>
Isaiah 66:10-14a	<i>As a mother comforts her child, so I will comfort you</i>
Jeremiah 29:11-14	<i>I know the plans I have for you</i>
Jeremiah 31:15-17, 23-24	<i>Rachel weeping for her children</i>
Lamentations 3:22-26	<i>The steadfast love of the Lord never ceases</i>
Ezekiel 36:24-28	<i>A new heart I will give you</i>
Ezekiel 37:1-14	<i>The valley of dry bones</i>

Readings From the New Testament

Romans 8:31-39	<i>If God is for us, who is against us?</i>
1 Thessalonians 4:13-18	<i>We do not want you to be uninformed about those who have died.</i>
1 John 3:1-2	<i>See what love the Father has given us</i>
Revelation 7:13-17	<i>These are they who have come out of the great Ordeal; and God will wipe away every tear</i>
Revelation 21:1-5	<i>A new heaven and a new earth; death will be no more</i>

Readings From the Gospels

Matthew 5:1-10	<i>Blessed are those who mourn</i>
Matthew 7:7-11	<i>Ask, and it will be given you... [See also Luke 11:9-13]</i>
John 6:37-39	<i>Everything that the Father gives me will come to me</i>
John 10:11-16	<i>I am the good shepherd</i>
John 11:32-37	<i>Jesus weeps for Lazarus</i>
John 11:38-44	<i>Jesus raises Lazarus</i>

Assurance of God's Help in Decision Making

Psalms 37:4-9	<i>Take delight in the Lord, and he shall give you your heart's desire</i>
Psalms 73:23-26	<i>You will guide me by your counsel</i>
Psalms 119:169-176	<i>Give me understanding according to your word</i>
Proverbs 2:1-11	<i>The Lord gives wisdom</i>
Proverbs 3:1-8	<i>Trust in the Lord with all your heart</i>
Proverbs 8:1-21	<i>Does not wisdom call, and does not understanding raise her voice?</i>
James 1:5-8	<i>If any of you is lacking in wisdom, ask God</i>
James 5:13-18	<i>The prayer of the righteous is powerful and effective</i>

Psalms of Lament

Psalms 6:1-7	<i>I grow weary because of my groaning</i>
Psalms 13	<i>How long, O Lord? will you forget me for ever?</i>
Psalms 22	<i>My God, my God, why have you forsaken me?</i>

Psalm 31:9-16	<i>My eye is consumed with sorrow</i>
Psalm 42:1-8a	<i>My tears have been my food day and night</i>
Psalm 51	<i>Have mercy on me, O God, according to your loving-kindness</i>
Psalm 61:1-4	<i>Hear my cry, O God.. I will take refuge under the cover of your wings</i>
Psalm 69:1-4, 15-18	<i>Save me, O God, for the waters have risen up to my neck</i>
Psalm 77:1-10	<i>I will cry aloud to God... In the day of my trouble I sought the Lord</i>
Psalm 86	<i>Bow down your ear, O Lord, and answer me, for I am poor and in misery</i>
Psalm 88	<i>O Lord, my God, my Savior, by day and night I cry to you</i>
Psalm 102	<i>Lord, hear my prayer, and let my cry come before you</i>
Psalm 142	<i>I cry to the Lord with my voice; to the Lord I make loud supplication</i>
Psalm 143	<i>Lord, hear my prayer, and in your faithfulness heed my supplication</i>

Psalms of Deliverance from Distress

Psalm 18:1-7, 17, 20	<i>I called upon the Lord in my distress... He heard my voice from his heavenly dwelling</i>
Psalm 30:1-7, 11-13	<i>You have turned my wailing into dancing</i>
Psalm 34:3-8, 18	<i>Taste and see that the Lord is good</i>
Psalm 40	<i>I waited patiently upon the Lord; he stooped to me and heard my cry</i>
Psalm 46	<i>God is our refuge and strength, a very present help in trouble</i>
Psalm 57	<i>Be merciful to me, O God; ...in the shadow of your wings will I take refuge</i>
Psalm 71	<i>In you, O Lord, have I taken refuge</i>
Psalm 90	<i>Lord, you have been our refuge from one generation to another</i>
Psalm 91	<i>You are my refuge and my stronghold</i>
Psalm 92:1-5	<i>For you have made me glad by your acts, O Lord</i>
Psalm 103	<i>Bless the Lord, O my soul</i>
Psalm 116	<i>I love the Lord, because he has heard the voice of my supplication</i>

Psalms of Hope and Assurance

Psalm 20	<i>May the Lord answer you in the day of trouble</i>
Psalm 23	<i>The Lord is my shepherd</i>
Psalm 27	<i>The Lord is my light and my salvation</i>
Psalm 121	<i>I lift up my eyes to the hills; from where is my help to come?</i>

Canticles

The Song of Hannah	<i>Canticle C, Enriching Our Worship I</i>
A Song of the Wilderness	<i>Canticle D, Enriching Our Worship I</i>
A Song of Jerusalem our Mother	<i>Canticle E, Enriching Our Worship I</i>
A Song of Lamentation	<i>Canticle F, Enriching Our Worship I</i>
A Song of Jonah	<i>Canticle I, Enriching Our Worship I</i>
A Song of Our Adoption	<i>Canticle K, Enriching Our Worship I</i>
A Song of Christ's Goodness	<i>Canticle Q, Enriching Our Worship I</i>
A Song of True Motherhood	<i>Canticle R, Enriching Our Worship I</i>

Appendix B Suggested Songs and Hymns

From Episcopal Church Publications

The Hymnal 1982

687/688	A mighty fortress is our God (based on Psalm 46)
662	Abide with me
665	All my hope on God is founded
671	Amazing grace! how sweet the sound
658	As longs the deer for cooling streams (paraphrase of Psalm 42:1-7)
488	Be thou my vision
301	Bread of the world, in mercy broken (Look on the heart by sorrow broken)
508	Breathe on me, breath of God
516	Come down, O Love divine
487	Come, my way, my truth, my life
686	Come, thou fount of every blessing
669	Commit thou all that grieves thee
654	Day by day
339	Deck thyself, my soul, with gladness, leave the gloomy haunts of sadness
712	Dona nobis pacem
465/466	Eternal light, shine in my heart
151	From deepest woe I cry to thee
694	God be in my head, and in my understanding
677	God moves in a mysterious way
690	Guide me, O thou great Jehovah
318	Here, O my Lord, I see thee face to face (Here would I lay aside each earthly load)
515	Holy Ghost, dispel our sadness
472	Hope of the world, thou Christ of great compassion
636/637	How firm a foundation
517	How lovely is thy dwelling place (paraphrase of Psalm 84)
692	I heard the voice of Jesus say, "Come unto me and rest"
668	I to the hills will lift mine eyes (paraphrase of Psalm 121)
490	I want to walk as a child of the light
635	If thou but trust in God to guide thee
699	Jesus, Lover of my soul
693	Just as I am
641	Lord Jesus think on me
482	Lord of all hopefulness, Lord of all joy
593	Lord, make us servants of your peace (Prayer of St. Francis)
702	Lord, thou hast searched me and dost know (para. of Psalm 139:1-11)
247	Lully, lullay, thou little tiny child
585	Morning glory, starlit sky (hidden is love's agony, love's endeavor, love's expense)
691	My faith looks up to thee
664	My Shepherd will supply my need (paraphrase of Psalm 23)
333	Now
308	O Food to pilgrims given (vv. 1 & 2)
680	O God our help in ages past (paraphrase of Psalm 90:1-5)
700	O love that casts out fear
681	Our God, to whom we turn
666	Out of the depths I call (paraphrase of Psalm 130)

685 Rock of ages, cleft for me
708 Savior, like a shepherd lead us
711 Seek ye first the kingdom of God
509 Spirit divine, attend our prayers
678/679 Surely it is God who saves me (paraphrase of The First Song of Isaiah)
707 Take my life, and let it be consecrated, Lord, to thee
645/646 The King of love my shepherd is (paraphrase of Psalm 23)
663 The Lord my God my shepherd is (paraphrase of Psalm 23)
676 There is a balm in Gilead
469/470 There's a wideness in God's mercy
554 'Tis the gift to be simple, 'tis the gift to be free
640 Watchman, tell us of the night
715 When Jesus wept

Lift Every Voice and Sing II

181 Amazing grace! how sweet the sound
183 Be not dismayed whate'er betide (God will take care of you)
111 Come, Thou fount of every blessing
147 Come, ye disconsolate
91 Give me Jesus
183 God will take care of you
189 Great is thy faithfulness
217 He's got the whole world in His hand
191 His eye is on the sparrow
192 I need thee every hour
70 I want Jesus to walk with me
193 I will trust in the Lord
71 In times like these
188 It is well with my soul
79 Jesus, lover of my soul
218 Jesus loves me
72 Just a closer walk with thee
137 Just as I am
82 Just when I need Him, Jesus is near
88 My faith looks up to thee
99 My hope is built (On Christ the solid Rock)
118 Oh, let the Son of God enfold you (Spirit Song)
106 Precious Lord, take my hand
115 Spirit of the Living God
118 Spirit Song
177 Standin' in the need of prayer
103 Steal away
104 The Lord is my Shepherd (paraphrase of Psalm 23)
203 There is a balm in Gilead
207 We'll understand it better by and by
109 What a friend we have in Jesus
188 When peace, like a river, attendeth my way (It is well with my soul)
191 Why should I feel discouraged (His eye is on the sparrow)

Wonder, Love, and Praise

- 799 Abide with me: fast falls the eventide
727 As panting deer desire the waterbrooks (Paraphrase of Psalm 42)
811 Be not afraid (You shall cross the barren desert)
825 Bless the Lord my soul (Taizé)
819 Guide my feet, Lord
773 Heal me, hands of Jesus
805 I want Jesus to walk with me
797 It's me O Lord (Standin' in the need of prayer)
798 Lord Jesus, think on me
772 O Christ, the healer
770/771 O God of gentle strength
827 O Lord hear my pray'r (Taizé)
810 On eagle's wings
791 Peace before us
800 Precious Lord, take my hand
750 So the day dawn for me
826 Stay with me (Taizé)
804 Steal away
758 Tu has venido a la orilla (You have come down to the lakeshore)
811 You shall walk the barren desert (Be not afraid)
810 You who dwell in the shelter of the Lord (On Eagles' Wings)
813 Way way way

Voices Found

- 92 Be still and know that I am God
142 Bless now, O God, the journey
60 Come and seek the ways of Wisdom
21 God of the women
91 Heal me, Lord
96 Healing river of the Spirit
94 In boldness, look to God
97 In deepest night, in darkest days
82/83/84 Just as I am, without one plea
145 Lo, the winter's past
131 Lord of all hopefulness
71/72 Mothering God, you gave me birth
146 Nothing distress you
132/133 Take my life, and let it be consecrated, Lord, to thee
24 When, like the woman at the well, I lived with broken dreams

My Heart Sings Out

- 46 Take, O take me as I am
55 May the Lord, mighty God
86 In the bulb there is a flower
142 Mothering God, you gave me birth (Norwich)
146 God to enfold you

Other Sources for Songs and Hymns

Knowledge of Peace by Eric H. F. Law

5 A new heart I'll give to you

Songs & Prayers from Taizé

9 Bless the Lord, my soul
28 Come and fill (Confitemini Domino)
19 In God alone (Mon ame se repose)
29 Nothing can trouble (Nada te turbe)
20 O Lord, hear my prayer
14 Our darkness is never darkness in your sight (La tenebre)
21 Stay with us (Bleib mit deiner Gnade)
12 Wait for the Lord
25 When the night becomes dark
37 Within our darkest night (Dans nos obscurites)

Evangelical Lutheran Worship (ELCA)

656 Blest be the tie that binds
781 Children of the heavenly Father
185 Create in me a clean heart (Psalm 51:10-12)
186 Create in me a clean heart (Psalm 51:10-12)
187 Create in me a clean heart (Psalm 51:10-12)
188 Create in me a clean heart (Psalm 51:10-12)
737 He comes to us as one unknown
612 Healer of our every ill
698 How Long, O God?
769 If you but trust in God to guide you
699 In Deepest Night
616 Jesus, remember me (Taizé)
735 Mothering God, you gave me birth (Lady Chapel Singers)
778 The Lord's my shepherd (Brother James Air)

Gather Comprehensive (RC)

647 Come to me, come when you are weary
650 Come to me (Ask, and you shall receive)
637 Come to me, O weary traveler
882 Healer of our every ill
875 Jesus, heal us
589 May the Lord, mighty God
652 Our God is rich in love
877 Out of the depths, O God, we call to you
641 Shepherd of my heart (Paraphrase of Psalm 23)
575 We cannot measure how you heal
654 With a shepherd's care, God leads us
649 You are mine (Do not be afraid, I am with you)

African American Heritage Hymnal

- 361 I will arise and go to Jesus
- 437 Kum Ba Yah
- 438 Come by here, my Lord
- 442 Sweet hour of prayer
- 418 We'll understand it better by and by
- 354 Come to Jesus
- 470 People need the Lord

The Faith We Sing (United Methodist)

- 2155 Blest are they (based on the Beatitudes)
- 2217 By the Babylonian rivers (Latvian melody) (Psalm 137)
- 2166 Christ beside me (St. Patrick's Breastplate)
- 2213 Healer of our every ill
- 2136 Out of the depths, O God, we call to you
- 2218 You are Mine (I will come to you in the silence)

The Presbyterian Hymnal

- 245 By the Waters of Babylon (Billings) (Psalm 137)
- 246 By the Babylonian rivers (Latvian melody) (Psalm 137)
- 275 God of our Life

Bring the Feast

- 5 Braided rugs (Braided lives)
- 8 By the waters of Babylon (Billings)
- 12 En medio de la vida (You are the God within life)
- 23 Like a mother who has borne us
- 26 Mothering God, you gave me birth (Mother round)
- 27 My mother's life I celebrate this day
- 36 Seeking healing on our journey
- 42 We are women at the well
- 45 When like the woman at the well (Craven)
- 47 Womb of life, and source of being

Appendix C Anthems

“Out of the Depths,” Alan Hovahnness, Peters Edition
“There is a Balm in Gilead,” William Dawson, Kjos Publishing
“Don’t Give Up,” Richard Smallwood, Bridge-Building Misc
“I Love the Lord,” Richard Smallwood, Rich-Wood Music & Bridge-Building Music
“He Won’t Leave You,” Richard Smallwood, Rich-Wood Music & Bridge-Building Music
“O God, Beyond All Praising,” Richard Proulx, GIA Music
“We Fall Down,” Kyle Matthews, Careers-BGM Music Publishing, Inc. & Final Four Music
“Search Me, Lord,” Thomas A. Dorsey, Martin & Morris Music
“God Is Love” & “We Are Redeemed in the Lord,” E Mass, Church Publishing, Inc.
The following are available on-line:
Bridge Over Troubled Water”
“Come Unto Him”
“Be Still, My Soul”
Selections from Handel’s “Messiah”
“Finlandia” Theme from Jean Sibelius

Appendix D Other Sources for Prayers, Liturgies, and Music

Human Rites, by Hannah Ward and Jennifer Wild (Mowbray Publishing)
Women’s Uncommon Prayers, Church Publishing Company
Mother Songs, edited by Sandra M. Gilbert, Susan Gerbar, and Diana O’Hehir (W.W. Norton and Co., Publisher)
A Wee Worship Book from Wild Goose Worship Group. Chicago: GIA Publications, Inc. 1999.
A New Zealand Prayer Book
The St. Helena Psalter
Bring the Feast: Songs from the Re-imagining Community. The Pilgrim Press, Cleveland OH, 1998

Appendix E

General Convention Statements on Childbirth and Abortion

Resolution Number: 1994-A054

Title: Reaffirm General Convention Statement on Childbirth and Abortion

Legislative Action Taken: Concurred As Substituted and Amended

Final Text:

Resolved, the House of Bishops concurring, **That this 71st General Convention of the Episcopal Church**

reaffirms resolution C047 from the 69th General Convention, which states:

All human life is sacred from its inception until death. The Church takes seriously its obligation to help form the consciences of its members concerning this sacredness. Human life, therefore, should be initiated only advisedly and in full accord with this understanding of the power to conceive and give birth which is bestowed by God. It is the responsibility of our congregations to assist their members in becoming informed concerning the spiritual and physiological aspects of sex and sexuality.

The Book of Common Prayer affirms that "the birth of a child is a joyous and solemn occasion in the life of a family. It is also an occasion for rejoicing in the Christian community" (p. 440). As Christians we also affirm responsible family planning.

We regard all abortion as having a tragic dimension, calling for the concern and compassion of all the Christian community.

While we acknowledge that in this country it is the legal right of every woman to have a medically safe abortion, as Christians we believe strongly that if this right is exercised, it should be used only in extreme situations. We emphatically oppose abortion as a means of birth control, family planning, sex selection, or any reason of mere convenience.

In those cases where an abortion is being considered, members of this Church are urged to seek the dictates of their conscience in prayer, to seek the advice and counsel of members of the Christian community and where appropriate, the sacramental life of this Church.

Whenever members of this Church are consulted with regard to a problem pregnancy, they are to explore, with grave seriousness, with the person or persons seeking advice and counsel, as alternatives to abortion, other positive courses of action, including, but not limited to, the following possibilities: the parents raising the child; another family member raising the child; making the child available for adoption.

It is the responsibility of members of this Church, especially the clergy, to become aware of local agencies and resources which will assist those faced with problem pregnancies.

We believe that legislation concerning abortions will not address the root of the problem. We therefore express our deep conviction that any proposed legislation on the part of national or state governments regarding abortions must take special care to see that the individual conscience is respected, and that the responsibility of individuals to reach informed decisions in this matter is acknowledged and honored as the position of this Church; and be it further

Resolved, That this 71st General Convention of the Episcopal Church express its unequivocal opposition to any legislative, executive or judicial action on the part of local, state or national governments that abridges the right of a woman to reach an informed decision about the termination of pregnancy or that would limit the access of a woman to safe means of acting on her decision.

Citation: General Convention, *Journal of the General Convention of...The Episcopal Church, Indianapolis, 1994* (New York: General Convention, 1995), pp. 323-25.

Resolution Number: 2000 D083-

Express Concern for and Support Ministry to Those Suffering from Post Abortion Stress

Resolved, That the 73rd General Convention of the Episcopal Church acknowledge that some men and women suffer from post-abortion stress; and be it further

Resolved, That the General Convention of the Episcopal Church call for the Church to embrace and minister to men and women who have participated in an abortion and who may feel the need for pastoral and sacramental ministries of this church; and be it further

Resolved, That the General Convention of the Episcopal Church urge parishes to become safe communities for women and men to talk about their abortion experience and to receive pastoral care directed at the healing process; and be it further

Resolved, That the General Convention of the Episcopal Church encourage its clergy to become informed about the symptoms and behaviors associated with post-abortion stress; and be it further

Resolved, That the General Convention of the Episcopal Church direct parishes to make available contact information for counseling agencies that offer programs to address post-abortion stress for all seeking help.

Citation: General Convention, *Journal of the General Convention of...The Episcopal Church, Denver, 2000* (New York: General Convention, 2001), p. 654f.

Holy Women,
Holy Men:
Celebrating the Saints

Supplement to the Blue Book 2009

Approved by the Standing Commission on Liturgy and Music, October 2008

Blessed feasts of blessed martyrs,
 holy women, holy men,
with affection's recollections
 greet we your return again.
Worthy deeds they wrought, and wonders,
 worthy of the Name they bore;
we, with meetest praise and sweetest,
 honor them for evermore.

12th-century Latin text,
translated John Mason Neale
#238, *The Hymnal* 1982

Introduction to the Supplement to the Blue Book 2009

To Bishops and Deputies:

The work before you represents the latest development in the ongoing enrichment of our sanctoral calendar. When the Most Rev. Frank Griswold called for this work, nearly a decade ago, he hoped for a more international, ecumenical calendar, with better representation of the saints of the Episcopal Church in all our diversity. Earlier editions of *Lesser Feasts and Fasts* stressed the saints of the first millennium and leaders of the Church of England. Only lately have we begun to include the diverse ethnic groups who make up our history in North America.

The origins of this work are found in the draft proposals for The Book of Common Prayer 1928. The publication of *Prayer Book Studies IX* [1957] and *Prayer Book Studies XII* [1958] established a now familiar pattern, with proper collects, epistles, and gospels appointed for minor or “black letter” commemorations. Similar initiatives appeared elsewhere in the Anglican Communion and were encouraged by the Lambeth Conference of 1958.

Further work resulted in *Prayer Book Studies XVI* [1963], with an introduction that offered a helpful overview of developments in our Church, the Anglican Communion, and the Roman Catholic Church from 1958 to 1963. With modest further additions, that work was approved for trial use in 1964 as *Lesser Feasts and Fasts*, becoming the calendar of *Services for Trial Use* in 1970. In 1973 an expanded calendar and propers were published as a 2nd edition of *Lesser Feasts and Fasts*, with biographical material. The calendar was incorporated into the *Draft Proposed Book of Common Prayer* 1976 and The Book of Common Prayer 1979, and in 1979 a 3rd edition of *Lesser Feasts and Fasts* was approved for “optional” rather than “trial” use.

Since 1988, actions of General Convention have expanded the optional commemorations, gradually making room for more contemporary witness, through 5 subsequent editions from 1991 to 2003, leading to *Lesser Feasts and Fasts* 2006. In 2006 the General Convention affirmed the work on *LFF* that had begun during the previous triennium, “in anticipation of the submission of the completed revision of *Lesser Feasts and Fasts*, with accompanying materials, for consideration by the 76th General Convention in 2009” [Resolution A058].

Overview:

No one who was in *Lesser Feasts and Fasts* 2006 has been dropped. A few changes to existing commemorations are recommended, e.g., separating Thomas Cranmer from Hugh Latimer and Nicholas Ridley. In a few instances, we have changed dates for significant people (such as Chrysostom) to bring our calendar in line with those of major ecumenical partners.

The guidelines approved by General Convention in 2006 recommended combined commemorations where appropriate. We offer several models for multiple commemorations:

- Where appropriate, we have linked co-workers, as with William Augustus Muhlenberg and Anne Ayers or Damien and Marianne of Molokai; or common

interests as with Anna Julia Haywood Cooper and Elizabeth Evelyn Wright, and musicians and artists.

- In a few instances we have linked bishops from the same See, as with Aidan and Cuthbert.
- In some instances we have offered separate commemorations on a day significant for both parties, leaving local communities to make choices.

In response to numerous requests, we are offering 3 readings for each commemoration, including those already in our calendar. Those responsible for planning may omit one of the first two readings if that fits their usual pattern. A congregation may choose to use a reading or psalm from the common of saints, rather than one appointed for a particular feast.

For several of the proposed new commemorations, we have chosen the title “prophetic witness,” from the calendar of the Order of St. Helena, to identify those who worked for the reform of the church and/or society. For some existing feasts, we are proposing revisions to the titles, for example, identifying Augustine of Hippo as a “theologian” as well as “bishop.”

Other provinces of the Anglican Communion have gone to laddered options within their calendars – Red Letter days, Black Letter days, and collects referred to common propers. For nearly half a century our pattern has been one of more equality, with collects and propers for all. We did not presume to break this Church’s traditional pattern.

At the end of this proposed volume, we have included a proposed appendix with a list of persons who may be found worthy of commemoration in the future, even though they do not meet all of the criteria at this time.

Finally, appended to this supplement to the Blue Book is an alphabetized set of thumbnail sketches for reference as bishops and deputies consider these new commemorations. These are not being proposed for approval for the new volume (*Holy Women, Holy Men*). Full biographical narratives will be provided in the published volume, similar to those currently in *Lesser Feasts and Fasts*; biographies have never been subject to the approval of General Convention.

Notes:

Lessons follow the enumeration of chapters and verses in the New Revised Standard Version of the Bible; Psalm references are from The Book of Common Prayer 1979.

The published edition of *Holy Women, Holy Men* will include additional material now included in *Lesser Feasts and Fasts*: propers for the weekdays of Advent and Christmas until the Baptism of Christ, the weekdays of Lent, and the weekdays of Easter; propers for BCP Holy Days (Feasts of our Lord and other Major Feasts); the Common of the Saints; the six-week eucharistic lectionary, and the two-year weekday eucharistic lectionary.

Sources:

With invaluable help from the Liturgical Officer of the Episcopal Church, the Rev. Dr. Clayton L. Morris, we started by surveying the 26 most accessible Anglican calendars. We also consulted Roman Catholic, Lutheran and Methodist calendars. We

studied a number of recent books: *The Episcopalians*, by David Hein & G. H. Shattuck; *All Saints: Daily Reflections on Saints, Prophets and Witnesses for Our Time*, by Robert Ellsberg; *The Daily Prayer of the Church* by Phillip Pfatteicher; *A Year with American Saints* by G. Scott Cady & C.L. Webber; *Exciting Holiness* [a calendar for the four Anglican Churches in the U.K.]; *Celebrating Common Prayer*; and *For All the Saints* [Anglican Church of Canada]. Other suggestions were sent in by groups and individuals, from as far away as the Czech Republic.

This calendar seeks to celebrate those who contribute to our understanding of the Christian community throughout the world, as well as in our own country. We have tried to reflect a wide range of history in many Christian traditions – within the limitations imposed by the *Guidelines and Procedures* approved by the 75th General Convention [see *LFF* 2006, pp. 491-493]. We have offered women and men of every race whose lives were dedicated to Christ, and those who for the love of the Gospel addressed the injustices of their cultures. This has led to the proposed inclusion of other Anglican and ecumenical partners, lay witnesses as well as clergy, as well as vocations not previously acknowledged in this context.

The Calendar Committee
The Standing Commission on Liturgy and Music

Please note:

MAJOR FEASTS APPEAR IN CAPITALS

Proposed Additions are underlined

Changes to existing feasts are italicized

All other commemorations are already in LFF 2006
(this includes the additions approved for trial use at General Convention 2006)

JANUARY

- 1 THE HOLY NAME OF OUR LORD JESUS CHRIST
2 Vedanayagam Samuel Azariah, First Indian Anglican Bishop, Dornakal, 1945
3 William Passavant, Prophetic Witness, 1894
4 Elizabeth Seton, Founder of the American Sisters of Charity, 1821
5
6 THE EPIPHANY OF OUR LORD JESUS CHRIST
7
8 Harriet Bedell, Deaconess and Missionary, 1969
9 Julia Chester Emery, Missionary, 1922
10 William Laud, Archbishop of Canterbury, 1645
11
12 Aelred, Abbot of Rievaulx, 1167
13 Hilary, Bishop of Poitiers, 367
14
15 (alternative date for Martin Luther King, Jr. - see April 4)
16 Richard Meux Benson, Religious, 1915, and Charles Gore, Bishop of Worcester,
of Birmingham, and of Oxford, 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
21 Agnes, Martyr at Rome, 304
22 Vincent, Deacon of Saragossa, and Martyr, 304
23 Phillips Brooks, Bishop of Massachusetts, 1893
24 Ordination of Florence Li Tim-Oi, First Woman Priest in the Anglican
Communion, 1944
25 THE CONVERSION OF SAINT PAUL THE APOSTLE
26 Timothy, Titus, *and Silas*, Companions of Saint Paul
27 Lydia, Dorcas, and Phoebe, Witnesses to the Faith
28 Thomas Aquinas, Priest *and Theologian*, 1274
29 Andrei Rublev, Monk and Iconographer, 1430
30
31 Juan Bosco (John Bosco), Priest, 1888
31 Samuel Shoemaker, Priest and Evangelist, 1963

FEBRUARY

- 1 Brigid (Bride), 523
2 THE PRESENTATION OF OUR LORD JESUS CHRIST IN THE TEMPLE
3 The Dorchester Chaplains: Lieutenant George Fox, Lieutenant Alexander D.
Goode, Lieutenant Clark V. Poling and Lieutenant John P. Washington, 1943
4 Anskar, Archbishop of Hamburg, Missionary to Denmark and Sweden, 865*
5 Roger Williams, 1683, and Anne Hutchinson, 1643, Prophetic Witnesses
6 The Martyrs of Japan, 1597*
7 Cornelius the Centurion*
8
9
10
11 Frances Jane (Fanny) Van Alstyne Crosby, Hymnwriter, 1915
12 Charles Freer Andrews, Priest and “Friend of the Poor” in India, 1940
13 Absalom Jones, Priest, 1818
14 Cyril, Monk, and Methodius, Bishop, Missionaries to the Slavs, 869, 885
15 Thomas Bray, Priest and Missionary, 1730
16 Charles Todd Quintard, Bishop of Tennessee, 1898
17 Janani Luwum, Archbishop of Uganda, and Martyr, 1977
18 Martin Luther, *Theologian*, 1546
19
20 Frederick Douglass, Prophetic Witness, 1895
21 John Henry Newman, Bishop and Theologian, 1890
22 Eric Liddell, Missionary to China, 1945
23 Polycarp, Bishop and Martyr of Smyrna, 156
24 SAINT MATTHIAS THE APOSTLE
25 John Roberts, Priest, 1949
26 Emily Malbone Morgan, Prophetic Witness, 1937
27 George Herbert, Priest, 1633
28 Anna Julia Haywood Cooper, 1964, and Elizabeth Evelyn Wright, 1904,
Educators**
29 John Cassian, Abbot at Marseilles, 433

* Anskar moved from February 3 to February 4
The Martyrs of Japan moved from February 5 to February 6
Cornelius moved from February 4 to February 7

** Anna Julia Haywood Cooper approved for trial use in 2006; reintroduced here as combined commemoration with Elizabeth Evelyn Wright

MARCH

- 1 David, Bishop of Menevia, Wales, c. 544
- 2 Chad, Bishop of Lichfield, 672
- 3 John and Charles Wesley, Priests, 1791, 1788
- 4 Paul Cuffee, Witness to the Faith among the Shinnecock, 1812
- 5
- 6 William W. Mayo, 1911, and Charles Menninger, 1953, and Their Sons, Pioneers in Medicine
- 7 Perpetua and her Companions, Martyrs at Carthage, 202
- 8 Geoffrey Anketell Studdert Kennedy, Priest, 1929
- 9 Gregory, Bishop of Nyssa, c. 394
- 10
- 11
- 12 Gregory the Great, Bishop of Rome, 604
- 13 James Theodore Holly, Bishop of Haiti, and of the Dominican Republic, 1911 (see also November 8)
- 14
- 15
- 16
- 17 Patrick, Bishop and Missionary of Ireland, 461
- 18 Cyril, Bishop of Jerusalem, 386
- 19 SAINT JOSEPH
- 20 *Thomas Ken, Bishop of Bath and Wells, 1711**
- 21 *Thomas Cranmer, Archbishop of Canterbury and Martyr, 1556**
- 22 James De Koven, Priest, 1879
- 23 Gregory the Illuminator, Bishop and Missionary of Armenia, c. 332
- 24 Óscar Romero, Archbishop of San Salvador, 1980, and the Martyrs of El Salvador
- 25 THE ANNUNCIATION OF OUR LORD JESUS CHRIST TO THE BLESSED VIRGIN MARY
- 26 Richard Allen, First Bishop of the African Methodist Episcopal Church, 1831
- 27 Charles Henry Brent, Bishop of the Philippines, and of Western New York, 1929
- 28
- 29 John Keble, Priest, 1866
- 30 Innocent of Alaska, Bishop, 1879
- 31 John Donne, Priest, 1631

- * Thomas Ken moved from March 21 to March 20
Thomas Cranmer separated from Latimer and Ridley (October 16)

APRIL

- 1 Frederick Denison Maurice, Priest, 1872
- 2 James Lloyd Breck, Priest, 1876
- 3 Richard, Bishop of Chichester, 1253
- 4 Martin Luther King, Jr., Civil Rights Leader *and Martyr*, 1968 (see also Jan. 15)
- 5 Pandita Mary Ramabai, Prophetic Witness and Evangelist in India, 1922
- 6 Daniel G. C. Wu, Priest and Missionary among Chinese Americans, 1956
- 7 Tikhon, Patriarch of Russia, Confessor and Ecumenist, 1925
- 8 William Augustus Muhlenberg, Priest, 1877 *and Anne Ayers, Religious, 1896*
- 9 Dietrich Bonhoeffer, *Theologian and Martyr*, 1945
- 10 William Law, Priest, 1761
- 10 Pierre Teilhard de Chardin, Scientist and Military Chaplain, 1955
- 11 George Augustus Selwyn, Bishop of New Zealand, and of Lichfield, 1878
- 12 Adoniram Judson, Missionary to Burma, 1850
- 13
- 14 Edward Thomas Demby, 1957, and Henry Beard Delany, 1928, Bishops
- 15 Damien, Priest and Leper, 1889, and Marianne, Religious, 1918, of Molokai
- 16 Mary (Molly) Brant (Konwatsijayenni), Witness to the Faith among the
Mohawks, 1796
- 17
- 18
- 19 Alphege, Archbishop of Canterbury, and Martyr, 1012
- 20
- 21 Anselm, Archbishop of Canterbury, 1109
- 22 John Muir, Naturalist and Writer, 1914, and Hudson Stuck, Priest and
Environmentalist, 1920
- 23 George, Soldier and Martyr, c. 304
- 23 Toyohiko Kagawa, Prophetic Witness in Japan, 1960
- 24 Genocide Remembrance
- 25 SAINT MARK THE EVANGELIST
- 26 Robert Hunt, Priest and First Chaplain at Jamestown, 1607
- 27 Christina Rossetti, Poet, 1894
- 28
- 29 Catherine of Siena, 1380
- 30 Sarah Josephine Buell Hale, Editor and Prophetic Witness, 1879

MAY

- 1 SAINT PHILIP AND SAINT JAMES, APOSTLES
2 Athanasius, Bishop of Alexandria, 373
3
4 Monnica, Mother of Augustine of Hippo, 387
5
6
7 Harriet Starr Cannon, Religious, 1896
8 Dame Julian of Norwich, c. 1417
9 Gregory of Nazianzus, Bishop of Constantinople, 389
10 Nicolaus Ludwig von Zinzendorf, Prophetic Witness, 1760
11
12
13 Frances Perkins, Public Servant and Prophetic Witness, 1965
14
15
16 The Martyrs of the Sudan
17 William Hobart Hare, Bishop of Niobrara, and of South Dakota, 1909
18
19 Dunstan, Archbishop of Canterbury, 988
20 Alcuin, Deacon, and Abbot of Tours, 804
21 John Eliot, Missionary among the Algonquin, 1690
22
23 Nicolaus Copernicus, 1543, and Johannes Kepler, 1543, Astronomers
24 Jackson Kemper, First Missionary Bishop in the United States, 1870
25 Bede, the Venerable, Priest, and Monk of Jarrow, 735
26 Augustine, First Archbishop of Canterbury, 605
27 Bertha and Ethelbert, Queen and King of Kent, 616
28 John Calvin, Theologian, 1564
29
30 Jeanne d'Arc (Joan of Arc), Mystic and Soldier, 1431
31 THE VISITATION OF THE BLESSED VIRGIN MARY

The First Book of Common Prayer, 1549 is appropriately observed on a weekday following the Day of Pentecost.

JUNE

- 1 Justin, Martyr at Rome, c. 167
- 2 Blandina and Her Companions, the Martyrs of Lyons, 177
- 3 The Martyrs of Uganda, 1886
- 4 John XXIII (Angelo Guiseppe Roncalli), Bishop of Rome, 1963
- 5 Boniface, Archbishop of Mainz, Missionary to Germany, and Martyr, 754
- 6 Ini Kopuria, Founder of the Melanesian Brotherhood, 1945
- 7 The Pioneers of the Episcopal Anglican Church of Brazil, 1890
- 8 Roland Allen, Mission Strategist, 1947
- 9 Columba, Abbot of Iona, 597
- 10 Ephrem of Edessa, Syria, Deacon, 373
- 11 SAINT BARNABAS THE APOSTLE
- 12 Enmegahbowh, Priest and Missionary, 1902
- 13 Gilbert Keith Chesterton, Apologist and Writer, 1936
- 14 Basil the Great, Bishop of Caesarea, 379
- 15 Evelyn Underhill, 1941
- 16 *George Berkeley, 1753, and Joseph Butler, 1752, Bishops and Theologians*
- 17
- 18 Bernard Mizeki, Catechist and Martyr in *Mashonaland*, 1896
- 19
- 20
- 21
- 22 Alban, First Martyr of Britain, c. 304
- 23
- 24 THE NATIVITY OF SAINT JOHN THE BAPTIST
- 25 James Weldon Johnson, Poet, 1938
- 26 Isabel Florence Hapgood, Ecumenist and Journalist, 1929
- 27 Cornelius Hill, Priest and Chief among the Oneida, 1907
- 28 Irenaeus, Bishop of Lyons, c. 202
- 29 SAINT PETER AND SAINT PAUL, APOSTLES
- 30

JULY

- 1 Harriet Beecher Stowe, Writer and Prophetic Witness, 1896
2 Walter Rauschenbusch, 1918, Washington Gladden, 1918, and Jacob Riis, 1914,
3 Prophetic Witnesses
4 INDEPENDENCE DAY
5
6 Jan Hus, Prophetic Witness and Martyr, 1415
7
8
9
10
11 Benedict of Nursia, Abbot of Monte Cassino, c. 540
12 Nathan Söderblom, Archbishop of Uppsala and Ecumenist, 1931
13 Conrad Weiser, Witness to Peace and Reconciliation, 1760
14 Samson Occom, Witness to the Faith in New England, 1792
15
16 “The Righteous Gentiles”
17 William White, Bishop of Pennsylvania, 1836
18 Bartolomé de las Casas, Friar and Missionary to the Indies, 1566
19 Macrina, Monastic and Teacher, 379
19 Adelaide Teague Case, Teacher, 1948
20 Elizabeth Cady Stanton, 1902; Amelia Bloomer, 1894; Sojourner Truth, 1883;
and Harriet Ross Tubman, 1913, *Liberators and Prophets*
21 Albert John Luthuli, Prophetic Witness in South Africa, 1967
22 SAINT MARY MAGDALENE
23
24 Thomas à Kempis, Priest, 1471
25 SAINT JAMES THE APOSTLE
26 *Joachim and Anne, Parents of the Blessed Virgin Mary*
27 William Reed Huntington, Priest, 1909
28 Johann Sebastian Bach, 1750, George Frederick Handel, 1759, and Henry Purcell,
1695, Composers
29 Mary, Martha, and Lazarus of Bethany
30 William Wilberforce, 1833, and Anthony Ashley-Cooper, Lord Shaftesbury, 1885,
Prophetic Witnesses
31 Ignatius of Loyola, *Priest and Monastic*, 1556

AUGUST

- 1 Joseph of Arimathea
2 Samuel Ferguson, Missionary Bishop for West Africa, 1916
3 George Freeman Bragg, Jr., Priest, 1940
3 William Edward Burghardt DuBois, Sociologist, 1963
4
5 Albrecht Dürer, 1528, Matthias Grünewald, 1529, and Lucas Cranach the Elder, 1553, Artists
6 THE TRANSFIGURATION OF OUR LORD JESUS CHRIST
7 John Mason Neale, Priest, 1866
7 Catherine Winkworth, Poet, 1878
8 Dominic, Priest and Friar, 1221
9 Herman of Alaska, Missionary to the Aleut, 1837
10 Laurence, Deacon, and Martyr at Rome, 258
11 Clare, Abbess at Assisi, 1253
12 Florence Nightingale, Nurse, Social Reformer, 1910
13 Jeremy Taylor, Bishop of Down, Connor, and Dromore, 1667
14 Jonathan Myrick Daniels, Seminarian *and Martyr*, 1965
15 SAINT MARY THE VIRGIN, MOTHER OF OUR LORD JESUS CHRIST
16
17 Samuel Johnson, 1772, Timothy Cutler, 1765, and Thomas Bradbury Chandler, 1790, Priests
18 William Porcher DuBose, Priest, 1918
19
20 Bernard, Abbot of Clairvaux, 1153
21
22
23 Martin de Porres, 1639, Rosa de Lima, 1617, and Toribio de Mogrovejo, 1606, Witnesses to the Faith in South America
24 SAINT BARTHOLOMEW THE APOSTLE
25 Louis, King of France, 1270
26
27 Thomas Gallaudet, 1902, with Henry Winter Syle, 1890
28 Augustine, Bishop of Hippo, *and Theologian*, 430
28 Moses the Black, Desert Father and Martyr, c. 400
29 John Bunyan, Writer, 1688
30 Charles Chapman Grafton, Bishop of Fond du Lac, and Ecumenist, 1912
31 Aidan, 651, *and Cuthbert, 687*, Bishops of Lindisfarne*

* Cuthbert moved from March 20 and combined with Aidan

SEPTEMBER

- 1 David Pendleton Oakerhater, Deacon and Missionary, 1931
2 The Martyrs of New Guinea, 1942
3 Prudence Crandall, Teacher and Prophetic Witness, 1890
4 Paul Jones, 1941
5 Gregorio Aglipay, Priest and Founder of the Philippine Independent Church, 1940
6
7 Elie Naud, Huguenot Witness to the Faith, 1722
8 Nikolai Grundtvig, Bishop and Hymnwriter, 1872
8 Søren Kierkegaard, Teacher and Philosopher, 1855
9 Constance, Nun, and Her Companions, 1878
10 Alexander Crummell, 1898
11 Harry Thacker Burleigh, Composer, 1949
12 John Henry Hobart, Bishop of New York, 1830
13 *John Chrysostom, Bishop of Constantinople, 407**
14 HOLY CROSS DAY
15 *Cyprian, Bishop and Martyr of Carthage, 258**
15 James Chisholm, Priest, 1855
16 Ninian, Bishop in Galloway, c. 430
17 Hildegard, 1179
18 Edward Bouverie Pusey, Priest, 1882
19 Theodore of Tarsus, Archbishop of Canterbury, 690
20 John Coleridge Patteson, Bishop of Melanesia, and his Companions, Martyrs,
1871
21 SAINT MATTHEW, APOSTLE AND EVANGELIST
22 Philander Chase, Bishop of Ohio, and of Illinois, 1852
23
24
25 Sergius, Abbot of Holy Trinity, Moscow, 1392
26 Lancelot Andrewes, Bishop of Winchester, 1626
26 Wilson Carlile, Priest, 1942
27 Vincent de Paul, Religious, and Prophetic Witness, 1660
27 Thomas Traherne, Priest, 1674
28 Richard Rolle, 1349, Walter Hilton, 1396, and Margery Kempe, c. 1440, Mystics
29 SAINT MICHAEL AND ALL ANGELS
30 Jerome, Priest, and Monk of Bethlehem, 420

* John Chrysostom moved from January 27
Cyprian moved from September 13

OCTOBER

- 1 Remigius, Bishop of Rheims, c. 530
2
3 George Kennedy Allen Bell, Bishop of Chichester, and Ecumenist, 1958
3 John Raleigh Mott, Evangelist and Ecumenical Pioneer, 1955
4 Francis of Assisi, Friar, 1126
5
6 William Tyndale, 1536, and Miles Coverdale, 1568, *Translators of the Bible*
7 Henry Melchior Muhlenberg, Lutheran Pastor in North America, 1787
8 William Dwight Porter Bliss, Priest, 1926, and Richard Theodore Ely, Economist,
1943
9 Wilfred Thomason Grenfell, Medical Missionary, 1940
10 Vida Dutton Scudder, Educator and Witness for Peace, 1954
11 Philip, Deacon and Evangelist
12
13
14 Samuel Isaac Joseph Scherechewsky, Bishop of Shanghai, 1906
15 Teresa of Avila, Nun, 1582
16 *Hugh Latimer and Nicholas Ridley, Bishops and Martyrs, 1555**
17 Ignatius, Bishop of Antioch, and Martyr, c. 115
18 SAINT LUKE THE EVANGELIST
19 Henry Martyn, Priest, and Missionary to India and Persia, 1812
19 William Carey, Missionary to India, 1834
20
21
22
23 SAINT JAMES OF JERUSALEM, BROTHER OF OUR LORD JESUS
CHRIST, AND MARTYR, c. 62
24
25
26 Alfred the Great, King of the West Saxons, 899
27
28 SAINT SIMON AND SAINT JUDE, APOSTLES
29 James Hannington, Bishop of Eastern Equatorial Africa, and his Companions,
Martyrs, 1885
30 John Wyclif, Priest and Prophetic Witness, 1384
31 Paul Shinji Sasaki, Bishop of Mid-Japan, and of Tokyo, 1946, and Philip Lindel
Tsen, Bishop of Honan, China, 1954

* Thomas Cranmer separated from Latimer and Ridley and commemorated on March 21

NOVEMBER

- 1 ALL SAINTS
2 Commemoration of All Faithful Departed
3 Richard Hooker, Priest, 1600
4
5
6 William Temple, Archbishop of Canterbury, 1944
7 Willibrord, Archbishop of Utrecht, Missionary to Frisia, 739
8 (alternative date for James Theodore Holly – see March 13)
9
10 Leo the Great, Bishop of Rome, 461
11 Martin, Bishop of Tours, 397
12 Charles Simeon, Priest, 1836
13
14 *Samuel Seabury, First American Bishop, 1796*
15 Francis Asbury, 1816, and George Whitefield, 1770, Evangelists
16 Margaret, Queen of Scotland, 1093
17 Hugh, 1200, and Robert Grosseteste, 1253, Bishops of Lincoln*
18 Hilda, Abbess of Whitby, 680
19 Elizabeth, Princess of Hungary, 1231
20 Edmund, King of East Anglia, 870
21 William Byrd, 1623, John Merbecke, 1585, and Thomas Tallis, 1585, Musicians
22 Cecilia, Martyr at Rome, c. 280
22 Clive Staples Lewis, Apologist and Spiritual Writer, 1963
23 Clement, Bishop of Rome, c. 100
24 Juan de la Cruz (John of the Cross), Mystic, 1591
25 James Otis Sargent Huntington, Priest and Monk, 1935
26 Isaac Watts, Hymnwriter, 1748
27
28 Kamehameha and Emma, King and Queen of Hawaii, 1864, 1885
29
30 SAINT ANDREW THE APOSTLE

* Robert Grosseteste moved from October 9 and combined with Hugh

DECEMBER

- 1 Nicholas Ferrar, Deacon, 1637
1 Charles de Foucauld, Hermit and Martyr in the Sahara, 1916
2 Channing Moore Williams, Missionary Bishop in China and Japan, 1910
3 Francis Xavier, Missionary to the Far East, 1552
4 John of Damascus, Priest, c. 760
5 Clement of Alexandria, Priest, c. 210
6 Nicholas, Bishop of Myra, c. 342
7 Ambrose, Bishop of Milan, 397
8 Richard Baxter, Pastor and Writer, 1691
9
10 Karl Barth, Pastor and Theologian, 1968
10 Thomas Merton, Contemplative and Writer, 1968
11
12
13 Lucy (Lucia), Martyr at Syracuse, 304
14 Henry Budd, Priest, 1875
15 John Horden, Bishop and Missionary in Canada, 1893
15 Robert McDonald, Priest, 1913
16 Ralph Adams Cram, 1942, and Richard Upjohn, 1878, Architects, and John LaFarge, Artist, 1910
17 William Lloyd Garrison, 1879, and Maria Stewart, 1879, Prophetic Witnesses
18
19 Lillian Trasher, Missionary in Egypt, 1961
20
21 SAINT THOMAS THE APOSTLE
22 Charlotte Diggs (Lottie) Moon, Missionary in China, 1912
23
24
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, 1170
30 Frances Joseph Gaudet, Educator and Prison Reformer, 1934
31 Samuel Ajayi Crowther, Bishop in the Niger Territories, 1891

Concerning the Proper for the Lesser Feasts

Proper Collects, Lessons, and Psalms are provided for each of the Lesser Feasts.

One or two readings may be used before the Gospel. At the celebration of the Eucharist, a reading from the Gospel is always included.

Any of the Readings may be lengthened at discretion. The selections from the Psalter may be lengthened or shortened.

The Preface of the Season (when there is one) may be substituted for the Preface indicated in the Proper for Lesser Feasts.

The Prayer Book provides three Prefaces “of a Saint” which may be used at discretion on certain of the Lesser Feasts. This book indicates the most appropriate of those Prefaces by the use of numerals in parentheses: (1), (2), or (3).

An appropriate Collect, Psalm, and Lessons from the Common of Saints (HWHM pp. 000-000) may be substituted for those assigned to a Lesser Feast.

December 1
Revised psalm and lessons

Nicholas Ferrar
Deacon, 1637

LFF 2006

Psalm
15
or 112:1-9

Lessons
Galatians 6:7-10
Matthew 13:47-52

Proposed

Psalm
15

Lessons
Exodus 35:1-5a, 24-29
Galatians 6:7-10
Luke 10:38-42

December 1
Proposed commemoration

Charles de Foucauld

Hermit and Martyr in the Sahara, 1916

I

Loving God, who didst restore the Christian faith of Charles de Foucauld through an encounter with Islam in North Africa and didst sustain him in the desert where he converted many with his witness of presence: Help us to know thee wherever we find thee, that with him, we may be faithful unto death; through Jesus Christ, who livest and reignest with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II

Loving God, who restored the Christian faith of Charles de Foucauld through an encounter with Islam in North Africa and sustained him in the desert where he converted many with his witness of presence: Help us to know you wherever we find you, that with him, we may be faithful unto death; through Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm

73:24-28

Lessons

Wisdom of Solomon 13:1-5

James 1:2-4, 12

John 16:25-33

Preface of a Saint (3)

December 2
Revised psalm and lessons

Channing Moore Williams

Missionary Bishop in China and Japan, 1910

LFF 2006

Psalm

96:1-7

or 98:1-4

Lessons

Acts 1:1-9

Luke 10:1-9

Proposed

Psalm

96:1-7

Lessons

Isaiah 49:22-23

Acts 1:1-9

Luke 10:1-9

December 3
Proposed commemoration

Francis Xavier

Missionary to the Far East, 1552

I

Loving God, who didst call Francis Xavier to lead many in India and Japan to know Jesus Christ as their Redeemer: Bring us to the new life of glory promised to all who follow in the Way; through the same Jesus Christ, who with thee and the Holy Spirit livest and reignest, one God, for ever and ever. *Amen.*

II

Loving God, you called Francis Xavier to lead many in India and Japan to know Jesus Christ as their Redeemer: Bring us to the new life of glory promised to all who follow in the Way; through the same Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm

62:1-2, 6-9

Lessons

Sirach (Ecclesiasticus) 2:1-11

1 Corinthians 9:16-19, 22-23

Mark 16:15-20

Preface of a Saint (2)

December 4
Revised psalm and lessons

John of Damascus

Priest, c. 760

LFF 2006

Psalm

118:14-21
or 16:5-11

Lessons

1 Corinthians 15:12-20
John 5:24-27

Proposed

Psalm

29

Lessons

Ecclesiastes 3:9-14
1 Corinthians 15:12-20
John 5:24-27

December 5
Revised psalm and lessons

Clement of Alexandria
Priest, c. 210

LFF 2006

Psalm
34:9-14
or 103:1-4, 13-18

Lessons
Colossians 1:11-20
John 6:57-63

Proposed

Psalm
34:9-14

Lessons
1 Samuel 12:20-24
Colossians 1:11-20
John 6:57-63

December 6
Revised psalm and lessons

Nicholas

Bishop of Myra, c. 342

LFF 2006

Psalm

78:3-7 1
or 145:8-13

Lessons

John 4:7-14
Mark 10:13-16

Proposed

Psalm

145:8-13

Lessons

Proverbs 19:17, 20-23
1 John 4:7-14
Mark 10:13-16

December 7
Revised psalm and lessons

Ambrose
Bishop of Milan, 397

LFF 2006

Psalm
27:5-11
or 33:1-5, 20-21

Lessons
Ecclesiasticus 2:7-11, 16-18
Luke 12:35-37, 42-44

Proposed

Psalm
27:5-11

Lessons
Sirach (Ecclesiasticus) 2:7-11, 16-18
Acts 4:23-31
Luke 12:35-37, 42-44

December 8
Proposed commemoration

Richard Baxter

Pastor and Writer, 1691

I

We offer thanks, most gracious God, for the devoted witness of Richard Baxter, who out of love for thee followed his conscience at cost to himself, and at all times rejoiced to sing thy praises in word and deed; and we pray that our lives, like his, may be well-tuned to sing the songs of love, and all our days be filled with praise of Jesus Christ our Lord; who with thee and the Holy Spirit livest and reignest, one God, now and for ever. *Amen.*

II

We give you thanks, most gracious God, for the devoted witness of Richard Baxter, who out of love for you followed his conscience at cost to himself, and at all times rejoiced to sing your praises in word and deed; and we pray that our lives, like his, may be well-tuned to sing the songs of love, and all our days be filled with praise of Jesus Christ our Lord; who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Psalm

102:11-13, 19-22

Lessons

Exodus 20:1-17

1 Corinthians 9:24-27

Matthew 6:6-15

Preface of Advent

December 10
Proposed commemoration

Karl Barth

Pastor and Theologian, 1968

I

Almighty God, source of justice beyond human knowledge: We offer thanks that thou didst inspire Karl Barth to resist tyranny and exalt thy saving grace, without which we cannot apprehend thy will. Teach us, like him, to live by faith, and even in chaotic and perilous times to perceive the light of thy eternal glory, Jesus Christ our Redeemer; who livest and reignest with thee and the Holy Spirit, ever one God, throughout all ages. *Amen.*

II

Almighty God, source of justice beyond human knowledge: We thank you for inspiring Karl Barth to resist tyranny and exalt your saving grace, without which we cannot apprehend your will. Teach us, like him, to live by faith, and even in chaotic and perilous times to perceive the light of your eternal glory, Jesus Christ our Redeemer; who lives and reigns with you and the Holy Spirit, ever one God, throughout all ages. *Amen.*

Psalm

76:7-12

Lessons

Jeremiah 30:23–31:6

Romans 7:14-25

John 8:34-36

Preface of a Saint (1)

December 10
Proposed commemoration

Thomas Merton

Contemplative and Writer, 1968

I

Gracious God, who didst call thy monk Thomas Merton to proclaim thy justice out of silence, and moved him in his contemplative writings to perceive and value Christ at work in the faiths of others: Keep us, like him, steadfast in the knowledge and love of Jesus Christ; who with thee and the Holy Spirit livest and reignest, one God, for ever and ever. *Amen.*

II

Gracious God, you called your monk Thomas Merton to proclaim your justice out of silence, and moved him in his contemplative writings to perceive and value Christ at work in the faiths of others: Keep us, like him, steadfast in the knowledge and love of Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm

62

Lessons

Isaiah 57:14-19

Colossians 2:2-10

John 12:27-36

Preface of a Saint (2)

December 13
Proposed commemoration

Lucy (Lucia)

Martyr at Syracuse, 304

I

Loving God, who for the salvation of all didst give Jesus Christ as light to a world in darkness: Illumine us, with thy daughter Lucy, with the light of Christ, that by the merits of his passion we may be led to eternal life; through the same Jesus Christ, who with thee and the Holy Spirit livest and reignest, one God, for ever and ever. *Amen.*

II

Loving God, for the salvation of all you gave Jesus Christ as light to a world in darkness: Illumine us, with your daughter Lucy, with the light of Christ, that by the merits of his passion we may be led to eternal life; through the same Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm

131

Lessons

Song of Solomon 6:1-9

Revelation 19:5-8

John 1:9-13

Preface of a Saint (1)

December 14
Proposed commemoration

Henry Budd

Priest, 1875

I

Creator of light, we offer thanks for thy priest Henry Budd, who carried the great treasure of Scripture to his people the Cree nation, earning their trust and love. Grant that his example may call us to reverence, orderliness and love, that we may give thee glory in word and action; through Jesus Christ our Savior, who with thee and the Holy Spirit livest and reignest, one God, for ever and ever. *Amen.*

II

Creator of light, we thank you for your priest Henry Budd, who carried the great treasure of Scripture to his people the Cree nation, earning their trust and love. Grant that his example may call us to reverence, orderliness and love, that we may give you glory in word and action; through Jesus Christ our Savior, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm

29

Lessons

Sirach (Ecclesiasticus) 11:1-6, 14, 17

1 Thessalonians 5:13-18

John 14:15-21

Preface of a Saint (2)

December 15
Proposed commemoration

John Horden

Bishop and Missionary in Canada, 1893

I

Creator God, whose hands holdeth the storehouses of the snow and the gates of the sea, and from whose Word springeth forth all that is: We bless thy holy Name for the intrepid witness of thy missionary John Horden, who followed thy call to serve the Cree and Inuit nations of the North. In all the places we travel, may we, like him, proclaim thy Good News and draw all into communion with thee through thy Christ; who with thee and the Holy Spirit livest and reignest, one God, in glory everlasting. *Amen.*

II

Creator God, whose hands hold the storehouses of the snow and the gates of the sea, and from whose Word springs forth all that is: We bless your holy Name for the intrepid witness of your missionary John Horden, who followed your call to serve the Cree and Inuit nations of the North. In all the places we travel, may we, like him, proclaim your Good News and draw all into communion with you through your Christ; who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. *Amen.*

Psalm

107:35-43

Lessons

Numbers 10:29-36

Acts 6:1-7

Luke 5:1-11

Preface of a Saint (1)

December 15
Proposed commemoration

Robert McDonald

Priest, 1913

I

God of ice, sea and sky, who didst call thy servant Robert McDonald, making him strong to endure all hardships for the sake of serving thee in the Arctic: Send us forth as laborers into thy harvest, that by patience in our duties and compassion in our dealings, many may be gathered to thy kingdom; through Jesus Christ our Lord, who is alive and reignest with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II

God of ice, sea and sky, you called your servant Robert McDonald and made him strong to endure all hardships for the sake of serving you in the Arctic: Send us forth as laborers into your harvest, that by patience in our duties and compassion in our dealings, many may be gathered to your kingdom; through Jesus Christ our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm

57:4-11

Lessons

Isaiah 66:18-23

1 Thessalonians 1:2-8

Luke 9:1-6

Preface of a Saint (3)

December 16
Proposed commemoration

Ralph Adams Cram, Richard Upjohn and John LaFarge

Architects, 1942, 1878

Artist, 1910

I

Gracious God, we offer thanks for the vision of Ralph Adams Cram, John LaFarge and Richard Upjohn, whose harmonious revival of the Gothic enriched our churches with a sacramental understanding of reality in the face of secular materialism; and we pray that we may honor thy gifts of the beauty of holiness given through them, for the glory of Jesus Christ; who livest and reignest with thee and the Holy Spirit, one God, in glory everlasting. *Amen.*

II

Gracious God, we thank you for the vision of Ralph Adams Cram, John LaFarge and Richard Upjohn, whose harmonious revival of the Gothic enriched our churches with a sacramental understanding of reality in the face of secular materialism; and we pray that we may honor your gifts of the beauty of holiness given through them, for the glory of Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. *Amen.*

Psalm

118:19-29

Lessons

2 Chronicles 6:12-20

Ephesians 2:17-22

Matthew 7:24-29

Preface for the Dedication of a Church

December 17
Proposed commemoration

William Lloyd Garrison and Maria Stewart
Prophetic Witnesses, 1879

I

God, in whose service alone is perfect freedom: We offer thanks for thy prophets William Lloyd Garrison and Maria Stewart, who testified that we are made not by the color of our skin but by the principle formed in our soul. Fill us, like them, with the hope and determination to break every chain of enslavement, that bondage and ignorance may melt like wax before flames, and we may build that community of justice and love which is founded on Jesus Christ our cornerstone; who with thee and the Holy Spirit livest and reignest, one God, now and for ever. *Amen.*

II

God, in whose service alone is perfect freedom: We thank you for your prophets William Lloyd Garrison and Maria Stewart, who testified that we are made not by the color of our skin but by the principle formed in our soul. Fill us, like them, with the hope and determination to break every chain of enslavement, that bondage and ignorance may melt like wax before flames, and we may build that community of justice and love which is founded on Jesus Christ our cornerstone; who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Psalm
82

Lessons
Wisdom 10:9-14
1 John 2:28-3:3
Mark 5:25-34

Preface of God the Son

December 19
Proposed commemoration

Lillian Trasher

Missionary in Egypt, 1961

I

God, whose everlasting arms support the universe: We offer thanks for moving the heart of Lillian Trasher to heroic hospitality on behalf of orphaned children in great need, and we pray that we also may find our hearts awakened and our compassion stirred to care for thy little ones, through the example of our Savior Jesus Christ and by the energy of thy Holy Spirit, who broodest over the world as a mother over her children; for they live and reign with thee, one God, for ever and ever. *Amen.*

II

God, whose everlasting arms support the universe: We thank you for moving the heart of Lillian Trasher to heroic hospitality on behalf of orphaned children in great need, and we pray that we also may find our hearts awakened and our compassion stirred to care for your little ones, through the example of our Savior Jesus Christ and by the energy of your Holy Spirit, who broods over the world like a mother over her children; for they live and reign with you, one God, for ever and ever. *Amen.*

Psalm

10:12-19

Lessons

Genesis 21:8-21

2 Corinthians 1:3-7

Luke 17:1-6

Preface of a Saint (1)

December 22
Proposed commemoration

Charlotte Diggs (Lottie) Moon

Missionary in China, 1912

I

O God, who in Christ Jesus hast brought Good News to those who are far off and to those who are near: We praise thee for awakening in thy servant Lottie Moon a zeal for thy mission and for her faithful witness among the peoples of China. Stir up in us the same desire for thy work throughout the world, and give us the grace and means to accomplish it; through the same Jesus Christ our Savior, who livest and reignest with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II

O God, in Christ Jesus you have brought Good News to those who are far off and to those who are near: We praise you for awakening in your servant Lottie Moon a zeal for your mission and for her faithful witness among the peoples of China. Stir up in us the same desire for your work throughout the world, and give us the grace and means to accomplish it; through the same Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm

148:1-6

Lessons

Ruth 1:15-19a

2 Corinthians 5:16-21

John 1:29-33

Preface of a Saint (2)

December 29
Revised psalm and lessons

Thomas Becket
Archbishop of Canterbury, 1170

LFF 2006

Psalm
126

Lessons
2 Esdras 2:42-48
Matthew 10:16-22

Proposed

Psalm
125

Lessons
2 Esdras 2:42-48
1 John 2:3-6, 15-17
Mark 11:24-33

December 30
Revised psalm and lessons

Frances Joseph Gaudet
Educator and Prison Reformer, 1934

LFF 2006

Psalm
146
or 40:1-10

Lessons
Lamentations 3:26-36
or Exodus 14:10-15:1
Matthew 25:35-46
or John 13:31-35

Proposed

Psalm
146

Lessons
Lamentations 3:26-36
Acts 16:25-34
John 13:31-35

December 31
Proposed commemoration

Samuel Ajayi Crowther

Bishop in the Niger Territories, 1891

I

Almighty God, who didst rescue Samuel Ajayi Crowther from slavery, sent him to preach the Good News of Jesus Christ to his people in Nigeria, and made him the first bishop from the people of West Africa: Grant that those who follow in his steps may reap what he has sown and find abundant help for the harvest; through him who took upon himself the form of a slave that we might be free, the same Jesus Christ; who livest and reignest with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II

Almighty God, you rescued Samuel Ajayi Crowther from slavery, sent him to preach the Good News of Jesus Christ to his people in Nigeria, and made him the first bishop from the people of West Africa: Grant that those who follow in his steps may reap what he has sown and find abundant help for the harvest; through him who took upon himself the form of a slave that we might be free, the same Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm

119:57-64

Lessons

Isaiah 60:4-9

Romans 8:15-23

Matthew 9:35-38

Preface of Pentecost

January 2
Proposed commemoration

Vedanayagam Samuel Azariah

First Indian Anglican Bishop, Dornakal, 1945

I

Emmanuel, God with us, who didst make thy home in every culture and community on earth: We offer thanks for the raising up of thy servant Samuel Azariah as the first indigenous bishop in India. Grant that we may be strengthened by his witness to thy love without concern for class or caste, and by his labors for the unity of the Church in India, that people of many languages and cultures might with one voice give thee glory, Father, Son, and Holy Spirit, now and for ever. *Amen.*

II

Emmanuel, God with us, making your home in every culture and community on earth: We thank you for raising up your servant Samuel Azariah as the first indigenous bishop in India. Grant that we may be strengthened by his witness to your love without concern for class or caste, and by his labors for the unity of the Church in India, that people of many languages and cultures might with one voice give you glory, Father, Son, and Holy Spirit, now and for ever. *Amen.*

Psalm

37:23-31

Lessons

Sirach (Ecclesiasticus) 4:1-12

Acts 14:21-27

Luke 9:46-50

Preface of God the Father

January 3
Proposed commemoration

William Passavant
Prophetic Witness, 1894

I

Compassionate God, we offer thanks for William Passavant, who didst bring the German deaconess movement to America so that dedicated women might assist him in founding orphanages and hospitals for those in need and provide for the theological education of future ministers. Inspire us by his example, that we may be tireless to address the wants of all who are sick and friendless; through Jesus the divine Physician, who hast prepared for us an eternal home, and who with thee and the Holy Spirit livest and reignest, one God, in glory everlasting. *Amen.*

II

Compassionate God, we thank you for William Passavant, who brought the German deaconess movement to America so that dedicated women might assist him in founding orphanages and hospitals for those in need and provide for the theological education of future ministers. Inspire us by his example, that we may be tireless to address the wants of all who are sick and friendless; through Jesus the divine Physician, who has prepared for us an eternal home, and who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. *Amen.*

Psalm
147:1-7

Lessons
Isaiah 29:17-24
Revelation 3:14-22
Luke 13:10-22

Preface of God the Holy Spirit

January 4
Proposed commemoration

Elizabeth Seton

Founder of the American Sisters of Charity, 1821

I

Holy God, who didst bless Elizabeth Seton with thy grace as wife, mother, educator and founder, that she might spend her life in service to thy people: Help us, by her example, to express our love for thee in love of others; through Jesus Christ our Redeemer, who livest and reignest with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II

Holy God, you blessed Elizabeth Seton with your grace as wife, mother, educator and founder, that she might spend her life in service to your people: Help us, by her example, to express our love for you in love of others; through Jesus Christ our Redeemer, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm

119:105-112

Lessons

2 Esdras 2:15-24

Romans 16:19-20

Luke 14:15-23

Preface of a Saint (2)

January 8
Revised lessons

Harriet Bedell

Deaconess and Missionary, 1969

LFF 2006

Psalm

96:1-7

Lessons

Romans 16:1-2

Matthew 5:1-12

Proposed

Psalm

96:1-7

Lessons

Proverbs 8:32–9:6

Romans 16:1-2

Matthew 5:1-12

January 9
Revised psalm and lessons

Julia Chester Emery
Missionary, 1922

LFF 2006

Psalm
67
or 96:1-7

Lessons
Romans 12:6-13
Mark 10:42-45

Proposed

Psalm
67

Lessons
Isaiah 61:1-3
Romans 12:6-13
Mark 10:42-45

January 10
Revised psalm and lessons

William Laud
Archbishop of Canterbury, 1645

LFF 2006

Psalm
73:24-29
or 16:5-11

Lessons
Hebrews 12:5-7, 11-14
Matthew 10:32-39

Proposed

Psalm
73:24-29

Lessons
Isaiah 6:1-8
Hebrews 12:5-7, 11-14
Matthew 10:32-39

January 12
Revised collect, psalm, and lessons

Aelred

Abbot of Rievaulx, 1167

Proposed

I

Almighty God, who didst endow thy abbot Aelred with the gift of Christian friendship and the wisdom to lead others in the way of holiness: Grant to thy people that same spirit of mutual affection, that, in loving one another, we may know the love of Christ and rejoice in the gift of thy eternal goodness; through the same Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II

Almighty God, you endowed the abbot Aelred with the gift of Christian friendship and the wisdom to lead others in the way of holiness: Grant to your people that same spirit of mutual affection, that, in loving one another, we may know the love of Christ and rejoice in the gift of your eternal goodness; through the same Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

LFF 2006

Psalm

36:5-10
or 145:8-13

Lessons

Philippians 2:1-4
John 15:9-17
or Mark 12:28-34a

Proposed

Psalm

36:5-10

Lessons

Ruth 1:15-18
Philippians 2:1-4
Mark 12:28-34a

January 13
Revised psalm and lessons

Hilary

Bishop of Poitiers, 367

LFF 2006

Psalm

37:3-6, 32-33
or 119:97-104

Lessons

1 John 2:18-25
Luke 12:8-12

Proposed

Psalm

37:3-6, 32-33

Lessons

Zechariah 6:9-15
1 John 2:18-25
Luke 12:8-12

January 17
Revised psalm and lessons

Antony
Abbot in Egypt, 356

LFF 2006

Psalm
91:9-16
or 1

Lessons
1 Peter 5:6-10
Mark 10:17-21

Proposed

Psalm
91:9-16

Lessons
1 Kings 17:1-9
1 Peter 5:6-10
Mark 10:17-21

January 19
Revised psalm and lessons

Wulfstan

Bishop of Worcester, 1095

LFF 2006

Psalm

146:4-9

or 84:7-12

Lessons

Exodus 3:1-12

John 15:5-8, 14-16

Proposed

Psalm

146:4-9

Lessons

Genesis 26:26-31

1 Corinthians 4:1-5

John 15:5-8, 14-16

January 20
Revised collect, psalm, and lessons

Fabian

Bishop and Martyr of Rome, 250

Proposed

I

Almighty God, who didst call Fabian to be a faithful pastor and servant of thy people, and to lay down his life in witness to thy Son: Grant that we, strengthened by his example and aided by his prayers, may in times of trial and persecution remain steadfast in faith and endurance, for the sake of him who laid down his life for us all, Jesus Christ our Savior; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II

Almighty God, you called Fabian to be a faithful pastor and servant of your people, and to lay down his life in witness to your Son: Grant that we, strengthened by his example and aided by his prayers, may in times of trial and persecution remain steadfast in faith and endurance, for the sake of him who laid down his life for us all, Jesus Christ our Savior; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

LFF 2006

Psalm

110:1-42
or 126

Lessons

Esdras 2:42-48
Matthew 10:16-22

Proposed

Psalm

126

Lessons

2 Esdras 2:42-48
1 Corinthians 15:31-36, 44b-49
Luke 21:20-24

January 21
Revised psalm and lessons

Agnes
Martyr at Rome, 304

LFF 2006

Psalm
45:11-16
or 116:1-8

Lessons
Song of Solomon 2:10-13
Matthew 18:1-6

Proposed

Psalm
45:11-16

Lessons
Song of Solomon 2:10-13
2 Corinthians 6:16-18
Matthew 18:1-6

January 22
Revised psalm and lessons

Vincent

Deacon of Saragossa, and Martyr, 304

LFF 2006

Psalm

31:1-5
or 116:10-17

Lessons

Revelation 7:13-17
Luke 12:4-12

Proposed

Psalm

116:10-17

Lessons

Jeremiah 26:12-15
Revelation 7:13-17
Luke 12:4-12

January 23
Revised psalm and lessons

Phillips Brooks

Bishop of Massachusetts, 1893

LFF 2006

Psalm

84:7-12

or 33:1-5, 20-21

Lessons

Ephesians 3:14-21

Matthew 24:24-27

Proposed

Psalm

33:1-5, 20-21

Lessons

Jonah 3:1-10

Ephesians 3:14-21

Matthew 24:24-27

January 24
Revised lessons

Ordination of Florence Li Tim-Oi

First Woman Priest in the Anglican Communion, 1944

LFF 2006

Psalm

116:1-12

Lessons

Galatians 3:23-28

Luke 10:1-9

Proposed

Psalm

116:1-12

Lessons

Jeremiah 17:14-18a

Galatians 3:23-28

Luke 10:1-9

January 26

Revised commemoration (Silas added to existing feast)

Revised collect, psalm, and lessons

Timothy, Titus, and Silas

Companions of Saint Paul

Proposed

I

Just and merciful God, who in every generation hast raised up prophets, teachers and witnesses to summon the world to honor and praise thy holy Name: We give thanks for the calling of Timothy, Titus and Silas, whose gifts built up thy Church in the power of the Holy Spirit. Grant that we, too, may be living stones built upon the foundation of Jesus Christ our Savior; who with thee and the Holy Spirit liveth and reigneth, one God now and for ever. *Amen.*

II

Just and merciful God, in every generation you raise up prophets, teachers and witnesses to summon the world to honor and praise your holy Name: We thank you for sending Timothy, Titus and Silas, whose gifts built up your Church by the power of the Holy Spirit. Grant that we too may be living stones built upon the foundation of Jesus Christ our Savior; who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

LFF 2006 (Timothy and Titus)

Psalm

112:1-9

or 23

Lessons

2 Timothy 1:1-8

or Titus 1:1-5

John 10:1-10

Proposed

Psalm

112:1-9

Lessons

Isaiah 42:5-9

Acts 15:22-26, 30-33, 16:1-5

John 10:1-10

January 27
Proposed commemoration

Lydia, Dorcas, and Phoebe

Witnesses to the Faith

I

Filled with thy Holy Spirit, gracious God, thine earliest disciples served thee with the gifts each had been given: Lydia in business and stewardship, Dorcas in a life of charity and Phoebe as a deacon who served many. Inspire us today to build up thy Church with our gifts in hospitality, charity and bold witness to the Gospel of Christ; who livest and reignest with thee in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

II

Filled with your Holy Spirit, gracious God, your earliest disciples served you with the gifts each had been given: Lydia in business and stewardship, Dorcas in a life of charity and Phoebe as a deacon who served many. Inspire us today to build up your Church with our gifts in hospitality, charity and bold witness to the Gospel of Christ; who lives and reigns with you in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Psalm

100

Lessons

Malachi 3:16-18

Acts 16:11-15

Luke 8:1-3

Preface of Pentecost

January 28
Revised psalm and lessons

Thomas Aquinas
Priest and Theologian, 1274

LFF 2006

Psalm
37:3-6, 32-33
or 119:97-104

Lessons
Wisdom 7:7-14
Matthew 13:47-52

Proposed

Psalm
119:97-104

Lessons
Wisdom 7:7-14
1 Corinthians 11:23-26
Matthew 13:47-52

January 29
Proposed commemoration

Andrei Rublev

Monk and Iconographer, 1430

I

Holy God, we bless thee for the gift of thy monk and icon writer Andrei Rublev, who, inspired by the Holy Spirit, provided a window into heaven for generations to come, revealing the majesty and mystery of the holy and blessed Trinity; who livest and reignest through ages of ages. *Amen.*

II

Holy God, we bless you for the gift of your monk and icon writer Andrei Rublev, who, inspired by the Holy Spirit, provided a window into heaven for generations to come, revealing the majesty and mystery of the holy and blessed Trinity; who lives and reigns through ages of ages. *Amen.*

Psalm

62:6-9

Lessons

Genesis 28:10-17

2 Corinthians 2:14-17

Matthew 6:19-23

Preface of a Saint (1)

January 31
Proposed commemoration

Juan Bosco (John Bosco)

Priest, 1888

I

Compassionate God, who didst call Juan Bosco to be a teacher and father to the young: Fill us with love like his, that we may give ourselves completely to thy service and to the salvation of all; through thy Son Jesus Christ, who livest and reignest with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II

Compassionate God, you called Juan Bosco to be a teacher and father to the young: Fill us with love like his, that we may give ourselves completely to your service and to the salvation of all; through your Son Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm

25:4-9

Lessons

Isaiah 59:14-16

Philippians 4:4-9

Mark 13:10-16

Preface of a Saint (1)

January 31
Proposed commemoration

Samuel Shoemaker

Priest and Evangelist, 1963

I

Holy God, we offer thanks for the vision of Samuel Shoemaker, priest and co-founder of Alcoholics Anonymous; and we pray that we may follow his example to help others find salvation through knowledge and love of Jesus Christ our Savior; who with thee and the Holy Spirit livest and reignest, one God, for ever and ever. *Amen.*

II

Holy God, we thank you for the vision of Samuel Shoemaker, priest and co-founder of Alcoholics Anonymous; and we pray that we may follow his example to help others find salvation through knowledge and love of Jesus Christ our Savior; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm

130

Lessons

Isaiah 51:17–52:1a

1 Corinthians 5:6-8

Luke 4:40-44

Preface of God the Holy Spirit

February 1
Revised psalm and lessons

Brigid (Bride)
523

LFF 2006

Psalm
138
or 1

Lessons
1 Corinthians 1:26-31
Matthew 6:25-33

Proposed

Psalm
138

Lessons
Judges 4:4-9
1 Corinthians 1:26-31
Matthew 6:25-33

February 3
Proposed commemoration

The Dorchester Chaplains: Lieutenant George Fox, Lieutenant Alexander D. Goode, Lieutenant Clark V. Poling, Lieutenant John P. Washington
1943

I

Holy God, who didst inspire the Dorchester chaplains to be models of steadfast sacrificial love in a tragic and terrifying time: Help us to follow their example, that their courageous ministry may inspire chaplains and all who serve, to recognize thy presence in the midst of peril; through Jesus Christ our Savior, who livest and reignest with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II

Holy God, you inspired the Dorchester chaplains to be models of steadfast sacrificial love in a tragic and terrifying time: Help us to follow their example, that their courageous ministry may inspire chaplains and all who serve, to recognize your presence in the midst of peril; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm
46

Lessons
Joel 2:28-32
Romans 8:15b-19, 38-39
John 15:9-14

Preface of All Saints

February 4
Change in date (moved from February 3)
Revised psalm and lessons

Anskar

Archbishop of Hamburg, Missionary to Denmark and Sweden, 865

LFF 2006

Psalm

96:1-7

or 98:1-4

Lessons

Acts 1:1-9

Mark 6:7-13

Proposed

Psalm

69:13-16

Lessons

Zephaniah 3:9-12

Acts 1:1-9

Mark 6:7-13

February 5
Proposed commemoration

Roger Williams and Anne Hutchinson

Prophetic Witnesses, 1683, 1643

I

O God our light and salvation, we offer thanks for Roger Williams and Anne Hutchinson, whose visions of the liberty of the soul illumined by the light of Christ made them brave prophets of religious tolerance in the American colonies; and we pray that we also may follow paths of holiness and good conscience, guided by the radiance of Jesus Christ; who with thee and the Holy Spirit livest and reignest, one God, for ever and ever. *Amen.*

II

O God our light and salvation, we thank you for Roger Williams and Anne Hutchinson, whose visions of the liberty of the soul illumined by the light of Christ made them brave prophets of religious tolerance in the American colonies; and we pray that we also may follow paths of holiness and good conscience, guided by the radiance of Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm

133

Lessons

1 Kings 17:1-16

1 Peter 1:13-16

Luke 9:51-62

Preface of God the Father

February 6
Change in date (moved from February 5)
Revised psalm and lessons

The Martyrs of Japan
1597

LFF 2006

Psalm
116:1-8
or 16:5-11

Lessons
Galatians 2:19-20
Mark 8:34-38

Proposed

Psalm
16:5-11

Lessons
Lamentations 3:46-48, 52-59
Galatians 2:19-20
Mark 8:34-38

February 7
Change in date (moved from February 4)
Revised psalm and lessons

Cornelius the Centurion

LFF 2006

Psalm

67
or 33:1-5, 20-21

Lessons

Acts 11:1-18
Luke 13:22-29

Proposed

Psalm

67

Lessons

Isaiah 56:6-8
Acts 11:1-18
Luke 13:22-29

February 11
Proposed commemoration

Frances Jane (Fanny) Van Alstyne Crosby
Hymnwriter, 1915

I

O God, the blessed assurance of all who trust in thee: We give thee thanks for thy servant Fanny Crosby, who, though blind from infancy, beheld thy glory with great clarity of vision and spent her life giving voice to thy people's heartfelt praise; and we pray that we, inspired by her words and example, may rejoice to sing of thy love, praising our Savior all the day long; who livest and reignest with thee and the Holy Spirit, one God in perfect harmony, now and for ever. *Amen.*

II

O God, the blessed assurance of all who trust in you: We give you thanks for your servant Fanny Crosby, who, though blind from infancy, beheld your glory with great clarity of vision and spent her life giving voice to your people's heartfelt praise; and we pray that we, inspired by her words and example, may rejoice to sing of your love, praising our Savior all the day long; who lives and reigns with you and the Holy Spirit, one God in perfect harmony, now and for ever. *Amen.*

Psalm
108:1-6

Lessons
Isaiah 42:10-12, 16
1 Peter 1:3-9
John 9:35-39

Preface of a Saint (3)

February 12
Proposed commemoration

Charles Freer Andrews

Priest and “Friend of the Poor” in India, 1940

I

Gracious God, who didst call Charles Freer Andrews to empty himself, after the example of our Savior, so that he might proclaim thy salvation to the peoples of India and the Pacific Islands: By thy Holy Spirit inspire us with like zeal to bring together people of every race and class, that there may be one Body and one Spirit in Jesus Christ, our Savior; who with thee and the Holy Spirit livest and reignest, one God, now and for ever.
Amen.

II

Gracious God, you called Charles Freer Andrews to empty himself, after the example of our Savior, so that he might proclaim your salvation to the peoples of India and the Pacific Islands: By your Holy Spirit inspire us with like zeal to bring together people of every race and class, that there may be one Body and one Spirit in Jesus Christ, our Savior; who with you and the Holy Spirit lives and reigns, one God, now and for ever.
Amen.

Psalm

113:2-8

Lessons

Deuteronomy 15:7-11

Ephesians 2:13-22

Matthew 23:8-12

Preface of a Saint (2)

February 13
Revised psalm and lessons

Absalom Jones
Priest, 1818

LFF 2006

Psalm
137:1-6
or 126

Lessons
Isaiah 61:1-4
or Isaiah 42:5-9
John 15:12-15

Proposed

Psalm
137:1-6

Lessons
Isaiah 11:1-5
Galatians 5:1-5
John 15:12-15

February 14
Revised psalm and lessons

Cyril and Methodius

Monk and Bishop, Missionaries to the Slavs, 869, 885

LFF 2006

Psalm

96:1-7

or 98:1-4

Lessons

Ephesians 3:1-7

Mark 16:15-20

Proposed

Psalm

69:8-18

Lessons

Jeremiah 26:12-15

Ephesians 3:1-7

Mark 16:15-20

February 15
Revised psalm and lessons

Thomas Bray
Priest and Missionary, 1730

LFF 2006

Psalm
102:15-22
or 85:8-13

Lessons
Isaiah 52:7-10
Luke 10:1-9

Proposed

Psalm
102:15-22

Lessons
Isaiah 52:7-10
Philippians 2:1-5
Luke 10:1-9

February 16
Proposed commemoration

Charles Todd Quintard
Bishop of Tennessee, 1898

I

Mighty God, whose Name is blest in the example of thy bishop Charles Todd Quintard, who opposed the segregation of African Americans in separate congregations and condemned the exclusion of the poor: We pray that thy Church may be a refuge for all, for the honor of thy Name; through Jesus Christ, who with thee and the Holy Spirit livest and reignest, one God, for ever and ever. *Amen.*

II

Mighty God, we bless your Name for the example of your bishop Charles Todd Quintard, who opposed the segregation of African Americans in separate congregations and condemned the exclusion of the poor; and we pray that your Church may be a refuge for all, for the honor of your Name; through Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm
94:2-15

Lessons
Sirach (Ecclesiasticus) 34:14-19
Romans 14:10-13
Luke 14:15-24

Preface of Baptism

February 17
Revised lessons

Janani Luwum

Archbishop of Uganda, and Martyr, 1977

LFF 2006

Psalm

119:41-48

Lessons

Ecclesiasticus 4:20-28

John 12:24-32

Proposed

Psalm

119:41-48

Lessons

Daniel 3:13-29

2 Corinthians 6:2b-10

John 12:24-32

February 18
Revised lessons

Martin Luther
Theologian, 1546

LFF 2006

Psalm
46

Lessons
Isaiah 55:6-11
John 15:1-11

Proposed

Psalm
46

Lessons
Isaiah 55:6-11
Romans 3:21-28
John 15:1-11

February 20
Proposed commemoration

Frederick Douglass

Prophetic Witness, 1895

I

Almighty God, whose truth makest us free: We bless thy Name for the witness of Frederick Douglass, whose impassioned and reasonable speech moved the hearts of a president and a people to a deeper obedience to Christ. Strengthen us also to be outspoken on behalf of those in captivity and tribulation, continuing in the Word of Jesus Christ our Liberator; who with thee and the Holy Spirit dwelleth in glory everlasting. *Amen.*

II

Almighty God, whose truth makes us free: We bless your Name for the witness of Frederick Douglass, whose impassioned and reasonable speech moved the hearts of a president and a people to a deeper obedience to Christ. Strengthen us also to be outspoken on behalf of those in captivity and tribulation, continuing in the Word of Jesus Christ our Liberator; who with you and the Holy Spirit dwells in glory everlasting. *Amen.*

Psalm

85:7-13

Lessons

Isaiah 32:11-18

Hebrews 2:10-18

John 8:30-32

Preface of a Saint (2)

February 21
Proposed commemoration

John Henry Newman
Bishop and Theologian, 1890

I

God of all wisdom, we offer thanks for John Henry Newman, whose eloquence bore witness that thy Church is one, holy, catholic and apostolic, and who didst make of his own life a pilgrimage towards thy truth. Grant that, inspired by his words and example, we may ever follow thy kindly light till we rest in thy bosom, with your dear Son Jesus Christ and the Holy Spirit, where heart speaks to heart eternally; for thou livest and reignest, one God, now and for ever. *Amen.*

II

God of all wisdom, we thank you for John Henry Newman, whose eloquence bore witness that your Church is one, holy, catholic and apostolic, and who made his own life a pilgrimage towards your truth. Grant that, inspired by his words and example, we may ever follow your kindly light till we rest in your bosom, with your dear Son Jesus Christ and the Holy Spirit, where heart speaks to heart eternally; for you live and reign, one God, now and for ever. *Amen.*

Psalm
48

Lessons
Song of Solomon 3:1-4
1 John 4:13-21
John 8:12-19

Preface of a Saint (1)

February 22
Proposed commemoration

Eric Liddell

Missionary to China, 1945

I

God whose strength bears us up as on mighty wings: We rejoice in remembering thy athlete and missionary, Eric Liddell, to whom thou didst bestow courage and resolution in contest and in captivity; and we pray that we also may run with endurance the race that is set before us and persevere in patient witness, until we wear that crown of victory won for us by Jesus our Savior; who with thee and the Holy Spirit livest and reignest, one God, for ever and ever. *Amen.*

II

God whose strength bears us up as on mighty wings: We rejoice in remembering your athlete and missionary, Eric Liddell, to whom you gave courage and resolution in contest and in captivity; and we pray that we also may run with endurance the race set before us and persevere in patient witness, until we wear that crown of victory won for us by Jesus our Savior; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm

18:21-25, 29-34

Lessons

Isaiah 40:27-31

2 Peter 1:3-11

Mark 10:35-45

Preface of a Saint (2)

February 23
Revised psalm and lessons

Polycarp

Bishop and Martyr of Smyrna, 156

LFF 2006

Psalm

116:10-17*

34:1-8 †

or 121

Lessons

Revelation 2:8-11

Matthew 20:20-23

* *When the feast falls before Ash Wednesday.*

† *When the feast falls after Ash Wednesday.*

Proposed

Psalm

121

Lessons

Numbers 23:5-12

1 Corinthians 2:1-5

Matthew 20:20-23

February 25
Proposed commemoration

John Roberts

Priest, 1949

I

Creator God, we humbly thank thee that of thy goodness thou didst bring thy missionary John Roberts from his native shore that he might live and teach thy Gospel among the Shoshone and Arapahoe peoples in a spirit of respect and amity, and in their own tongue. Grant, we entreat thee, that like him we might proclaim the Good News of thy Christ with all those whom we meet, greeting them in friendship in the bonds of thy Holy Spirit; for thou art one God, Father, Son, and Holy Spirit, living and true, unto the ages of ages. *Amen.*

II

Creator God, we thank you for bringing your missionary John Roberts from his native land to live and teach your Gospel in a spirit of respect and amity among the Shoshone and Arapahoe peoples in their own language; and we pray that we also may share the Good News of your Christ with all we meet as friends brought together by your Holy Spirit; for you are one God, Father, Son, and Holy Spirit, living and true, to the ages of ages. *Amen.*

Psalm

90:13-17

Lessons

Deuteronomy	31:30-32:4,	6b-12a
Acts		3:18-25
John 7:37-41a		

Preface of God the Holy Spirit

February 26
Proposed commemoration

Emily Malbone Morgan
Prophetic Witness, 1937

I

Gracious God, we offer thanks for the life and witness of Emily Malbone Morgan, who helped to establish the Society of the Companions of the Holy Cross so that women living in the world might devote themselves to intercessory prayer, social justice, Christian unity and simplicity of life. Help us to follow her example in prayer, simplicity, ecumenism and witness to thy justice, for the glory of thy Name; through Jesus Christ, who with thee and the Holy Spirit livest and reignest, one God, for ever and ever. *Amen.*

II

Gracious God, we thank you for the life and witness of Emily Malbone Morgan, who helped to establish the Society of the Companions of the Holy Cross so that women who live in the world might devote themselves to intercessory prayer, social justice, Christian unity and simplicity of life. Help us to follow her example in prayer, simplicity, ecumenism and witness to your justice, for the glory of your Name; through Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm
119:137-144

Lessons
Exodus 1:15-21
Romans 16:1-6
Luke 10:38-42

Preface of God the Holy Spirit

February 27
Revised psalm and lessons

George Herbert
Priest, 1633

LFF 2006

Psalm
23
or 1

Lessons
1 Peter 5:1-4
Matthew 5:1-10

Proposed

Psalm
23

Lessons
Exodus 28:29-30
Philippians 4:4-9
Matthew 5:1-10

February 28
Proposed commemoration *

Anna Julia Haywood Cooper and Elizabeth Evelyn Wright
Educators, 1964, 1904

I

Eternal God, who didst inspire Anna Julia Haywood Cooper and Elizabeth Evelyn Wright with the love of learning and the joy of teaching: Help us also to gather and use the resources of our communities for the education of all thy children; through Jesus Christ our Savior, who livest and reignest with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II

Eternal God, you inspired Anna Julia Haywood Cooper and Elizabeth Evelyn Wright with the love of learning and the joy of teaching: Help us also to gather and use the resources of our communities for the education of all your children; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm

78:1-7

Lessons

Proverbs 9:1-6

1 Timothy 4:6-16

Luke 4:14-21

Preface of a Saint (3)

* Anna Julia Haywood Cooper approved for trial use in 2006; reintroduced here as combined commemoration with Elizabeth Evelyn Wright

LFF 2006 (Anna Julia Haywood Cooper)

Psalm

119:33-40

Lessons

Proverbs 9:1-6

Luke 4:14-21

February 29
Proposed commemoration

John Cassian

Abbot at Marseilles, 433

I

Holy and Mighty One, whose beloved Son Jesus Christ blessed the pure in heart: We offer thanks for the life and teachings of John Cassian that draw us to a discipline of holy living for the sake of thy reign. Call us to turn the gaze of the eyes of our soul always toward thee, that we may abide in thy love, shown to us in our Savior Jesus Christ; who with thee and the Holy Spirit is one God, living and true, to the ages of ages. *Amen.*

II

Holy and Mighty One, whose beloved Son Jesus Christ blessed the pure in heart: We give you thanks for the life and teachings of John Cassian that draw us to a discipline of holy living for the sake of your reign. Call us to turn the gaze of the eyes of our soul always toward you, that we may abide in your love, shown to us in our Savior Jesus Christ; who with you and the Holy Spirit is one God, living and true, to the ages of ages. *Amen.*

Psalm

145:1-7

Lessons

2 Kings 2:9-15

1 John 3:1-3

John 1:1-14

Preface of Lent (1)

March 1
Revised psalm and lessons

David

Bishop of Menevia, Wales, c. 544

LFF 2006

Psalm

16:5-11
or 96:1-7

Lessons

1 Thessalonians 2:2b-12
Mark 4:26-29

Proposed

Psalm

16:5-11

Lessons

Proverbs 15:14-21
1 Thessalonians 2:2b-12
Mark 4:26-29

March 2
Revised psalm and lessons

Chad
Bishop of Lichfield, 672

LFF 2006

Psalm
84:7-12
or 23

Lessons
Philippians 4:10-13
Luke 14:1, 7-14

Proposed

Psalm
95:1-7

Lessons
Proverbs 16:1-3
Philippians 4:10-13
Luke 14:1, 7-14

March 3
Revised psalm and lessons

John and Charles Wesley
Priests, 1791, 1788

LFF 2006

Psalm
98:1-4 (5-10)
or 103:1-4, 13-18

Lessons
Isaiah 49:5-6
Luke 9:2-6

Proposed

Psalm
103:1-4, 13-18

Lessons
Isaiah 49:5-6
Romans 12:11-17
Luke 9:2-6

March 4
Proposed commemoration

Paul Cuffee

Witness to the Faith among the Shinnecock, 1812

I

Almighty God, who didst empower Paul Cuffee to be a powerful evangelist and preacher and so to win many souls for Christ among the Native Americans of Long Island: Help us to proclaim thy Word with power, in the Name of the same Jesus Christ; who with thee and the Holy Spirit livest and reignest, one God, for ever and ever. *Amen.*

II

Almighty God, you empowered Paul Cuffee to be a powerful evangelist and preacher and so to win many souls for Christ among the Native Americans of Long Island: Help us to proclaim your Word with power, in the Name of the same Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm

100

Lessons

Isaiah 55:1-5

Colossians 3:12-17

John 16:16-24

Preface of Apostles

March 6
Proposed commemoration

William W. Mayo, Charles Menninger, and Their Sons
Pioneers in Medicine, 1911, 1953

I

Divine Physician, your Name is blessed for the work and witness of the Mayos and the Menningers, and the revolutionary developments that they brought to the practice of medicine. As Jesus went about healing the sick as a sign of the reign of God come near, bless and guide all those inspired to the work of healing by thy Holy Spirit, that they may follow his example for the sake of thy kingdom and the health of thy people; through the same Jesus Christ, who with thee and the Holy Spirit livest and reignest, one God, now and for ever. *Amen.*

II

Divine Physician, we bless your Name for the work and witness of the Mayos and the Menningers, and the revolutionary developments that they brought to the practice of medicine. As Jesus went about healing the sick as a sign of the reign of God come near, bless and guide all those inspired to the work of healing by your Holy Spirit, that they may follow his example for the sake of your kingdom and the health of your people; through the same Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Psalm
91:9-14

Lessons
Sirach (Ecclesiasticus) 38:1-8
Acts 5:12-16
Luke 8:40-56

Preface of the Epiphany

March 7
Revised psalm and lessons

Perpetua and her Companions
Martyrs at Carthage, 202

LFF 2006

Psalm
34:1-8
or 124

Lessons
Hebrews 10:32-39
Matthew 24:9-14

Proposed

Psalm
124

Lessons
Daniel 6:10-16
Hebrews 10:32-39
Matthew 24:9-14

March 8
Proposed commemoration

Geoffrey Anketell Studdert Kennedy
Priest, 1929

I

Glorious God, we give thanks not merely for high and holy things, but for the common things of earth which thou hast created: Wake us to love and work, that Jesus, the Lord of life, may set our hearts ablaze and that we, like Geoffrey Studdert Kennedy, may recognize thee in thy people and in thy creation, serving the holy and undivided Trinity; who livest and reignest throughout all ages of ages. *Amen.*

II

Glorious God, we give thanks not merely for high and holy things, but for the common things of earth which you have created: Wake us to love and work, that Jesus, the Lord of life, may set our hearts ablaze and that we, like Geoffrey Studdert Kennedy, may recognize you in your people and in your creation, serving the holy and undivided Trinity; who lives and reigns throughout all ages of ages. *Amen.*

Psalm
69:15-20

Lessons
2 Samuel 22:1-7 (8-16) 17-19
1 Corinthians 15:50-58
Luke 10:25-37

Preface of a Saint (2)

March 9
Revised psalm and lessons

Gregory
Bishop of Nyssa, c. 394

LFF 2006

Psalm
19:7-11 (12-14)
or 119:97-104

Lessons
Wisdom 7:24-28
John 5:19-24*
or John 14:23-26

Proposed

Psalm
19:7-11 (12-14)

Lessons
Wisdom 7:24-28
Ephesians 2:17-22
John 14:23-26

March 12
Revised psalm and lessons

Gregory the Great
Bishop of Rome, 604

LFF 2006

Psalm
57:6-11
or 33:1-5, 20-21

Lessons
1 Chronicles 25:1a, 6-8
Mark 10:42-45

Proposed

Psalm
57:6-11

Lessons
1 Chronicles 25:1a, 6-8
Colossians 1:28-2:3
Mark 10:42-45

March 13
No revisions

James Theodore Holly

Bishop of Haiti, and of the Dominican Republic, 1911

LFF 2006 and Proposed

Psalm

86:11-17

Lessons

Deuteronomy 6:20-25

Acts 8:26-39

John 4:31-38

March 17
Revised psalm and lessons

Patrick

Bishop and Missionary of Ireland, 461

LFF 2006

Psalm

97:1-2, 7-12
or 96:1-7

Lessons

1 Thessalonians 2:2b-12
Matthew 28:16-20

Proposed

Psalm

97:1-2, 7-12

Lessons

Ezekiel 36:33-38
1 Thessalonians 2:2b-12
Matthew 28:16-20

March 18
Revised psalm and lessons

Cyril
Bishop of Jerusalem, 386

LFF 2006

Psalm
122
or 34:1-8

Lessons
Ecclesiasticus 47:8-10
Luke 24:44-48

Proposed

Psalm
122

Lessons
Sirach (Ecclesiasticus) 47:8-10
Hebrews 13:14-21
Luke 24:44-48

March 20
Change in date (moved from March 21)
Revised psalm and lessons

Thomas Ken
Bishop of Bath and Wells, 1711

LFF 2006

Psalm
34:1-8
or 145:8-13

Lessons
Philippians 4:4-9
Luke 6:17-23

Proposed

Psalm
145:8-13

Lessons
Deuteronomy 26:16-19
Philippians 4:4-9
Luke 6:17-23

March 21

Revised commemoration (change in date; separated from Latimer and Ridley)
Revised collect, psalm, lessons, and proper preface

Thomas Cranmer

Archbishop of Canterbury and Martyr, 1556

I

Merciful God, who through the work of Thomas Cranmer didst renew the worship of thy Church by restoring the language of the people, and through whose death didst reveal thy power in human weakness: Grant that by thy grace we may always worship thee in spirit and in truth; through Jesus Christ, our only Mediator and Advocate, who livest and reignest with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II

Merciful God, through the work of Thomas Cranmer you renewed the worship of your Church by restoring the language of the people, and through his death you revealed your power in human weakness: Grant that by your grace we may always worship you in spirit and in truth; through Jesus Christ, our only Mediator and Advocate, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm

119:73-80

Lessons

1 Kings 8:54-62

Romans 11:13-24

Luke 2:25-35

Preface of God the Son

March 22
Revised psalm and lessons

James De Koven
Priest, 1879

LFF 2006

Psalm
103:1-4, 13-18
or 84:7-12

Lessons
2 Timothy 2:10-15, 19
Matthew 13:47-52

Proposed

Psalm
132:1-7

Lessons
Exodus 24:1-8
2 Timothy 2:10-15, 19
Matthew 13:47-52

March 23
Revised psalm and lessons

Gregory the Illuminator

Bishop and Missionary of Armenia, c. 332

LFF 2006

Psalm

33:6-11
or 98:1-4

Lessons

Acts 17:22-31
Matthew 5:11-16

Proposed

Psalm

119:153-160

Lessons

Job 42:10-12
Acts 17:22-31
Matthew 5:11-16

March 24
Revised lessons

Óscar Romero and the Martyrs of El Salvador
Archbishop of San Salvador, 1980

LFF 2006

Psalm
31:15-24

Lessons
Revelation 7:13-17
John 12:23-32

Proposed

Psalm
31:15-24

Lessons
Isaiah 2:5-7
Revelation 7:13-17
John 12:23-32

March 26
Proposed commemoration

Richard Allen

First Bishop of the African Methodist Episcopal Church, 1831

I

Loving God, whose servant Richard Allen was born a slave but in thee learned that he was your beloved child by adoption in Jesus Christ, and by the power of the Holy Spirit was led to proclaim liberty to his captive people: Give us strength to proclaim thy freedom to the captives of our world; through Jesus Christ, Savior of all, who with thee and the Holy Spirit livest and reignest, one God, for ever and ever. *Amen.*

II

Loving God, your servant Richard Allen was born a slave, but in you he learned that he was your beloved child by adoption in Jesus Christ, and by the power of the Holy Spirit was led to proclaim liberty to his captive people: Give us strength to proclaim your freedom to the captives of our world; through Jesus Christ, Savior of all, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm

136:1-2, 10-16

Lessons

Exodus 6:1-11

Acts 12:1-11

John 7:25-31

Preface of Baptism

March 27
Revised psalm and lessons

Charles Henry Brent

Bishop of the Philippines, and of Western New York, 1929

LFF 2006

Psalm
122
or 133

Lessons
Ephesians 4:1-7, 11-13
Matthew 9:35-38

Proposed

Psalm
122

Lessons
Isaiah 56:6-8
Ephesians 4:1-7, 11-13
Matthew 9:35-38

March 29
Revised psalm and lessons

John Keble
Priest, 1866

LFF 2006

Psalm
26:1-8
or 15

Lessons
Romans 12:9-21
Matthew 5:1-12

Proposed

Psalm
26:1-8

Lessons
Ecclesiastes 3:1-11
Romans 12:9-21
Matthew 5:1-12

March 30
Proposed commemoration

Innocent of Alaska

Bishop, 1879

I

Holy Immortal One, who didst bless thy people by calling Innocent from leading thy Church in Russia to be an apostle and light to the people of Alaska, and to proclaim the dispensation and grace of God: Guide our steps, that as he didst labor humbly in danger and hardship, we may witness to the Gospel of Christ wherever we are led, and serve thee as gladly in privation as in power; through Jesus Christ our Lord, who livest and reignest with thee and the Holy Spirit, one God, to the ages of ages. *Amen.*

II

Holy Immortal One, you blessed your people by calling Innocent from leading your Church in Russia to be an apostle and light to the people of Alaska, and to proclaim the dispensation and grace of God: Guide our steps, that as he labored humbly in danger and hardship, we may witness to the Gospel of Christ wherever we are led, and serve you as gladly in privation as in power; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, to the ages of ages. *Amen.*

Psalm

148:7-13

Lessons

Isaiah 41:17-20

Philippians 1:3-11

Mark 3:7-15

Preface of Pentecost

March 31
Revised psalm and lessons

John Donne
Priest, 1631

LFF 2006

Psalm
27:5-11
or 16:5-11

Lessons
Wisdom 7:24–8:1
John 5:19-24

Proposed

Psalm
27:5-11

Lessons
Wisdom 7:24–8:1
1 Corinthians 15:20-28
John 5:19-24

April 1
Revised psalm and lessons

Frederick Denison Maurice
Priest, 1872

LFF 2006

Psalm
72:11-17
or 145:8-13

Lessons
Ephesians 3:14-19
John 18:33-37

Proposed

Psalm
72:11-17

Lessons
Genesis 33:1-10
Ephesians 3:14-19
John 18:33-37

April 2
Revised psalm and lessons

James Lloyd Breck
Priest, 1876

LFF 2006

Psalm
145:1-71
or 98:1-4

Lessons
Corinthians 3:4-11
Mark 4:26-32

Proposed

Psalm
145:1-7

Lessons
Joshua 24:14-18
1 Corinthians 3:4-11
Mark 4:26-32

April 3
Revised psalm and lessons

Richard
Bishop of Chichester, 1253

LFF 2006

Psalm
84:7-12
or 23

Lessons
Philippians 4:10-13
Matthew 25:31-40

Proposed

Psalm
119:161-168

Lessons
Proverbs 16:16-20
Philippians 4:10-13
Matthew 25:31-40

April 4
Revised psalm and lessons

Martin Luther King, Jr.
Civil Rights Leader and Martyr, 1968

LFF 2006

Psalm
77:11-20
or 98:1-4

Lessons
Exodus 3:7-12
Luke 6:27-36

Proposed

Psalm
77:11-20

Lessons
Genesis 37:17b-20
Ephesians 6:10-20
Luke 6:27-36

April 5
Proposed commemoration

Pandita Mary Ramabai

Prophetic Witness and Evangelist in India, 1922

I

Everliving God, who didst call the women at the tomb to witness to the resurrection of thy Son: We offer thanks for the courageous and independent spirit of thy servant Pandita Ramabai, the mother of modern India; and we pray that we, like her, may embrace thy gift of new life, caring for the poor, braving resentment to uphold the dignity of women, and offering the riches of our culture to our Savior Jesus Christ; who livest and reignest with thee in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

II

Everliving God, you called the women at the tomb to witness to the resurrection of your Son: We thank you for the courageous and independent spirit of your servant Pandita Ramabai, the mother of modern India; and we pray that we, like her, may embrace your gift of new life, caring for the poor, braving resentment to uphold the dignity of women, and offering the riches of our culture to our Savior Jesus Christ; who lives and reigns with you in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Psalm

9:1-5, 9-12

Lessons

Isaiah 10:1-4

1 John 3:16-24

Luke 18:1-8

Preface of a Saint (3)

April 6
Proposed commemoration

Daniel G. C. Wu

Priest and Missionary among Chinese Americans, 1956

I

We offer thanks, loving God, for the ministry of Daniel Wu, priest and pioneer church planter among Asian-Americans, and for the stable worshiping communities he established, easing many immigrants' passage into a confusing new world. By the power of thy Holy Spirit, raise up other inspired leaders, that today's newcomers may find leaders from their diverse communities faithful to our Savior Jesus Christ; who with thee and the same Holy Spirit livest and reignest, one God, now and for ever. *Amen.*

II

We give you thanks, loving God, for the ministry of Daniel Wu, priest and pioneer church planter among Asian-Americans, and for the stable worshiping communities he established, easing many immigrants' passage into a confusing new world. By the power of your Holy Spirit, raise up other inspired leaders, that today's newcomers may find leaders from their diverse communities faithful to our Savior Jesus Christ; who with you and the same Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Psalm

147:13-20

Lessons

Jeremiah 29:1, 4-7

1 Thessalonians 4:9-12

Mark 8:1-9a

Preface of Baptism

April 7
Revised psalm

Tikhon

Patriarch of Russia, Confessor and Ecumenist, 1925

LFF 2006

Psalm

72

Lessons

Jeremiah 31:10-14

2 Peter 1:3-11

Matthew 5:3-16

Proposed

Psalm

72:1-8

Lessons

Jeremiah 31:10-14

2 Peter 1:3-11

Matthew 5:3-16

April 8

Revised commemoration (Anne Ayers added to existing feast)
Revised collect, psalm, lessons, and proper preface

William Augustus Muhlenberg and Anne Ayers

Priest, 1877

Religious, 1896

Proposed

I

God of justice and truth, let not thy Church close its eyes to the plight of the poor and neglected, the homeless and destitute, the old and the sick, the lonely and those who have none to care for them. Give us that vision and compassion with which thou didst so richly endow William Augustus Muhlenberg and Anne Ayers, that we may labor tirelessly to heal those who are broken in body or spirit, and to turn their sorrow into joy; through Jesus Christ, who livest and reignest with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II

God of justice and truth, do not let your Church close its eyes to the plight of the poor and neglected, the homeless and destitute, the old and the sick, the lonely and those who have none to care for them. Give us that vision and compassion with which you so richly endowed William Augustus Muhlenberg and Anne Ayers, that we may labor tirelessly to heal those who are broken in body or spirit, and to turn their sorrow into joy; through Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

LFF 2006 (Muhlenberg)

Psalm

84:1-6
or 133

Lessons

Ephesians 4:11-16
Matthew 21:12-16

Preface of a Saint (1)

Proposed

Psalm

84:1-6

Lessons

Isaiah 63:7-9
Ephesians 4:11-16
Matthew 21:12-16

Preface of Advent

April 9
Revised lessons

Dietrich Bonhoeffer
Theologian and Martyr, 1945

LFF 2006

Psalm
119:89-96

Lessons
Proverbs 3:1-7
Matthew 13:47-52

Proposed

Psalm
119:89-96

Lessons
Proverbs 3:1-7
Romans 6:3-11
Matthew 5:1-12

April 10
Revised psalm and lessons

William Law
Priest, 1761

LFF 2006

Psalm
1
or 103:1-4, 13-18

Lessons
Philippians 3:7-14
Matthew 6:1-6, 16-21

Proposed

Psalm
103:1-4, 13-18

Lessons
Deuteronomy 6:4-9
Philippians 3:7-14
Matthew 6:1-6, 16-21

April 10
Proposed commemoration

Pierre Teilhard de Chardin

Scientist and Military Chaplain, 1955

I

Eternal God, the whole cosmos sings of thy glory, from the dividing of a single cell to the vast expanse of interstellar space: We offer thanks for thy theologian and scientist Pierre Teilhard de Chardin, who didst perceive the divine in the evolving creation. Enable us to become faithful stewards of thy divine works and heirs of thy everlasting kingdom; through Jesus Christ, the firstborn of all creation, who with thee and the Holy Spirit livest and reignest, one God, for ever and ever. *Amen.*

II

Eternal God, the whole cosmos sings of your glory, from the dividing of a single cell to the vast expanse of interstellar space: We bless you for your theologian and scientist Pierre Teilhard de Chardin, who perceived the divine in the evolving creation. Enable us to become faithful stewards of your divine works and heirs of your eternal kingdom; through Jesus Christ, the firstborn of all creation, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm

65

Lessons

Isaiah 55:6-11

Revelation 21:1-6

John 3:31-35

Preface of a Saint (3)

April 11
Revised psalm and lessons

George Augustus Selwyn

Bishop of New Zealand, and of Lichfield, 1878

LFF 2006

Psalm

96:1-7

or 98:1-4

Lessons

Ephesians 2:11-18

Matthew 10:7-16

Proposed

Psalm

28:7-11

Lessons

Genesis 12:1-4

Ephesians 2:11-18

Matthew 10:7-16

April 12
Proposed commemoration

Adoniram Judson

Missionary to Burma, 1850

I

Eternal God, we offer thanks for the ministry of Adoniram Judson, who out of love for thee and thy people translated the Scriptures into Burmese. Move us, inspired by his example, to support the presentation of thy Good News in every language, for the glory of Jesus Christ; who with thee and the Holy Spirit livest and reignest, one God, for ever and ever. *Amen.*

II

Eternal God, we thank you for the ministry of Adoniram Judson, who out of love for you and your people translated the Scriptures into Burmese. Move us, inspired by his example, to support the presentation of your Good News in every language, for the glory of Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm

93

Lessons

Jeremiah 9:23-24

1 Corinthians 14:6-15

Matthew 18:10-14

Preface of a Saint (2)

April 14
Proposed commemoration

Edward Thomas Demby and Henry Beard Delany

Bishops, 1957, 1928

I

Loving God, we offer thanks for the ministries of Edward Thomas Demby and Henry Beard Delany, bishops of thy Church who, though limited by segregation, served faithfully to thy honor and glory. Assist us, we pray, to break through the limitations of our own time, that we may minister in obedience to Jesus Christ; who with thee and the Holy Spirit livest and reignest, one God, now and for ever. *Amen.*

II

Loving God, we thank you for the ministries of Edward Thomas Demby and Henry Beard Delany, bishops of your Church who, though limited by segregation, served faithfully to your honor and glory. Assist us, we pray, to break through the limitations of our own time, that we may minister in obedience to Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Psalm

119:161-168

Lessons

Malachi 2:5-7

1 Thessalonians 2:1-12

John 4:31-36

Preface of God the Holy Spirit

April 15
Proposed commemoration

Damien and Marianne of Molokai

Priest and Leper, 1889 Religious, 1918

I

God of compassion, we bless thy Name for the ministries of Damien and Marianne, who ministered to the lepers abandoned on Molokai in the Hawaiian Islands. Help us, following their examples, to be bold and loving in confronting the incurable plagues of our time, that thy people may live in health and hope; through Jesus Christ, who with thee and the Holy Spirit livest and reignest, one God, for ever and ever. *Amen.*

II

God of compassion, we bless your Name for the ministries of Damien and Marianne, who ministered to the lepers abandoned on Molokai in the Hawaiian Islands. Help us, following their examples, to be bold and loving in confronting the incurable plagues of our time, that your people may live in health and hope; through Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm

103:13-22

Lessons

Isaiah 57:14-19

1 Corinthians 4:9-13

Matthew 11:1-6

Preface of a Saint (1)

April 16
Proposed commemoration

Mary (Molly) Brant (Konwatsijayenni)

Witness to the Faith among the Mohawks, 1796

I

Maker and lover of all creation, who didst endue Molly Brant with the gifts of justice and loyalty, and didst make her a wise and prudent clan mother in the household of the Mohawk nation: Draw us also toward the goal of our faith, that we may at last attain the full dignity of our nature in our true native land, where with Jesus Christ and the Holy Spirit thou livest and reignest, one God, in glory everlasting. *Amen.*

II

Maker and lover of all creation, you endued Molly Brant with the gifts of justice and loyalty, and made her a wise and prudent clan mother in the household of the Mohawk nation: Draw us also toward the goal of our faith, that we may at last attain the full dignity of our nature in our true native land, where with Jesus Christ and the Holy Spirit you live and reign, one God, in glory everlasting. *Amen.*

Psalm

111:2-10

Lessons

Sirach (Ecclesiasticus) 15:1-7, 15-19

Colossians 3:12-17

Matthew 19:28-30

Preface of a Saint (1)

April 19
Revised psalm and lessons

Alphege

Archbishop of Canterbury, and Martyr, 1012

LFF 2006

Psalm

34:1-8

or 31:1-5

Lessons

Revelation 7:13-17

Luke 12:4-12

Proposed

Psalm

49:1-9

Lessons

1 Samuel 24:7b-19

Philemon 1-9a

Luke 23:1-9

April 21
Revised psalm and lessons

Anselm
Archbishop of Canterbury, 1109

LFF 2006

Psalm
139:1-9
or 37:3-6, 32-33

Lessons
Romans 5:1-11
Matthew 11:25-30

Proposed

Psalm
53

Lessons
Wisdom 6:12-16
Romans 5:1-11
Matthew 11:25-30

April 22
Proposed commemoration

John Muir and Hudson Stuck

Naturalist and Writer, 1914 Priest and Environmentalist, 1920

I

Blessed Creator of the earth and all that inhabits it: We offer thanks for thy prophets John Muir and Hudson Stuck, who rejoiced in your beauty made known in the natural world; and we pray that, inspired by their love of thy creation, we may be wise and faithful stewards of the world thou hast created, that generations to come may also lie down to rest among the pines and rise refreshed for their work; in the Name of the one through whom all things art made new, Jesus Christ our Savior, who with thee and the Holy Spirit livest and reignest, one God, now and for ever. *Amen.*

II

Blessed Creator of the earth and all that inhabits it: We thank you for your prophets John Muir and Hudson Stuck, who rejoiced in your beauty made known in the natural world; and we pray that, inspired by their love of your creation, we may be wise and faithful stewards of the world you have created, that generations to come may also lie down to rest among the pines and rise refreshed for their work; in the Name of the one through whom you make all things new, Jesus Christ our Savior, who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Psalm

104:17-25

Lessons

Prayer of Azariah and The Song of the Three Jews 52-59

Revelation 22:1-5

Luke 8:22-25

Preface of a Saint (3)

April 23
Proposed commemoration

George

Soldier and Martyr, c. 304

I

Almighty God, who didst commission thy holy martyr George to bear before the rulers of this world the banner of the cross: Strengthen us in our battles against the great serpent of sin and evil, that we too may attain the crown of eternal life; through Jesus Christ our Redeemer, who livest and reignest with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II

Almighty God, you commissioned your holy martyr George to bear before the rulers of this world the banner of the cross: Strengthen us in our battles against the great serpent of sin and evil, that we too may attain the crown of eternal life; through Jesus Christ our Redeemer, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm

3

Lessons

Joshua 1:1-9

Revelation 12:7-12

John 8:21-29

Preface of Lent (1)

April 23
Proposed commemoration

Toyohiko Kagawa

Prophetic Witness in Japan, 1960

I

We bless thy Name, O God, for the witness of Toyohiko Kagawa, reformer and teacher, who was persecuted for his pacifist principles and went on to lead a movement for democracy in Japan; and we pray that thou wouldst strengthen and protect all who suffer for their fidelity to Jesus Christ; who with thee and the Holy Spirit livest and reignest, one God, for ever and ever. *Amen.*

II

We bless your Name, O God, for the witness of Toyohiko Kagawa, reformer and teacher, who was persecuted for his pacifist principles and went on to lead a movement for democracy in Japan; and we pray that you would strengthen and protect all who suffer for their fidelity to Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm

140

Lessons

Job 13:13-22

Philippians 1:12-20

Luke 22:47-53

Preface of a Saint (1)

April 24
Proposed commemoration

Genocide Remembrance

I

Almighty God, our Refuge and our Rock, whose loving care knoweth no bounds and embraceth all the peoples of the earth: Defend and protect those who fall victim to the forces of evil, and as we remember this day those who endured depredation and death because of who they were, not because of what they had done or failed to do, give us the courage to stand against hatred and oppression, and to seek the dignity and well-being of all for the sake of our Savior Jesus Christ, in whom thou hast reconciled the world to thyself; and who livest and reignest with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II

Almighty God, our Refuge and our Rock, your loving care knows no bounds and embraces all the peoples of the earth: Defend and protect those who fall victim to the forces of evil, and as we remember this day those who endured depredation and death because of who they were, not because of what they had done or failed to do, give us the courage to stand against hatred and oppression, and to seek the dignity and well-being of all for the sake of our Savior Jesus Christ, in whom you have reconciled the world to yourself; and who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm

70

Lessons

Isaiah 2:2-5

Revelation 7:13-17

Matthew 2:13-18

Preface of Holy Week

April 26
Proposed commemoration

Robert Hunt

Priest and First Chaplain at Jamestown, 1607

I

Almighty God, we bless thy Name for the life and witness of Robert Hunt, first chaplain to the Jamestown colony, whose community knew him as an honest, religious and courageous divine who, in his short life, endured great hardships without complaint. Help us, like him, to work for reconciliation and healing wherever we may be placed; through Jesus Christ thy Son, who with thee and the Holy Spirit livest and reignest, one God, for ever and ever. *Amen.*

II

Almighty God, we bless your Name for the life and witness of Robert Hunt, first chaplain to the Jamestown colony, whose community knew him as an honest, religious and courageous divine who, in his short life, endured great hardships without complaint. Help us, like him, to work for reconciliation and healing wherever we may be placed; through Jesus Christ your Son, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm

24

Lessons

Isaiah 43:1-7

1 Timothy 6:11-16

Matthew 5:21-24

Preface of a Saint (2)

April 27
Proposed commemoration

Christina Rossetti

Poet, 1894

I

O God, whom heaven cannot hold, who didst inspire Christina Rossetti to express the mystery of the Incarnation through her poems: Help us to follow her example in giving our hearts to Christ, who is love; and who is alive and reignest with thee and the Holy Spirit, one God, in glory everlasting. *Amen.*

II

O God, whom heaven cannot hold, you inspired Christina Rossetti to express the mystery of the Incarnation through her poems: Help us to follow her example in giving our hearts to Christ, who is love; and who is alive and reigns with you and the Holy Spirit, one God, in glory everlasting. *Amen.*

Psalm

84

Lessons

Exodus 3:1-6

Revelation 21:1-4

Matthew 6:19-23

Preface of the Incarnation

April 29
Revised psalm and lessons

Catherine of Siena
1380

LFF 2006

Psalm
36:5-10 1
or 16:5-11

Lessons
John 1:5-2:2
Luke 12:22-24, 29-31

Proposed

Psalm
119:73-80

Lessons
Lamentations 3:31-33
1 John 1:5-2:2
Luke 12:22-24, 29-31

April 30
Proposed commemoration

Sarah Josephine Buell Hale

Editor and Prophetic Witness, 1879

I

Gracious God, we bless thy Name for the vision and witness of Sarah Hale, whose advocacy for the ministry of women helped to support the deaconess movement. Make us grateful for thy many blessings, that we may come closer to Christ in our own families; through Jesus Christ our Savior, who livest and reignest with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II

Gracious God, we bless your Name for the vision and witness of Sarah Hale, whose advocacy for the ministry of women helped to support the deaconess movement. Make us grateful for your many blessings, that we may come closer to Christ in our own families; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm

96

Lessons

Jeremiah 30:17-19, 22

Philippians 1:27-2:2

Matthew 5:1-12

Preface of a Saint (2)

May 2
Revised psalm and lessons

Athanasius
Bishop of Alexandria, 373

LFF 2006

Psalm
71:1-81
or 112:1-9

Lessons
John 5:1-5
Matthew 10:22-32

Proposed

Psalm
71:1-8

Lessons
Ezekiel 3:1-14a
1 John 5:1-5
Matthew 10:22-32

May 4
Revised psalm and lessons

Monnica

Mother of Augustine of Hippo, 387

LFF 2006

Psalm

115:12-18
or 116:10-17

Lessons

1 Samuel 1:10-11, 20
Luke 7:11-17 *
or John 16:20-24 *

Proposed

Psalm

115:12-18

Lessons

Judges 13:2-8
Galatians 4:1-12a
Luke 7:11-17 *
or John 16:20-24 *

** In some years this passage will occur at the Daily Office on this day.*

May 7
Proposed commemoration

Harriet Starr Cannon

Religious, 1896

I

Gracious God, who didst call Mother Harriet and her companions to revive the religious life in the Episcopal Church by founding the religious community of St. Mary, and to dedicate their lives to thee: Grant that, after their example, we may ever surrender ourselves to the revelation of thy holy will; through our Savior Jesus Christ, who livest and reignest with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II

Gracious God, you called Mother Harriet and her companions to revive the religious life in the Episcopal Church by founding the religious community of St. Mary, and to dedicate their lives to you: Grant that, after their example, we may ever surrender ourselves to the revelation of your holy will; through our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm

131

Lessons

2 Esdras 2:15-24

Hebrews 13:1-2, 5-8, 15-16

Mark 9:33-37

Preface of a Saint (2)

May 8
Revised psalm and lessons

Dame Julian of Norwich
c. 1417

LFF 2006

Psalm
27:5-11
or 103:1-4, 13-18

Lessons
Hebrews 10:19-24
John 4:23-26

Proposed

Psalm
27:5-11

Lessons
Isaiah 46:3-5
Hebrews 10:19-24
John 4:23-26

May 9
Revised psalm and lessons

Gregory of Nazianzus
Bishop of Constantinople, 389

LFF 2006

Psalm
19:7-11 (12-14)
or 37:3-6, 32-33

Lessons
Wisdom 7:7-14
John 8:25-32

Proposed

Psalm
37:3-6, 32-33

Lessons
Wisdom 7:7-14
Ephesians 3:14-21
John 8:25-32

May 10
Proposed commemoration

Nicolaus Ludwig von Zinzendorf
Prophetic Witness, 1760

I

God of life made new in Christ, who dost call thy Church to keep on rising from the dead: We remember before thee the bold witness of thy servant Nicolaus von Zinzendorf, through whom thy Spirit moved to draw many in Europe and the American colonies to faith and conversion of life; and we pray that we, like him, may rejoice to sing thy praise, live thy love and rest secure in the safekeeping of the Lord; who livest and reignest with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II

God of life made new in Christ, you call your Church to keep on rising from the dead: We remember before you the bold witness of your servant Nicolaus von Zinzendorf, through whom your Spirit moved to draw many in Europe and the American colonies to faith and conversion of life; and we pray that we, like him, may rejoice to sing your praise, live your love and rest secure in the safekeeping of the Lord; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm
101:1-4

Lessons
Nehemiah 12:27-31a, 43
2 Thessalonians 2:13–3:5
John 16:16-22

Preface of a Saint (3)

May 13
Proposed commemoration

Frances Perkins

Public Servant and Prophetic Witness, 1965

I

Loving God, whose Name is blest for Frances Perkins, who lived out her belief that the special vocation of the laity is to conduct the secular affairs of society that all may be maintained in health and decency: Help us, following her example, to contend tirelessly for justice and for the protection of all in need, that we may be faithful followers of Jesus Christ; who with thee and the Holy Spirit livest and reignest, one God, for ever and ever.
Amen.

II

Loving God, we bless your Name for Frances Perkins, who lived out her belief that the special vocation of the laity is to conduct the secular affairs of society that all may be maintained in health and decency. Help us, following her example, to contend tirelessly for justice and for the protection of all in need, that we may be faithful followers of Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever.
Amen.

Psalm

37:27-31

Lessons

Deuteronomy 15:7-11

Ephesians 4:25–5:2

Luke 9:10-17

Preface of Baptism

May 16
Proposed commemoration

The Martyrs of the Sudan

I

O God, steadfast in the midst of persecution, by whose providence the blood of the martyrs is the seed of the Church: As the martyrs of the Sudan refused to abandon Christ even in the face of torture and death, and so by their sacrifice brought forth a plenteous harvest, may we, too, be steadfast in our faith in Jesus Christ; who with thee and the Holy Spirit livest and reignest, one God, for ever and ever. *Amen.*

II

O God, steadfast in the midst of persecution, by your providence the blood of the martyrs is the seed of the Church: As the martyrs of the Sudan refused to abandon Christ even in the face of torture and death, and so by their sacrifice brought forth a plentiful harvest, may we, too, be steadfast in our faith in Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm

116:10-17

Lessons

Wisdom 3:1-9

Hebrews 10:32-39

Matthew 24:9-14

Preface of Holy Week

May 17
Proposed commemoration

William Hobart Hare

Bishop of Niobrara, and of South Dakota, 1909

I

Wakantanka, Holy God, who didst call thy servant William Hobart Hare to bear witness to thee throughout the vast reaches of the Niobrara Territory, bearing the means of grace and the hope of glory to the peoples of the Plains: We offer thanks for the devotion of those who received the Good News gladly, and for the faithfulness of the generations who have succeeded them. Strengthen us with thy Holy Spirit that we may walk in their footsteps and lead many to faith in Jesus Christ, in whom the living and the dead are one; and who livest and reignest with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II

Wakantanka, Holy God, you called your servant William Hobart Hare to bear witness to you throughout the vast reaches of the Niobrara Territory, bearing the means of grace and the hope of glory to the peoples of the Plains: We give you thanks for the devotion of those who received the Good News gladly, and for the faithfulness of the generations who have succeeded them. Strengthen us with your Holy Spirit that we may walk in their footsteps and lead many to faith in Jesus Christ, in whom the living and the dead are one; and who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm

121

Lessons

Isaiah 40:3-11

Romans 10:12-17

John 4:7-15

Preface of a Saint (2)

May 19
Revised psalm and lessons

Dunstan
Archbishop of Canterbury, 988

LFF 2006

Psalm
57:6-11
or 33:1-5, 20-21

Lessons
Ecclesiasticus 44:1-7
Matthew 24:42-47

Proposed

Psalm
57:6-11

Lessons
Job 1:6-8
Ephesians 5:15-20
Matthew 24:42-47

May 20
Revised psalm and lessons

Alcuin

Deacon, and Abbot of Tours, 804

LFF 2006

Psalm

37:3-6, 32-33
or 112:1-9

Lessons

Ecclesiasticus 39:1-9
Matthew 13:47-52

Proposed

Psalm

37:3-6, 32-33

Lessons

Sirach (Ecclesiasticus) 39:1-9
Titus 2:1-3
Matthew 13:10-16

May 21
Proposed commemoration

John Eliot

Missionary among the Algonquin, 1690

I

Great Creator, source of mercy, we offer thanks for the imagination and conviction of thine evangelist, John Eliot, who brought both literacy and the Bible to the Algonquin people, and reshaped their communities into fellowships of Christ to serve thee and give thee praise; and we pray that we may so desire to share thy Good News with others that we labor for mutual understanding and trust; through Jesus Christ our Savior, who with thee and the Holy Spirit livest and reignest, one God, for ever and ever. *Amen.*

II

Great Creator, source of mercy, we thank you for the imagination and conviction of your evangelist, John Eliot, who brought both literacy and the Bible to the Algonquin people, and reshaped their communities into fellowships of Christ to serve you and give you praise; and we pray that we may so desire to share your Good News with others that we labor for mutual understanding and trust; through Jesus Christ our Savior, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm

68:33-36

Lessons

Sirach (Ecclesiasticus) 1:1-11

Romans 15:13-21

Mark 4:1-20

Preface of a Saint (1)

May 23

Proposed commemoration

Nicolaus Copernicus and Johannes Kepler

Astronomers, 1543

I

As the heavens declare thy glory, O God, and the firmament showeth thy handiwork, we bless thy Name for the gifts of knowledge and insight thou didst bestow upon Nicolaus Copernicus and Johannes Kepler; and we pray that thou wouldst continue to advance our understanding of thy cosmos, for our good and for thy glory; through Jesus Christ, the firstborn of all creation, who with thee and the Holy Spirit livest and reignest, one God, for ever and ever. *Amen.*

II

As the heavens declare your glory, O God, and the firmament shows your handiwork, we bless your Name for the gifts of knowledge and insight you bestowed upon Nicolaus Copernicus and Johannes Kepler; and we pray that you would continue to advance our understanding of your cosmos, for our good and for your glory; through Jesus Christ, the firstborn of all creation, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm

8

Lessons

Genesis 1:14-19

1 Corinthians 2:6-12

Matthew 2:1-11a

Preface of God the Father

May 24
Revised psalm and lessons

Jackson Kemper

First Missionary Bishop in the United States, 1870

LFF 2006

Psalm

67 1
or 96:1-7

Lessons

Corinthians 3:8-11
Matthew 28:16-20

Proposed

Psalm

67

Lessons

Exodus 15:22-25
1 Corinthians 3:8-11
Matthew 28:16-20

May 25
Revised psalm and lessons

Bede, the Venerable
Priest, and Monk of Jarrow, 735

LFF 2006

Psalm
78:1-4
or 19:7-11 (12-14)

Lessons
Wisdom 7:15-22
Matthew 13:47-52

Proposed

Psalm
78:1-4

Lessons
Wisdom 7:15-22
1 Corinthians 15:1-8
Matthew 13:47-52

May 26
Revised psalm and lessons

Augustine

First Archbishop of Canterbury, 605

LFF 2006

Psalm

66:1-82
or 103:1-4, 13-18

Lessons

Corinthians 5:17-20a
Luke 5:1-11

Proposed

Psalm

66:1-8

Lessons

Tobit 13:1, 10-11
2 Corinthians 5:17-20a
Luke 5:1-11

May 27
Proposed commemoration

Bertha and Ethelbert

Queen and King of Kent, 616

I

God our ruler and guide, we honor thee for Queen Bertha and King Ethelbert of Kent who, gently persuaded by the truth of thy Gospel, encouraged others by their godly example to follow freely the path of discipleship; and we pray that we, like them, may show the goodness of thy Word not only by our words but in our lives; through Jesus Christ, who with thee and the Holy Spirit livest and reignest, one God, in glory everlasting. *Amen.*

II

God our ruler and guide, we honor you for Queen Bertha and King Ethelbert of Kent who, gently persuaded by the truth of your Gospel, encouraged others by their godly example to follow freely the path of discipleship; and we pray that we, like them, may show the goodness of your Word not only by our words but in our lives; through Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. *Amen.*

Psalm

144:9-15

Lessons

Wisdom of Solomon 9:7-12

1 Timothy 4:6-10

Luke 10:21-24

Preface of a Saint (1)

May 28
Proposed commemoration

John Calvin
Theologian, 1564

I

Sovereign and holy God, who didst bring John Calvin from a study of legal systems to understand the godliness of thy divine laws as revealed in Scripture: Fill us with a like zeal to teach and preach thy Word, that the whole world may come to know thy Son Jesus Christ, the true Word and Wisdom; who with thee and the Holy Spirit livest and reignest, ever one God, in glory everlasting. *Amen.*

II

Sovereign and holy God, you brought John Calvin from a study of legal systems to understand the godliness of your divine laws as revealed in Scripture: Fill us with a like zeal to teach and preach your Word, that the whole world may come to know your Son Jesus Christ, the true Word and Wisdom; who with you and the Holy Spirit lives and reigns, ever one God, in glory everlasting. *Amen.*

Psalm
119:1-8

Lessons
Joel 2:1-2, 12-14
Romans 9:18-26
John 15:1-11

Preface of Trinity Sunday

May 30
Proposed commemoration

Jeanne d’Arc (Joan of Arc)

Mystic and Soldier, 1431

I

Holy God, whose power is made perfect in weakness: we honor thy calling of Jeanne d’Arc, who, though young, rose up in valor to bear thy standard for her country, and endured with grace and fortitude both victory and defeat; and we pray that we, like Jeanne, may bear witness to the truth that is in us to friends and enemies alike, and, encouraged by the companionship of thy saints, give ourselves bravely to the struggle for justice in our time; through Christ our Savior, who with thee and the Holy Spirit livest and reignest, one God, now and for ever. *Amen.*

II

Holy God, whose power is made perfect in weakness: we honor you for the calling of Jeanne d’Arc, who, though young, rose up in valor to bear your standard for her country, and endured with grace and fortitude both victory and defeat; and we pray that we, like Jeanne, may bear witness to the truth that is in us to friends and enemies alike, and, encouraged by the companionship of your saints, give ourselves bravely to the struggle for justice in our time; through Christ our Savior, who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Psalm

144:1-12

Lessons

Judith 8:32–9:11

2 Corinthians 3:1-6

Matthew 12:25-30

Preface of the Epiphany

Revised psalm and lessons

The First Book of Common Prayer

This feast is appropriately observed on a weekday following the Day of Pentecost.

LFF 2006

Psalm

96:1-9

or 33:1-5, 20-21

Lessons

Acts 2:38-42

John 4:21-24

Proposed

Psalm

33:1-5, 20-21

Lessons

1 Kings 8:54-61

Acts 2:38-42

John 4:21-24

June 1
Revised psalm and lessons

Justin

Martyr at Rome, c. 167

LFF 2006

Psalm

16:5-11 1
or 116:1-8

Lessons

Corinthians 1:18-25
John 12:44-50

Proposed

Psalm

16:5-11

Lessons

Deuteronomy 7:7-9
1 Corinthians 1:18-25
John 12:44-50

June 2
Revised psalm and lessons

Blandina and Her Companions, the Martyrs of Lyons
177

LFF 2006

Psalm

126
or 34:1-8

Lessons

1 Peter 1:3-9
Mark 8:34-38

Proposed

Psalm

34:1-8

Lessons

Jeremiah 12:1-3a
1 Peter 1:3-9
Mark 8:34-38

June 3
Revised psalm and lessons

The Martyrs of Uganda
1886

LFF 2006

Psalm

138

139

or 116:10-17

Lessons

Hebrews 10:32-39

Matthew 24:9-14

Proposed

Psalm

138

Lessons

Habakkuk 2:9-14

Hebrews 10:32-39

Matthew 24:9-14

June 4

Proposed commemoration

John XXIII (Angelo Giuseppe Roncalli)

Bishop of Rome, 1963

I

Lord of all truth and peace, who didst raise up thy bishop John to be servant of the servants of God and bestowed on him wisdom to call for the work of renewing your Church: Grant that, following his example, we may reach out to other Christians to clasp them with the love of your Son, and labor throughout the nations of the world to kindle a desire for justice and peace; through Jesus Christ, who is alive and reignest with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II

Lord of all truth and peace, you raised up your bishop John to be servant of the servants of God and gave him wisdom to call for the work of renewing your Church: Grant that, following his example, we may reach out to other Christians to clasp them with the love of your Son, and labor throughout the nations of the world to kindle a desire for justice and peace; through Jesus Christ, who is alive and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm

50:1-6

Lessons

Joel 2:26-29

1 Peter 5:1-4

John 21:15-17

Preface of a Saint (1)

June 5
Revised psalm and lessons

Boniface

Archbishop of Mainz, Missionary to Germany, and Martyr, 754

LFF 2006

Psalm

115:1-8
or 31:1-5

Lessons

Acts 20:17-28
Luke 24:44-53

Proposed

Psalm

115:1-8

Lessons

Micah 4:1-2
Acts 20:17-28
Luke 24:44-53

June 6
Proposed commemoration

Ini Kopuria

Founder of the Melanesian Brotherhood, 1945

I

Loving God, may thy Name be blest for the witness of Ini Kopuria, police officer and founder of the Melanesian Brotherhood, whose members saved many American pilots in a time of war, and who continue to minister courageously to the islanders of Melanesia. Open our eyes that we, with these Anglican brothers, may establish peace and hope in service to others, for the sake of Jesus Christ; who with thee and the Holy Spirit livest and reignest, one God, for ever and ever. *Amen.*

II

Loving God, we bless your Name for the witness of Ini Kopuria, police officer and founder of the Melanesian Brotherhood, whose members saved many American pilots in a time of war, and who continue to minister courageously to the islanders of Melanesia. Open our eyes that we, with these Anglican brothers, may establish peace and hope in service to others, for the sake of Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm

31:19-24

Lessons

Zechariah 1:7-11

Revelation 14:13-16

Matthew 8:5-13

Preface of a Saint (3)

June 7

Proposed commemoration

The Pioneers of the Episcopal Anglican Church of Brazil

1890

I

O God, who didst send thy Son to preach peace to those who are far off and to those who are near: we bless thee for the missionaries from the Episcopal Church and those who first responded to their message, joining together to establish the Episcopal Anglican Church of Brazil; and we pray that we, like them, may be ready to preach Christ crucified and risen, and to encourage and support those who pioneer new missions in him; who livest and reignest with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II

O God, who sent your Son to preach peace to those who are far off and to those who are near: we bless you for the missionaries from the Episcopal Church and those who first responded to their message, joining together to establish the Episcopal Anglican Church of Brazil; and we pray that we, like them, may be ready to preach Christ crucified and risen, and to encourage and support those who pioneer new missions in him; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm

125

Lessons

2 Esdras 2:42-48

1 Peter 1:18-25

Luke 4:14-21

Preface of All Saints

June 8

Proposed commemoration

Roland Allen

Mission Strategist, 1947

I

Almighty God, by whose Spirit the Scriptures were opened to thy servant Roland Allen, so that he might lead many to know, live and proclaim the Gospel of Jesus Christ: Give us grace to follow his example, that the variety of those to whom we reach out in love may receive thy saving Word and witness in their own languages and cultures to thy glorious Name; through Jesus Christ, thy Word made flesh, who livest and reignest with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II

Almighty God, by your Spirit you opened the Scriptures to your servant Roland Allen, so that he might lead many to know, live and proclaim the Gospel of Jesus Christ: Give us grace to follow his example, that the variety of those to whom we reach out in love may receive your saving Word and witness in their own languages and cultures to your glorious Name; through Jesus Christ, your Word made flesh, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm

119:145-152

Lessons

Numbers 11:26-29

2 Corinthians 9:8-15

Luke 8:4-15

Preface of Baptism

June 9
Revised psalm and lessons

Columba
Abbot of Iona, 597

LFF 2006

Psalm
97:1-2, 7-12 1
or 98:1-4

Lessons
Corinthians 3:11-23
Luke 10:17-20

Proposed

Psalm
97:1-2, 7-12

Lessons
Isaiah 61:1-3
1 Corinthians 3:11-23
Luke 10:17-20

June 10
Revised psalm and lessons

Ephrem of Edessa
Deacon, 373

LFF 2006

Psalm
98:5-10
or 33:1-5, 20-21

Lessons
Proverbs 3:1-7
Matthew 13:47-52

Proposed

Psalm
98:5-10

Lessons
Proverbs 3:1-7
Ephesians 3:8-12
John 16:12-15

June 12
Revised lessons

Enmegahbowh

Priest and Missionary, 1902

LFF 2006

Psalm

129

Lessons

Isaiah 52:7-10 *or* 1 Peter 5:1-4

Luke 6:17-23

Proposed

Psalm

129

Lessons

Isaiah 52:7-10

1 Peter 5:1-4

Luke 6:17-23

June 13

Proposed commemoration

Gilbert Keith Chesterton
Apologist and Writer, 1936

I

O God of earth and altar, who didst give G. K. Chesterton a ready tongue and pen, and inspired him to use them in thy service: Mercifully grant that we may be inspired to witness cheerfully to the hope that is in us; through Jesus Christ our Savior, who livest and reignest with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II

O God of earth and altar, you gave G. K. Chesterton a ready tongue and pen, and inspired him to use them in your service: Mercifully grant that we may be inspired to witness cheerfully to the hope that is in us; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm

8

Lessons

1 Chronicles 29:10-13

1 Corinthians 15:50-52

John 1:43-51

Preface of God the Father

June 14
Revised psalm and lessons

Basil the Great
Bishop of Caesarea, 379

LFF 2006

Psalm
139:1-91
or 34:1-8

Lessons
Corinthians 2:6-13
Luke 10:21-24

Proposed

Psalm
139:1-9

Lessons
Ezekiel 22:23-30
1 Corinthians 2:6-13
Luke 10:21-24

June 15
Revised psalm and lessons

Evelyn Underhill
1941

LFF 2006

Psalm
96:7-13
or 37:3-6, 32-33

Lessons
Wisdom 7:24-8:1
John 4:19-24

Proposed

Psalm
37:3-6, 32-33

Lessons
Wisdom 7:24-8:1
1 Corinthians 4:1-5
John 4:19-24

June 16

Revised commemoration (George Berkeley added to existing commemoration)
Revised collect, psalm, and lessons

George Berkeley and Joseph Butler
Bishops and Theologians, 1753, 1752

Proposed

I

Holy God, source of all wisdom: We give thanks for thy servants George Berkeley and Joseph Butler, who by their life and work strengthened thy Church and illumined thy world. Help us, following their examples, to place our hearts and minds in thy service, for the sake of Jesus Christ; who with thee and the Holy Spirit livest and reignest, one God, for ever and ever. *Amen.*

II

Holy God, source of all wisdom: We give thanks for your servants George Berkeley and Joseph Butler, who by their life and work strengthened your Church and illumined your world. Help us, following their examples, to place our hearts and minds in your service, for the sake of Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

LFF 2006 (Joseph Butler)

Psalm

119:89-96
or 1

Lessons

Wisdom 7:7-14
Luke 10:25-28

Proposed

Psalm

119:89-96

Lessons

Isaiah 6:6-10
Acts 13:38-44
John 3:11-16

June 18
Revised psalm and lessons

Bernard Mizeki

Catechist and Martyr in Mashonaland, 1896

LFF 2006

Psalm

116:1-8
or 124

Lessons

Revelation 7:13-17
Luke 12:2-12

Proposed

Psalm

124

Lessons

Nehemiah 6:6-11
Revelation 7:13-17
Luke 12:2-12

June 22
Revised psalm and lessons

Alban

First Martyr of Britain, c. 304

LFF 2006

Psalm

34:1-81
or 31:1-5

Lessons

John 3:13-16
Matthew 10:34-42

Proposed

Psalm

31:1-5

Lessons

Wisdom 3:1-9
1 John 3:13-16
Matthew 10:34-42

June 25
Proposed commemoration

James Weldon Johnson

Poet, 1938

I

Eternal God, we give thanks for the gifts that thou didst bestow upon thy servant James Weldon Johnson: a heart and voice to praise thy Name in verse. As he gave us powerful words to glorify you, may we also speak with joy and boldness to banish hatred from thy creation, in the Name of Jesus Christ; who with thee and the Holy Spirit livest and reignest, one God, for ever and ever. *Amen.*

II

Eternal God, we give thanks for the gifts that you gave your servant James Weldon Johnson: a heart and voice to praise your Name in verse. As he gave us powerful words to glorify you, may we also speak with joy and boldness to banish hatred from your creation, in the Name of Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm

46:1-8

Lessons

Sirach (Ecclesiasticus) 39:1-11

Ephesians 6:10-18

Luke 1:57-73

Preface of the Epiphany

June 26
Proposed commemoration

Isabel Florence Hapgood

Ecumenist and Journalist, 1929

I

Loving God, we offer thanks for the work and witness of Isabel Florence Hapgood, who introduced the Divine Liturgy of the Russian Orthodox Church to English-speaking Christians, and encouraged dialogue between Anglicans and Orthodox. Guide us as we build on the foundation that she gave us, that all may be one in Christ; who with thee and the Holy Spirit livest and reignest, one God, unto ages of ages. *Amen.*

II

Loving God, we thank you for the work and witness of Isabel Florence Hapgood, who introduced the Divine Liturgy of the Russian Orthodox Church to English-speaking Christians, and encouraged dialogue between Anglicans and Orthodox. Guide us as we build on the foundation that she gave us, that all may be one in Christ; who with you and the Holy Spirit lives and reigns, one God, unto ages of ages. *Amen.*

Psalm

24

Lessons

Isaiah 6:1-5

Revelation 5:8-14

John 17:17-23

Preface of All Saints

June 27

Proposed commemoration

Cornelius Hill

Priest and Chief among the Oneida, 1907

I

Everliving Lord of the universe, our loving God, who raised up thy priest Cornelius Hill, last hereditary chief of the Oneida nation, to shepherd and defend his people against attempts to scatter them in the wilderness: Help us, like him, to be dedicated to truth and honor, that we may come to that blessed state thou hast prepared for us; through Jesus Christ, who with thee and the Holy Spirit livest and reignest, one God, in glory everlasting. *Amen.*

II

Everliving Lord of the universe, our loving God, you raised up your priest Cornelius Hill, last hereditary chief of the Oneida nation, to shepherd and defend his people against attempts to scatter them in the wilderness: Help us, like him, to be dedicated to truth and honor, that we may come to that blessed state you have prepared for us; through Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. *Amen.*

Psalm

90:1-2, 14-17

Lessons

Amos 5:14-15

Romans 14:12-19

John 10:7-18

Preface of God the Father

June 28
Revised psalm and lessons

Irenaeus

Bishop of Lyons, c. 202

LFF 2006

Psalm

85:8-13
or 145:8-13

Lessons

2 Timothy 2:22b-26
Luke 11:33-36

Proposed

Psalm

145:8-13

Lessons

Proverbs 8:6-11
2 Timothy 2:22b-26
Luke 11:33-36

July 1
Proposed commemoration

Harriet Beecher Stowe

Writer and Prophetic Witness, 1896

I

Gracious God, we offer thanks for the witness of Harriett Beecher Stowe, whose fiction inspired thousands with compassion for the shame and sufferings of enslaved peoples, and who enriched her writings with the cadences of The Book of Common Prayer. Help us, like her, to strive for thy justice, that our eyes may see the glory of thy Son, Jesus Christ, when he comes to reign with thee and the Holy Spirit in reconciliation and peace, one God, now and always. *Amen.*

II

Gracious God, we thank you for the witness of Harriett Beecher Stowe, whose fiction inspired thousands with compassion for the shame and sufferings of enslaved peoples, and who enriched her writings with the cadences of The Book of Common Prayer. Help us, like her, to strive for your justice, that our eyes may see the glory of your Son, Jesus Christ, when he comes to reign with you and the Holy Spirit in reconciliation and peace, one God, now and always. *Amen.*

Psalm

94:16-23

Lessons

Isaiah 26:7-13

1 Peter 3:8-12

Matthew 23:1-12

Preface of Advent

July 2
Proposed commemoration

Walter Rauschenbusch, Washington Gladden, and Jacob Riis
Prophetic Witnesses, 1918, 1918, 1914

I

Loving God, who dost call us to do justice and love kindness: we offer thanks for the witness of Walter Rauschenbusch, Washington Gladden and Jacob Riis, reformers of society; and we pray that, following their examples of faithfulness to the Gospel, we may be ever mindful of the suffering of those who are poor and work diligently for the reform of our communities; through Jesus Christ, who with thee and the Holy Spirit livest and reignest, one God, for ever and ever. *Amen.*

II

Loving God, you call us to do justice and love kindness: we thank you for the witness of Walter Rauschenbusch, Washington Gladden and Jacob Riis, reformers of society; and we pray that, following their examples of faithfulness to the Gospel, we may be ever mindful of the suffering of those who are poor and work diligently for the reform of our communities; through Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm

72:12-17

Lessons

Isaiah 46:8-11

James 2:14-18

Matthew 7:7-12

Preface of the Epiphany

July 6
Proposed commemoration

Jan Hus

Prophetic Witness and Martyr, 1415

I

Faithful God, who didst give Jan Hus the courage to confess thy truth and recall thy Church to the image of Christ: Enable us, inspired by his example, to bear witness against corruption and never cease to pray for our enemies, that we may prove faithful followers of our Savior Jesus Christ; who livest and reignest with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II

Faithful God, you gave Jan Hus the courage to confess your truth and recall your Church to the image of Christ: Enable us, inspired by his example, to bear witness against corruption and never cease to pray for our enemies, that we may prove faithful followers of our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm

119:113-120

Lessons

Job 22:21-30

Revelation 3:1-6

Matthew 23:34-39

Preface of All Saints

July 11
Revised psalm and lessons

Benedict of Nursia

Abbot of Monte Cassino, c. 540

LFF 2006

Psalm

1
or 34:1-8

Lessons

Proverbs 2:1-9
Luke 14:27-33

Proposed

Psalm

119:129-136

Lessons

Proverbs 2:1-9
Philippians 2:12-16
Luke 14:27-33

July 12
Proposed commemoration

Nathan Söderblom

Archbishop of Uppsala and Ecumenist, 1931

I

Almighty God, we bless thy Name for the life and work of Nathan Söderblom, Archbishop of Uppsala, who helped to inspire the modern liturgical revival and worked tirelessly for cooperation among Christians. Inspire us by his example, that we may ever strive for the renewal of thy Church in life and worship, for the glory of thy Name; who with Jesus Christ and the Holy Spirit livest and reignest, one God, for ever and ever.
Amen.

II

Almighty God, we bless your Name for the life and work of Nathan Söderblom, Archbishop of Uppsala, who helped to inspire the modern liturgical revival and worked tirelessly for cooperation among Christians. Inspire us by his example, that we may ever strive for the renewal of your Church in life and worship, for the glory of your Name; who with Jesus Christ and the Holy Spirit lives and reigns, one God, for ever and ever.
Amen.

Psalm

133

Lessons

2 Kings 22:3-13

1 Corinthians 1:10-18

John 13:31-35

Preface of Apostles

July 13
Proposed commemoration

Conrad Weiser

Witness to Peace and Reconciliation, 1760

I

Almighty God, of thy grace thou didst endue Conrad Weiser with the gift of diplomacy, the insight to understand two different cultures and interpret each to the other with clarity and honesty: As we strive to be faithful to our vocation to commend thy kingdom, help us to proclaim the Gospel to the many cultures around us, that by thy Holy Spirit we may be effective ambassadors for our Savior Jesus Christ; who with thee and the same Holy Spirit livest and reignest, one God, now and for ever. *Amen.*

II

Almighty God, of your grace you gave Conrad Weiser the gift of diplomacy, the insight to understand two different cultures and interpret each to the other with clarity and honesty: As we strive to be faithful to our vocation to commend your kingdom, help us to proclaim the Gospel to the many cultures around us, that by your Holy Spirit we may be effective ambassadors for our Savior Jesus Christ; who with you and the same Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Psalm

122

Lessons

Job 5:8-9, 20-27

2 Corinthians 5:16-20

John 16:33–17:5

Preface of the Epiphany

July 14
Proposed commemoration

Samson Occom

Witness to the Faith in New England, 1792

I

God, the Great Spirit, whose breath givest life to the world and whose voice thundereth in the wind: We give thee thanks for thy servant Samson Occom, strong preacher and teacher among the Mohegan people; and we pray that we, cherishing his example, may love learning and by love build up the communities into which thou sendest us, and on all our paths walk in beauty with Jesus Christ; who with thee and the Holy Spirit, livest and reignest, one God, now and for ever. *Amen.*

II

God, Great Spirit, whose breath gives life to the world and whose voice thunders in the wind: We thank you for your servant Samson Occom, strong preacher and teacher among the Mohegan people; and we pray that we, cherishing his example, may love learning and by love build up the communities into which you send us, and on all our paths walk in beauty with Jesus Christ; who with you and the Holy Spirit, is alive and reigns, one God, now and for ever. *Amen.*

Psalm

29

Lessons

Sirach (Ecclesiasticus) 14:20-27

Acts 10:30-38

Luke 8:16-21

Preface of Baptism

July 16
Proposed commemoration

“The Righteous Gentiles”

I

God of the Covenant and Lord of the Exodus, who by the hand of Moses didst deliver thy chosen people from cruel enslavement: We offer thanks for Raoul Wallenberg and all those Righteous Gentiles who with compassion, courage and resourcefulness rescued thousands of thy children from certain death. Grant that, in the power of thy Spirit, we may protect the innocent of every race and creed in the Name of Jesus Christ, strong Deliverer of us all; who with thee and the Holy Spirit livest and reignest, one God, now and for ever. *Amen.*

II

God of the Covenant and Lord of the Exodus, by the hand of Moses you delivered your chosen people from cruel enslavement: We give you thanks for Raoul Wallenberg and all those Righteous Gentiles who with compassion, courage and resourcefulness rescued thousands of your children from certain death. Grant that, in the power of your Spirit, we may protect the innocent of every race and creed in the Name of Jesus Christ, strong Deliverer of us all; who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Psalm

11

Lessons

Joshua 2:1-21

Colossians 3:1-4

John 19:10-15

Preface of a Saint (2)

July 17
Revised psalm and lessons

William White
Bishop of Pennsylvania, 1836

LFF 2006

Psalm
92:1-4, 11-14
or 84:7-12

Lessons
Jeremiah 1:4-10
John 21:15-17

Proposed

Psalm
92:1-4, 11-14

Lessons
Jeremiah 3:15-19
1 Timothy 3:1-10
John 21:15-17

July 18
Proposed commemoration

Bartolomé de las Casas

Friar and Missionary to the Indies, 1566

I

Eternal God, we offer thanks for the witness of Bartolomé de las Casas, whose deep love for thy people caused him to refuse absolution to those who would not free their Indian slaves. Help us, inspired by his example, to work and pray for the freeing of all enslaved people of our world, for the sake of Jesus Christ our Redeemer; who livest and reignest with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II

Eternal God, we give you thanks for the witness of Bartolomé de las Casas, whose deep love for your people caused him to refuse absolution to those who would not free their Indian slaves. Help us, inspired by his example, to work and pray for the freeing of all enslaved people of our world, for the sake of Jesus Christ our Redeemer; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm

52

Lessons

Isaiah 59:14-20

Philemon 8-16

Matthew 10:26-31

Preface of Baptism

July 19
Revised lessons

Macrina

Monastic and Teacher, 379

LFF 2006

Psalm

119:97-104

Lessons

Ecclesiasticus 51:13-22

Matthew 11:27-30

Proposed

Psalm

119:97-104

Lessons

Sirach (Ecclesiasticus) 51:13-22

Philippians 3:7-11

Matthew 11:27-30

July 19
Proposed commemoration

Adelaide Teague Case
Teacher, 1948

I

Everliving God, in whose light we see light: We offer thanks for thy teacher and peacemaker Adelaide Case, who inspired generations of students with a love of learning that built up the Church and their communities. Grant that we, following her example, may serve thee tirelessly as learners and teachers, laboring for the transformation of the world toward thy reign of peace, through the companionship of Jesus thy Saving Word; who with thee and the Holy Spirit livest and reignest, one God, now and for ever. *Amen.*

II

Everliving God, in whose light we see light: We thank you for your teacher and peacemaker Adelaide Case, who inspired generations of students with a love of learning that built up the Church and their communities. Grant that we, following her example, may serve you tirelessly as learners and teachers, laboring for the transformation of the world toward your reign of peace, through the companionship of Jesus your Saving Word; who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Psalm
119:33-40

Lessons
Proverbs 4:1-9
Hebrews 5:11-6:1
Mark 4:21-25

Preface of God the Son

July 20
Revised lessons

**Elizabeth Cady Stanton, Amelia Bloomer, Sojourner Truth, and
Harriet Ross Tubman**
Liberators and Prophets, 1902, 1894, 1883, 1913

LFF 2006

Psalm
146

Lessons
Wisdom 7:24-28
Luke 11:5-10

Proposed

Psalm
146

Lessons
Wisdom 7:24-28
1 Peter 4:10-11
Luke 11:5-10

July 21
Proposed commemoration

Albert John Luthuli

Prophetic Witness in South Africa, 1967

I

Eternal God, we offer thanks for the witness of Chief Luthuli, Nobel Laureate for Peace, who was sustained by his Christian faith as he led the struggle against apartheid in South Africa. Strengthen us, after his example, to make no peace with oppression and to witness boldly for our Deliverer, Jesus Christ; who with thee and the Holy Spirit livest and reignest, one God, for ever and ever. *Amen.*

II

Eternal God, we thank you for the witness of Chief Luthuli, Nobel Laureate for Peace, who was sustained by his Christian faith as he led the struggle against apartheid in South Africa. Strengthen us, after his example, to make no peace with oppression and to witness boldly for our Deliverer, Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm

122

Lessons

Numbers 20:9-11

Ephesians 2:12-17

John 16:25-33

Preface of a Saint (2)

July 24
Revised psalm and lessons

Thomas à Kempis
Priest, 1471

LFF 2006

Psalm
34:1-8
or 33:1-5, 20-21

Lessons
Philippians 4:4-9
Luke 6:17-23

Proposed

Psalm
33:1-5, 20-21

Lessons
Ecclesiastes 9:11-18
Ephesians 4:32-5:2
Luke 6:17-23

July 26
Revised psalm and lessons

Joachim and Anne, Parents of the Blessed Virgin Mary

LFF 2006

Psalm

132:11-19
or 85:8-13

Lessons

Genesis 17:1-8
Luke 1:26-33

Proposed

Psalm

132:11-19

Lessons

Genesis 17:1-8
1 Thessalonians 1:1-5
Luke 1:26-33

July 27
Revised psalm and lessons

William Reed Huntington
Priest, 1909

LFF 2006

Psalm
133
or 145:8-13

Lessons
Ephesians 4:11-16
or Ephesians 1:3-10
John 17:20-26

Proposed

Psalm
133

Lessons
Job 22:21-28
Ephesians 1:3-10
John 17:20-26

July 28
Proposed commemoration

Johann Sebastian Bach, George Frederick Handel, and Henry Purcell
Composers, 1750, 1759, 1695

I

Almighty God, beautiful in majesty and majestic in holiness, who dost teach us in Holy Scripture to sing thy praises and who gavest thy musicians Johann Sebastian Bach, George Frederick Handel and Henry Purcell grace to show forth thy glory in their music: Be with all those who write or make music for thy people, that we on earth may glimpse thy beauty and know the inexhaustible riches of thy new creation in Jesus Christ our Savior; who livest and reignest with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II

Almighty God, beautiful in majesty and majestic in holiness, who teaches us in Holy Scripture to sing your praises and who gave your musicians Johann Sebastian Bach, George Frederick Handel and Henry Purcell grace to show forth your glory in their music: Be with all those who write or make music for your people, that we on earth may glimpse your beauty and know the inexhaustible riches of your new creation in Jesus Christ our Savior; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm
150

Lessons
2 Chronicles 7:1-6
Colossians 2:2-6
Luke 2:8-14

Preface of a Saint (3)

July 29

Revised commemoration (Lazarus added to existing commemoration)
Revised collect, psalm, and lessons

Mary, Martha, and Lazarus of Bethany

Proposed

I

Generous God, whose Son Jesus Christ enjoyed the friendship and hospitality of Mary, Martha and Lazarus of Bethany: Open our hearts to love thee, our ears to hear thee, and our hands to welcome and serve thee in others, through Jesus Christ our risen Lord; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II

Generous God, whose Son Jesus Christ enjoyed the friendship and hospitality of Mary, Martha and Lazarus of Bethany: Open our hearts to love you, our ears to hear you, and our hands to welcome and serve you in others, through Jesus Christ our risen Lord; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

LFF 2006 (Mary and Martha)

Psalm

36:5-10
or 33:1-5, 20-21

Lessons

Romans 12:9-13
Luke 10:38-42

Proposed

Psalm

36:5-10

Lessons

Ruth 2:5-12
Romans 12:9-13
John 11:1-7, 17-44

July 30

Revised commemoration (Anthony Ashley-Cooper added to existing commemoration)
Revised collect, psalm, lessons, and proper preface

William Wilberforce and Anthony Ashley-Cooper, Lord Shaftesbury
Prophetic Witnesses, 1833, 1885

Proposed

I

Just and eternal God, we offer thanks for the stalwart faith and persistence of thy servants William Wilberforce and Anthony Ashley-Cooper, who, undeterred by opposition and failure, held fast to a vision of justice in which no child of yours might suffer in enforced servitude and misery. Grant that we, drawn by that same Gospel vision, may persevere in serving the common good and caring for those who have been cast down, that they may be raised up through Jesus Christ; who with thee and the Holy Spirit livest and reignest, one God, for ever and ever. Amen.

II

Just and eternal God, we give you thanks for the stalwart faith and persistence of your servants William Wilberforce and Anthony Ashley-Cooper, who, undeterred by opposition and failure, held fast to a vision of justice in which no child of yours might suffer in enforced servitude and misery. Grant that we, drawn by that same Gospel vision, may persevere in serving the common good and caring for those who have been cast down, that they may be raised up through Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

LFF 2006 (Wilberforce)

Psalm

146:4-9
or 112:1-9

Lessons

Galatians 3:23-29
Matthew 25:31-40

Preface of a Saint (2)

Proposed

Psalm

112:1-9

Lessons

Proverbs 25:11-15
Galatians 3:23-29
Mark 9:33-37, 42

Preface of the Incarnation

July 31
Revised lessons

Ignatius of Loyola
Priest and Monastic, 1556

LFF 2006

Psalm
34:1-81

Lessons
Corinthians 10:31–11:1
Luke 9:57-62

Proposed

Psalm
34:1-8

Lessons
Proverbs 22:1-6
1 Corinthians 10:31–11:1
Luke 9:57-62

August 1
Revised psalm and lessons

Joseph of Arimathaea

LFF 2006

Psalm

16:5-11
or 112:1-9

Lessons

Proverbs 4:10-18
Luke 23:50-56

Proposed

Psalm

16:5-11

Lessons

Genesis 23:3-9, 17-19
James 1:17-18
Luke 23:50-56

August 2
Proposed commemoration

Samuel Ferguson

Missionary Bishop for West Africa, 1916

I

Almighty God, we bless thee for moving thy servant Samuel Ferguson to minister in Liberia, expanding the missionary vision of thy Church in education and ministry. Stir up in us a zeal for thy mission and a yearning for thy holy Word; through Jesus Christ, who with thee and the Holy Spirit livest and reignest, one God, for ever and ever. *Amen.*

II

Almighty God, we bless you for moving your servant Samuel Ferguson to minister in Liberia, expanding the missionary vision of your Church in education and ministry. Stir up in us a zeal for your mission and a yearning for your holy Word; through Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm

119:9-16

Lessons

Sirach (Ecclesiasticus) 51:13-26

2 Peter 1:16-21

John 3:1-15

Preface of a Saint (2)

August 3
Proposed commemoration

George Freeman Bragg, Jr.
Priest, 1940

I

Almighty God, we offer thanks for the strength and courage of George Freeman Bragg, who rose from slavery to freedom, documented African-American history, and helped to found the first advocacy group for black people. Grant that we may recount the story of thy wondrous works in ways that proclaim thy justice in our own time, to the glory of Jesus Christ; who with thee and the Holy Spirit livest and reignest, one God, for ever and ever. *Amen.*

II

Almighty God, we thank you for the strength and courage of George Freeman Bragg, who rose from slavery to freedom, documented African-American history, and helped to found the first advocacy group for black people. Grant that we may tell the story of your wondrous works in ways that proclaim your justice in our own time, to the glory of Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm
143:5-10

Lessons
Wisdom of Solomon 10:9-17
2 Corinthians 10:3-7
Luke 17:20-31

Preface of Baptism

August 3
Proposed commemoration

William Edward Burghardt DuBois
Sociologist, 1963

I

Gracious God, we offer thanks for the witness of William Edward Burghardt DuBois, passionate prophet of civil rights, whose scholarship advanced the dignity of the souls of black folk; and we pray that we, like him, may use our gifts to do justice in the Name of Jesus Christ our Liberator and Advocate; who with thee and the Holy Spirit livest and reignest, one God for ever and ever. *Amen.*

II

Gracious God, we thank you for the witness of William Edward Burghardt DuBois, passionate prophet of civil rights, whose scholarship advanced the dignity of the souls of black folk; and we pray that we, like him, may use our gifts to do justice in the Name of Jesus Christ our Liberator and Advocate; who with you and the Holy Spirit lives and reigns, one God for ever and ever. *Amen.*

Psalm
113:1-7

Lessons
Jeremiah 34:8-18
Galatians 2:15-20
Mark 3:23-29

Preface of Baptism

August 5
Proposed commemoration

Albrecht Dürer, Matthias Grünewald, and Lucas Cranach the Elder

Artists, 1528, 1529, 1553

I

We give thee thanks, O Lord, for the vision and skill of Albrecht Dürer, Matthias Grünewald and Lucas Cranach the Elder, whose artistic depictions helped the peoples of their age understand the full suffering and glory of thine incarnate Son; and we pray that their work may strengthen our faith in Jesus Christ and the mystery of the Holy Trinity; who livest and reignest, one God, for ever and ever. *Amen.*

II

We give thanks to you, O Lord, for the vision and skill of Albrecht Dürer, Matthias Grünewald and Lucas Cranach the Elder, whose artistic depictions helped the peoples of their age understand the full suffering and glory of your incarnate Son; and we pray that their work may strengthen our faith in Jesus Christ and the mystery of the Holy Trinity; for you live and reign, one God, for ever and ever. *Amen.*

Psalm

96:7-13

Lessons

Exodus 35:21-29

Romans 8:1-11

John 19:31-37

Preface of God the Son

August 7
Revised psalm and lessons

John Mason Neale
Priest, 1866

LFF 2006

Psalm
106:1-52
or 33:1-5, 20-21

Lessons
Chronicles 20:20-21
Matthew 13:44-52

Proposed

Psalm
106:1-5

Lessons
2 Chronicles 20:20-21
1 Corinthians 1:1-9
Matthew 13:44-52

August 7
Proposed commemoration

Catherine Winkworth

Poet, 1878

I

Comfort thy people, O God of peace, and prepare a way for us in the desert, that, like thy poet and translator Catherine Winkworth, we may preserve the spiritual treasures of thy saints of former years and sing our thanks to thee with hearts and hands and voices, eternal triune God whom earth and heaven adore; for thou livest and reignest for ever and ever. *Amen.*

II

Comfort your people, O God of peace, and prepare a way for us in the desert, that, like your poet and translator Catherine Winkworth, we may preserve the spiritual treasures of your saints of former years and sing our thanks to you with hearts and hands and voices, eternal triune God whom earth and heaven adore; for you live and reign for ever and ever. *Amen.*

Psalm

47:5-9

Lessons

Exodus 6:28-7:2

1 Corinthians 14:20-25

Mark 1:35-38

Preface for the Dedication of a Church

August 8

Revised collect, psalm, and lessons

Dominic

Priest and Friar, 1221

Proposed

I

Almighty God, whose servant Dominic grew in knowledge of thy truth and formed an order of preachers to proclaim the good news of Christ: Give to all thy people a hunger for your Word and an urgent longing to share the Gospel, that the whole world may come to know thee as thou art revealed in thy Son Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II

Almighty God, whose servant Dominic grew in knowledge of your truth and formed an order of preachers to proclaim the good news of Christ: Give to all your people a hunger for your Word and an urgent longing to share the Gospel, that the whole world may come to know you as you are revealed in your Son Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

LFF 2006

Psalm

96:1-7
or 98:1-4

Lessons

Romans 10:13-17
John 7:16-18

Proposed

Psalm

112:4-9

Lessons

2 Samuel 22:22-29
Romans 10:13-17
John 7:16-18

August 9
Proposed commemoration

Herman of Alaska

Missionary to the Aleut, 1837

I

Holy God, we bless thy Name for Herman, joyful north star of Christ's Church, who came from Russia to bring the Good News of Christ's love to thy native people in Alaska, to defend them from oppressors and to proclaim the Gospel of peace; and we pray that we may follow his example in proclaiming the Gospel; through the same Jesus Christ, who with thee and the Holy Spirit livest and reignest, one God, throughout all ages. *Amen.*

II

Holy God, we bless your Name for Herman, joyful north star of Christ's Church, who came from Russia to bring the Good News of Christ's love to your native people in Alaska, to defend them from oppressors and to proclaim the Gospel of peace; and we pray that we may follow his example in proclaiming the Gospel; through the same Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, throughout all ages. *Amen.*

Psalm

148:7-14

Lessons

Sirach (Ecclesiasticus) 1:1-10

2 Timothy 1:3-7

Luke 9:46-48

Preface of Apostles

August 10
Revised psalm and lessons

Laurence

Deacon, and Martyr at Rome, 258

LFF 2006

Psalm

112:1-92
or 126

Lessons

Corinthians 9:6-10
John 12:24-26

Proposed

Psalm

126

Lessons

Job 29:11-17
2 Corinthians 9:6-10
John 12:24-26

August 11
Revised psalm and lessons

Clare
Abbess at Assisi, 1253

LFF 2006

Psalm
63:1-8
or 34:1-8

Lessons
Song of Solomon 2:10-13
Luke 12:32-37

Proposed

Psalm
63:1-8

Lessons
Song of Solomon 2:10-13
1 Peter 4:1-2
Luke 12:32-37

August 12
Revised lessons

Florence Nightingale
Nurse, Social Reformer, 1910

LFF 2006

Psalm
73:23-29

Lessons
Isaiah 58:6-11
Matthew 25:31-46

Proposed

Psalm
73:23-29

Lessons
Isaiah 58:6-11
1 Corinthians 12:4-11
Luke 5:4-11

August 13
Revised psalm and lessons

Jeremy Taylor

Bishop of Down, Connor, and Dromore, 1667

LFF 2006

Psalm

139:1-9
or 16:5-11

Lessons

Romans 14:7-9, 10b-12
Matthew 24:42-47

Proposed

Psalm

16:5-11

Lessons

Proverbs 7:1-4
Romans 14:7-9, 10b-12
John 3:11-21

August 14
Revised lessons

Jonathan Myrick Daniels
Seminarian and Martyr, 1965

LFF 2006

Psalm
85:7-13

Lessons
Galatians 3:22-28
Luke 1:46-55

Proposed

Psalm
85:7-13

Lessons
Proverbs 4:20-27
Galatians 3:22-28
Luke 1:46-55

August 17
Proposed commemoration

Samuel Johnson, Timothy Cutler, and Thomas Bradbury Chandler

Priests, 1772, 1765, 1790

I

God of a pilgrim people, who didst call Samuel Johnson, Timothy Cutler and Thomas Chandler to leave their spiritual home and embrace the Anglican way: We give thee thanks for their devoted service in building up thy Church and shepherding thy flock in colonial times; and we pray that, like them, we may follow where thy Spirit leads and be ever eager to feed the hearts and minds of those entrusted to our care, in the Name of Jesus Christ; who livest and reignest with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II

God of your pilgrim people, you called Samuel Johnson, Timothy Cutler and Thomas Chandler to leave their spiritual home and embrace the Anglican way: We give you thanks for their devoted service in building up your Church and shepherding your flock in colonial times; and we pray that, like them, we may follow where your Spirit leads and be ever eager to feed the hearts and minds of those entrusted to our care, in the Name of Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm

32:8-12

Lessons

Sirach (Ecclesiasticus) 24:1-8

1 Peter 2:1-10

Matthew 16:13-20

Preface of Advent

August 18
Revised psalm and lessons

William Porcher DuBose
Priest, 1918

LFF 2006

Psalm

19:7-11 (12-14)
or 37:3-6, 32-33

Lessons

2 Timothy 1:11-14
Luke 24:25-32

Proposed

Psalm

37:3-6, 32-33

Lessons

Deuteronomy 30:11-14
2 Timothy 1:11-14
Luke 24:25-32

August 20
Revised psalm and lessons

Bernard

Abbot of Clairvaux, 1153

LFF 2006

Psalm

139:1-9
or 19:7-11 (12-14)

Lessons

Ecclesiasticus 39:1-10
John 15:7-11

Proposed

Psalm

19:7-11 (12-14)

Lessons

Sirach (Ecclesiasticus) 39:1-10
Jude 1-3
John 15:7-11

August 23
Proposed commemoration

Martin de Porres, Rosa de Lima, and Toribio de Mogrovejo

Witnesses to the Faith in South America, 1639, 1617, 1606

I

Merciful God, who didst send thy Gospel to the people of Peru through Martin de Porres, who brought its comfort even to slaves; through Rosa de Lima, who worked among the poorest of the poor; and through Toribio de Mogrovejo, who founded the first seminary in the Americas and baptized many: Help us to follow their example in bringing fearlessly the comfort of thy grace to all downtrodden and outcast people, that thy Church may be renewed with songs of salvation and praise; through Jesus Christ, who with thee and the Holy Spirit livest and reignest, one God, now and for ever. *Amen.*

II

Merciful God, you sent your Gospel to the people of Peru through Martin de Porres, who brought its comfort even to slaves; through Rosa de Lima, who worked among the poorest of the poor; and through Toribio de Mogrovejo, who founded the first seminary in the Americas and baptized many: Help us to follow their example in bringing fearlessly the comfort of your grace to all downtrodden and outcast people, that your Church may be renewed with songs of salvation and praise; through Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Psalm

9:9-14

Lessons

Sirach (Ecclesiasticus) 7:32-36

James 2:1-8, 14-17

Mark 10:23-30

Preface of Baptism

August 25
Revised psalm and lessons

Louis
King of France, 1270

LFF 2006

Psalm
21:1-7
or 112:1-9

Lessons
Wisdom 3:1-9
Luke 12:22-31

Proposed

Psalm
21:1-7

Lessons
Wisdom 3:1-9
Colossians 2:6-10
Luke 12:22-31

August 27
Revised psalm and lessons

Thomas Gallaudet with Henry Winter Syle
1902, 1890

LFF 2006

Psalm

19:1-6
or 96:1-7

Lessons

Isaiah 35:3-6a
Mark 7:32-37

Proposed

Psalm

25:7-14

Lessons

Isaiah 35:3-6a
2 Thessalonians 1:3-4
Mark 7:32-37

August 28
Revised psalm and lessons

Augustine

Bishop of Hippo, and Theologian, 430

LFF 2006

Psalm

87

or 84:7-12

Lessons

Hebrews 12:22-24, 28-29

John 14:6-15

Proposed

Psalm

87

Lessons

Isaiah 62:6-12

Hebrews 12:22-24, 28-29

John 14:6-15

August 28
Proposed commemoration

Moses the Black

Desert Father and Martyr, c. 400

I

God of transforming power and transfiguring mercy, who heedeth the prayers of all who, like Abba Moses, cry to thee: “O God whom we do not know, let us know thee!” Draw them and all of us from unbelief to faith and from violence into thy peace, through the cross of Jesus our Savior; who livest and reignest with thee, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

II

God of transforming power and transfiguring mercy: Listen to the prayers of all who, like Abba Moses, cry to you: “O God whom we do not know, let us know you!” Draw them and all of us from unbelief to faith and from violence into your peace, through the cross of Jesus our Savior; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Psalm

86:1-13

Lessons

2 Chronicles 28:8-15

Acts 22:6-21

Luke 23:39-43

Preface of God the Son

August 29
Proposed commemoration

John Bunyan

Writer, 1688

I

God of peace, who didst call John Bunyan to be valiant for truth: Grant that as strangers and pilgrims we may at the last rejoice with all the faithful in thy heavenly city; through Jesus Christ our Savior, who with thee and the Holy Spirit livest and reignest, one God, for ever and ever. *Amen.*

II

God of peace, you called John Bunyan to be valiant for truth: Grant that as strangers and pilgrims we may at the last rejoice with all the faithful in your heavenly city; through Jesus Christ our Savior, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm

49:4-15

Lessons

Job 33:14-19, 26-28

Hebrews 4:12-15

Matthew 7:12-14

Preface of All Saints

August 30
Proposed commemoration

Charles Chapman Grafton

Bishop of Fond du Lac, and Ecumenist, 1912

I

Loving God, who didst call Charles Chapman Grafton to be a bishop in thy Church, endowing him with a burning zeal for souls: Grant that, following his example, we may ever live for the extension of thy kingdom, that thy glory may be the chief end of our lives, thy will the law of our conduct, thy love the motive of our actions, and Christ's life the model and mold of our own; through the same Jesus Christ, who livest and reignest with thee and the Holy Spirit, one God, throughout all ages. *Amen.*

II

Loving God, you called Charles Chapman Grafton to be a bishop in your Church and endowed him with a burning zeal for souls: Grant that, following his example, we may ever live for the extension of your kingdom, that your glory may be the chief end of our lives, your will the law of our conduct, your love the motive of our actions, and Christ's life the model and mold of our own; through the same Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, throughout all ages. *Amen.*

Psalm

134

Lessons

Sirach (Ecclesiasticus) 50:16-21

Revelation 5:7-10

John 10:11-16

Preface of a Saint (1)

August 31

Revised commemoration (Cuthbert moved from March 20, combined with existing feast)
Revised collect, psalm, lessons, and proper preface

Aidan and Cuthbert

Bishops of Lindisfarne. 651, 684

Proposed

I

Everliving God, who didst call thy servants Aidan and Cuthbert to proclaim the Gospel in northern England and endued them with loving hearts and gentle spirits: Grant us grace to live as they did, in simplicity, humility and love for the poor; through Jesus Christ, who came among us as one who serves, and who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II

Everliving God, you called your servants Aidan and Cuthbert to proclaim the Gospel in northern England and gave them loving hearts and gentle spirits: Grant us grace to live as they did, in simplicity, humility and love for the poor; through Jesus Christ, who came among us as one who serves, and who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

LFF 2006 (Cuthbert)

Psalm

23
or 1

Lessons

2 Corinthians 6:1-10
Matthew 6:24-33

Preface of a Saint (2)

LFF 2006 (Aidan)

Psalm

97:1-2, 7-12
or 85:8-13

Lessons

1 Corinthians 9:16-23
Matthew 19:27-30

Preface of Apostles

Proposed

Psalm

104: 32-35

Lessons

Isaiah 55:6-12
Romans 12:6-13
John 10:25b-30

Preface of Apostles

September 1
Revised psalm and lessons

David Pendleton Oakerhater
Deacon and Missionary, 1931

LFF 2006

Psalm
96:1-7
or 98:1-4

Lessons
Isaiah 52:7-10
Luke 10:1-9

Proposed

Psalm
96:1-7

Lessons
Isaiah 52:7-10
Romans 8:1-6
Luke 10:1-9

September 2
Revised psalm and lessons

The Martyrs of New Guinea
1942

LFF 2006

Psalm
116:1-8
or 126

Lessons
Revelation 7:13-17
Luke 12:4-12

Proposed

Psalm
126

Lessons
1 Chronicles 22:11-13
1 Thessalonians 5:21b-24
Luke 12:4-12

September 3
Proposed commemoration

Prudence Crandall

Teacher and Prophetic Witness, 1890

I

God, the wellspring of justice and strength: We thank thee for raising up in Prudence Crandall a belief in education and a resolute will to teach girls of every color and race, that alongside her they might take their place in working for the nurture and well-being of all society, undaunted by prejudice or adversity. Grant that we, following her example, may participate in the work of building up the human family in Christ, thy Word and Wisdom; who with thee and the Holy Spirit livest and reignest, one God, now and for ever. *Amen.*

II

God, the wellspring of justice and strength: We thank you for raising up in Prudence Crandall a belief in education and a resolute will to teach girls of every color and race, that alongside her they might take their place in working for the nurture and well-being of all society, undaunted by prejudice or adversity. Grant that we, following her example, may participate in the work of building up the human family in Christ, your Word and Wisdom; who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Psalm

86:11-17

Lessons

Habakkuk 3:16-19

Acts 24:10-21

Luke 9:62–10:2

Preface of a Saint (2)

September 4
Revised psalm and lessons

Paul Jones
1941

LFF 2006

Psalm
133

Lessons
Malachi 2:17-3:5
John 8:31-32

Proposed

Psalm
76

Lessons
Malachi 2:17-3:5
1 Peter 3:8-14a
John 8:31-32

September 5
Proposed commemoration

Gregorio Aglipay

Priest and Founder of the Philippine Independent Church, 1940

I

Eternal God, who didst call Gregorio Aglipay to witness to thy truth in the renewal of thy Church in the Philippines: Help us, like him, to be guided by thy Holy Spirit, that people everywhere may hear the saving words of our Savior, so that all may believe and find eternal life; through the same Jesus Christ who, with thee and the Holy Spirit, livest and reignest, one God, for ever and ever. *Amen.*

II

Eternal God, you called Gregorio Aglipay to witness to your truth in the renewal of your Church in the Philippines: Help us, like him, to be guided by your Holy Spirit, that people everywhere may hear the saving words of our Savior, so that all may believe and find eternal life; through the same Jesus Christ who, with you and the Holy Spirit, lives and reigns, one God, for ever and ever. *Amen.*

Psalm

126

Lessons

1 Chronicles 28:19–29:2

1 Peter 4:7-11

Matthew 20:1-16

Preface for the Dedication of a Church

September 7
Proposed commemoration

Elie Naud

Huguenot Witness to the Faith, 1722

I

Blessed God, whose Son Jesus calmed the waves and knelt to serve his disciples: We give thee honor for the witness of the Huguenot Elie Naud, remembered as Mystic of the Galleys and Servant of Slaves; praying that, with him, we may proclaim Christ in suffering and joy alike, and call others to join us in ministry to those littlest and least, following Jesus who came not to be ministered to but to minister; who livest and reignest with thee and the Holy Spirit, one God, to whom be honor and glory for ever and ever. *Amen.*

II

Blessed God, whose Son Jesus calmed the waves and knelt to serve his disciples: We honor you for the witness of the Huguenot Elie Naud, remembered as Mystic of the Galleys and Servant of Slaves; and we pray that we, with him, may proclaim Christ in suffering and joy alike, and call others to join us in ministry to those littlest and least, following Jesus who came not to be ministered to but to minister; who lives and reigns with you and the Holy Spirit, one God, to whom be honor and glory for ever and ever. *Amen.*

Psalm

30

Lessons

Daniel 6:10b-16, 19-23

James 1:2-4, 12a

Matthew 15:21-28

Preface of Baptism

September 8
Proposed commemoration

Nikolai Grundtvig

Bishop and Hymnwriter, 1872

I

Almighty God, who didst build thy Church upon a rock: Help us remember, with thy hymn writer Nikolai Grundtvig, that though steeples may fall and buildings made by hands may crumble, Jesus makes our bodies his temple through the indwelling of the Holy Spirit. Help us to recognize Christ as the Way, the Truth and the Life, that we may join our voices to the eternal alleluia; through the same Jesus Christ, who with thee and the Holy Spirit livest and reignest, one God, in glory everlasting. *Amen.*

II

Almighty God, you built your Church upon a rock: Help us remember, with your hymn writer Nikolai Grundtvig, that though steeples may fall and buildings made by hands may crumble, Jesus makes our bodies his temple through the indwelling of the Holy Spirit. Help us to recognize Christ as the Way, the Truth and the Life, that we may join our voices to the eternal alleluia; through the same Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. *Amen.*

Psalm

86:1-12

Lessons

Proverbs 3:1-2, 5-8

Romans 5:1-5

Matthew 8:5-10

Preface of God the Holy Spirit

September 8
Proposed commemoration

Søren Kierkegaard

Teacher and Philosopher, 1855

I

Heavenly Father, whose beloved Son Jesus Christ felt sorrow and dread in the Garden of Gethsemane: Help us to remember that though we walk through the valley of the shadow, thou art always with us, that with thy philosopher Søren Kierkegaard, we may believe what we have not seen and trust where we cannot test, and so come at length to the eternal joy which thou hast prepared for those who love thee; through the same Jesus Christ our Savior, who livest and reignest with thee and the Holy Spirit, one God, in glory everlasting. *Amen.*

II

Heavenly Father, whose beloved Son Jesus Christ felt sorrow and dread in the Garden of Gethsemane: Help us to remember that though we walk through the valley of the shadow, you are always with us, that with your philosopher Søren Kierkegaard, we may believe what we have not seen and trust where we cannot test, and so come at length to the eternal joy which you have prepared for those who love you; through the same Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. *Amen.*

Psalm

22:1-11

Lessons

Exodus 33:14-23

1 Timothy 1:12-17

Matthew 9:20-22

Preface of a Saint (2)

September 9
Revised psalm and lessons

Constance, Nun, and Her Companions
1878

LFF 2006

Psalm
116:1-8
or 116:10-17

Lessons
2 Corinthians 1:3-5
John 12:24-28

Proposed

Psalm
25:15-21

Lessons
Job 16:6-9
2 Corinthians 1:3-5
John 12:24-28

September 10
Revised lessons

Alexander Crummell
1898

LFF 2006

Psalm
19:7-11

Lessons
Sirach 39:6-11
Mark 4:1-10, 13-20

Proposed

Psalm
19:7-11

Lessons
Sirach (Ecclesiasticus) 2:7-11, 17-18
James 1:2-5
Mark 4:1-10, 13-20

September 11
Proposed commemoration

Harry Thacker Burleigh

Composer, 1949

I

God our strong deliverer, whose Name is blest for the gifts of grace given to Harry Thacker Burleigh to gather and preserve the good heritage of African-American music and to lift up in song the struggles of his people: Let that Spirit of love which spurred him draw us also to join hands throughout the earth in Christ's one great fellowship of love; through the same Jesus Christ, who with thee and the Holy Spirit livest and reignest, one God, now and for ever. *Amen.*

II

God our strong deliverer, we bless your Name for the gifts of grace given to Harry Thacker Burleigh to gather and preserve the good heritage of African-American music and to lift up in song the struggles of his people. Let that Spirit of love which spurred him draw us also to join hands throughout the earth in Christ's one great fellowship of love; through the same Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Psalm

103:1-5, 20-22

Lessons

Isaiah 42:10-12

Romans 15:5-11

Luke 1:39-45

Preface of the Epiphany

September 12
Revised psalm and lessons

John Henry Hobart
Bishop of New York, 1830

LFF 2006

Psalm
78:3-7
or 133

Lessons
Jude 20-21, 24-25
John 17:11b-19

Proposed

Psalm
78:3-7

Lessons
Isaiah 18:1-3
Titus 1:7-9
John 17:11b-19

September 13

Revised commemoration (date change, from January 27)

Revised psalm and lessons

John Chrysostom

Bishop of Constantinople, 407

LFF 2006

Psalm

49:1-8

or 34:15-22

Lessons

Jeremiah 1:4-10

Luke 21:12-15

Proposed

Psalm

49:1-8

Lessons

Jeremiah 42:1-6

1 Corinthians 12:31-13:7

Luke 21:12-15

September 15

Revised commemoration (date change, from September 13)

Revised psalm and lessons

Cyprian

Bishop and Martyr of Carthage, 258

LFF 2006

Psalm

23

or 116:10-17

Lessons

1 Peter 5:1-4, 10-11

John 10:11-16

Proposed

Psalm

116:10-17

Lessons

Micah 4:1-5

1 Peter 5:1-4, 10-11

John 10:11-16

September 15
Proposed commemoration

James Chisholm

Priest, 1855

I

Merciful God, who didst call thy priest James Chisholm to sacrifice his life in working to relieve his parishioners and the people of his city during a yellow fever epidemic: Help us remember that in giving up our lives to thy service, we win the eternal crown that never fades away in that heavenly kingdom where, with Jesus Christ our Savior and the Holy Spirit, thou reignest, one God, in glory everlasting. *Amen.*

II

Merciful God, you called your priest James Chisholm to sacrifice his life in working to relieve his parishioners and the people of his city during a yellow fever epidemic: Help us remember that in giving up our lives to your service, we win the eternal crown that never fades away in that heavenly kingdom where, with Jesus Christ our Savior and the Holy Spirit, you reign, one God, in glory everlasting. *Amen.*

Psalm

116:5-9

Lessons

Sirach (Ecclesiasticus) 38:9-17

2 Corinthians 1:3-11

Matthew 24:1-8

Preface of God the Son

September 16
Revised psalm and lessons

Ninian

Bishop in Galloway, c. 430

LFF 2006

Psalm

97:1-2, 7-12
or 96:1-7

Lessons

Isaiah 49:1-6
Matthew 28:16-20

Proposed

Psalm

97:1-2, 7-12

Lessons

Isaiah 49:1-6
Acts 10:21-35
Matthew 28:16-20

September 17
Revised lessons

Hildegard
1179

LFF 2006

Psalm
104:25-34

Lessons
Sirach (Ecclesiasticus) 43:1-2, 6-7, 9-12, 27-28
John 3:16-21

Proposed

Psalm
104:25-34

Lessons
Sirach (Ecclesiasticus) 43:1-2, 6-7, 9-12, 27-28
Colossians 3:14-17
John 3:16-21

September 18
Revised psalm and lessons

Edward Bouverie Pusey
Priest, 1882

LFF 2006

Psalm
106:1-5
or 84:7-12

Lessons
1 Peter 2:19-23
Matthew 13:44-52

Proposed

Psalm
106:1-5

Lessons
Ezekiel 36:24-28
1 Peter 2:19-23
Luke 3:10-14

September 19
Revised psalm and lessons

Theodore of Tarsus
Archbishop of Canterbury, 690

LFF 2006

Psalm
34:9-14
or 112:1-9

Lessons
2 Timothy 2:1-5, 10
Matthew 24:42-47

Proposed

Psalm
71:18-23

Lessons
Malachi 2:5-7
2 Timothy 2:1-5, 10
Matthew 8:23-27

September 20
Revised psalm and lessons

John Coleridge Patteson and his Companions
Bishop of Melanesia, Martyrs, 1871

LFF 2006

Psalm

121
or 116:1-8

Lessons

1 Peter 4:12-19
Mark 8:34-38

Proposed

Psalm

119:49-56

Lessons

Jeremiah 22:1-4
1 Peter 4:12-19
Mark 8:34-38

September 22
Revised psalm and lessons

Philander Chase

Bishop of Ohio, and of Illinois, 1852

LFF 2006

Psalm

108:1-6
or 16:5-11

Lessons

Isaiah 44:1-6, 8
Luke 9:1-6

Proposed

Psalm

108:1-6

Lessons

Isaiah 44:1-6, 8
Acts 18:7-11
Luke 9:1-6

September 25
Revised psalm and lessons

Sergius

Abbot of Holy Trinity, Moscow, 1392

LFF 2006

Psalm

34:1-8

or 33:1-5, 20-21

Lessons

Sirach (Ecclesiasticus) 39:1-9

Matthew 13:47-52

Proposed

Psalm

87

Lessons

Proverbs 4:1-9

1 John 2:15-17

Luke 8:16-21

September 26
Revised collect, psalm, and lessons

Lancelot Andrewes
Bishop of Winchester, 1626

Proposed

I
Almighty God, who gavest thy servant Lancelot Andrewes the gift of thy holy Spirit and made him a man of prayer and a faithful pastor of thy people: Perfect in us what is lacking of thy gifts, of faith, to increase it, of hope, to establish it, of love, to kindle it, that we may live in the life of thy grace and glory; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the same Holy Spirit, one God, now and for ever. *Amen.*

II
Almighty God, you gave your servant Lancelot Andrewes the gift of your Holy Spirit and made him a man of prayer and a faithful pastor of your people: Perfect in us what is lacking in your gifts, of faith, to increase it, of hope, to establish it, of love, to kindle it, that we may live in the life of your grace and glory; through Jesus Christ your Son our Lord, who lives and reigns with you and the same Holy Spirit, one God, now and for ever. *Amen.*

LFF 2006

Psalm
63:1-8
or 34:1-8

Lessons
1 Timothy 2:1-7a
Luke 11:1-4

Proposed

Psalm
63:1-8

Lessons
Isaiah 11:1-5
1 Timothy 2:1-7a
Luke 11:1-4

September 26
Proposed commemoration

Wilson Carlile
Priest, 1942

I

God of boundless energy and light: We offer thanks for the courage and passion of Wilson Carlile who, after the example of thy Son, sought new ways to open thy Church to diverse leaders as beacons of the Gospel of Christ. Quicken our hearts to give bold witness to Jesus Christ; who with thee and the Holy Spirit, livest and reignest, one God, now and for ever. *Amen.*

II

God of boundless energy and light: We thank you for the courage and passion of Wilson Carlile who, after the example of your Son, sought new ways to open your Church to diverse leaders as beacons of the Gospel of Christ. Quicken our hearts to give bold witness to Jesus Christ; who with you and the Holy Spirit, lives and reigns, one God, now and for ever. *Amen.*

Psalm
41:1-5, 10-13

Lessons
Jeremiah 7:1-7
2 Corinthians 9:8-15
John 13:12-17

Preface of God the Holy Spirit

September 27
Proposed commemoration

Vincent de Paul

Religious, and Prophetic Witness, 1660

I

Loving God, we offer thanks for thy servant Vincent de Paul, who gave himself to training clergy to work among the poor and provided many institutions to aid the sick, orphans and prisoners. May we, like him, encounter Christ in the needy, the outcast and the friendless, that we may come at length into thy kingdom where thou reignest, one God, holy and undivided Trinity, for ever and ever. *Amen.*

II

Loving God, we thank you for your servant Vincent de Paul, who gave himself to training clergy to work among the poor and provided many institutions to aid the sick, orphans and prisoners. May we, like him, encounter Christ in the needy, the outcast and the friendless, that we may come at length into your kingdom where you reign, one God, holy and undivided Trinity, for ever and ever. *Amen.*

Psalm

37:27-33

Lessons

Amos 8:4-6

1 Corinthians 1:26-31

Matthew 9:35-38

Preface of Baptism

September 27
Proposed commemoration

Thomas Traherne
Priest, 1674

I

Creator of wonder and majesty, who didst inspire thy poet Thomas Traherne with mystical insight to see thy glory in the natural world and in the faces of men and women around us: Help us to know thee in thy creation and in our neighbors, and to understand our obligations to both, that we may ever grow into the people thou hast created us to be; through our Savior Jesus Christ, who with thee and the Holy Spirit livest and reignest, one God, in everlasting light. *Amen.*

II

Creator of wonder and majesty, you inspired your poet Thomas Traherne with mystical insight to see your glory in the natural world and in the faces of men and women around us: Help us to know you in your creation and in our neighbors, and to understand our obligations to both, that we may ever grow into the people you have created us to be; through our Savior Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, in everlasting light. *Amen.*

Psalm
119:129-136

Lessons
Jeremiah 20:7-9
Revelation 19:1-5
John 3:1-8

Preface of God the Father

September 28
Proposed commemoration

Richard Rolle, Walter Hilton, and Margery Kempe

Mystics, 1349, 1396, c. 1440

I

Gracious God, we offer thanks for the lives and work of Richard Rolle, Walter Hilton, and Margery Kempe, hermits and mystics, who, passing through the cloud of unknowing, beheld thy glory. Help us, after their examples, to see thee more clearly and love thee more dearly, in the Name of Jesus Christ our Savior; who with thee and the Holy Spirit livest and reignest, one God, for ever and ever. *Amen.*

II

Gracious God, we give you thanks for the lives and work of Richard Rolle, Walter Hilton, and Margery Kempe, hermits and mystics, who, passing through the cloud of unknowing, beheld your glory. Help us, after their examples, to see you more clearly and love you more dearly, in the Name of Jesus Christ our Savior; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm

63:1-8

Lessons

Job 26:1-14

Romans 11:33–12:2

Matthew 5:43-48

Preface of a Saint (3)

September 30
Revised psalm and lessons

Jerome

Priest, and Monk of Bethlehem, 420

LFF 2006

Psalm

19:7-11 (12-14)
or 119:97-104

Lessons

2 Timothy 3:14-17
Luke 24:44-48

Proposed

Psalm

119:97-104

Lessons

Nehemiah 8:1-3, 5-8
2 Timothy 3:14-17
Luke 24:44-48

October 1
Revised psalm and lessons

Remigius

Bishop of Rheims, c. 530

LFF 2006

Psalm

135:13-21
or 103:1-4, 13-18

Lessons

1 John 4:1-6
John 14:3-7

Proposed

Psalm

135:13-21

Lessons

Jeremiah 10:1-11
1 John 4:1-6
John 14:3-7

October 3
Proposed commemoration

George Kennedy Allen Bell

Bishop of Chichester, and Ecumenist, 1958

I

God of peace, who didst sustain thy bishop George Bell with the courage to proclaim thy truth and justice in the face of disapproval in his own nation: As he taught that we, along with our enemies, are all children of God, may we stand with Christ in his hour of grieving, that at length we may enter thy country where there is no sorrow nor sighing, but fullness of joy in thee; through Jesus Christ our Redeemer, who with thee and the Holy Spirit livest and reignest, one God, in glory everlasting. *Amen.*

II

God of peace, you sustained your bishop George Bell with the courage to proclaim your truth and justice in the face of disapproval in his own nation: As he taught that we, along with our enemies, are all children of God, may we stand with Christ in his hour of grieving, that at length we may enter your country where there is no sorrow nor sighing, but fullness of joy in you; through Jesus Christ our Redeemer, who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. *Amen.*

Psalm

46:4-11

Lessons

Amos 7:10-15

Revelation 11:15-18

Mark 13:1-13

Preface of Holy Week

October 3
Proposed commemoration

John Raleigh Mott

Evangelist and Ecumenical Pioneer, 1955

I

O God, the shepherd of all, we offer thanks for the lifelong commitment of thy servant John Raleigh Mott to the Christian nurture of students in many parts of the world; and we pray that, after his example, we may strive for the weaving together of all peoples in friendship, fellowship and cooperation, and while life lasts be evangelists for Jesus Christ, in whom alone is our peace; and who with thee and the Holy Spirit livest and reignest, one God, now and for ever. *Amen.*

II

O God, the shepherd of all, we give you thanks for the lifelong commitment of your servant John Raleigh Mott to the Christian nurture of students in many parts of the world; and we pray that, after his example, we may strive for the weaving together of all peoples in friendship, fellowship and cooperation, and while life lasts be evangelists for Jesus Christ, in whom alone is our peace; and who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Psalm

71:17-24

Lessons

Isaiah 60:1-5

1 John 2:12-14

Luke 7:11-17

Preface of All Saints

October 4
Revised psalm and lessons

Francis of Assisi
Friar, 1226

LFF 2006

Psalm
148:7-14
or 121

Lessons
Galatians 6:14-18
Matthew 11:25-30

Proposed

Psalm
148:7-14

Lessons
Jeremiah 22:13-16
Galatians 6:14-18
Matthew 11:25-30

October 6

Revised commemoration (Miles Coverdale added to existing feast)
Revised collect, psalm, lessons, and proper preface

William Tyndale and Miles Coverdale

Translators of the Bible, 1536, 1568

Proposed

I

Almighty God, who didst plant in the heart of thy servants William Tyndale and Miles Coverdale a consuming passion to bring the Scriptures to people in their native tongue, and didst endow them with the gift of powerful and graceful expression and with strength to persevere against all obstacles: Reveal to us, we pray thee, thy saving Word, as we read and study the Scriptures, and hear them calling us to repentance and life; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II

Almighty God, you planted in the heart of your servants William Tyndale and Miles Coverdale a consuming passion to bring the Scriptures to people in their native tongue, and endowed them with the gift of powerful and graceful expression and with strength to persevere against all obstacles: Reveal to us your saving Word, as we read and study the Scriptures, and hear them calling us to repentance and life; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

LFF 2006 (Tyndale)

Psalm

1
or 15

Lessons

James 1:21-25
John 12:44-50

Preface of the Epiphany

Proposed

Psalm

119:89-96

Lessons

Proverbs 8:10-17
1 Corinthians 15:1-11
John 12:44-50

Preface of a Saint (2)

October 7
Proposed commemoration

Henry Melchior Muhlenberg

Lutheran Pastor in North America, 1787

I

Loving God, Shepherd of thy people, we offer thanks for the ministry of Henry Melchior Muhlenberg, who left his native land to care for the German and Scandinavian pioneers in North America; and we pray that, following the teaching and example of his life, we may grow into the full stature of Christ; who livest and reignest with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II

Loving God, Shepherd of your people, we thank you for the ministry of Henry Melchior Muhlenberg, who left his native land to care for the German and Scandinavian pioneers in North America; and we pray that, following the teaching and example of his life, we may grow into the full stature of Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm

111

Lessons

Isaiah 60:1-5

Galatians 5:22-6:10

Matthew 18:15-20

Preface of a Saint (2)

October 8
Proposed commemoration

William Dwight Porter Bliss and Richard Theodore Ely

Priest, 1926

Economist, 1943

I

Blessed God, whose Son Jesus came as servant to all: We offer thanks for William Bliss and Richard Ely, whose dedication to the commonweal through economic justice led them to be bold reformers of the world and the Church; and we pray that we, with them, may find our true happiness through self-sacrifice in service of thy reign, where all the hungry are fed and the downtrodden are raised up through Jesus Christ our Liberator; who with thee and the Holy Spirit livest and reignest, one God, now and for ever. *Amen.*

II

Blessed God, whose Son Jesus came as servant to all: We thank you for William Bliss and Richard Ely, whose dedication to the commonweal through economic justice led them to be bold reformers of the world and the Church; and we pray that we, with them, may find our true happiness through self-sacrifice in service of your reign, where all the hungry are fed and the downtrodden are raised up through Jesus Christ our Liberator; who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Psalm

18:21-31

Lessons

Isaiah 61:1-4

Acts 2:41-47

Luke 16:19-31

Preface of a Saint (2)

October 9
Proposed commemoration

Wilfred Thomason Grenfell
Medical Missionary, 1940

I

Compassionate God, whose Son Jesus Christ taught that by ministering to the least of our brothers and sisters, we minister to him: Make us ever ready to respond to the needs of others, that, inspired by the ministry of Wilfred Grenfell to the sick and to seafarers in Labrador and northern Newfoundland, our actions may witness to the love of our Savior Jesus Christ; who with thee and the Holy Spirit livest and reignest, one God, for ever and ever. *Amen.*

II

Compassionate God, whose Son Jesus Christ taught that by ministering to the least of our brothers and sisters, we minister to him: Make us ever ready to respond to the needs of others, that, inspired by the ministry of Wilfred Grenfell to the sick and to seafarers in Labrador and northern Newfoundland, our actions may witness to the love of our Savior Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm
107:23-32

Lessons
2 Kings 2:19-22
1 Corinthians 12:1-11
Mark 6:45-56

Preface of a Saint (1)

October 10
Revised lessons

Vida Scudder

Educator and Witness for Peace, 1954

LFF 2006

Psalm

25:1-1

Lessons

Isaiah 11:1-10

John 6:37-51

Proposed

Psalm

25:1-14

Lessons

Isaiah 42:5-9

Romans 12:1-2, 14-21

John 6:37-51

October 11
Revised lessons

Philip
Deacon and Evangelist

LFF 2006

Psalm
67

Lessons
Isaiah 53:7-11 *or* Acts 8:26-40
Matthew 28:18-20

Proposed

Psalm
67

Lessons
Isaiah 53:7-11
Acts 8:26-40
Matthew 28:18-20

October 14
Revised psalm and lessons

Samuel Isaac Joseph Schereschewsky
Bishop of Shanghai, 1906

LFF 2006

Psalm
84:1-62
or 116:10-17

Lessons
Corinthians 4:11-18
Luke 24:44-48

Proposed

Psalm
84:1-6

Lessons
Isaiah 12:1-6
2 Corinthians 4:11-18
Luke 24:44-48

October 15
Revised psalm and lessons

Teresa of Avila
Nun, 1582

LFF 2006

Psalm
42:1-7
or 139:1-9

Lessons
Romans 8:22-27
Matthew 5:13-16

Proposed

Psalm
42:1-7

Lessons
Song of Songs 4:12-16
Romans 8:22-27
Matthew 5:13-16

October 16

Revised commemoration (Cranmer moved to March 21)

Revised collect, psalm, and lessons

Hugh Latimer and Nicholas Ridley

Bishops and Martyrs, 1555

Proposed

I

Keep us, O Lord, constant in faith and zealous in witness, that, like thy servants Hugh Latimer and Nicholas Ridley, we may live in thy fear, die in thy favor, and rest in thy peace; for the sake of Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II

Keep us, O Lord, constant in faith and zealous in witness, that, like your servants Hugh Latimer and Nicholas Ridley, we may live in your fear, die in your favor, and rest in your peace; for the sake of Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

LFF 2006 (Latimer, Ridley, and Cranmer)

Psalm

142

or 124

Lessons

1 Corinthians 3:9-14

John 15:20–16:1

Proposed

Psalm

142

Lessons

Zephaniah 3:1-5

1 Corinthians 3:9-14

John 15:20–16:1

October 17
Revised psalm and lessons

Ignatius

Bishop of Antioch, and Martyr, c. 115

LFF 2006

Psalm

116:1-8
or 31:1-5

Lessons

Romans 8:35-39
John 12:23-26

Proposed

Psalm

31:1-5

Lessons

Isaiah 43:16-21
Romans 8:35-39
John 12:23-26

October 19
Revised psalm and lessons

Henry Martyn

Priest, and Missionary to India and Persia, 1812

LFF 2006

Psalm

98:1-4

or 96:1-7

Lessons

Isaiah 49:1-6

John 4:22-26

Proposed

Psalm

56:8-13

Lessons

Isaiah 49:1-6

Romans 1:8-15

John 4:22-26

October 19
Proposed commemoration

William Carey

Missionary to India, 1834

I

Merciful God, who didst call William Carey to missionary work in India and didst endue him with a zeal for thy Word that led him to translate Scripture into many local languages and dialects: Give us a heart for the spreading of thy Gospel and a thirst for justice among all the peoples of the world; through Jesus Christ our Savior, who sheds thy light and peace throughout humanity, and who livest and reignest with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II

Merciful God, you called William Carey to missionary work in India and gave him a zeal for your Word that led him to translate Scripture into many local languages and dialects: Give us a heart for the spreading of your Gospel and a thirst for justice among all the peoples of the world; through Jesus Christ our Savior, who sheds your light and peace throughout humanity, and who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm

119:25-32

Lessons

Jeremiah 1:4-8

Romans 10:14-17

Matthew 17:14-20

Preface of a Saint (1)

October 26
Revised psalm and lessons

Alfred the Great
King of the West Saxons, 899

LFF 2006

Psalm
21:1-7
or 112:1-9

Lessons
Wisdom 6:1-3, 9-12, 24-25
Luke 6:43-49

Proposed

Psalm
21:1-7

Lessons
Wisdom 6:1-3, 9-12, 24-25
2 Thessalonians 2:13-17
Luke 6:43-49

October 29
Revised psalm and lessons

James Hannington and his Companions
Bishop of Eastern Equatorial Africa, Martyrs, 1885

LFF 2006

Psalm
124
or 116:1-8

Lessons
1 Peter 3:14-18, 22
Matthew 10:16-22

Proposed

Psalm
124

Lessons
Job 23:10-17
1 Peter 3:14-18, 22
Matthew 10:16-22

October 30
Proposed commemoration

John Wyclif

Priest and Prophetic Witness, 1384

I

O God, whose justice continually challenges thy Church to live according to its calling: Grant us who now remember the work of John Wyclif contrition for the wounds which our sins inflict on thy Church, and such love for Christ that we may seek to heal the divisions which afflict his Body; through the same Jesus Christ, who livest and reignest with thee in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

II

O God, your justice continually challenges your Church to live according to its calling: Grant us who now remember the work of John Wyclif contrition for the wounds which our sins inflict on your Church, and such love for Christ that we may seek to heal the divisions which afflict his Body; through the same Jesus Christ, who lives and reigns with you in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Psalm

33:4-11

Lessons

Sirach (Ecclesiasticus) 43:26-33

Hebrews 4:12-16

Mark 4:13-20

Preface of God the Holy Spirit

October 31
Proposed commemoration

Paul Shinji Sasaki and Philip Lindel Tsen

Bishop of Mid-Japan, and of Tokyo, 1946 Bishop of Honan, China, 1954

I

Almighty God, we offer thanks for the faith and witness of Paul Sasaki, bishop in the Nippon Sei Ko Kai, tortured and imprisoned by his government, and Philip Tsen, leader of the Chinese Anglican Church, arrested for his faith. We pray that all Church leaders oppressed by hostile governments may be delivered by thy mercy, and that by the power of the Holy Spirit we may be faithful to the Gospel of our Savior Jesus Christ; who livest and reignest with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II

Almighty God, we thank you for the faith and witness of Paul Sasaki, bishop in the Nippon Sei Ko Kai, tortured and imprisoned by his government, and Philip Tsen, leader of the Chinese Anglican Church, arrested for his faith. We pray that all Church leaders oppressed by hostile governments may be delivered by your mercy, and that by the power of the Holy Spirit we may be faithful to the Gospel of our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm

20

Lessons

Ezekiel 34:22-31

1 Thessalonians 2:1-8

Mark 4:26-32

Preface of All Saints

November 1

Revised psalm and lessons
to conform with the Revised Common Lectionary,
as adopted by the 75th General Convention

All Saints

Psalm
Year A: 34:1-10, 22

Lessons
Revelation 7:9-17
1 John 3:1-3
Matthew 5:1-12

Year B: 24

Wisdom of Solomon 3:1-9
or Isaiah 25:6-9
Revelation 21:1-6a
John 11:32-44

Year C: 149

Daniel 7:1-3, 15-18
Ephesians 1:11-23
Luke 6:20-31

November 2
No revisions

All Faithful Departed

LFF 2006 and Proposed

Psalm

130

or 116:10-17

Lessons

Wisdom 3:1-9

or Isaiah 25:6-9

1 Thessalonians 4:13-18

or 1 Corinthians 15:50-58

John 5:24-27

November 3

Revised collect, psalm, and lessons

Richard Hooker

Priest, 1600

Proposed

I

God of peace and truth, who didst raise up thy servant Richard Hooker in a time of controversy to be a voice of wisdom and moderation: May his fidelity to your Word, his regard for reason and his respect for tradition help us in our own day to discern the mind of Christ, who is our truth; and who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II

God of peace and truth, you raised up your servant Richard Hooker in a time of controversy to be a voice of wisdom and moderation: May his fidelity to your Word, his regard for reason and his respect for tradition help us in our own day to discern the mind of Christ, who is our truth; and who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

LFF 2006

Psalm

37:3-6, 32-33
or 19:7-11 (12-14)

Lessons

1 Corinthians 2:6-10, 13-16
John 17:18-23

Proposed

Psalm

19:1-11

Lessons

Sirach (Ecclesiasticus) 44:10-15
1 Corinthians 2:6-10, 13-16
John 17:18-23

November 6
Revised lessons

William Temple
Archbishop of Canterbury, 1944

LFF 2006

Psalm
119:97-104

Lessons
Ephesians 3:7-12
John 1:9-18

Proposed

Psalm
119:97-104

Lessons
Exodus 22:21-27
Ephesians 3:7-12
John 1:9-18

November 7
Revised psalm and lessons

Willibrord

Archbishop of Utrecht, Missionary to Frisia, 739

LFF 2006

Psalm

96:1-7

or 98:1-4

Lessons

Acts 1:1-9

Luke 10:1-9

Proposed

Psalm

115:9-15

Lessons

Isaiah 55:1-5

Acts 1:1-9

Luke 10:1-9

November 10
Revised psalm and lessons

Leo the Great
Bishop of Rome, 461

LFF 2006

Psalm
77:11-15
or 23

Lessons
2 Timothy 1:6-14
Matthew 5:13-19

Proposed

Psalm
77:11-15

Lessons
Lamentations 3:22-33
2 Timothy 1:6-14
Matthew 5:13-19

November 11
Revised psalm and lessons

Martin

Bishop of Tours, 397

LFF 2006

Psalm

15
or 34:15-22

Lessons

Isaiah 58:6-12
Matthew 25:34-40

LFF 2006

Psalm

15

Lessons

Isaiah 58:6-12
Galatians 6:1-2
Luke 18:18-30

November 12
Revised psalm and lessons

Charles Simeon
Priest, 1836

LFF 2006

Psalm
145:8-13
or 96:1-7

Lessons
Romans 10:8b-17
John 21:15-17

Proposed

Psalm
145:8-13

Lessons
Isaiah 12:1-6
Romans 10:8b-17
John 21:15-17

November 14

Revised collect, psalm, and lessons

Samuel Seabury

First American Bishop, 1796

Proposed

I

Eternal God, who didst bless thy servant Samuel Seabury with the gift of perseverance to renew the Anglican inheritance in North America; Grant that, joined together in unity with our bishops and nourished by thy holy Sacraments, we may proclaim the Gospel of redemption with apostolic zeal; through Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II

Eternal God, you blessed your servant Samuel Seabury with the gift of perseverance to renew the Anglican inheritance in North America: Grant that, joined together in unity with our bishops and nourished by your holy Sacraments, we may proclaim the Gospel of redemption with apostolic zeal; through Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

LFF 2006 (“Consecration of Samuel Seabury”)

Psalm

133
or 33:1-5, 20-21

Lessons

Acts 20:28-32
Matthew 9:35-38

Proposed

Psalm

133

Lessons

Isaiah 63:7-9
Acts 20:28-32
Matthew 9:35-38

November 15
Proposed commemoration

Francis Asbury and George Whitefield
Evangelists, 1816, 1770

I

Holy God, who didst so inspire Francis Asbury and George Whitefield with evangelical zeal that their faithful proclamation of the Gospel caused a great awakening among those who heard them: Inspire us, we pray, by thy Holy Spirit, that, like them, we may be eager to share thy Good News and lead many to Jesus Christ, in whom is eternal life and peace; and who livest and reignest with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II

Holy God, you so inspired Francis Asbury and George Whitefield with evangelical zeal that their faithful proclamation of the Gospel caused a great awakening among those who heard them: Inspire us, we pray, by your Holy Spirit, that, like them, we may be eager to share your Good News and lead many to Jesus Christ, in whom is eternal life and peace; and who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm
97:8-12

Lessons
Numbers 11:24-30
1 Thessalonians 5:13b-24
John 17:5-13

Preface of the Epiphany

November 16
Revised psalm and lessons

Margaret
Queen of Scotland, 1093

LFF 2006

Psalm
146:4-9
or 112:1-9

Lessons
Proverbs 31:10-11, 20, 26, 28
Matthew 13:44-52

Proposed

Psalm
112:1-9

Lessons
Deuteronomy 15:7-11
2 John 1-9
Luke 4:16-22a

November 17

Revised commemoration (Robert Grosseteste moved from Oct 9, combined with existing feast)
Revised collect, psalm, lessons, and proper preface

Hugh, and Robert Grosseteste

Bishops of Lincoln, 1200, 1253

Proposed

I

Holy God, our greatest treasure, who didst bless Hugh and Robert, Bishops of Lincoln, with wise and cheerful boldness for the proclamation of thy Word to rich and poor alike: Grant that all who minister in thy Name may serve with diligence, discipline and humility, fearing nothing but the loss of thee and drawing all to thee through Jesus Christ our Savior; who liveth and reigneth with thee in the communion of the Holy Spirit, one God, for ever and ever. *Amen.*

II

Holy God, our greatest treasure, you blessed Hugh and Robert, Bishops of Lincoln, with wise and cheerful boldness for the proclamation of your Word to rich and poor alike: Grant that all who minister in your Name may serve with diligence, discipline and humility, fearing nothing but the loss of you and drawing all to you through Jesus Christ our Savior; who lives and reigns with you in the communion of the Holy Spirit, one God, now and for ever. *Amen.*

LFF 2006 – Robert Grosseteste

Psalm

112:1-9
or 23

Lessons

Acts 20:28-32
Luke 16:10-15

Preface of a Saint (1)

LFF 2006

Psalm

112:1-9
or 15

Lessons

Titus 2:7-8, 11-14
Matthew 24:42-47

Preface of a Saint (2)

Proposed

Psalm

61

Lessons

Micah 4:1-4
Titus 2:7-8, 11-14
Luke 12:35-44

Preface of a Saint (2)

November 18
Revised psalm and lessons

Hilda

Abbess of Whitby, 680

LFF 2006

Psalm

122

or 33:1-5, 20-21

Lessons

Ephesians 4:1-6

Matthew 19:27-29

Proposed

Psalm

113

Lessons

Proverbs 6:20-23

Ephesians 4:1-6

Matthew 19:27-29

November 19
Revised psalm and lessons

Elizabeth
Princess of Hungary, 1231

LFF 2006

Psalm
146:4-9
or 112:1-9

Lessons
Tobit 12:6b-9
Matthew 25:31-40
or Luke 12:32-34

Proposed

Psalm
109:20-25

Lessons
Tobit 12:6b-9
2 Corinthians 8:7-15
Luke 6:35-38

November 20
Revised psalm and lessons

Edmund

King of East Anglia, 870

LFF 2006

Psalm

21:1-7
or 126

Lessons

1 Peter 3:14-18
Matthew 10:16-22

Proposed

Psalm

21:1-7

Lessons

2 Samuel 1:17-27
1 Peter 3:14-18
Matthew 10:16-22

November 21
Proposed commemoration

William Byrd, John Merbecke, and Thomas Tallis
Musicians, 1623, 1585, 1585

I

O God most glorious, whose praises art sung night and day by thy saints and angels in heaven: We offer thanks for William Byrd, John Merbecke and Thomas Tallis, whose music hath enriched the praise that thy Church offers thee here on earth. Grant, we pray thee, to all who are touched by the power of music such glimpses of eternity that we may be made ready to join thy saints in heaven and behold thy glory unveiled for evermore; through Jesus Christ our Lord, who livest and reignest with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II

O God most glorious, whose praises are sung night and day by your saints and angels in heaven: We give you thanks for William Byrd, John Merbecke and Thomas Tallis, whose music has enriched the praise that your Church offers you here on earth. Grant, we pray, to all who are touched by the power of music such glimpses of eternity that we may be made ready to join your saints in heaven and behold your glory unveiled for evermore; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm
47

Lessons
1 Chronicles 15:16, 19-25, 28
Revelation 15:1-4
John 15:1-8

Preface of a Saint (3)

November 22
Proposed commemoration

Cecilia

Martyr at Rome, c. 280

I

Most gracious God, whose blessed martyr Cecilia didst sing in her heart to strengthen her witness to thee: We thank thee for the makers of music whom thou hast gifted with Pentecostal fire; and we pray that we may join with them in creation's song of praise until at the last, with Cecelia and all thy saints, we come to share in the song of those redeemed by our Savior Jesus Christ; who with thee and the Holy Spirit livest and reignest, one God, in glory everlasting. *Amen.*

II

Most gracious God, whose blessed martyr Cecilia sang in her heart to strengthen her witness to you: We give you thanks for the makers of music whom you have gifted with Pentecostal fire; and we pray that we may join with them in creation's song of praise until at the last, with Cecelia and all your saints, we come to share in the song of those redeemed by our Savior Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. *Amen.*

Psalm

150

Lessons

Azariah 1:28-34, 52-59, 68

Revelation 15:1-4

Luke 10:38-42

Preface of All Saints

November 22
Revised lessons

Clive Staples Lewis
Apologist and Spiritual Writer, 1963

LFF 2006

Psalm
139:1-9

Lessons
1 Peter 1:3-9
John 16:7-15

Proposed

Psalm
139:1-9

Lessons
Proverbs 23:15-18
1 Peter 1:3-9
John 16:7-15

November 23
Revised psalm and lessons

Clement

Bishop of Rome, c. 100

LFF 2006

Psalm

78:3-72
or 85:8-13

Lessons

Timothy 2:1-7
Luke 6:37-45

Proposed

Psalm

78:3-7

Lessons

1 Chronicles 23:28-32
2 Timothy 2:1-7
Luke 6:37-45

November 24
Proposed commemoration

Juan de la Cruz (John of the Cross)

Mystic, 1591

I

Judge eternal, throned in splendor, who gavest Juan de la Cruz strength of purpose and mystical faith that sustained him even through the dark night of the soul: Shed thy light on all who love thee, in unity with Jesus Christ our Savior; who with thee and the Holy Spirit livest and reignest, one God, for ever and ever. *Amen.*

II

Judge eternal, throned in splendor, you gave Juan de la Cruz strength of purpose and mystical faith that sustained him even through the dark night of the soul: Shed your light on all who love you, in unity with Jesus Christ our Savior; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm

121

Lessons

Song of Solomon 3:1-4

Colossians 4:2-6

John 16:12-15, 25-28

Preface of God the Son

November 25
Revised psalm and lessons

James Otis Sargent Huntington
Priest and Monk, 1935

LFF 2006

Psalm
119:161-168
or 34:1-8

Lessons
Galatians 6:14-18t
John 6:34-38

Proposed

Psalm
119:161-168

Lessons
Nehemiah 5:1-12
Galatians 6:14-18
John 6:34-38

November 26
Proposed commemoration

Isaac Watts

Hymnwriter, 1748

I

God of truth and grace, who didst give Isaac Watts singular gifts to present thy praise in verse, that he might write psalms, hymns and spiritual songs for thy Church: Give us grace joyfully to sing thy praises now and in the life to come; through Jesus Christ our Savior, who livest and reignest with thee and the Holy Spirit, one God, for ever and ever.
Amen.

II

God of truth and grace, you gave Isaac Watts singular gifts to present your praise in verse, that he might write psalms, hymns and spiritual songs for your Church: Give us grace joyfully to sing your praises now and in the life to come; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.
Amen.

Psalm

108:1-6

Lessons

1 Chronicles 16:1-6

Colossians 3:12-17

Luke 18:35-43

Preface of a Saint (3)

November 28
Revised psalm and lessons

Kamehameha and Emma

King and Queen of Hawaii, 1864, 1885

LFF 2006

Psalm

33:12-22
or 97:1-2, 7-12

Lessons

Acts 17:22-31
Matthew 25:31-40

Proposed

Psalm

97:1-2, 7-12

Lessons

Proverbs 21:1-3
Acts 17:22-31
Matthew 25:31-40

**Guidelines and Procedures for
Continuing Alteration of the Calendar of the Episcopal Church**

“There the Lord will permit us, so far as possible, to gather together in joy and gladness to celebrate the day of his martyrdom as a birthday, in memory of those athletes who have gone before, and to train and make ready those who are to come hereafter.”

(Martyrdom of Polycarp, Bishop of Smyrna, A.D.156)

Introduction

The Church is “the communion of Saints,” that is, a people made holy through their mutual participation in the mystery of Christ. This communion exists through history, continues in the present, and endures beyond the grave and gate of death into heaven, for God is not a God of the dead but of the living, and those still on their earthly pilgrimage continue to have fellowship with those whose work is done. The pilgrim Church and the Church at rest join in watching and praying for that great day when Christ shall come again to change and make perfect our common humanity in the image of Christ’s risen glory.

The pilgrim Church rejoices to recognize and commemorate those faithful departed who were extraordinary or even heroic servants of God and of God’s people for the sake, and after the example, of their Savior Jesus Christ. By this recognition and commemoration, their service endures in the Spirit, as their examples and fellowship continue to nurture the pilgrim Church on its way to God.

Principles of Revision

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. In this way they have testified to the Lordship of Christ over all of history, and continue to inspire us as we carry forward God’s mission in the world.
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:* Particular attention should be paid to Episcopalians and other members of the Anglican Communion. 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. In this way the Calendar will reflect the reality of our time: that instant communication and extensive travel are leading to an ever deeper international and ecumenical consciousness among Christian people.
6. *Local Observance:* Similarly, it should normatively 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 of the Episcopal Church as a whole.
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.
8. *Levels of Commemoration:* Principal Feasts, Sundays and 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 liturgical propers is concerned (including the listing of three lessons).
9. *Combined Commemorations:* Not all those included in the Calendar need to be commemorated “in isolation.” Where there are close and natural links between persons to be remembered, a joint commemoration would make excellent sense (e.g., the Reformation martyrs—Latimer and Ridley; bishops of Lincoln, Robert Grosseteste and Hugh).

Procedures: Local Calendars and Memorials

Local and regional commemoration normally occurs for many years prior to national recognition.

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 would seem appropriate that the bishop's consent be requested.

While these Guidelines cannot provide procedures for initiating local, diocesan, or regional memorials that would govern all such commemorations, this process is suggested:

- A. A congregation, diocese, or other community or organization establishes a memorial for a specific day, using the above Principles of Revision to guide the decision.

- B. A collect is appointed from the Common of Saints or composed, perhaps in consultation with the Standing Commission on Liturgy and Music or the diocesan or parish liturgical commission. Readings and a proper preface may also be appointed if desired. A brief description of the person or group is written, in accord with these Guidelines and Procedures.

- C. The congregation, diocese, province, or organization proceeds to keep the memorial.

- D. Those interested in promoting a wider commemoration begin to share these materials with others, suggesting that they also adopt the memorial. If at some time it is desired to propose a local commemoration for national recognition, documented evidence of the spread and duration of local commemoration is essential to include in the proposal to the Standing Commission on Liturgy and Music.

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.

Procedures for National Recognition

All requests for consideration of individuals or groups to be included in the Calendar of the church year shall be submitted to the Standing Commission on Liturgy and Music for evaluation and subsequent recommendation to the next General Convention for acceptance or rejection (cf. Resolution A119s of the 1991 General Convention).

Each proposal must include:

- a) a detailed rationale for commemoration based on the Principles of Revision (above) and demonstrating how this person manifests Christ and would enhance the devotional life of the Church;

- b) an inspirational 350-word biographical sketch of the person to be commemorated, preferably including some of the person's own words;

c) information concerning the spread and duration of local or international commemoration of this individual or group;

d) suggested collect and readings.

A. Proposals must be received by the Chair of the Standing Commission on Liturgy and Music no less than 18 months prior to the next General Convention.

B. The chair of the Calendar Committee of the Standing Commission on Liturgy and Music will communicate with

1. organizations submitting proposed commemorations;
2. the Secretary of the General Convention regarding names and addresses of any groups applying for exhibit space in order to present to Convention delegates a potential addition to the Calendar;
3. the chairs of the Cognate Committees on Prayer Book, Liturgy, and Music, in order to facilitate the review of submissions.

C. The Calendar Committee of the Standing Commission on Liturgy and Music will arrange for

1. submission of appropriate resolutions to General Convention;
2. publication of same in the *Blue Book*;
3. distribution of pertinent materials to members of the Cognate Committees on Prayer Book, Liturgy, and Music, as may be needed;
4. preparation of materials for *Holy Women, Holy Men*.

Dioceses, bishops, and deputies are always able to submit a proposal for a new commemoration directly to the General Convention. Such proposals are commonly referred to the Standing Commission on Liturgy and Music for evaluation during the following triennium; only on very rare occasions has the General Convention approved a new commemoration that has not first been reviewed by the Standing Commission on Liturgy and Music.

Procedures to Remove Commemorations from the Calendar

A Commemoration may be removed from the Calendar by the same procedure by which one is added, namely, the procedure set forth in Article X of the Constitution of the General Convention concerning Alterations and Additions, which requires concurrence by two consecutive Conventions.

Proposed deletions of commemorations must be forwarded to the Chair of the Standing Commission on Liturgy and Music no less than 18 months prior to the next General Convention.

Appendix

There are people worthy of commemoration who do not qualify under the “fifty-year rule” previously concurred by General Convention (see “Guidelines and Procedures for Continuing Alteration of the Calendar of the Episcopal Church,” *Lesser Feasts and Fasts* 2006, p. 492). The method of appointing General Convention Legislative Committees and Interim Bodies tends to encourage short-term corporate memory. We believe that these people should remain in the Church’s memory even though they do not meet all of the criteria of “Guidelines and Procedures” at this time. We hope that they will be given serious consideration in the future, and we encourage local and regional commemorations to continue (it has been the Church’s custom, since the 2nd century, to commemorate Christians on the anniversary of their death). The following list is intended to be representative rather than exhaustive.

<u>Date of Death</u>	<u>Commemoration</u>
January 3, 1970	Gladys Aylward, missionary
January 23, 1993	Thomas A. Dorsey, composer/musician
January 24, 1993	Thurgood Marshall, jurist
March 2, 1985	William Stringfellow, lawyer
April 23, 1993	Caesar Chavez, labor leader
July 1, 1985	Pauli Murray, educator/priest
August 16, 2005	Frere Roger Schutz, Founder of Taizé
August 21, 1994	Tan Sri John Savarimuthu, Bishop of Western Malaysia
September 6, 2007	Allen Crite, artist
September 10, 1976	Mordecai Johnson, educator
October 3, 2006	Alberto Ramento, Obispo Maximo, Philippine Independent Church
October 23, 1983	Cyril Lakshman Wickremesinghe, Bishop of Kuranagala, Sri Lanka
October 29, 1967	Clarence Jordan, evangelist
November 29, 1980	Dorothy Day, journalist
December 13, 1986	Ella J. Baker, NAACP, SCLC, SNCC
December 29, 1968	Austin Farrer, theologian
1971	Isabelo de los Reyes, Jr., Obispo Maximo, Philippine Independent Church
1975	Laurence Clifton Jones, educator
1990	Benito Cabanban, 1 st Prime Bishop, Episcopal Church in the Philippines

The Calendar Committee
 Standing Commission on Liturgy and Music
 October

2008

Short Biographical Sketches for New Names in *Holy Women, Holy Men*

(date of death appears in **bold**; date of commemoration appears in *italics*)

Aglipay, Gregorio (Filipino) [1860-**Sept. 1, 1940**] Religious reformer and founder of Iglesia Filipina Independiente (IFI; Philippine Independent Church, or PIC). A Catholic priest who led the Filipinization Movement of the Catholic Church. After he was excommunicated, he, along with the labor leader, Isabelo delos Reyes, founded the IFI, now considered the only enduring “and tangible result of the Philippine Revolution of 1898.” PIC is a full ecumenical partner of the Episcopal Church. (*Sept. 5*)

Allen, Richard [1716-**Mar. 26, 1831**] Born into slavery, he became a preacher when he purchased his freedom, and was the first African American ordained in the Methodist Episcopal Church. After the founding of the African Methodist Episcopal Church, he was elected a bishop. (*March 26*)

Allen, Roland [1868-**June 9, 1947**] Anglican priest and missionary to China and Africa, he worked to establish local, self-generating churches instead of ones supported by colonial missions. He was the author of the influential *Missionary Methods: St. Paul’s or Ours?* (*June 8*)

Andrews, Charles Freer [1871-**Feb. 12, 1940**] Anglican priest and friend of Gandhi, he felt called to service among the poor in India. He was deeply involved with the struggle for India’s independence, and worked so tirelessly to bring races and castes together that he eventually resigned his own orders so they would not stand as a separation between himself and those he served. Later he worked in Fiji, parts of the South Pacific and Africa to help free indentured Indian servants. (*Feb 12*)

Asbury, Francis [1745-**March 31, 1816**] Methodist General Superintendent in America, ordained by John Wesley, he ordained four thousand preachers to evangelize the frontier. *with George Whitefield* [Dec. 27, 1714-**Sept. 30, 1770**] The “Grand Itinerant” and a key figure in “the Great Awakening,” he was a leading preacher in colonial America. His evangelism increased tolerance of dissent in a religiously diverse society because he downplayed denominational differences. (*Nov. 15*)

Ayers, Anne *see Muhlenberg, William Augustus*

Azariah, Vedanayagam Samuel [1874-**January 2, 1945**] First native Anglican bishop of the Church of India, Burma and Ceylon, he was associated with the indigenous church movement started by the work of Roland Allen. (*Jan. 2*)

Bach, Johann Sebastian [1685-**March 21, 1750**] Composer and church musician *with George Frederick Handel* [1685-**April 14, 1759**] Composer of religious oratorios, including “The Messiah” with the ever-popular “Hallelujah Chorus.” *and Henry Purcell* [1659-**November 21, 1695**] English composer and developer of the “verse anthem” with texts from Hebrew Scripture. (*July 28*)

Barth, Karl [1886-**Dec. 10, 1968**] Swiss Protestant theologian instrumental in the theological foundation of the “Confessing Church” in opposition to Hitler. Barth tried to lead 20th century Protestantism back to its reliance on God’s redeeming grace, and away from pride in scientific and artistic achievements and a faith based on “feeling” and mysticism. (*Dec. 10*)

Baxter, Richard [1615-**December 8, 1691**] Puritan Divine and influential Evangelical writer. Author of hymn, “Ye holy angels bright.” (*Dec. 8*)

Bell, George Kennedy Allen [Feb. 4, 1883-**Oct. 3, 1958**] Bishop of Chichester and ardent ecumenist, he strongly supported the Confessing Church in Germany during the Third Reich. He condemned the “area” allied bombing of Germany during WW2 because it killed civilians, and helped 90 German citizens with Jewish ancestry emigrate to England to escape the death camps. He was instrumental in the Faith and Order movement of the World Council of Churches. (*Oct. 3*)

Benson, Richard Meux [1824-**Jan. 15, 1915**] Founder of the Society of St. John the Evangelist (SSJE), also known as the Cowley Fathers, in Cowley, near Oxford (England). Although the order was not founded as a contemplative one, Benson felt that the primary mission of it ought to be to call the Church back to “conscious and habitual union with Christ.”

with Charles Gore [1853-**January 17, 1932**] Bishop of Oxford and champion of the High Church movement, he also advanced the Christian Socialist movement and worked for social justice. (*Jan. 16*)

Berkeley, George [March 12, 1685-**January 14, 1753**] Irish philosopher and Church of England clergyman (later a bishop), he claimed that individuals can only directly know sensations and ideas of objects, not abstractions—a view that would influence Hume, Kant and Schopenhauer. Berkeley was always interested in educational schemes. For three years, he settled on a plantation near Newport, Rhode Island, hoping to raise money to found a college in Bermuda. When this failed, he gave the money he collected to Harvard and Yale to build up their libraries. He then returned to Ireland where he was instrumental in building up Trinity College in Dublin. Berkeley, California, is named after him.

with Joseph Butler (*June 16, in LFF*)

Queen Bertha and King Ethelbert [he died in **616**] In 597, as consort of King Ethelbert, she welcomed St. Augustine and his companions to Kent. She was already a Christian, and with her help, Augustine converted Ethelbert and many of the other Saxons in the area. (*May 27*)

Bliss, William Dwight Porter [Aug. 20, 1856-**Oct. 8, 1926**] Priest and social reformer who believed the Episcopal Church had a responsibility to work for justice “rooted and grounded in Christ, the Liberator...the Head of Humanity.”

with R. T. Ely [April 13, 1854-**Oct. 4, 1943**] Economist and proponent of the Social Gospel. He was influential in establishing Social Security. (*Oct. 8*)

Bragg, George Freeman Jr. [Jan. 25, 1863-**March 12, 1940**] Born in slavery, he became an influential priest and historian of African Americans in the Episcopal Church. He helped found the parent movement of the NAACP. (*August 3*)

Brant, Mary (Molly) (Konwatsijayenni) [?-**April 16, 1796**] Matron among the Mohawks. Born in what is now the United States to a family of tribal chieftains, she was educated in an Anglican school. She married Sir William Johnson, British agent for Indian affairs in a Mohawk ceremony, since they were not allowed to marry legally. Nonetheless, she was widely respected in two cultures, even after her husband's death in 1774. As a matriarch among the Indians, her voice was sought in tribal councils. After the revolution, her house and village were destroyed because she and her Mohawk people remained loyal to the Church and to England, partly thanks to her influence. They fled to Canada, where she helped found St. George's Anglican Parish in Kingston, mourned by British Loyalists and by the Mohawk nation. (*April 16*)

Budd, Henry [**Ordained Apr. 2, 1875**] First Amerindian (Cree) ordained in North America (Saskatchewan). An effective evangelist, he served his people faithfully despite discrimination from the CMS which paid him only half the stipend of the white missionaries. (*Dec. 14*)

Bunyan, John [1628-**August 30 or 31, 1688**] Author. A member of the Independent Church, his *Pilgrims Progress* and *Grace Abounding to the Chief of Sinners* remain Christian classics. (*Aug. 29*)

Harry Thacker Burleigh [1866-**September 12, 1949**] Composer. The grandson of slaves, with a highly educated mother who nonetheless was obliged to work as a maid, Burleigh sang in churches and attended the National Conservatory of Music, supporting himself as a baritone soloist at St. George's Episcopal Church in NYC. Strongly influenced by Anton Dvořák, he became interested in black American folksongs and spirituals, preserving much African-American music (including "Go Down Moses" and "Swing Low, Sweet Chariot") that would otherwise have been lost. He is the composer of "Deep River," "Sometimes I Feel like a Motherless Child," "Nobody Knows" and many other beloved songs. (*Sept. 11*)

Butler, Joseph *see Berkeley, George*

Byrd, William [c. 1543-**July 4, 1623**] "Parent of British Music," although a Roman Catholic, he was a "Gentleman of the Chapel Royal" (C of E) where he became organist with Thomas Tallis. His music remains a staple of the Anglican choir tradition.
with John Merbecke [d. c. 1585, **date of death unknown**] English Divine and musician who adapted the Coverdale Psalter of the BCP to plainchant.
and Thomas Tallis [d. **November 23, 1585**] "Father of English Cathedral Music," and colleague of William Byrd, his choir music remains a staple for services. (*Nov. 21*)

Calvin, John [1509-**May 27, 1564**] Reformer and theologian in France and Geneva, his writings were the primary influence on non-Lutheran Protestants. He established a theocracy in Geneva, Switzerland, with himself as its head. The “Reformed Tradition of Churches” (Presbyterian, United Church of Christ, Reformed Church of America, etc.) counts him as their founder. (*May 28*)

Cannon, Harriet Starr [May 7, 1823-**April 9, 1896**] Mother Harriet was first a member of the Sisterhood of the Holy Communion, founded on the model of the Lutheran deaconesses by William Augustus Muhlenberg. However, she longed for something that blended contemplation with work so broke away with four other women to found the Community of Saint Mary which still endures. Although they founded a number of charitable institutions, several of which survive, Mother Harriet was notable for her deep spirituality and her understanding of fully devoting one’s life to Christ. (*May 7*)

Carey, William [1761-**June 9, 1834**] Baptist missionary to India and translator of the Bible into Bengali and 24 other languages and dialects of the Indian sub-continent. His activism was instrumental in abolishing the custom of “suttee.” (*Oct. 19*)

Carlile, Wilson [1847-**May 27, 1942**] Founder of the Church Army, a lay organization, originally to evangelize the London slums, now operating in many great cities. In times of war, it ministers to the troops. (*September 26*)

Case, Adelaide Teague [Jan. 10, 1887-**July 19, 1948**] First woman appointed to teach at an Episcopal seminary (Episcopal Theological School, Cambridge, MA). Her interests were Christian education and social reform, and she took part in many educational, social and ecumenical movements including “The Episcopal Pacifist Fellowship.” (*July 19*)

Cassian, John [c. 360-435, **February 29 in Orthodox calendars**] Canonized in the Eastern Church, he has never been fully accepted in the West (except in Marseilles, where he had a monastery). His “Institutes” lay out the basis of many later rules of life for Western monastics. Another of his writings explains the teachings of Nestorius. (*Feb 29*)

Cecilia [**Nov. 22, c. 280**] Virgin martyr buried in the Catacomb of St. Callixtus, Rome. She is considered the patron saint of music. (*Nov 22*)

Chandler, Thomas Bradbury, *see Johnson, Samuel*

Chesterton, Gilbert Keith [1874-**June 12, 1936**] English essayist, novelist, poet and lay theologian, he converted to Roman Catholicism in 1922, although the theology expressed in his writings remains the same. Best known today for his “Father Brown” detective stories which use theology to help solve crimes, and for some of his poems including “O God of earth and altar.” (*June 13*)

Chisholm, James [Sept. 30, 1815-**Sept. 15, 1855**] Episcopal priest in Portsmouth Virginia, he remained with his congregation during an 1855 epidemic of yellow fever when the wealthy abandoned the city and the poor were largely deserted by clergy and

doctors. He brought spiritual comfort, food, such medical assistance as he could minister, and even dug graves. As the epidemic waned, he contracted the disease and, having worn himself out in the service of others, died. (*Sept 15*)

Cooper, Anna Julia Haywood, Aug. 10, c. 1858-**1964** on February 28, *LFF 2006*, with **Wright, Elizabeth Evelyn** [1872-1904] Wright was the founder of Voorhees College and a disciple of Booker T. Washington. Despite ill health, limited resources, and opposition from the Ku Klux Klan, she persevered in established a school that would teach both skills and “Christian character” to poor African Americans. (*Feb 28*)

Copernicus, Nicolaus [1473-**May 23, 1543**] German father of modern astronomy, he rejected the Ptolemaic system which put earth at center of solar system, showing that it actually revolved around the sun with other planets.

with **Johannes Kepler** [1571-**November 15, 1543**] German Lutheran astronomer who defended Gregorian calendar against the Protestant Churches, and discovered three laws of planetary motion. He argued that the universe reflected God and gave us another way of knowing the deity. (*May 23*)

Coverdale, Miles *see Tyndale*

Cram, Ralph Adams (Dec. 16, 1863-**Sept. 22, 1942**) Architect. Proponent of the Gothic style, Cram designed West Point, St. Thomas (Episcopal Church) Fifth Avenue, Princeton University, St. John the Divine (Cathedral, New York City), and many other famous American buildings. His social philosophy emphasized the importance of a sacramental understanding of reality in the face of power and materialism.

with **Richard Upjohn** [January 22, 1802-**August 16, 1878**] British-born American architect of many famous churches, including Trinity, Wall Street NY, and public buildings.

with **John LaFarge** [March 31, 1835-**Nov. 14, 1910**] Catholic artist who not only decorated many famous churches (of many denominations) but also tried to form an aesthetic of religious art. (*Dec 16*)

Cranach, Lucas *see Dürer*

Crandall, Prudence [September 3, 1803-**January 28, 1890**] The daughter of Quakers, Crandall opened a boarding school for women training to be teachers in Canterbury, Connecticut. When she admitted the daughter of a wealthy African American farmer, the school was forced to close, but Crandall opened a new one, exclusively to educate young Black women of the Northeast. She was arrested under the provisions of an act prohibiting the teaching “of any colored people...not inhabitants of” the state. She was tried twice, but freed on a technicality. Mob attacks on the school continued, and ultimately Crandall moved to Illinois with her Baptist husband. She continued to teach and work for African American, Indian and woman’s rights. Crandall died in Kansas. (*Sept. 3*)

Cranmer, Thomas [1489–**March 21, 1566**] 16th century Archbishop of Canterbury and compiler of the first two editions of The Book of Common Prayer. (*March 21*)

Crosby, Francis Jane (Fanny) Van Alstyne [1829-**February 12, 1915**] American hymn-writer. Having lost her eyesight in infancy, she was educated at the Institute for the Blind in NY, then became an instructor there. She worked closely with Dwight Moody and Ira Sankey. She wrote over 9,000 hymns, including “Blessed Assurance,” under her maiden name, Fanny Crosby. (*Feb 11*)

Crowther, Samuel Ajayi [1807-**Dec. 31, 1891**] First bishop of Niger. Born in Yoruba, he was sold into slavery but rescued by a British ship and educated by missionaries in Sierra Leone. He went to London to attend the Church Missionary College, but then returned to Africa where he wrote school books and translated the BCP and the Bible into Yoruba. (*Dec 31*)

Cuffee, Paul [1757-**March 7, 1812**] A Shinnecock Indian, he was converted to Christianity in his early 20s and became a famous preacher and apostle to the native communities around the present-day Mastic Beach; at Hampton Bays and Montauk, all on Long Island. His gravestone reads, “In testifying the Gospel of the Grace of God he finished his course with Joy.” (*March 4*)

Cutler, Timothy *see Johnson, Samuel*

Damien [1840-**April 15, 1889**] Belgian priest who came to Hawaii and devoted himself to the lepers on Molokai whom no one else would care for. He eventually contracted the disease but would not cease his labors until his death.

with Marianne of Molokai [Jan 23, 1838-**Aug. 9, 1918**] A Roman Catholic nun who was asked to found a leper hospital for women on Molokai and to take over the work of **Fr. Damien** among the males. She and her sisters brought hope to the hopeless sufferers by restoring a semblance of normal life among them. (*April 15*)

Delany, Henry Beard [Feb. 5, 1858-**April 14, 1928**] and **Edward Thomas Demby** [Feb. 13, 1869-**Oct. 14, 1957**]. Delany was the second African American bishop in the Episcopal Church and father of Sadie and Bessy Delany (*Having Our Say*). Demby was the first African American bishop in the Episcopal Church. (*April 14*)

Demby, Edward Thomas (see Delany)

Dorcas *see Lydia, Dorcas and Phoebe*

Dorchester Chaplains, The [**Feb. 3, 1943**] Four army chaplains, Lt. George Fox (Methodist), Lt. Alexander D. Goode (Jewish), Lt. Clark V. Poling (Dutch Reform), and Lt. John P. Washington (Roman Catholic) had shown remarkable ecumenical/interfaith cooperation among their shipmates on the troopship, Dorchester. When it was torpedoed, the four gave up their life jackets to men who had none and stayed with the ship as it sank to comfort those left behind. 668 of 902 men died. The four have an active cult. (*Feb 3*)

Douglass, Frederick [Feb. 14, 1818-**Feb. 20, 1895**] Abolitionist, Writer, Orator. The child of a slave and a white man, Douglass escaped to the north and changed his name. One of the great orators and writers in favor of abolition, he influenced Abraham Lincoln and was an inspiration to his cause. (*Feb 20*)

DuBois, William Edward Burghardt [1868-**August 3, 1963**] African American sociologist and civil rights leader, he co-founded the NAACP. His most familiar book is *The Souls of Black Folks*. DuBois believed agitation was the only way to advance civil rights for Blacks. Toward the end of his life, he repudiated his American citizenship and moved to Ghana. (*Aug 3*)

Dürer, Albrecht [1471-**April 6, 1528**] German printer and engraver. Dürer's religious images remain some of the best known in western Christianity. Though a Roman Catholic, he sympathized with the Protestant Reformation in Germany.

with Matthias Grünewald [c. 1475-**1528, August, date unknown**] (Real name: Matthis Nithart, later called himself Gothart). German painter most famous for his Isenheim Altar triptych portraying Christ's suffering in realistic detail for the patients of the hospital where it was commissioned. He was also capable of luminous representations of the Nativity and the Resurrection.

and Lucas Cranach, the Elder [1471-**October 16, 1553**] German Lutheran painter of religious and secular subjects. (*Aug 5*)

Eliot, John [1604-**May 21, 1690**] "Apostle to the Indians," he came from England to New England where he translated the Bible and the Catechism into Algonquin, compiled many grammars of Amerindian languages and wrote texts books for tribal use. (*May 21*)

Ely, R. T. *see Bliss*

Ethelbert, *see Bertha*

Ferguson, Samuel [Jan. 1, 1842-**Aug. 2, 1916**] Missionary Bishop for West Africa, and the first black bishop to sit in the House of Bishops. As a child, he emigrated to Liberia with his parents. He became an Episcopal priest and returned to the States for his consecration. Founder of Cuttington College. (*Aug 2*)

Foucauld, Charles de [1858-**Dec. 1, 1916**] An experience of Muslim piety in Morocco helped him recover his Catholic faith. He served as a Trappist in Syria, then as a priest in Algeria where he revived the tradition of desert spirituality where he converted others with an "evangelism of presence." He was martyred by Tuareg rebels. (*Dec 1*)

Francis Xavier [1506-**Dec. 3, 1552**] A Basque, he became a friend and disciple of Ignatius of Loyola. He was a Jesuit missionary to India and Japan, dying on his way to China. (*Dec 3*)

Garrison, William Lloyd [1805-May 24, 1879] Abolitionist, journalist and social reformer, he was one of the founders of the Anti Slavery Society. After the Civil War, he became an advocate of Women's Suffrage, Temperance, and Civil Rights for Blacks.

with **Maria Stewart** [1803-Dec. 17, 1879] Orator, educator, and first African American woman to speak publicly on behalf of women's rights. Although much criticized for her boldness, she campaigned tirelessly against all forms of oppression. She organized many schools and Sunday schools in major cities along the eastern seaboard. (Baptist) (Dec. 17)

George [martyred c. 304-Feast April 23] Patron of England, Germany, Venice, Aragon, Portugal, Greece. He is reputed to have been a soldier and martyr, but little of his legend is believed to be supported by historical evidence. Later he became associated with defeating a dragon—a symbol of evil. (Apr. 23)

Gladden, Washington *see Rauschenbusch*

Gore, Charles *see Benson*

Grafton, Charles Chapman [Apr. 12, 1830-Aug. 30, 1912] Bishop of Fond du Lac and Anglo Catholic champion, he revived many of the ritual principles in use today, including the mixed chalice (addition of water to the wine) and eucharistic vestments. An ardent ecumenist, especially with the Orthodox and Old Catholics. (Aug 30)

Grünewald, Matthias *see Dürer*

Grenfell, Wilfred Thomason [1865-October 9, 1940] British medical missionary to Labrador and Newfoundland where he established hospitals and founded the first Seamen's Institute. (Oct 9)

Grundtvig, Nikolai Fredrik Severin [1783-September 3, 1872] Danish theologian and hymn writer who helped reform the Danish Lutheran Church. (Sept 8)

Hale, Sarah Josephine Buell [Oct. 24, 1788-Apr. 30, 1879] A social reformer and advocate for women, she was an early supporter of the deaconess movement and helped establish Thanksgiving as a national holiday. (Apr 30)

Handel, George Frederick *see Bach*

Hapgood, Isabel Florence [1851-June 26, 1928] Journalist, literary critic and translator, her *The Service Book of the Holy Orthodox-Catholic (Greco-Russian) Church* introduced English-speaking Christians to the liturgy of the Russian Orthodox which, in turn, re-inaugurated conversations between Anglicans and Orthodox in the early 20th century. She was a protégé of William Reed Huntington. (June 26)

Hare, William Hobart [May 17, 1838-**Oct. 23, 1909**] Bishop and missionary to Native Americans, he was the grandson of Bishop Hobart. He was the first missionary bishop of Niobrara (now the Diocese of South Dakota) which served many tribes. (*May 17*)

Herman of Alaska [1756-**Dec. 13, 1837**] A lay monk and hermit in Russia, Herman was sent with others to found an Orthodox mission in the Aleutian islands. But the others died or returned to Russia. Herman continued the work alone, educating the native peoples and feeding and clothing orphans. His own life was as ascetic as that of the desert fathers, but he was loving and generous to everyone else and often interceded with the government for the Aleut who called him “Apa” [“grandfather”]. His letters and journals give a vivid picture of the life of the Aleutians of the time. He fed the animals around him, even the bears, from his own hands, and sometimes sang the liturgy to them. In 1970, the Orthodox Church in America glorified him as the Venerable Herman of Alaska, Wonderworker of All America. (*Aug. 9*)

Hill, Cornelius [commemorated on **January 25 in Indigenous Calendar on Episcopal website**. 1843-1907; ordained to diaconate June 27, 1895, to priesthood in 1903] Last of the old Oneida chiefs in Wisconsin, he successfully resisted government attempts to move the tribe further west. Having been an “interpreter” for Episcopal services, he was ordained by Bishop Grafton. His wisdom and sanctity are still revered by the Oneida and there are several shrines to him. (*June 27*)

Hilton, Walter *see Rolle*

Horden, John [1828-**Jan. 12, 1893**] Bishop and Missionary. Born in England of a working-class family, he educated himself so that he might be a missionary in India. Instead, the Church Missionary Society sent him to Moosonee in Western Canada. There he was able to build on the work of a Methodist missionary among the Cree. Horden was ordained in Canada and soon began training native Christians to help him in his work. After establishing solid missions among the Cree, he began to work with the Inuit. He died in office. (*Dec 15*)

Hunt, Robert [?1563-1608, date unknown] First chaplain of the Jamestown Colony, and during his short tenure there, before he died, helped bring the colonists together. Captain John Smith said of him, “He was an honest, religious and courageous divine. He preferred the service of God in so good a voyage to every thought of ease at home. He endured every privation, yet none ever heard him repine. During his life our factions were oft healed and our great extremities so comforted that they seemed easy in comparison with what we endured after his memorable death. We all received from him the Holy Communion as a pledge of reconciliation for we all loved him for his exceeding goodness.” (*April 26*)

Hus, Jan [c. 1372-**July 6, 1415**] Reformer and martyr in Bohemia (now Czech Republic), he was influenced by Wycliffe and tried to reform the abuses of the Catholic Church in his area with an evangelical understanding of communion rooted in moral

conversion and holiness and a recognition that the only head of the Church is Christ. (July 6)

Hutchinson, Anne, *see Williams, Roger*

Innocent of Alaska [August 27, 1797-**March 31, 1879**] Apostle to Alaska. Born Ioann Veniaminov to a poor family in Russia, he paid for his seminary education by learning clock-making. He and his wife came to Alaska after his ordination where he worked tirelessly among the Aleuts, often traveling in a skin kayak from island to island. He also translated the liturgies and catechism and parts of the Bible for them. He persuaded them to be vaccinated for smallpox and kept scientific journals of flora and fauna in the area, and built churches with his own hands. Finally, he became the first Orthodox bishop in the New World. When the cathedral in Sitka was built, Innocent made its clock. He also helped establish English as a liturgical language in the Americas before he was made Metropolitan of Moscow in 1867. (March 30)

Jeanne d'Arc [?1412-**May 30, 1431**] French visionary who led the French army to break the English siege of Orleans (though she never fought, herself). She was burned at Rouen as a heretic. 450 years later, the Church canonized her. (May 30)

John XXIII (Angelo Roncalli) [1881-**June 4, 1963**] Pope who convened the Second Vatican Council which brought reform to the Roman Catholic Church. (June 4)

James Weldon Johnson [June 17, 1932-**June 26, 1938**] Poet, Writer. A major figure in the Harlem Renaissance, Johnson was also active in the NAACP and served as consul to Venezuela and Nicaragua. Author of *God's Trombones* and wrote lyrics to "Lift Every Voice and Sing." (June 25)

Johnson, Samuel, [Oct. 14, 1696-**Jan. 6, 1772**] Leader of Anglican Church in Colonial New England, he was one of the "Yale Apostates." Johnson was a missionary in the Society for the Propagation of the Gospel, a philosopher and founder of the first Episcopal congregation in Connecticut. Later, he became president of Kings College in NY (later Columbia University).

with Thomas Bradbury Chandler [Apr. 26, 1726-**June 17, 1790**] Missionary in the Society for the Propagation of the Gospel, pupil of Samuel Johnson of Yale and defender of having bishops in the American colonies. He was chosen to be the first bishop in the Americas (Nova Scotia) but was too ill to accept the appointment. Chandler was father-in-law of Bishop John Henry Hobart.

with Timothy Cutler [May 31, 1684-**Aug. 17, 1765**]. President of Yale, and one of the "Yale Apostates" (Congregational) who became convinced of the importance of bishops in apostolic succession, and were received into Episcopal orders. (Aug 17)

Juan Bosco [1815-**January 31, 1888**] Teacher, Founder of the Salesian Order. Born in northern Italy (Turin area), he felt called to teach young poor boys, and later girls as well. He especially cared for homeless children and promoted an educational system free of corporal punishment promoting vocational training. In 1859, he founded the Pious

Society of St. Francis de Sales, the Salesians, who quickly spread to many countries. [Appears in Church of England calendar]. (*Jan 31*)

Juan de la Cruz [1542-**Oct. 15, 1591**] Mystical theologian and Doctor of the Church and Mystic, he was joint founder of Discalced Carmelites with St. Teresa. Author of *Dark Night of the Soul*. (*Nov 24*)

Judson, Adoniram [1788-**April 12, 1850**] Missionary to Burma. An American Baptist, he translated the Bible into Burmese, and also compiled the first dictionary in that language. (*April 12*)

Kagawa, Toyohiko [1888-**April 23, 1960**] Japanese social reformer, he was a pacifist during World War II and a leader of the democratic movement in Japan. (*April 23*)

Kempe, Margery *see Rolle*

Kepler, Johannes *see Copernicus*

Kierkegaard, Søren [1813-**November 11, 1855**] Danish philosopher and theologian with profound influence on modern theology with its stress on the opposition between faith and reason. (*Sept 8*)

Kopuria, Ini [d. **June 6, 1945**] In 1925, he founded the Melanesian Brotherhood which became one of the largest religious communities in the Anglican Communion. He is revered throughout the Pacific Islands and Papua, New Guinea. (*June 6*)

Las Casas, Bartolomé de [1484-**July 18, 1566**] Dominican Friar called “Defender of the Indians” in the New World. When he was appointed Bishop of Chiapas (Mexico), he refused absolution to any member of his flock who would not free his Indian slaves. (*July 18*)

LaFarge, John *see Cram*

Liddell, Eric [Jan. 16, 1902-**February 21, 1945**] One of the Olympic medalists commemorated in the movie “Chariots of Fire,” Liddell was born in China. His parents were Scottish missionaries, and he became a missionary to China as well. After he won his Olympic medal running, he was ordained (1932) and returned to China. He elected to stay when British citizens were evacuated because of the fighting between Chinese and Japanese, and was eventually put in an internment camp where he died in 1945. (*Feb. 22*)

Lucy or Lucia [**Dec. 13, 304**] Virgin martyr of Syracuse (Sicily). Died for the faith after long torture. Her feast, which falls during Advent, is celebrated especially in Scandinavia and Sicily. (*Dec. 13*)

Luthuli, A. M. J. [1898-**July 21, 1967**] Zulu Chief and Nobel Laureate, he was an early champion of the African National Congress in the struggle against Apartheid in South Africa. His Christian faith sustained him in his struggles. He was awarded the Nobel Peace Prize in 1960. (*July 21*)

Lydia, Dorcas and Phoebe **Lydia** was “a seller of purple cloth” converted by Paul’s preaching at Philippi in Macedonia. Paul and his companions stayed at her house both before they were thrown in prison and after they were released [Acts 16:13-15, 40].

Dorcas (or Tabitha—the Aramaic form of the name) was raised from the dead by Peter. **Phoebe** was a follower of Paul and apparently the bearer of his letter to the Romans, a deacon of the church at Cenchreae [Romans 16:1-2]. These three women exemplify the vital ministry of service women played in the early Church. (*Jan 27*)

Martyrs of the Sudan, The In 1983, the Christian bishops, chiefs, clergy and people of Sudan declared on May 16 that they would resist the demands of the Khartoum government’s imposition of Sharia Law insofar as it forced them to renounce their understanding of God and Christ. For 22 years of Civil War, Christian leaders were persecuted, often tortured and killed, churches and schools were destroyed and many Christians were driven into exile. Despite this persecution, the Episcopal Church of the Sudan continues to grow because of their deep commitment to the mercy of God. (*May 16*)

Mayo, William W. [1819-**March 6, 1911**] In 1889, Dr. William W. Mayo, with his two sons, Dr. William J. and Dr. Charles H. Mayo, built the first general hospital in Minnesota. It soon took on other doctors and helpers, and rapidly expanded to model cooperative scientific medical care and research. With the Sisters of St. Francis, originally a teaching order but persuaded to turn to nursing, their clinical practice also took care to treat the whole patient both medically and spiritually. Today, the Mayo Clinic remains an outstanding source of patient care and medical research.

with **Charles Menninger** In 1919, Dr. Menninger (1862-1953) and his son, Dr. Karl Menninger (1893-1990) pioneered a new kind of psychiatric facility in Topeka, Kansas. They were joined by Karl’s brother, William (1899-1966) and worked not only to treat mental illness in a more humane and medically sound way, but also to educate the American public about mental health. The Menninger Clinic remains an important American institution. (*March 6*)

McDonald, Robert [?-**August 30, 1913**] Missionary. Because of his “mixed blood” (he was part Ojibwa), McDonald was treated as a second-class priest by the Church Missionary Society. He ministered in the Yukon and Alaska to Kutchin tribes, helping establish native ministries. His valuable ethnographic work produced ground-breaking studies of native life and language. His devotion to the gospel surmounted prejudice and helped establish vibrant native ministries in the far north. (*Dec. 15*)

Merbecke, John *see* *Byrd*

Thomas Merton [1915-**Dec. 10, 1968**] Trappist author and poet. Merton's Catholic conversion is the subject of his best-selling *The Seven Storey Mountain*. He became a contemplative monk at Gethsemane Abbey in Kentucky, yet remained engaged with social justice and world affairs through reading and vast correspondence. (*Dec. 10*)

Mogrovegjo, Toribio de *see Porres*

Moon, Charlotte Diggs ("Lottie") [Dec. 14, 1840-**Dec. 24, 1912**] Southern Baptist missionary to China. During a famine, she stopped eating in solidarity with the people she served. As her health deteriorated, she was sent back to US but died when the boat reached Kobe, Japan. The Southern Baptists still hold a Lottie Moon Christmas Food Offering for mission work. (*Dec. 22*)

Morgan, Emily Malbone [Dec. 10, 1826-**Feb. 27, 1937**] Founder of the Society of the Companions of the Holy Cross (SCHC): women who lived in secular society while devoting themselves to intercessory prayer, social justice, Christian unity and simplicity of life. (*Feb. 26*)

Moses the Black [330-405, **August 28 in Orthodox calendar**] Ethiopian thief who converted and became a renowned Desert Father. (*Aug. 28*)

Mott, John Raleigh [May 25, 1865-**January 31, 1955**] A Methodist layman and ecumenist, he devoted himself to presenting Christ to students. In 1886, he represented Cornell University's YMCA at the first interdenominational student Christian conference and became a co-founder of the Student Volunteer Movement for Student Missions. He became the General Secretary of the Y.M.C.A. and won the Nobel Peace Prize in 1946. (*Oct. 3*)

Muhlenberg, Henry Melchior [1711-**October 7, 1787**] "The Father of American Lutheranism," Muhlenberg helped organize the scattered Lutheran churches of colonial America through his zeal for the Gospel and administrative skills. He preached ecumenism. His eldest son, John Peter Gabriel Muhlenberg, was ordained in London by an Anglican bishop so he could serve both Lutheran and Anglican parishes in Maryland and Virginia. Later, he became a general in Washington's army during the Revolution. A second son, Frederick Augustus Conrad Muhlenberg, was a member of the First Continental Congress, and grandfather of William Augustus Muhlenberg. (*Oct. 7*)

Muhlenberg, William Augustus *in LFF, with Anne Ayers* [Jan. 3, 1816-**Feb 9, 1896**] Founder of the first religious sisterhood in the Episcopal Church (The Sisters of the Holy Communion) who worked at St. Luke's Hospital, NYC. She worked with William Augustus Muhlenberg, as his close associate and later became his first biographer. (*April 8*)

Muir, John [1838-**Dec. 24, 1914**] American naturalist and writer born in Scotland, but educated in Wisconsin. His interest in nature was infused with his Christianity. His

efforts preserved Yosemite as a national park, and he is greatly responsible for many national conservation policies.

with Hudson Stuck [Nov. 11, 1863-**Oct. 11, 1920**] Priest, missionary to Alaska and environmentalist, Stuck immersed himself the cultures of indigenous tribes and worked to preserve the Alaskan wilderness from overdevelopment. (*April 22, Earth Day*)

Naud (or Neau), Elie [1661- **September 7, 1722**] A Huguenot passionate about Christianity, Naud was exiled from his native France under the Edict of Nantes. He moved to Boston, and commanded a ship. Captured by the French, he was condemned to the galleys, and eventually incarcerated in the infamous Chateau d’If. He could have been freed merely by conforming to Catholicism, yet refused. After twenty-two months of imprisonment, he returned to New York City where he attended the Huguenot parish, Saint Esprit (now part of the Episcopal Diocese of New York). Naud became a catechist for the Society for the Propagation of the Gospel and conformed to the Church of England in 1705. He worked for ecumenical cooperation among the churches of the area, and was a missionary among slaves. He opened a “ragged school” for the children of slaves and Native Americans. He is a much-loved poet among Francophones, and the author of fifty-two hymns in French. (*Sept. 7*)

Newman, John Henry [1801-**February 21, 1890**] Anglican, then Catholic theologian, author and poet with a gift for blending traditional and modern thought. (*Feb. 21*)

Occom, Samson [1723-**July 14, 1792**] The son of a Mohegan Indian woman who had converted to Christianity, Occom was educated by Eleazar Wheelock who was so encouraged by Occom’s scholarship that he decided to found a school for Native Americans. Occom was sent to England to raise money for the project (he became the first Native American to preach there), only to discover on his return, that Wheelock had decided to educate whites instead. Later, Occom helped found the Brotherton Community of Indians in Oneida, NY (1786). His preaching was admired by Jonathan Edwards. (*July 14*)

Passavant, William [Oct. 9, 1821-**Jan. 3, 1894**] Social Reformer. As a Lutheran pastor, Passavant saw a need to emulate Theodore Fliedner’s German deaconess program in the United States. He established the first Deaconess Hospital in Allegheny. Eventually, he traveled through the upper Midwest, founding hospitals and orphanages. He also established a synod, and helped found Thiel College in Greenville, Pennsylvania and the Theological Seminary of the Evangelical Lutheran Church in Chicago (1891). His influence helped the spread of the deaconess movement to both the Episcopal and Methodist churches. (*Jan. 3*)

Perkins, Frances [Apr. 10, 1880-**May 13, 1965**] Advocate for social justice and Secretary of Labor in FD Roosevelt cabinet, Perkins was the first woman cabinet member. Inspired by her Christian convictions, she believed in “the special vocation of the laity to conduct and carry on the worldly and secular affairs of modern society...in order that all men may be maintained in health and decency.” (*May 13*)

Phoebe *see Lydia, Dorcas and Phoebe*

Pioneers of the Episcopal Anglican Church of Brazil [1890] In 1890, Lucien Lee Kinsolving and James Watson Morris were sent as Episcopal missionaries to Brazil. The following year, they were joined by three other American missionaries. These five, along with six Brazilians, are now celebrated as the founders of the Episcopal Anglican Church of Brazil. In 1899, Kinsolving became its first bishop, and it was declared a missionary district of The Episcopal Church in 1907. In 1965, it became an autonomous province of the Anglican Communion. The Brazilian calendar commemorates this feast from June 1 to June 7 each year. (*June 7*)

Porres, Martin de [1579-**Nov. 3, 1639**] Religious. The son of a Spanish knight and a black Panamanian freewoman, he was born in Lima, Peru, and joined the Third Order of St. Dominic when he was 15. As almoner, he became known for his charitable work among the poor, especially with slaves. He became a noted spiritual advisor, unusual for a lay person of that time. He is regarded as the patron saint of race relations, and John XXIII said he should be invoked as a patron for social justice [appears in Church of England calendar].

with Rosa de Lima [1586-**August 23, 1617**] Patron of the poor. Exceedingly beautiful, Rosa (baptized Isabel) was to be used as a pawn in her family's failing fortunes. They planned to marry her off to a rich man. To prevent this, she disfigured herself, but then helped her family by taking in sewing and also by gardening. Eventually, she joined the Third Order of St. Dominic, and became a recluse. Later, however, she began to do works of mercy for the poorest of the poor—Indians and slaves. She was the first saint of the New World to be canonized.

and Toribio de Mogrovejo [1538-**March 23, 1606**] Bishop. Born in Spain, he became Bishop of Lima. He founded the first seminary in the New World, covered his diocese on foot, and confirmed many significant people from the early days of Christianity in Peru, including Martin de Porres and Rosa de Lima. (*Aug. 23*)

Purcell, Henry *see Bach*

Quintard, Charles Todd [Dec. 22, 1824-**February 15, 1898**] Bishop of Tennessee and educator, he was instrumental in rebuilding the University of the South after the Civil War. He believed in making the Church “a refuge for all—the lame, halt and blind as well as the rich.” He opposed plans to segregate African Americans into their own congregations and opposed pew rents. (*Feb. 16*)

Ramabai, Pandita Mary [1858-**April 5, 1922**] Indian Christian and social reformer. Widowed at 23, she became sensitized to the plight of widows and orphans in the Hindu caste system, and the need for women's rights. After studying the gospel with Anglican missionary nuns, she converted to Christianity because Scripture seemed to her the purest expression of human equality. Nonetheless, she refused to work for the conversion of Hindus. (*April 5*)

Rauschenbusch, Walter [1861-**July 25, 1918**] Foremost theological exponent of the Social Gospel. His experiences as a Baptist pastor in New York's notorious Hell's Kitchen convinced him that preaching personal salvation was not enough, and emphasis should be placed on Jesus's preaching of the Kingdom of God.

with **Washington Gladden** [February 11, 1836-**July 2, 1918**] Congregational minister and leader of the Progressive Movement, he founded *The American Independent*, an influential paper for causes associated with rights for the working poor and for its anti-corruption stand. He was instrumental in exposing the infamous Tweed Ring in NYC. Author of the hymn, "O Master, Let Me Walk with Thee" and a prolific author.

and **Jacob Riis** [1849-**May 26, 1914**] Journalist, photographer and social reformer. His book of photos and essays, *How the Other Half Lives*, portraying the tenements of New York City, persuaded Mayor Theodore Roosevelt to close the police poor houses and encouraged widespread improvement of living conditions among the poor of the city. (July 2)

Righteous Gentiles, The (Rescuers of Jews during WW2: Raoul Wallenberg [Swedish, d. 1947] Hiram Bingham IV [d. 1988, American]; Karl Lutz [d. 1975, Swiss]; C. Sujihara [Japanese]; Andre Trocme [French]. Originally proclaimed by Israel for their service. (July 16)

Richard Rolle [295- **Sept. 29, 1349**] English hermit, mystical writer and poet.

with **Walter Hilton** (d. 1396, date unknown) English mystic, Augustinian canon and author of "The Ladder of Perfection," (some have also attributed "The Cloud of Unknowing" to him)

and **Margery Kempe** [c.1373-1438] laywoman, mother of 14, who after being a successful businesswoman, became a mystic under influence of Hilton and Brigit of Sweden, and wrote an autobiography describing her life, pilgrimages and visions. (Sept. 28)

Roberts, John [1853-1949] Welsh Anglican missionary, who came to the Wind River mission in Wyoming in 1883. He founded schools among the Shoshone and Arapaho peoples so that children might be educated. Roberts translated most of The Book of Common Prayer into Arapaho and served among native peoples for 66 years. He worked closely with Chief Washakie [c. 1804-1900] of the Shoshone people, whom he converted from Mormonism to the Episcopal Church. He also claimed to have buried Sakajawea who, he said, had returned to her people after the Lewis and Clark Expedition. (Feb. 25)

Rosa de Lima *see* *Porres*

Rossetti, Christina [1830-**December 29, 1894**] One of the most celebrated poets of her day, she was the most talented member of an artistic Anglo-Italian family. A devout Anglican, she also wrote books on spirituality. Author of the hymn "In the bleak midwinter." (April 27)

Rublev, Andrei [c. 1365-c. 1430, **date of death unknown**] Russian Orthodox monk and icon painter. (Jan. 29)

Sasaki, Paul Shinji, Bishop of Tokyo, Japan [1885-1946] and Philip Lendel Tsen Bishop of Honan, China [d. June 6, 1954] Sasaki was a bishop of Nippon Sei Ko Kai (the Anglican Church in Japan) who endured much persecution for his beliefs. In 1937, Tsen and Sasaki attended the 1937 Synod in Canada where they publicly bore witness to the unity among Asian Christians despite the Sino-Japanese war. Sasaki was tortured and imprisoned by the Japanese government in 1944. Bishop Tsen was raised by American missionaries, but after his priestly ordination became involved with a Canadian mission group. He helped sustain the people of his district during the bitter war with Japan. At the end of WW2, he became the leader of the Chinese Anglican Church. Returning from the 1948 Lambeth meeting, he was placed under house arrest by the Communist government. (*Oct. 31*)

Seton, Elizabeth Ann [Aug. 28, 1774-January 4, 1821] Social reformer. Born to a wealthy, New York socialite family, the death of family members, including her husband, made her seek a religious calling. Because no such opportunity existed in the Episcopal Church of her day, she became a Roman Catholic and founded a school in Maryland run by the religious order she had begun—the American Sisters of Charity of St. Joseph. Mother Seton was the first native-born saint canonized by the Roman Catholic Church in North America. (*Jan. 4*)

Shaftsbury, Anthony Ashley Cooper, 7th Earl of Shaftsbury [1801-October 1, 1885] In Parliament, he passed landmark legislation regulating working conditions in mines for women and children, and the terrible conditions under which little boys worked as chimney sweeps. He devoted his life to fighting injustice and opposed the slave trade. He was a man of prayer whose notebooks are filled with his spiritual reflections. *with William Wilberforce, July 30, LFF (July 30)*

Shoemaker, Samuel [Dec. 27, 1893-Jan 31, 1963] Priest and co-founder of Alcoholics Anonymous, he was an effective evangelist and promoted the use of small groups. (*Jan. 31*)

Söderblom, Nathan [1866-July 12, 1931] Lutheran archbishop of Uppsala, Sweden, he was the chief promoter of the “Life and Work” ecumenical movement where Churches cooperated in their mission to the world. His theological works argue that holiness is the basis of religion and encouraged the liturgical revival among Lutherans. (*July 12*)

Stowe, Harriet Beecher [June 14, 1811-July 1, 1896] Author and abolitionist, Stowe came from a prominent Calvinist family, but her growing dissatisfaction with its harsh tenants led her to join the Episcopal Church (her grandmother had been an Episcopalian). Stowe’s writing was influenced by the BCP. Some of her later novels portray the Episcopal Church of her time. (*July 1*)

Stuck, Hudson *see Muir*

Studdert Kennedy, Geoffrey Anketell [1883-March 8, 1929] Anglican priest, poet and military chaplain known as “Woodbine Willie” for his custom of handing out that brand of cigarettes to the troops during WW1. A popular theological writer, he was instrumental in the founding of the “Industrial Christian Fellowship” to promote social justice. His poems remain in many anthologies. (*March 8*)

Tallis, Thomas *see* *Byrd*

Teilhard de Chardin, Pierre [May 1, 1881-April 10, 1955] Jesuit theologian, paleontologist and mystic, Teilhard explored ways in which matter and spirit might ultimately evolve to converge as in Christ’s incarnation. (*April 10*)

Traherne, Thomas [c. 1636-September 27, 1674] British metaphysical poet and divine whose most famous work, *Centuries of Meditations*, was only discovered in the 20th century. It treats the mystical bond between God and creation, and ethics. (*Sept. 27*)

Trasher, Lillian [Sept. 27, 1887-Dec. 17, 1961] Lillian Trasher worked in an orphanage as a teenager. Two weeks before her marriage, she attended a lecture by a missionary, broke off her engagement and decided to volunteer for mission work. She and her sister went to Egypt. A dying mother left her baby in Trasher’s care. Her missionary community expelled her and Trasher became a beggar to support herself and the child. She traveled around on a donkey, soliciting alms for her child and for other needy people. Originally scorned by the Muslim community, she gradually earned their respect. The Assemblies of God took her on and put her in charge of other orphans. By 1915, she supervised 50 children. 8 years later, she had 300. The Lillian Trasher Orphanage still exists and claims to be the world’s largest. (*Dec. 19*)

Tsen, Phillip Lendel *see* *Sasaki*

Tyndale, William [?1494-October 6, 1536] English Reformer and Bible translator. Unlike earlier English translators, Tyndale translated from the Hebrew and Greek into a vigorous language that remains the basis of AV, RSV and NRSV phrasing to this day. *with Miles Coverdale*, [1488-1568, February 19, date of burial] He translated the “Great Bible,” whose psalms remains the basis for the BCP Psalter. (*Oct. 6*)

Vincent de Paul [1576-Sept. 27, 1660] Founder of the Vincentians, secular priests dedicated to training of parish work among the rural poor. Also founded the Daughters of Charity: “Their convent is the sickroom, their chapel the parish church, their cloister the streets of the city.” Established many charitable projects including hospitals, orphanages and ministry to prisoners. (*Sept. 27*)

Watts, Isaac [1647-November 25, 1748] Nonconformist author of many hymns still in use today. (*Nov. 26*)

Weiser, Conrad [Nov. 2, 1696-July 13, 1760] Weiser’s family emigrated to the United States (Pennsylvania) from Germany when he was in his teens. At 17, he went to live

among the Indians for 8 months and learn their language and culture. The authorities in Philadelphia made him an official liaison with the native peoples because of his understanding of the Iroquois language and customs. Weiser often found himself resolving disputes not just among settlers and natives but among the tribes, themselves. He also helped resolve disputes among Lutherans and was an early ecumenist. He became the father-in-law of Henry Melchior Muhlenberg. When Weiser died, an Iroquois chief said, “We are at a great loss and sit in darkness...as since his death we cannot so well understand one another.” (*July 13*)

Williams, Roger [?1599-1683, date unknown. Arrived in America for the first time on February 5, 1631, and is celebrated by some on that day] Champion of religious freedom, he emigrated to the Massachusetts Bay Colony, but was eventually expelled. He settled in Rhode Island where he founded Providence Plantation. He worked with the local Native American tribes and preached religious toleration.

with **Anne Hutchinson**, [1591-Aug. 26, 1643] Prophet and defender of women’s rights, she emigrated to Boston in search of religious freedom but fell afoul of the Puritan authorities and was banished to Rhode Island where, with Roger Williams, she became the one of the first founders of the colony. In 1642, she left for Long Island with six of her children where she was massacred by a local tribe. (*Feb. 5*)

Winkworth, Catherine [September 13, 1827-July 1, 1878] As John Mason Neale produced translations of the ancient Latin hymns for hymnals in English, Winkworth’s *Lyra Germanica* introduced superior translations of the great hymns of the German Renaissance to us. Nine of her translations remain in the 1982 Hymnal. (*Aug. 7*)

Wright, Elizabeth Evelyn *see Cooper*

Wu, Daniel G. C. [1883-April 6, 1956] Pioneer Church planter for Asian Americans, came to the United States from China in 1907 and was ordained to the priesthood in 1913. He founded True Sunshine Chinese Mission and the Church of Our Savior, both in the San Francisco area. Wu’s ministry with Chinese immigrants helped form devout, worshipping communities and also eased their passage into the New World. (*Apr. 6*)

Wyclif, John [c. 1329-December 31, 1384] Later called “The Morning Star of the Reformation,” he believed all pious people have the right to read and interpret Scripture for themselves. His teaching influenced two early translations of the Bible into English (from the Vulgate—Latin Bible). The popular legend that he was their translator is discredited. (*Oct. 30*)

von Zinzendorf, Count Nicolaus Ludwig [1700-May 9, 1760] Founder of the *Herrnhuter Brüdergemeinde* or Moravian Brotherhood. A reformer of the Holiness Movement, who believed in “religion of the heart,” and worked to infuse new life into Protestant orthodoxy. (*May 10*)

STANDING COMMISSION ON MINISTRY DEVELOPMENT

MEMBERSHIP

The Rt. Rev. C. Wallis Ohl, <i>Chair</i>	Northwest Texas, VII, 2012
Ms. Jane R. Cosby, <i>Vice-Chair</i>	Pennsylvania, III, 2012
Mr. Aldin Barnes, <i>Resigned</i>	Montana, VI, 2009
The Rt. Rev. Larry R. Benfield	Arkansas, VII, 2012
The Rev. Barbara Bender-Breck	California, VIII, 2012
Dr. Luisa Bonillas	San Diego, VIII, 2012
Canon Stephanie T. Cheney	West Tennessee, IV, 2012
Mr. Jack Finlaw	Colorado, VI, 2009
Dr. Rosemary Gooden	Chicago, V, 2009
The Rt. Rev. Stephen T. Lane	Maine, I, 2012
Dr. Donn F. Morgan	California, VIII, 2009
The Rev. Joseph Pae	Long Island, II, 2012
The Rt. Rev. Catherine S. Roskam, <i>Resigned</i>	New York, II, 2012
The Rt. Rev. Charles G. vonRosenberg, <i>Resigned</i>	East Tennessee, IV, 2012
Mr. Bruce T. Swan	Connecticut, II, 2009
The Rev. Deacon Sherry Young	Eastern Michigan, V, 2009

Invited Participants

The Rev. Patricia Coller, *Church Pension Group*
The Rev. Valerie Bailey Fischer, *Standing Commission on Lifelong Christian Education and Formation*
The Rev. Miguelina Espinal, *PLSE Project*
The Rev. Fred Vergara, *Ethnic Congregational Ministries, The Church Center*
The Rev. John Van Siclen, *Province I COM Representative*
Ms. Constance L. White, *Province II COM Representative*
The Rev. David W. Lovelace, *Province III COM Representative*
The Rev. Canon Gayanne Silver, *Province IV COM Representative*
The Rev. Canon John F. Keydel, Jr., *Province V COM Representative*
The Rev. Canon Sandra Holmberg, *Province VI COM Representative*
The Rev. Michael P. Milliken, *Province VII COM Representative*
The Rev. Canon Jenny Vervynck, *Province VIII COM Representative*
The Rev. Jan Wood, *Church Divinity School of the Pacific*
Dr. Leonard Johnson, *General Board of Examining Chaplains*
Dr. Rod Douglas, *School for Deacons*
The Rev. Dr. Linda Clader, *Church Divinity School of the Pacific*
The Rev. Dr. David Gortner, *Center for Anglican Life and Learning*
The Rev. John L. Mitman, *Society for the Increase of the Ministry*
Dr. Matthew Price, *Church Pension Group*
Mr. Timothy Vanover, *Church Pension Group*
Mr. James Morrison, *Church Pension Group*
Mr. R.C. Laird, *Standing Commission on Lifelong Christian Education and Formation*
Ms. Diane Sammons, *Title IV Task Force*

Office for Ministry Development Staff

The Rev. Dr. Melford E. Holland
The Rev. Lynne Grifo
Ms. Adair T. Lummis
Mr. Martin Tsien
Ms. Demi Prentiss

General Convention Office

The Rev. Dr. Gregory Straub

The Rev. Anthony Jewiss

Mr. Sandy Webb

SUMMARY OF WORK

INTRODUCTION

The Standing Commission on Ministry Development (SCMD) was assigned the following 75th General Convention Resolutions:

1. B006: To design strategies for raising awareness and responding to the crisis of educational debt for those preparing for ordained ministry in the church.
2. C029: To support victims of natural disasters.
3. C030: To amend Title III, Canon 1, Section 2 to include gender identity or expression of gender identity in the access clause to the discernment process.
4. C036: To review the purpose of the General Ordination Examination, including how the examination is constructed, administered, evaluated and scored.
5. D009: To submit a report to the 76th General Convention about the progress of continuing education of clergy, lay professionals and licensed ministers with recommendations about ways to foster a culture which supports lifelong continuing education.
6. D034: To amend Title III, Canon 4, Section 1(a) by eliminating Eucharistic Minister and Eucharistic Visitor from the list of licensed ministries.

The SCMD met with provincial Commission on Ministry representatives from across the church to discuss the development and exercise of the ministry of all the baptized, with special emphasis on the recruitment and training of people chosen for ordained ministry. The provincial representatives provided valuable input on the context in which ministry and training occur.

In an effort to study the needs and trends in theological education in the church, two meetings were held on the campuses of Episcopal seminaries. These meetings included discussions with the dean of the institutions where the meetings were held, and on one occasion the SCMD also met with faculty members of the seminary. This meeting also included the participation of the chair of the General Board of Examining Chaplains in an effort better to understand the administration, evaluation and use of the General Ordination Examination.

At the initial CCAB meeting in Chicago, the SCMD recommended to the General Convention Office that Resolution C029, which calls for support of victims of natural disasters, be referred to another body.

The SCMD was requested to appoint members to serve on the Title IV Task Force II on Disciplinary Policies and Procedures. Appointed members were: the Rev. Barbara Bender-Breck, California, VIII; Mrs. Ellen Bruckner, Iowa, VI; Mr. Luis Gonzalez, San Diego, VIII; and the Rt. Rev. C. Wallis Ohl, Jr., Northwest Texas, VII, who also served on Task Force I.

The SCMD wishes to commend Proclaiming Education for All (PEALL) for its work over the last two triennia in laying the groundwork for a productive path for the church's development of a community of learning that values education. The Commission encourages readers to go to the accompanying CD of the Blue Book Report and read more about [PEALL](#).

The SCMD wishes to commend the Standing Commission on Lifelong Christian Education and Formation for its work in developing The Charter for Lifelong Christian Formation. The SCMD recommends its adoption at the 76th General Convention.

The SCMD also endorses the proposed Resolution of the Church Pension Fund to establish a Denominational Health Plan of this church that covers clergy and lay employees who are employed at least 1,500 hours each year.

In its attempt to provide equal access to health care for all lay employees and clergy at a reduced cost, this Resolution affirms the exercise of the ministry of all the baptized who are employed by The Episcopal Church.

The SCMD organized itself into three working groups for the triennium to address the Resolutions referred to it by the 75th General Convention.

WORK GROUP: TITLE III REVISIONS

This Standing Commission on Ministry Development workgroup focused on responses to Resolutions C030, C036, D034 and D009.

IN RESPONSE TO RESOLUTION C030, which calls for amending Canon III.1.2, to provide for equal access to the ordination process based on gender identity or expression of gender identity, the SCMD voted to table the proposed change.

IN RESPONSE TO RESOLUTION C036, calling for the Standing Commission on Ministry Development, in consultation with the Presiding Bishop, to review the purpose of the General Ordination Examination, including how the examination is constructed, administered, evaluated and scored, the SCMD encourages the House of Bishops to direct the General Board of Examining Chaplains to:

1. Work toward developing questions asked on the GOE that take into account the varying ministry and cultural backgrounds of the candidates.
2. Work toward ensuring that the readers of the GOE are highly skilled in evaluating proficiency and reflect the generational, cultural and ethnic diversity of the church.
3. Be conscious of the impediments that preclude potentially qualified people from participating as readers.
4. Continue its work to evaluate the consistency of the readers' work in evaluating the GOE.

The SCMD commends the Board of Examining Chaplains for modifying its scoring system on the 2008 GOE, and commends it for its test project in 2009, whereby readers evaluate in one canonical area only.

The SCMD reminds bishops and diocesan COMs that the GOE is designed to assist all dioceses in assessing proficiency in the subject matter set forth in Canon III.8.5(g) and (h). People taking the examination come from traditional seminary settings, non-traditional seminary settings and outside-of-seminary settings. Many other proficiencies (e.g., potential pastoral and leadership skills) are determined by means other than the GOE.

IN RESPONSE TO RESOLUTION D034, which calls for amending Canon III.4 on licensed ministries by eliminating Eucharistic ministers and Eucharistic visitors from the list of licensed ministers, the SCMD voted to table the resolution.

IN RESPONSE TO RESOLUTION D009, which calls for continuing to encourage dioceses to develop plans and provisions for the continuing education of all clergy, lay professionals and licensed ministers in their jurisdiction; to report such plans and progress annually through the Office for Ministry Development to the SCMD; to urge dioceses that do not have continuing education policies to contact the Office for Ministry Development for assistance in establishing such policies and programs; and that the Office for Ministry Development gather a number of dioceses together for consultation and development of best practices; and that the SCMD submit a report to the 76th General Convention about progress made with recommendations about ways to foster a culture that supports lifelong continuing education; and that PB&F consider a budget allocation of \$25,000 for the implementation of this Resolution; the SCMD offers the following Resolution.

RESOLUTIONS

RESOLUTION A103 DEVELOPMENT OF A WEB SITE ON CONTINUING EDUCATION

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention, in recognition of Title III.4.2(b),
- 2 III.7.5, III.9.1 and III.12.2, authorize the development of a web site for the purposes of providing examples of
- 3 best practices in continuing education, providing links to suitable continuing education opportunities and

- 4 providing examples of how to record the continuing education of licensed ministers, deacons, priests and bishops;
5 and be it further
6
7 *Resolved*, That the administration of the web site reside at The Episcopal Church Center, with suitable staffing
8 provided; and be it further
9
10 *Resolved*, That the General Convention requests the Joint Standing Commission on Program, Budget and Finance
11 to consider an annual budget allocation of up to \$20,000 to implement this Resolution.

EXPLANATION

Due to the confusion over whether the Office for Ministry Development still exists, it has been problematic to gather relevant data on the scope of continuing education for clergy, lay professionals and licensed ministers. It is the workgroup’s recommendation that meeting the requirements of the Canons would be enhanced if resources were made available online. Efficient use of the financial and human resources of the church would be enhanced if the online information on continuing education were contained in the same web site that addresses broader issues of theological education and Christian formation.

Additionally, the workgroup proposed, and the SCMD concurred, to send a copy of the recently completed *Commission on Ministry Handbook* to every diocesan bishop with a cover letter to explain its benefits. The Office of Ministry Development developed this handbook, which explains the rationale behind each of the Title III Canons, and it includes examples of the best practices of the various dioceses as they fulfill the responsibilities of these Canons.

WORK GROUP: LEADERSHIP DEVELOPMENT

In September 2007, the resource entitled “Meeting on New Ground: Cultural Diversity in the Ordination Process” became available to challenge congregations, dioceses, bishops and schools of formation and to ask them to provide leadership in making the ordination process more accessible. This new resource is endorsed by SCMD, and the DVD and text are recommended as an essential educational tool for multicultural sensitivity and awareness, as well as a starting point for inspirational and practical application.

In the spring of 2008, a survey entitled “Racial-Ethnic Ministry Survey” was sent through the Office of the Director of Research to each diocese in the domestic United States asking for information on their racially diverse congregations. Forty-five dioceses responded to this survey, which helped the work group to see the importance of the Resolution that is being submitted. For example, a number of dioceses that responded expressed concern about not having enough, or any, funding for ethnic ministry development. Also, this survey found that dioceses that have a large number of ethnic congregations also have funding for them to flourish. After hearing about the experiences and needs of the dioceses in the domestic United States, it made sense to us that the following Resolution be submitted.

RESOLUTION A104 MULTICULTURAL LEADERSHIP DEVELOPMENT

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention recognize the importance of cultural
2 diversity in the dioceses; and be it further
3
4 *Resolved*, That the 76th General Convention affirm the importance of cultural diversity and multicultural leadership
5 development; and be it further
6
7 *Resolved*, That the 76th General Convention request that dioceses of The Episcopal Church consider a specific
8 yearly budget allocation for the implementation of multicultural leadership development to support a diocesan
9 strategic plan designed for the creation and sustaining of multicultural ministry, utilizing “Meeting on New
10 Ground”; and be it further
11

- 12 *Resolved*, That the 76th General Convention create a task force on multicultural ministry to study the dioceses
13 involved in such ministry, gather resources for developing and sustaining multicultural ministry and to report on
14 the progress to the 77th General Convention; and be it further
15
16 *Resolved*, That the 76th General Convention request the Joint Standing Committee on Program, Budget and
17 Finance to consider a budget allocation of \$10,000 for the implementation of this Resolution.

EXPLANATION

Demographic changes, migration and the ease of global interaction are accelerating, making us aware of the presence of the diverse ethnic groups and calling for the church's response to the growth in numbers of immigrants and their descendants among us. With this comes the opportunity for rich diversity within the church, which raises a question about our preparedness in welcoming and developing leadership for Anglicans coming into the United States. Fundamentally, this is an issue of hospitality, an inclusion of minor groups and those on the fringes who are often neglected. The SCMD believes that multicultural leaders within the church have many gifts to offer, yet they also have specific needs. A directed study and development of 1) a strategic plan, and 2) a budget line item for each diocese will set the church on a course of identifying and cultivating local multicultural ministry.

A national task force on multicultural ministry (members identified and appointed by the Presiding Bishop and the President of the House of Deputies) will:

1. Survey the current status of churches that are identified as multicultural;
2. Study what types of multicultural ministries are there (i.e. ethnic congregation sharing the building, multi-ethnic groups attending services together, liturgies said in different languages, etc.);
3. Gather stories of successes, struggles and challenges;
4. Seek out a model ministry that would help integrate and develop such ministries or mission strategies; and
5. Make reports and resources accessible to the dioceses and parishes interested in forming multicultural ministries.

The workgroup, along with the entire commission, has seen effective ways in which people have been trained and undergone development prior to their ordination. In particular, Fresh Start has been a commendable program for introducing newly ordained people to parish ministry. Therefore, we offer the following Resolution.

RESOLUTION A105 FRESH START

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention commend the Fresh Start program as
2 a resource for clergy and congregations in transition in The Episcopal Church; and be it further
3
4 *Resolved*, That the General Convention affirm both the office of Ordained Ministry and CDO: the Office for
5 Transitions Ministry within the Mission Leadership Center of The Episcopal Church Center, The Episcopal
6 Church Foundation, CREDO Institute, Inc., and the fifty-nine dioceses currently engaged in Fresh Start programs
7 as an outstanding model of collaborative partnerships within The Episcopal Church; and be it further
8
9 *Resolved*, That the General Convention affirm and commend the national-level Fresh Start staff, coordinators and
10 faculty for their contributions to the dioceses of The Episcopal Church in the form of exceptional facilitator
11 training and curriculum; and be it further
12
13 *Resolved*, That the General Convention continue to fund the national-level Fresh Start program in the next
14 triennium in the amount of \$225,000 (\$75,000 per year); and be it further
15
16 *Resolved*, That the Fresh Start partners report back to the 77th General Convention regarding the program's
17 continued positive impact upon clergy, congregations and dioceses.

EXPLANATION

FRESH START:

- Is a diocesan-led program for clergy and congregations in transition, with training and resources provided by a national-level support staff.
- Is a transformational program that is systemic in nature addressing the church system, as well as the clergy and lay individuals involved with the program
- Has completed two extensive evaluations since the program began on a national level in 2000. Both evaluations confirmed the validity of the program, indicating that the trust level among the dioceses, clergy and congregations has improved in dioceses who have implemented the program.
- Continues to expand into more dioceses—there are now 59 dioceses with active programs, six more than in 2007.
- Continues to respond to the needs of the dioceses—revising training and curriculum several times since its inception. The latest versions of the training and curriculum (Version 3.0) have received high praise, averaging 6.425 on a 7.0 scale at training events
- Is a successful collaborative venture in funding, administration and implementation and a model of how collaboration among several agencies can result in outstanding programs that can benefit the entire church.
- Collaborative partners include the General Convention, Episcopal Church Foundation, CREDO Institute, Inc. and the dioceses running programs

Without the necessary support from General Convention, the future of Fresh Start would be in jeopardy.

WORK GROUP: THEOLOGICAL EDUCATION

The SCMD has spent considerable time and energy this triennium focusing on issues related to the financial challenges of our seminaries, the high costs of seminary education and the educational debt of seminarians. These issues have been a major focus of the work of the SCMD's Theological Education Work Group. This work builds on the work done on these issues by the SCMD in the last triennium in response to GC-2003 Resolution A064.

GC-2006 Resolution B006 mandated that the SCMD “design strategies for raising awareness and responding to the crisis of educational debt for those preparing for ordained ministry in the Church.” The Resolution also asked that the SCMD, in consultation with the Church Pension Group, the Executive Council, the Office of Mission and Ministry, the diocesan Commissions on Ministry, the Office for Ministry Development and the Society for the Increase of the Ministry, share its work and recommendations with Proclaiming Education for All (PEALL) following each meeting of the SCMD, with the House of Bishops annually and with the 76th General Convention.

During this triennium, the SCMD held a day-long meeting with the provincial Commission on Ministry representatives, and during that time engaged with them in a discussion of how we can do a better job informing the church about the challenges posed by the educational debt of seminary graduates. The SCMD solicited background information on the problems of seminarian debt, as well as sought advice on potential solutions to the problems from the Rev. Dr. Melford “Bud” Holland of the Office for Ministry Development; the Rev. John Mitman of the Society for the Increase of the Ministry; and Dr. Matthew Price of the Church Pension Fund—each of whom attended one or more meetings of the SCMD. Dr. Donn Morgan, President and Dean of the Church Divinity School of the Pacific, is a member of both the SCMD and PEALL, and, accordingly, he served as the SCMD's liaison to PEALL. The Rt. Rev. C. Wallis Ohl, Jr., Chair of the SCMD, gave annual reports on the SCMD's work on the issue of seminarian debt to the House of Bishops.

As a teaching tool to raise awareness in the church about the crisis of the educational debt of seminarians, the SCMD prepared and distributed, via *Episcopal Life Online*, a bulletin insert for use on Sunday, March 30, 2008. That bulletin insert cited statistics from the Church Pension Fund and explained that seminarian debt is growing by epic proportions and that its effects are hindering deployment and the mission capabilities of our dioceses. The SCMD has prepared three additional bulletin inserts for use on Sundays during Epiphany in 2009 that are intended to continue to raise awareness in the church about the crisis of seminarian debt. These additional

bulletin inserts also will be distributed by *Episcopal Life Online*. All of these bulletin inserts are available at *Episcopal Life Online*, www.episcopalChurch.org/95270_ENG_H.

The SCMD also plans to send a letter to each diocesan bishop in the spring of 2009, requesting that the bishops meet with their deputations to the 76th General Convention to educate themselves on the crisis of seminarian debt, study its effects on their dioceses, brainstorm solutions and pray for God's guidance.

The SCMD commends the following Resolutions as a response to the crisis of educational debt for those preparing for ordained ministry in the church.

RESOLUTION A106 PLAN TO LIMIT HELP ORDINANDS REPAY ACCUMULATED EDUCATIONAL DEBT

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention recognize the crisis of educational
2 debt for those preparing for ordained ministry in the Church; and be it further
3
4 *Resolved*, That The Society for the Increase of the Ministry be commended for developing a three-phase,
5 comprehensive plan to limit, manage and help ordinands successfully repay accumulated educational debt; and be
6 it further
7
8 *Resolved*, That the Standing Commission on Ministry Development, in consultation and coordination with The
9 Society for the Increase of the Ministry and the Office for Ministry Development of the Mission Leadership
10 Center, disseminate information about The Society for the Increase of the Ministry's plan to limit, manage and
11 help ordinands successfully repay accumulated educational debt to all diocesan Bishops and diocesan
12 Commissions on Ministry.

EXPLANATION

Seminarian debt is growing to epic proportions within The Episcopal Church. The effects of seminarian debt are hindering deployment and the mission capabilities of our dioceses. The SCMD believes that tools are needed to help persons in the discernment process for ordained ministry and their advisors understand the challenges of limiting, managing and repaying educational debt accumulated both before and during seminary education. The SCMD has concluded that the three-phase plan developed by the Society for the Increase of the Ministry, outlined below, is a useful tool for this purpose.

The Society for the Increase of the Ministry's plan has three phases:

- Phase one begins prior to seminary, at the beginning of the discernment process, when postulants and their advisors should be provided with the necessary resources to identify, confront and manage accumulated debt. For example, each diocesan Commission on Ministry should be trained in the use of the Church Pension Fund's financial planning tools for nominees, postulants and candidates for Holy Orders; each diocese should establish clear and situation-sensitive financial guidelines as to acceptable, realistic and manageable levels of debt prior to entering seminary; and each diocesan Commission on Ministry should establish a financial support team composed of financial planners, lawyers and social workers experienced in financial management counseling.
- Phase two occurs as a seminary is chosen and study begins. Through scholarships and other financial support provided by parishes and dioceses, the candidates for Holy Orders are to be provided with sufficient financial support to ensure that they do not add yet more debt while in seminary.
- Phase three occurs in the final year of theological education and upon arrival at the ordinand's first assignment. Advice and counsel on available strategies for paying down accumulated debt most efficiently and expeditiously should be provided to each ordinand. One solution is to create an expectation that parishes are to be responsible for making payments on clergy educational debts, in addition to the compensation package otherwise provided to the clergy person.

RESOLUTION A107 FINANCIAL SUPPORT FOR THOSE STUDYING FOR ORDAINED MINISTRY

1 *Resolved*, the House of _____ concurring, That the 76th General Convention request the Joint Standing Committee
2 on Program, Budget and Finance consider an initial budget allocation in the amount of \$450,000 from the
3 Canonical Budget of the General Convention to The Society for the Increase of the Ministry (“SIM”) during the
4 next triennium to be used solely for the financial support of persons studying for ordained ministry and as a
5 supplement to the financial support of those persons already provided by SIM; and it is requested that the budget
6 allocation be paid in the amount of \$100,000 in 2010; \$150,000 in 2011; and \$200,000 in 2012; and be it further
7
8 *Resolved*, That SIM be requested to report annually to the SCMD and the Executive Council on its work in
9 support of persons studying for ordained ministry and its use of the funds provided from the canonical budget to
10 supplement SIM’s work.

EXPLANATION

The Society for the Increase of the Ministry (“SIM”) has reported that of the 42% of those graduating from Episcopal seminaries in 2007 who had debt, the average indebtedness was \$62,000. By the graduates’ own figures as reported to SIM, their debt service and debt payments will come to approximately \$12,000 per year, while their median total compensation is \$45,500. This means that a significant portion of their income would be devoted to paying and servicing their debts. SIM also reports that enrollment at Episcopal seminaries continues to decline. For example, the number of students in Master of Divinity degree programs at Episcopal seminaries has decreased 25% over the last three academic years. The passage of this Resolution would ameliorate the debt of seminarians by providing scholarships to fund tuition and other educational expenses and perhaps, thereby, enable more persons to enroll in seminary.

The initial financial effort is designed to raise awareness throughout The Episcopal Church of the continuing crisis of seminarian debt and demonstrates a willingness to entertain a pilot program to provide financial support to seminarians. New and substantial sources for funding must be developed in the future for truly meaningful assistance. The SCMD gratefully acknowledges the work done to develop this Resolution by the Very Rev. Kevin Martin and the Rev. Elizabeth Kaeton, who brought the idea and concepts underlying this Resolution to the attention of the SCMD.

Another task for the Theological Education work group centered on making recommendations to the SCMD for the awarding of Conant Funds. The Fund is a dedicated trust fund held by The Episcopal Church. It provides continuing education opportunities to the seminary faculty of the eleven seminaries accredited by the Association for Theological Seminaries (ATS). The SCMD’s granting decisions are based, in part, on the recommendation of a representative screening committee from these seminaries, along with a representative from the SCMD. In 2008, the screening committee members were the Rev. Dr. William F. Brosend II, The University of the South, School of Theology; the Very Rev. Dr. John R. Kevern, Bexley Hall; and the Rev. Dr. Katherine Sonderegger, Virginia Theological Seminary

The SCMD includes in its membership a representative from the Council of Deans, because the Board for Theological Education is one of its predecessors. The eleven Episcopal seminaries are asked to submit a report to the SCMD each triennium. Those who submitted a report as of press time are:

BERKELEY DIVINITY SCHOOL AT YALE understands itself to have “the best of both worlds”: the focused preparation for ministry of a denominational seminary, together with the breadth of resources and ecumenical perspective of a university divinity school. It affirms full-time, residential formation as its normative pattern for theological education.

Berkeley’s affiliation with Yale Divinity School in 1971 was in many ways a harbinger of today’s interest among Episcopal seminaries for more collaborative relationships. For 38 years, its students have benefited from the vast educational resources of Yale University, while pursuing a defined program in Anglican Studies that prepares them for ministry in The Episcopal Church and Anglican Communion. This program includes:

- Required courses in Anglican history, theology, spirituality and worship;
- Daily Prayer Book worship (including Eucharist), as well as ecumenical services and prayer groups;
- Participation in an endowed program for spiritual formation, which provides spiritual directors, annual class retreats and a pilgrimage to Canterbury;
- Internships in Episcopal parishes and other institutions;
- A three-year colloquium series focused on leadership formation; and
- Opportunities for global engagement through the Anglican Communion.

Students at Berkeley are fully matriculated Yale Divinity School students, and receive their degree from the university, as well as a diploma or certificate in Anglican Studies from Berkeley. They are thus fully integrated into the university's rigorous academic standards. The seminary shares faculty with YDS: of the 38 full-time teaching faculty, 10 are Episcopalian (representing each of the core theological disciplines), and there are currently an additional 5 Episcopal lecturers and adjunct faculty.

Most recently, Berkeley inaugurated the "Educational Leadership and Ministry Program" to train students to serve as chaplains, teachers and administrative leaders in the church's college chaplaincies and more than 1,000 independent schools. This program represents a significant expansion of Berkeley's core commitment of training men and women for both lay and ordained ministry in the church.

Addressing the urgent concern about seminarian debt, Berkeley has together with Yale Divinity School set a goal of providing on average 100% of tuition in scholarship aid to students within the next five years. This goal is supported by an average increase in the value of the BDS endowment of 18% over the last five years, and is meant to make Berkeley's program available and accessible to every qualified student.

BEXLEY HALL EPISCOPAL SEMINARY is located in Columbus, Ohio, where since 1999 it has shared a campus with its ecumenical partner, Trinity Lutheran Seminary (TLS). Bexley Hall was founded in 1824 as a "frontier seminary" in Gambier, Ohio, by Bishop Philander Chase. It was located on the campus of Kenyon College until 1968, when it moved to Rochester, New York, to collaborate with Colgate Rochester Crozier Divinity School. After forty years in Rochester, Bexley Hall graduated its last class there in May 2008.

Bexley Hall's presence in Columbus and its collaboration with TLS are rooted in the spirit of the "Call to Common Mission," by which members of The Episcopal Church and the Evangelical Lutheran Church in America share full communion, recognize each other's holy orders and participate in a variety of shared ventures in ministry, chaplaincy, outreach and education. Through the partnership with TLS, Bexley Hall participates in the Theological Consortium of Greater Columbus, which includes the Methodist Theological School in Ohio and the Pontifical College Josephinum. The seminary library has full access to the vast resources of the Ohio Link Library system.

The mission of Bexley Hall is to prepare leaders for The Episcopal Church. Bexley Hall offers a three year M.Div. degree, as well as a Certificate in Anglican Studies, which can be tailored to the needs of dioceses and of students who have undertaken theological education in a non-Anglican setting. Dormitory rooms and apartments are available for full-time residential students, who study alongside many commuters and some part-time students who take longer to complete their programs. During the past triennium, students have been drawn from dioceses as diverse as Ohio, Southern Ohio, South East Florida, Long Island, Michigan, Indianapolis, Chicago and West Virginia. Worship opportunities, including the daily offices and the Eucharist, are offered each week in both the Anglican and Lutheran traditions. The ethos of Bexley Hall could be described as "progressive Anglo-Catholic." Generally, courses related to Anglican and Episcopal theology, history, liturgy, the practice of ministry, and spiritual formation are taken with Bexley Hall Faculty. Most other courses are taught by members of the large and very capable TLS Faculty.

CHURCH DIVINITY SCHOOL OF THE PACIFIC, the Episcopal Seminary of the West, provides the highest quality Christian theological education in an environment of scholarship, reflection and worship, rooted in the Anglican

Tradition. CDSP is a founding member of the Graduate Theological Union (GTU), which through the combined resources of nine seminaries representing a broad range of Protestant denominations and Roman Catholic orders, and through faculty resources in Jewish, Buddhist, Orthodox and Muslim studies, offers more than 750 courses each year by more than 126 scholars. We are committed to finding new ways to collaborate with other Episcopal seminaries and with dioceses across the church in offering theological education in new and dynamic settings. In this vein, we have recently joined Living Stones in partnership with the Diocese of California.

In the past three years, we continued to expand our online education programs. The Center for Anglican Learning and Leadership offers twenty-six distinct online classes, as well as short-term seminars and events such as the Epiphany West conference, bringing together international scholars to address critical issues in the church. CALL has also initiated a joint Summer Session with the Pacific Lutheran Theological Seminary.

CDSP completed a \$21,000,000 Capital Campaign which has funded chairs in Liturgical Leadership, Church Music, Old Testament, and Liturgics, as well as the St. Margaret's Chair for Women and Ministry. In addition, we have received a major endowment gift for the work of CALL, allowing for further growth of this innovative program. On our upper campus, the Easton Conference Center is already being used extensively by CDSP, the GTU, and the whole church as a venue for meetings, retreats, workshops, seminars and classes.

We will continue our faculty development in light of retirements and new visions of theological education, and are committed to remaining a place of dialogue and study for all.

The past triennium has been a time of change and renewal for the EPISCOPAL DIVINITY SCHOOL. Within the last two years the school has developed distributive learning options for our M.Div. and MATS programs, extending the curriculum beyond traditional residential and commuter students to students through the use of educational technologies. The distributive learning option allows students to retain employment and homes while experiencing theological education in an Episcopal Seminary. Students participate in online cohort groups, intensive on-site classes and formation during the course of a school year. To date, we have enrolled two cohort groups; expanding our academic program beyond fall and spring terms has proven attractive to students. We also look forward to further collaboration with other Episcopal seminaries in the areas of ministry development and online education. Since 2003, EDS has provided ministry development resources for underserved congregations and dioceses, many in rural areas, funded by the Pastoral Excellence Program of Lilly Endowment, Inc. Through the Pastoral Excellence Program, EDS has worked in partnership with the dioceses of Maine, Vermont, New Hampshire, Wyoming, Northern Michigan and others, including the Living Stones Partnership to develop educational resources and explore the role of seminary education in these contexts. And we look forward to our re-accreditation visit by the Association of Theological Schools in October 2008, as we further develop the use of educational technologies for ministerial formation through online communities and spiritual and group formation.

Weston Jesuit School of Theology, with whom we have shared a campus for nearly forty years, merged with Boston College in June 2008. At the same time, EDS has been involved in partnership talks with Lesley University, as we have sought ways to develop alliances to secure the financial future of the school. Over the past three years, administration, faculty and trustees were involved in a comprehensive Strategic Planning Process. The resultant partnership with Lesley University announced, in March 2008, includes a sale and purchase agreement signed by both schools, whereby EDS and Lesley University become two members of a condominium association governing much of the current EDS campus while maintaining the individual identities of both schools. Lesley will own several campus buildings and provide EDS with crucial technological support and services that are very expensive for a small independent school to provide on its own. The plan includes the proposal that EDS and Lesley will share ownership of our library and collaborate on services for both schools. Though the partnership is in an early stage, we are confident that our work has resulted in a plausible financial plan and a renewed hope for our future.

The last major change of this past academic year was the resignation of our President and Dean, the Rt. Rev. Steven Charleston, effective July 2008. Known as one of the most evocative preachers in The Episcopal Church, Bishop Charleston served the school for nine years, artfully articulating the progressive mission of the school and

enhancing our reputation within the church. A search committee has been formed to name his successor. Overall, EDS is a dynamic work in progress!

THE GENERAL THEOLOGICAL SEMINARY, the first seminary of The Episcopal Church and the only seminary founded by General Convention, is an Episcopal institution called to educate and form leaders for the church in a changing world. General combines a tradition of academic excellence with a strong emphasis on daily worship and a commitment to life in community.

General's aim is to offer the very best in theological education to all whose faith seeks understanding, both those aspiring to the ordained ministry and those developing their ministries as lay persons. The Seminary offers programs leading to advanced theological degrees including the Doctor of Theology, the Master of Sacred Theology, and the Master of Divinity, which prepares persons for ordained ministry. It also offers a Master of Arts, certificate programs and short-term courses and workshops. Many of these programs may be pursued on a part-time basis.

The Desmond Tutu Center, opened on the Seminary grounds in September of 2007 with 60 guest rooms and high-tech conference capabilities, has greatly enhanced the Seminary's ability to offer the kind of short-term and continuing education programs that are so essential to the needs of today's church. In its first year of operation three important theological conferences were offered at the Center, drawing an international roster of participants. The Center has also been used by a large number of church-related and non-profit groups, attracted by both the facility itself and its New York City location.

Study in New York provides all General's students with access to world-renowned educational institutions, museums and libraries. The Seminary's own St. Mark's Library is one of the finest theological collections in North America. General's Center for Christian Spirituality is now in its thirty-first year, and General's *Programa Hispano/Latino* offers study primarily in Spanish in a weekend-plus-one-weeknight format leading to the M.Div.

In 2005, General commissioned a comprehensive three-year market research study and has now gained invaluable information to assist recruitment efforts and to guide the development of new educational programs. Over the same period the Seminary has completed the first phase of an innovative project to heat and cool all buildings using geothermal energy. This has brought national media attention to General as a model institution for renewable energy. As it has for the last 192 years, General looks forward to serving with commitment, innovation and enthusiasm the educational needs of those who minister in Christ's name.

NASHOTAH HOUSE: Founded in 1842 as a mission to the American frontier, Nashotah House's mission today is the formation of men and women for ministries of congregational leadership, pastoral care, missions and evangelism and church growth. Our distinct emphases are: a disciplined spiritual life centered in the Anglican heritage of daily prayer, corporate worship and the sacraments; academic discipline in the spirit of classical theological study; preparation for practical ministry as congregational leaders; active attention to contemporary social concerns in light of the Gospel; support for every student and family member in the personal challenges of vocational preparation; continuing education for clergy and lay leaders; and cultivation of a community which embraces all members in God's love.

Our magnificent, contemplative setting on a 365-acre wooded lake-front campus, our attractive, modern townhouses for married students and families and our commitment to strong community life provide an excellent environment for preparation for parish ministry.

Our major accomplishments during the last three years include: established and received ATS accreditation for a master's degree through distance education, in order to provide a seminary education for those who cannot relocate for a three-year residential program; established and received ATS accreditation for a Doctor of Ministry program, with emphases in Biblical exposition (preaching), Spirituality, Liturgics and Congregational Development; doubled the seminary's overall enrollment; renovated classroom facilities and married student housing; and expanded and improved our program of field education and cross-cultural and intensive parish internships.

Our major goals for the next three years are: to increase promotion of our distance education and Doctor of Ministry programs; to develop extension education programs to provide seminary training and continuing education for clergy to a greater number of people; to continue to grow our enrollment through outreach to a broader cross-section of dioceses; to increase our enrollment of women and minority students; to build a larger base of individual and parish contributors; and to continue campus renovation and expansion.

SEABURY-WESTERN SEMINARY: A School for Faith and Ministry equipping people to create faith communities of meaning, learning and ministry. As the church explores its ministry in a changing world, Seabury-Western Theological Seminary is committed to “equipping people to create faith communities of meaning, learning and ministry.” We are offering the traditional standards of excellence and depth of accredited theological education in innovative and flexible ways that will provide students and graduates with specific skills to meet the challenges and opportunities of the emerging 21st century church. Our educational offerings always have and will be distinguished by a commitment to the church as an instrument of God’s mission in the world. Our methods of teaching and delivery employ classrooms, the internet, congregational and faith community settings.

Three areas of mission include Building Faith Communities, Equipping People for Ministry and Enriching People in their Faith:

- Building Faith Communities: The emerging church with its emphasis on networks, community and belonging, as well as deep hunger for information and learning, provides faith communities unique opportunities to be centers of meaning and ministry in a rapidly changing world. The Doctor of Ministry in Congregational Development, one of our foundational programs, is expanding to include opportunities for lay leaders and non-degree seeking students.
- Equipping People for Ministry: The primary focus of this mission area is on degree and non-degree education for those seeking ordination as deacons or priests in the church, as well as those interested in total ministry. Building on Seabury’s strengths in nurturing congregational development, in-depth theological education is combined with grounding in practical skills that prepare people to meet the adaptive challenges of today.
- Enriching People in their Faith: Theological education is available for all people seeking enrichment, a deeper engagement with their faith or an opportunity to explore the key questions of our age such as ‘what does it mean to be human’ and ‘what is the relationship between religions’. Courses address racial and ethnic diversity, as well as the social and cultural transformations of our time.

While the mission of each area has its own particular focus, the course offerings are integrative, engaging people in all areas as they pursue education opportunities and skills development that nurture their faith and ministry in the 21st century.

THE SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH: SEWANEE. A residential community of education and formation for ministry serving the broad whole of The Episcopal Church, the School of Theology at Sewanee is intimately related to a first-rate liberal arts college in the setting of an Episcopal university. It is the center of extraordinary programs for the whole church, including Education for Ministry (EfM). The seminary has a strong core curriculum corresponding to the church’s Canons, a committed, humane, highly published faculty, a warm community life, full and rich liturgy based solidly on the *1979 Book of Common Prayer* in a glorious chapel, and commitment to Nicene faith, searching thought, welcome to all, and the mission of The Episcopal Church. Sewanee has unusually generous financial aid, a commitment to live out the Baptismal covenant and a 13,000 acre campus alive with the beauty of creation.

New initiatives at the School of Theology include active participation in the Kaleidoscope Institute’s program to foster the ability of congregations to love and serve God across cultural and social lines; renewed focuses on preaching and Christian spirituality; a new program in social justice ministry, supported by a generous grant from the Jesse Ball duPont Foundation; strategic commitment to environmental sustainability, marked by intellectual dialogue (including theological reflection) and transformed praxis across the University; prize scholarships for students with unusual gifts the church particularly needs; and strengthened support in spiritual direction and counseling.

EDUCATION FOR MINISTRY is the premier program for adult Christian education in The Episcopal Church. It fosters theological reflection based on an informed understanding of the Christian tradition, leading to baptismal ministry in the world. It has more than 8,000 active students in its four-year program, and new online groups are burgeoning. A new strategic plan is in the making, which will prepare EfM for a growing role in the church during the coming decade.

SEMINARY OF THE SOUTHWEST in Austin, Texas, forms men and women for the service of Christ. We provide an educational and spiritual environment hospitable to Christian learning and discernment. Four educational convictions underlie our curriculum: the centrality of worship and prayer, together with the need for immersion in Scripture and the Christian tradition, our response to God's reconciling love in Christ and God's call to embody that love in this divided world, and the church's need for mature leadership, capable of responding wisely and hopefully in a time of rapid change. Our "Conversation Covenant" guides exploration, debate and conversation for the building of community life and common purpose.

Our Master of Divinity program integrates rigorous academic learning with ministerial experience, and the development of a devotional practice able to sustain the demands of ordained ministry. The Center for Christian Ministry and Vocation supports vocational discernment and education for work both within and outside the church. Flexible programs, taught on weekends and evenings, enable busy adults of any denomination to secure Masters Degrees in Counseling and in Chaplaincy and Pastoral Care. The Center also offers continuing education for clergy and laity, certificate programs in youth ministry and Christian education, workshops and lecture series and online courses in spirituality and mission.

Long committed to cross cultural studies featuring our Southwestern context as a lens, Southwest offers a concentration within our Master of Divinity curriculum whereby students gain linguistic and cultural competency and acquire skills and sensibilities for the practice of ministry in Hispanic and Latino/a communities.

The Very Rev. Doug Travis is Seminary of the Southwest's seventh Dean and President, and the Rev. Dr. Alan Gregory is Academic Dean and Associate Professor of Church History. We have a full complement of outstanding faculty, committed to student-centered pedagogies and the pursuit of scholarship within their fields.

TRINITY SCHOOL FOR MINISTRY, Ambridge, PA, takes pride in a number of distinctive features. Coalesced into these distinctive features are a significant extension program, which includes extension sites and online course delivery. Trinity also serves a constituency, which, though classically evangelical in the Anglican meaning of the term, serves not only the evangelical, but the charismatic and Anglo-catholic streams of the church, as well. Trinity is located in the urban center of a small borough near a major metropolitan area, which allows students a plethora of possibilities for ministerial development. Trinity is in the evangelical and is committed to a biblically and missionally based curriculum. We have recently increased the number of international students on campus, appointed a new Dean President (the Rev Dr Justyn Terry) and have passed our every-decade Association of Theological Schools accreditation process with flying colors.

THE VIRGINIA THEOLOGICAL SEMINARY remains committed to full-time, residential theological education for the majority of its M.Div, MTS and Anglican Studies students. Our M.Div. student body has moved increasingly towards younger students, and we continue to make full-time residential study affordable for those preparing for ordained ministry. We strive to guarantee a debt-free theological education for our students; and we celebrate the shared life of worship, study and table fellowship.

Since the arrival of the new Dean, the Very Rev. Ian Markham Ph.D., the Seminary has been in a planning and restructuring phase. Dr. Timothy Sedgwick is now the Associate Dean for Academic Affairs. He is overseeing a complete review of our degree programs. The Rev. Dr. Roger Ferlo has taken over the leadership of the Institute for Christian Formation and Leadership, which has oversight of the Center for the Ministry of Teaching, the D.Min. program, and the Center for Lifetime Theological Education. The Rev. Dr. Barney Hawkins is now the Associate Dean and Executive Director for the Center for Anglican Communion Studies. Our community life is

being richly enhanced by the significant numbers of students coming from around the Communion to study at the Seminary.

The Seminary's strategic plan may include an invitation to each M.Div. graduate of the Seminary to participate in a proposed program entitled *Second Three Years*. This transition into ministry is absolutely vital, and the Seminary will seek to ensure that our graduates are given sufficient mentor and curriculum support to succeed. Under the Director of Ethnic Ministries, the Rev. Joseph Constant, we have re-envisioned the Bishop Payne Scholarships, guarantying full tuition to any black Episcopalian in all master's level programs. A major theme of the next few years is hospitality and welcome. A Welcome Center is being created, which will provide an important formation witness to the significance of hospitality for our community.

The Seminary seeks to serve the broad center of The Episcopal Church: it is resolutely orthodox in theology and, at the same time, open to dialogue. It is open to a variety of conversations in the church and open to receive all students who seek to study here.

COMMISSION'S VISION FOR THE FUTURE

The SCMD's mandate is to recommend policies and strategies for the development, affirmation and exercise of the ministry of all the baptized; to encourage and facilitate networks of individuals, institutions and agencies engaged in education, training, deployment and formation for ministry by all four orders; and to study the needs and trends of theological education for all four orders within this church, including issues of recruitment, training, deployment, evaluation and continuing education; to make recommendation to the several seminaries, the Executive Council and the General Convention; and to aid the General Board of Examining Chaplains in the exercise of its function. The Commission will continue in this next triennium to:

- Strengthen collaborations between all ministry development initiatives in the church;
- Collaborate with the Standing Commission on Lifelong Christian Education and Formation;
- Support the work of the diocesan Commissions on Ministry and provincial representatives;
- Work on cultural diversity efforts in leadership development;
- Support the ongoing focus of theological education for everyone;
- Encourage and support congregations in their support of ministry in daily life;
- Facilitate system-wide collaborations that strengthen the mission and ministry of the church;
- Evaluate the ways that church systems promote ministry development;
- Encourage the gathering of reliable data for the strengthening of ministry development;
- Assist seminaries in their collaborative efforts to respond to the changing environment in which theological education will be offered in the future.
- Find ways to ameliorate the existing high cost of theological education, particularly as it relates to those people attending residential seminaries; and
- Work with the General Board of Examining Chaplains as it assesses the role of the General Ordination Examination.

RESOLUTION A108 BUDGET APPROPRIATION FOR THE STANDING COMMISSION ON MINISTRY DEVELOPMENT

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention request the Joint Standing Committee
- 2 on Program, Budget and Finance consider a budget allocation from the Canonical budget of the General
- 3 Convention of \$130,200 for the meeting expenses of the Standing Commission on Ministry Development during
- 4 the 2010-2012 triennium.

EXPLANATION

This request allows for six meetings, with 14 people in attendance at \$1,400 per person, per meeting. It also allows the SCMD to invite the nine Commission on Ministry Provincial representatives to one of those meetings.

STANDING COMMISSION ON NATIONAL CONCERNS

MEMBERSHIP

The Rev. Dr. Barbara T. Cheney, *Chair*
The Hon. James E. Bradberry, *Vice-chair*
Ms. Valarie H. Crosdale, *Secretary*
The Rev. Richard J. Aguilar
The Rev. Billy J. Alford
Ms. Linda L. Anderson
Thomas R. Bates, M.D.
The Rt. Rev. Charles F. Bennison, *Term ended 2008*
Mr. D.C. “Woody” Bradford III
The Rt. Rev. John Bryson Chane
The Rev. Jan Davey
Ms. Kelly N. Fayard
Mr. Erin A. Ferguson
The Rt. Rev. V. Gene Robinson
The Re. Lynne E. Washington, *PHOD Representative*
Rosalie S. Ballentine, Esq., *Executive Council Liaison*
Ms. Maureen Shea, *Staff Consultant*

Connecticut, I, 2009
Southern Virginia, III, 2009
Long Island, II, 2012
West Texas, VII, 2009
Georgia, IV, 2012
Minnesota, VI, 2009
Central Florida, IV, 2009
Pennsylvania, III, 2012
Nebraska, VI, 2012
Washington, III, 2009
Rio Grande, VII, 2009
Central Gulf Coast, IV, 2012
Southeast Florida, IV, 2009
New Hampshire, I, 2012
Virginia, III, 2009
Virgin Islands, II
Washington, III

COMMISSION REPRESENTATIVES AT GENERAL CONVENTION: Bishop John Chane and Deputy Barbara Cheney are authorized to receive non-substantive amendments to this report.

SUMMARY OF WORK

The mandate for the Standing Commission on National Concerns (SCNC) is “to identify, study and consider general policies, priorities and concerns about the theological, ethical and pastoral issues and strategies as to the ministries of this Church serving Christ, to strive for justice and peace among all peoples through the proclamation of the Gospel and to develop and recommend to General Convention comprehensive and coordinated policies and strategies applicable to the same.” [Canon 1.1.2(n)(8)] Our members interpreted this important mission in this way: “The SCNC identifies, studies and interprets theologically issues facing the nation and calls TEC and its people to action through a recommended range of responses.”

We reviewed the Commission’s work and recommendations from the past triennium, as well as the requests that came to us in this triennium from General Convention, Executive Council and other Committees, Commissions, Agencies and Boards (CCABs). The Executive Council Committee on National Concerns also asked that we look over the curriculum offered by the YES Institute for training in gender/heterosexism. While we did not go through the actual training ourselves, our research did lead us to a favorable recommendation of the YES Institute as a good resource in education and training in the area of anti-heterosexism.

In response to the recommendations and concerns brought to our attention, we spent a portion of our early triennium considering the general effects of globalization and immigration upon our nation. We took note of what we perceive to be a growing climate of fear and mistrust between people, even as we in the church would say we believe all people are part of one human family, deserving of love and respect. We hold deep concern over the ever-growing gap between socio-economic classes and the disparities between those who “have” and those who “have not”.

We have a strong desire to call TEC to action in a bold way, strengthening the public voice of the church within the various communities in which we live, move and have our being. As the Standing Commission on National Concerns, we believe the presence of the church should make a difference for the better in the health and well-being of its community. The question we held before ourselves is the following: “If the church does not stand up for the dignity of each and every person, who will?”

To that end, we chose to focus our specific work in three major areas: criminal justice, education and economics. Following the initial meeting of all CCABs in Chicago on November 15, 2006, our on site, face-to-face meeting locations were chosen to further our experiential learning of the issues and concerns in these three areas and of the responsive, life-giving ministry of the church at work. Between such meetings we continued our work electronically or by phone, seeking to honor the budgetary and efficiency concerns brought to the attention of all CCABs by General Convention. We met in Linthicum, MD; Atlanta, GA; New Orleans, LA; and Omaha, NB. We chose to give a .07% donation from our meeting budget to a ministry of the church in each location that reflected congruence with one of the millennium development goals. In other words, we honored the General Convention request to share our budget with the work of the MDGs several times over, because, frankly, we were so moved by both the incredible need and the equally incredible response of the local church.

CRIMINAL JUSTICE

The 75th General Convention, through Resolution A111, directed our Commission to investigate issues relating to criminal justice in the United States, as well as The Episcopal Church’s ministry within the criminal justice system. (The Executive Council Committee responsible for these matters ceased to exist following the adjournment of General Convention.) Our investigation led to the following Resolution.

RESOLUTION

RESOLUTION A109 MODEL PRISONER MINISTRY

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention commit to the Biblical call to
- 2 “proclaim release to the captives” and to “set the prisoners free”; and be it further
- 3
- 4 *Resolved*, That justice must be done for victims and offenders alike; and be it further
- 5
- 6 *Resolved*, That The Episcopal Church be firmly committed to a system of justice that seeks to provide prisoners
- 7 with assistance both before and after their release, including alternatives to prison where appropriate, and
- 8 programs in prison that offer offenders the chance to learn job skills and complete education; and be it further
- 9
- 10 *Resolved*, That The Episcopal Church seek to address the concern of prisons built in remote areas resulting in
- 11 further separation of families thus making the situation for juvenile offenders particularly difficult; and be it
- 12 further
- 13
- 14 *Resolved*, That The Episcopal Church commit the sum of \$100,000 to develop and implement a model program
- 15 based on the above action called for in this Resolution, in partnership with interested others, at an appropriate
- 16 penal facility in the United States; and be it further
- 17
- 18 *Resolved*, That The Episcopal Church recognize and express its gratitude to the many ministries of the church,
- 19 including those of prison chaplains and volunteers, parishes and dioceses that work to support prisoners and their
- 20 families; and be it further
- 21
- 22 *Resolved*, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to
- 23 consider a budget allocation of \$100,000 for the implementation of this Resolution.

EXPLANATION

The Standing Commission on National Concerns heard eloquent testimony concerning the need for rehabilitation programs for prisoners, so that they can successfully reintegrate into their communities. We noted that, according to Bureau of Justice reports, approximately 650,000 state and federal prisoners reenter society each year; but about half of all former prisoners are returned to prison for a new crime or parole violation within three years. While, what are called, “reentry” programs offer employment training, mental health and substance abuse treatment, behavior modification and family assistance classes, it is not clear what is offered while prisoners are incarcerated. While some state prison systems, certainly not all, try to begin rehabilitation, at the federal level there

is almost a total absence of help or concern. The Commission believes that to truly “set the prisoners free,” programs must be provided during the time prisoners are incarcerated to give them hope for a better future and the skills necessary to succeed before they are released. Programs such as “Amicus” in Minnesota and Kairos offer an example of such positive efforts.

The 74th General Convention concurred in Resolution 2003-A125 (“Ministry to Prisoners and their Families”), in which the Convention “urged dioceses and congregations to become familiar with the criminal justice system and form ministries which assist prisoners and their families during sentencing, while in prison and during their readjustment period; to support the establishment of and/or expansion of occupational, therapeutic treatment, and academic programs in prison where prisoners may be prepared for re-entry into society.” This worthy piece of legislation failed to provide funding for a pilot program of ministry to prisoners preparing for reentry into community. We commend Resolution 2003-A125, and recommend adoption of this proposed Resolution, which would provide a model for the church’s ministry to prisoners and their families.

EDUCATION

Meeting with people in communities across our church caused us to focus our attention on the increasing economic disparity that exists in our country. In our conversations, research and reading we came to understand the correlation between economic disparity and the widening education gap that exists between the rich and the poor.

The information we gathered through our research, and in the stories we heard regarding work being done to address this issue, caused us to look still more deeply into ways we could further that work. We offer the following Resolution and its accompanying explanation to help address that gap.

RESOLUTION A110 BRIDGING THE EDUCATION GAP

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention commend Resolution 2006-B018*
- 2 (Endorse the National Council of Churches Policy on Rights of Children) for bold and immediate action; and be
- 3 it further
- 4
- 5 *Resolved*, That the Standing Commission on National Concerns (SCNC) in its next triennium further study the
- 6 voucher system and its impact on reducing the educational achievement gap within poor communities; and be it
- 7 further
- 8
- 9 *Resolved*, That the National Association of Episcopal Schools (NAES) be commended for the initiatives it has
- 10 taken on justice and equity, its statement on Social, Economic and Racial Mix in Episcopal schools and its
- 11 Episcopal Schools Urban Alliance; and be it further
- 12
- 13 *Resolved*, That, in collaboration with the SCNC, further new and bold educational models be explored and
- 14 developed by Episcopal schools in cooperation with NAES with underserved and economically challenged
- 15 communities, focusing on systems, capacity and resources, and the story of those initiatives and efforts to be
- 16 included in the SCNC Blue Book report to the 77th General Convention in 2012; and be it further
- 17
- 18 *Resolved*, That the Episcopal Schools, working through the NAES collaboration with the SCNC, be encouraged to
- 19 further strengthen their leadership in addressing economic disparities, by finding new and bold ways to increase
- 20 the availability of scholarships and sliding fee scales for elementary schools, high schools and colleges and report
- 21 such findings to the SCNC for inclusion in the Blue Book report to the 77th General Convention in 2012; and be
- 22 it further
- 23
- 24 *Resolved*, That the 76th General Convention of The Episcopal Church endorse continued support of funding for
- 25 the historic black Episcopal colleges.

EXPLANATION

There exists an ever-widening educational achievement gap between the rich and poor in the United States. Our Episcopal Church has a role to play in helping to broaden access to quality education from among the best church school systems in the country. The Episcopal Church has a long history of embracing the value of education, as the very existence and good work of our Episcopal schools attests. Our schools and early childhood development programs number over 1,000 and serve over 160,000 children—with significant socio-economic, racial, cultural and religious diversity. Our Episcopal schools are clearly communities of intentional pluralism in which education and religious and spiritual formation take place. A descriptive statement from the web site of the National Association of Episcopal Schools (NAES), from which we cannot help but take heart, says, “Episcopal schools exist not merely to educate, but to demonstrate and proclaim the unique worth and beauty of all human beings as creations of a loving, empowering God.”

The Rev. Daniel Heischman, Executive Director of the NAES, pointed out five areas of the association’s work in his address during their Biennial Conference in 2008. Those five areas are interpretation, collaboration, justice and equity, the work of the web and the work of leadership. (The full text of his message can be read on their web site, www.episcopalschools.org) The common ground shared by the SCNC and NAES, and the Rev. Heischman’s clear call given within his address for deepening collaborative relationship within church structures to build a just and equitable society, gave our membership the courage to offer this Resolution.

*The following is the text of GC2006-BO18, referenced in the first resolve of “Bridging the Education Gap”:

Resolved, That the 75th General Convention urge Episcopalians and The Episcopal Church at every level to work to ensure that governments provide adequate funding for programs that combat social and economic conditions that place children at risk or diminish children’s ability to achieve their full potential in the world; and be it further

Resolved, That the General Convention receive and endorse the National Council of Churches (NCC) comprehensive policy statement, entitled The Church and Children: Vision and Goals for the 21st Century Policy. The Episcopal Church is a member of the NCC whose governing body, the General Assembly, passed this statement on November 11, 2004 to ensure that all children have the opportunity to develop and flourish.

THE CHURCH AND CHILDREN: VISION AND GOALS FOR THE 21ST CENTURY POLICY STATEMENT

As Christians, we are called to make a commitment to work together as families, congregations, denominations and as an ecumenical community of member communions, to ensure that all children have the opportunity to develop and flourish. Therefore, we, the member communions of the National Council of the Churches of Christ in the USA, working with others in communities of faith and concern, strive to achieve the following vision and goals for children.

FAITH COMMUNITIES

All children need to be part of nurturing communities, where they are included as full members and participants in the common life of worship, prayer, witness and service. Therefore, we commit to:

- Ensure through leader development and assignment of resources that faith communities are places of joy, nurture and safety for children;
- Nurture the spiritual life of children and teach them of the love, grace and fellowship of God;
- Receive, nurture and treasure each child as a gift from God;
- Give high priority to the quality of planning for children and the preparation and support of those who minister with them;
- Foster community beyond the family unit, in which children, youth and adults know each other by name, minister to each other and are partners together in serving Christ in the world; and
- Appreciate the ability and readiness for children to represent Christ and his church to bear witness to God’s grace—wherever that may be—and, according to gifts given them, to carry on the faithful work of

reconciliation in the world and to take their place in the life, worship and ministry of the community of faith and governance according to each communion's distinctive polity.

FAMILY

All children have a right to be a part of loving and safe families. All segments of society share responsibility for supporting families in raising their children and future generations. Therefore, we commit to:

- Protect the dignity and value the diversity of every family;
- Respect and preserve the child's bond and covenant with parents, family and community;
- Ensure that families have the skills, knowledge and resources to develop, support and sustain loving homes;
- Nurture families in recognizing and appreciating their child's abilities and gifts for ministry and in supporting their spiritual development;
- Provide families with resources and systems that enable them to balance the demands of parenting, work and education and make time for recreation;
- Encourage parents to be active in their communities, in the democratic process and in the promotion of the interests of children and families;
- Encourage adoption as a healthy and appropriate means of securing for children a permanent family structure;
- Be intentional in providing church and community support in those kinship care situations when children are being cared for by relatives other than their parents; and
- Encourage congregations to become caring partners with institutions and systems providing care for children, and engage in advocacy for children in those settings.

EDUCATION

All children have a right to quality public education that fosters their intellectual, social, emotional, physical, cultural and creative development. Therefore, we commit to:

- Respect and support family as the child's first teacher, recognizing that learning begins at birth;
- Value and invest in teachers as a key component of every child's development;
- Create an educational system that is a partnership of family, community and school;
- Respect and provide for each child's differences and capacities to learn, recognizing the needs of those children with disabilities and with special gifts;
- Ensure the availability of remedial education for children and their adult caregivers who need special help to be ready for further education and eventually to become employable;
- Support an equitable, fully-funded system that prepares every child for life-long learning;
- Ensure that every community provides safe, excellent, well-funded public schools for their children;
- Develop the use of schools as community resources during and beyond school hours; and
- Teach children to understand, respect and celebrate diversity, multiple cultures and languages and a global perspective.

SAFETY

Every child has a right to live in a physically and emotionally safe environment that cultivates acceptance and peace, and in which they are protected from the myriad of dangers confronting them. Therefore, we commit to:

- Provide child protection policies, safe church training and other resources that promote and ensure safe, non-violent family and community environments;
- Promote legislation that eliminates children's access to handguns;
- Teach and practice healthy conflict resolution in all segments of society;
- Promote social justice through the elimination of prejudice and discrimination;
- Promote non-violent, positive images and language that respect the dignity of every human being;
- Advocate for reducing violence on TV, in movies, video games and on the Internet; and
- Ensure equal protection and due process of law for all children and youth in a system, which recognizes their differing capacities and promotes rehabilitation and learning.

ARTS, RECREATION AND CULTURE

All children have a right to express and celebrate their souls and spirits through arts, culture and recreation. Children need to have open time to dream, play and create. Therefore, we commit to:

- Advocate for the integration of arts, culture and recreation into the core curriculum of education;
- Provide access to a wide variety of affordable, quality arts and cultural and recreational programs for children of all ages;
- Promote an increase in safe indoor and outdoor neighborhood recreational activities;
- Create ongoing opportunities in congregations, schools and before- and after-school programs to discover, recover, preserve and celebrate traditions across cultures; and
- Ensure that museums, libraries, parks and diverse cultural resources are supported as vital parts of our communities.

ECONOMIC SECURITY

All children have a right to economic security and economic justice, which means that all families have access to food, clothing, transportation and safe, affordable housing, and that all families have equal opportunities to provide these basic economic needs. Therefore, we commit to:

- Continue to strengthen the commitment to overcome poverty;
- Promote family-friendly policies in the workplace;
- Actively pursue a just tax policy;
- Cultivate marketable job skills through providing congregational and community models of training and education;
- Provide accessible, affordable, high-quality child care;
- Promote corporate partnerships that strengthen communities;
- Provide economic security through government initiatives for the children whose parents cannot support them; and
- Enhance access to jobs through sound policies for housing and transportation.

HEALTH

Every child and family has a right to guaranteed quality, comprehensive health care. All children deserve to live in a healthy environment that allows them to thrive. Therefore, we commit to:

- Ensure that quality pre-natal care is available for all;
- Focus on prevention as a key to preserving the health and well-being of children;
- Ensure that no children go hungry;
- Implement an effective health and nutrition education curriculum;
- Work for publicly funded, integrated, accessible and high quality mental health care; and
- Develop partnerships for clean air, water, land and a healthy ecosystem.

ECONOMICS

Our collective imagination as members of the SCNC was particularly caught by the pressing nation-wide need for financial resources to address social problems at a root level. Issues of credit and low-interest loans predominate and are connected to the need for housing, employment, education and business efforts. We thought very seriously about what it might take to start a national Episcopal bank. We applaud the several Episcopal Church supported credit unions already in place in various dioceses, such as the ones in Los Angeles and New Orleans.

Building on some of the work from the last triennium and our interest in the re-building of healthy communities after economic devastation, we turned to the experience of New Orleans after hurricane Katrina. What we found in the work of The Episcopal Church is a model for us all in any of our church communities, especially those that may be facing particular hardship. As we learned, while New Orleans is its own unique entity, it is also every place. There we found a diocese that, because of the challenge it faced:

- Chose to stay the course both in faith and hope;
- Chose to listen to the people, their needs, desires and ideas;
- Chose to take on systemic work, re-developing and re-shaping societal structures to open the door for healthier, more holistic and holy living;
- Chose to be imaginative, using a variety of resources, such as community organizing, forming partnerships, working through micro/lending and daring to open new congregations to function also as community centers; and
- Chose to take bold action, such as the Jericho Road Housing Initiative.

Staying the course, listening to the people, forming partnerships, taking on systemic work with imagination, creativity and boldness, all for the sake of the health and wholeness of people’s lives, and all done in faith and hope, is a model for us all.

Our commission also worked collaboratively with the Episcopal Network on Economic Justice and the Church in Metropolitan Areas Conference. Two of our members (the Rev. Barbara Cheney and the Rev. Richard Aguilar) attended the Presiding Bishop’s Summit on Domestic Poverty in May 2008. Out of our collaborations and work we offer the following Resolutions.

RESOLUTION A111 ECONOMIC JUSTICE MINISTRY FOR AND WITH LOWER INCOME PEOPLE

- 1 *Resolved*, the House of _____ concurring, That the General Convention affirm and adopt the seven (7) following
2 actions as the policy and program for Economic Justice of The Episcopal Church during the next six years:
- 3 ▪ Engage in the traditional acts of mercy in which many congregations and Jubilee Centers participate, such
4 as food pantries, clothing closets, soup kitchens, homeless shelters and other programs.
 - 5 ▪ Foster a “relational culture” in which each congregation develops relationships with the disenfranchised
6 in their community—knowing people by their names and forming local partnership with agencies that
7 work with people of little income or few financial resources.
 - 8 ▪ Deepen advocacy in concert with the Office of Government Relations for legislation that provides
9 adequate levels of support and opportunities for all people.
 - 10 ▪ Participate in faith-based community organizing whereby people of the local community exercise the
11 power of numbers and their conviction to bring their needs to the attention of elected officials and
12 governmental bodies, thereby encouraging effective policy and action.
 - 13 ▪ Support and participate in various models through which low-income people can take control of their
14 own lives and meet their own needs, such as community development corporations, housing
15 corporations and cooperatives and small business development.
 - 16 ▪ Encourage at every level of The Episcopal Church the making of loans and deposits at a level of one to
17 ten percent of financial assets to community development financial institutions (community loan funds,
18 community development banks and credit unions and micro-loan business funds) to support local
19 community development and, where helpful and necessary, for the creation of financial institutions
20 themselves.
 - 21 ▪ Encourage dioceses, congregations, organizations and members to make socially responsible investments
22 in the Episcopal Economic Loan Fund, with the goal of obtaining the \$24 million fund established by
23 GC Resolution 2000-B037* to support the “community controlled economic development programs of
24 the disadvantaged” (quoted from the Economic Justice Resolution of the 1988 General Convention); and
25 be it further
- 26
27 *Resolved*, That the Secretary of the General Convention communicate this Resolution to all dioceses of The
28 Episcopal Church for implementation and follow-up.

EXPLANATION

The House of Bishops, in their paper “Economic Justice and the Christian Conscience,” published in October 1987, called for a fundamental reordering of human values “if we are to have any hope of challenging society’s

present enchantment with overweening individualism, human avarice and social irresponsibility.” They went on to state that, “The moral imperative for Christians is not so much to offer simple answers to the paradox of a prosperity that generates poverty but rather to seek understanding of how the growth and extent of such poverty constitutes both a moral contradiction and a systemic social flaw that serves to undermine the very prosperity which helped create it. The special challenge to Christians is to commit themselves to a process of informing the conscience of society at large about this paradox and to suggest a variety of ways by which individual Christians in their personal activity and their Church in its corporate life can witness.” On the basis of this statement, the House of Bishops voted to encourage dioceses to bring forward to the 1988 General Convention Resolutions for action on economic justice.

In response to the bishops’ call, the Diocese of Michigan brought the Resolution “Taking Action for Economic Justice” to the 1988 General Convention in Detroit, and its adoption significantly impacted the justice ministry of The Episcopal Church at that time. Some dioceses and parishes started community loan funds and credit unions or placed money in already existing investment vehicles. Others created housing development corporations to create low-income housing throughout the country. Still, others created business incubators and micro-enterprise funds for small business development. Church people involved in service ministries to the poor were often called to an advocacy ministry, to join their voices to those of the poor to demand increased and more effective government and agency services. The landscape of The Episcopal Church involvement in economic justice began to change.

Recently, a call was raised for a revised and strengthened economic justice Resolution to respond to the pervasive economic crisis, moral contradictions and systemic social flaws we are experiencing twenty years later. Our economy has not been kind to working people and lower income people. Changes in the world economy are literally changing the way we do business. Despite a rising productivity, the wages of working people have not risen for more than 20 years. Factories and business have moved overseas, contributing to an untenable unemployment rate here at home. The safety net that was designed to provide lower income people with basic necessities while they prepared to join or rejoin the workforce has been seriously weakened. The mortgage foreclosure crisis has deeply challenged the recent trend of irresponsible and unregulated lending. We find ourselves mired in a financial crisis that includes both decreases in income and increases in prices, putting the squeeze on many Americans.

Now, in this 20th year since the adoption of the Resolution “Taking Action for Economic Justice,” it is time again for the church to act with boldness, compassion and clarity.

*Following is the final text of Resolution GC2000-B037 referenced within the first resolve of “Economic Justice Ministry for and with Lower Income People”:

TITLE: CONSIDER EXPANSION OF FUNDS ADMINISTERED BY THE ECONOMIC JUSTICE LOAN COMMITTEE
Resolved, That the Executive Council consider the expansion of the \$7 million loan fund administered by its Economic Justice Loan Committee to at least \$24 million dollars; and be it further

Resolved, That the Council consider the following changes:

1. that the current assets of the Fund be placed in a separate loan fund vehicle as a program of ECUSA, including assets (funds not yet loaned), loans receivable, principal, and interest payments;
2. that investments be recruited for the Fund from dioceses, congregations, and other Episcopal organizations;
3. that these investments be matched dollar for dollar by new investments by the budget of the General Convention; and/or that it increase its own contribution to the Loan Fund to 5% of its investment portfolio;
4. that this Fund be commended to the Church Pension Fund and The Episcopal Church Foundation for consideration for staffing and funding; and
5. that sufficient staffing be engaged to administer the loan program from the General Convention budget as well as from income from the Loan Fund itself.

Citation: General Convention, Journal of the General Convention of...The Episcopal Church, Denver, 2000 (New York: General Convention, 2001), p. 652

RESOLUTION A112 EPISCOPAL NETWORK FOR ECONOMIC JUSTICE

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention fund the Episcopal Network for
2 Economic Justice (ENEJ) at a level of \$100,000 per year for the coming triennium, so that it can continue and
3 increase its mission of supporting and assisting economic justice work at every level of The Episcopal Church;
4 and be it further
5
6 *Resolved*, That ENEJ collaborate with and report to the Advocacy Center; and be it further
7
8 *Resolved*, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to
9 consider a budget allocation of \$100,000 for the implementation of this Resolution.

EXPLANATION

The Episcopal Network for Economic Justice is a membership organization that arose out of the work that followed the church's implementation of GC Resolution 1988, "Taking Action for Economic Justice." The Network consists of individual, congregational and diocesan members. Members work both within the church and in interfaith coalitions to promote economic justice in their respective communities. The ENEJ, with some support from The Episcopal Church, has provided educational materials, technical assistance and ministry models to Episcopalians engaged in a broad array of economic justice activities. These activities include the formation of credit unions and other wealth-creating programs, organizing and advocating for economic justice and supporting local worker justice campaigns.

Such funding will provide much needed resources to help ENEJ assist the church in rising to the challenge of the current economic crisis, while at the same time providing a stronger partnership with this organization that has arisen from the grass roots of The Episcopal Church.

FINANCIAL REPORT

The SCNC budget for the 2006-2009 triennium was \$60,000. In 2007 we spent \$18,021; in 2008 we spent \$17,461; with \$24,518 remaining for 2009. At the time of the completion of this report, no meetings were planned for 2009. One reason for our lower expenses this triennium was the weather. Attendance at several of our meetings was unexpectedly light because several members were unable to travel due to severe weather in their home regions. For that reason, and because of our belief in the value of face-to-face meetings, we recommend that, in spite of our lack of spending, the same budget be allotted to us for the next triennium. Thus, during the 2009-2012 triennium, the Commission will meet approximately five times, with a requested budget of \$60,000 to be distributed as follows: \$20,000 in 2010; \$20,000 in 2011; and \$20,000 in 2012.

CONCLUSION

This past triennium fired the imagination of the members of the Standing Commission on National Concerns as to the ability of The Episcopal Church to act with boldness in systemic ways on behalf of the lives of the people. Even so, the continuing disparity and viability of financial resources continues to be a challenge. Recognizing there is risk involved, we ask that during the next triennium the Commission explore the formation of a national Episcopal Bank or credit union. Additionally, we recommend an exploration of the whole arena of micro-lending. We also ask that our successor body study the wide-ranging area of globalization and fair trade agreements. TEC does not have policies on trade and trade issues, so this will be a new area of exploration. Our concern is how TEC can best advocate for minimizing negative effects on people and our environment. We ask that the findings and recommendations in these areas be reported to the 77th General Convention in 2012.

Finally, we recommend that in the next triennium the SCNC research the history and explore the relationship of The Episcopal Church and the Native people of the United States. We recognize that there are painful aspects of that history—such as the Episcopal residential schools—that we are called to understand. We imagine such research and exploration leading us to deeper knowledge of our past and our relationship together as brothers and sisters in Christ and members of God’s household today.

STANDING COMMISSION ON SMALL CONGREGATIONS

MEMBERSHIP

The Rev. Richard M. Graybill, <i>Chair</i>	Northern Michigan, V, 2012
The Rev. Canon Kristi Philip, <i>Vice-Chair</i>	Spokane, VIII, 2009
The Rev. Ivette Linares, <i>Secretary</i>	Puerto Rico, IX, 2012
The Rev. Augusta A. Anderson, <i>PHOD Representative</i>	Western North Carolina, IV, 2009
Ms. Maggie Brown	Navajoland Area Mission, VIII, 2012
Ms. LaVerne K. Comerie-Hubbard	West Tennessee, IV, 2012
Mr. Frank Connizzo	Kansas, VII, 2009
Ms. Sharon F. Denton	Western Kansas, VII
The Rt. Rev. Thomas Clark Ely	Vermont, I, 2009
The Rt. Rev. E. Ambrose Gumbs	Virgin Islands, II, 2012
The Rev. Robert Honeychurch, <i>Program Officer, Congregational Vitality</i>	California, VIII
Ms. DonnaLee Pettit	North Dakota, VI, 2012
The Rt. Rev. James J. Shand	Easton, III, 2009
The Rev. Suzanne Watson, <i>Staff Officer, Congregational Development</i>	El Camino Real, VIII
The Rev. Lonell Wright	Louisiana, IV, 2009

SUMMARY OF WORK

Some Episcopalians may be surprised to learn that we are a church of small congregations. According to figures released late in 2008, more than one half of Episcopal congregations are classified as small churches, with an average Sunday attendance of fewer than 70 persons. Of the 7,044 congregations who reported attendance figures in 2007, 3,573 churches had 70 or fewer attendees on Sunday.

In addition, the median average Sunday worship attendance in 2007 was 69, down from 72 in 2006. There were 288 congregations reporting an average Sunday attendance of 10 or fewer in 2007.

There are many reasons why these churches are small. Many of these churches are in small communities or rural areas. Some are ethnic congregations where culture and language influence the number of members. Some are in areas where the population is declining. Some small congregations are healthy and vital, while others are in decline. Some are new congregations and some are re-starts. Still, others have existed for many years. Each congregation has its unique challenges and opportunities, and each, in its own way, exists to further the reign of God.

During this past triennium the Standing Commission on Small Congregations met three times, primarily in conversation about the diverse issues surrounding small congregations. Our 2006 meeting in Chicago was a time to get acquainted and to organize and prepare for our work. At our 2007 meeting in Kansas City, there was a protracted conversation on many issues, including a commitment to identify many partners in the enterprise of supporting and strengthening small congregations. We also reviewed some material from “emergent” congregations, viewed a television advertisement that was created by a small congregation and discussed an event that would share some “best practices” for small congregations at the 2009 General Convention.

Our 2008 meeting in Albuquerque gave us the opportunity to review our work, to discuss plans for a General Convention event and to visit the Navajoland Area Mission. We shared meals and conversations—encountering the spirit, faithfulness and creativity of these small congregations, who minister in a vast area characterized by extreme poverty. We came away with a deeper appreciation for the efforts to preserve the Navajo culture and to gracefully weave its teachings with the teachings of the Christian faith. (Our visit was cut short due to our bus

breaking down. We were stranded on a mountain pass for two hours, before the folks in Episcopal Church vans graciously came to our rescue. We were sorry to miss visits to two churches on the other side of the pass.)

AN ACCOUNTING OF SOME OF THE ISSUES IDENTIFIED BY THE COMMISSION

Because churches are small for a variety of reasons, their needs and challenges are different. Some of the groups and organizations involved in the collaboration to support these churches are: the Church Deployment Office, Congregational Vitality, Native and other ethnic ministries, Episcopal Appalachian Ministries, the Center for Baptismal Living, the Ministry Developers' Collaborative, the Church Pension Fund, the Living Stones Partnership and many others.

Many small congregations are challenged to find clergy who can serve among them. A good number of positions in small congregations are part-time, pay poorly, in geographically isolated communities and are in ethnic congregations with distinct language requirements. These positions are not always easy to fill.

In some situations, clergy are ill-prepared to serve small congregations. However, some retired clergy have very effectively served these congregations. With the option for early retirement, there are younger retired clergy available, who are interested in this specialized part-time service.

There are other strategies at work, as well. Some dioceses have chosen ministry development (sometimes known as mutual ministry, total ministry or baptismal ministry) as a path toward supporting and strengthening small congregations. Ministry teams are formed in which congregations identify members with gifts for specific ministries. Those identified are formed and educated for their ministries and then commissioned or ordained. Most often, the teams are supervised or coached by a ministry developer or missionary, who serves churches in a region.

Some dioceses have developed models that work well for their congregations. In other dioceses there are immense struggles to form and educate persons to minister in small congregations and to provide adequate supervision and ongoing formation. We believe that The Episcopal Church would be wise to dedicate resources to develop creative models of ministry formation and thereby strengthen the ministries of many small congregations.

In response to Resolutions D048 and D057, we have begun productive conversations with the Church Pension Fund to explore ways to make it possible for more clergy to serve in small congregations. We hope that the result of these conversations will be positive next steps that can be implemented and shared at General Convention.

There is a strong desire to share "best practices" for small congregations. Some of this information is available in a handbook for small congregations, created and updated periodically by Church Center staff (also available online). At a conference at Kanuga in 2007, which was coordinated by the Rev. Suzanne Watson of the Church Center staff, ministry models for small congregations were presented. Much of the content from that conference is available on the DVD 'Creative Models of Sacramental Leadership in Small Congregations.'

Also in response to Resolution D057, the Commission and Church Center staff are planning opportunities at General Convention that focus on what has worked well in various small congregations. We thank the Rev. Suzanne Watson, former Staff Officer for Congregational Development, for her effective work with this Commission and the wider church. We look forward to our unfolding relationship with the Rev. Bob Honeychurch, who began his new ministry as Program Officer for Congregational Vitality on September 1, 2008. During this triennium, the Commission worked with *Episcopal Life* to publish stories of vital small congregations from across the church. We hope that these stories have been both an inspiration to readers and an example of the creativity and energy present in our small churches.

We remain committed to the work of furthering the ministry of the many diverse and faithful small congregations in The Episcopal Church and look forward to continuing our work in the next triennium.

BUDGET REPORT

The Commission budgeted \$5,000 for its work in 2007; \$11,000 for 2008; and \$5,000 for 2009, for a total of \$21,000 for the triennium. The Commission spent \$7,884 in 2007 and \$12,064 in 2008, with a remaining balance of \$1,052. The Commission will meet approximately three times in the next triennium and also collaborate with other interim bodies. This will require \$15,000 for 2010; \$25,000 for 2011; and \$18,000 for 2012.

RESOLUTION

RESOLUTION A113 STRENGTHENING SMALL CONGREGATIONS

- 1 *Resolved*, the House of _____ concurring, That the Standing Commission for Small Congregations raise awareness
- 2 of and publish information about innovative ministry models for small congregations currently evolving and
- 3 being developed in small congregations and dioceses; and be it further
- 4
- 5 *Resolved*, That the Standing Commission for Small Congregations collaborate with other CCABs, networks and
- 6 organizations throughout the Church (such as Living Stones, Domestic Missionary Partnership, Ministry
- 7 Developer's Collaborative, Native American and other ethnic specific ministries, Episcopal Appalachian
- 8 Ministries, Rural Ministry Network, Center for Baptismal Living, Church Deployment Office) around issues and
- 9 concerns related to the strengthening of small congregations; and be it further
- 10
- 11 *Resolved*, That the Standing Commission for Small Congregations continue strategic discussions with the Church
- 12 Pension Fund regarding compensation and benefit issues for participating ordained and non-ordained persons
- 13 serving small congregations; and be it further
- 14
- 15 *Resolved*, That the Standing Commission for Small Congregations be an active participant in current and future
- 16 conversations throughout the Church related to Seminary education and other vehicles of life-long Christian
- 17 Formation for ordained and non-ordained leaders serving small congregations; and be it further
- 18
- 19 *Resolved*, That the Standing Commission for Small Congregations plan with the General Convention Office
- 20 opportunities to celebrate the life and ministry of small congregations at the 77th General Convention.

STANDING COMMISSION ON STEWARDSHIP AND DEVELOPMENT

MEMBERSHIP

Mrs. Angela M. Daniel, <i>Chair</i>	Upper South Carolina, IV, 2009
The Rev. John Fritschner, <i>Vice-Chair</i>	Alabama, IV, 2009
Ms. Sandra Swan, <i>Secretary</i>	Connecticut, I, 2012
Ms. Patricia Abrams	Chicago, V, 2009
The Rt. Rev. Harry B. Bainbridge III	Idaho, VIII, 2012
The Rt. Rev. Mark M. Beckwith	Newark, II, 2012
Ms. Charlene DeWitt	Kansas, VII, 2012
The Rt. Rev. Robert Ronald Gepert	Western Michigan, V, 2012
Mr. Thomas R. Gossen	Kansas, VII
Ms. Kelsey A. Kemp	Northwest Texas, VII, 2009
The Rev. Franco Kwan	California, VIII, 2012
Ms. Terry Parsons, <i>Missioner, Stewardship</i>	Lexington, IV
The Rev. Benjamin E. K. Speare-Hardy II	Southern Ohio, V, 2012
Mrs. Pamela S. Wesley Gomez	Connecticut, I, 2012
Mr. William E. Wrenn	North Carolina, IV, 2012

CHARGE

The Standing Commission on Stewardship and Development's (SCSD) mandate is "to hold up before the Church the responsibility of faithful stewardship of time, talent and treasure in grateful thanksgiving for God's gifts. It shall recommend strategies for stewardship education throughout the Church with special sensitivity to the cultural and linguistic diversity of our Church. It shall recommend programs for long-range planning and development, ensuring that other Church bodies, including the Executive Council, are part of the process. It shall assure that there is an official, periodic gathering, interpretation, evaluation and reporting of stewardship from through the Church. It shall help coordinate all Church-wide fund-raising activities." [Title I, Canon 1.2(n)(9)]

The Commission reviewed the Charge to the SCSD and recommends a revision that would read:

[Title 1, Canon 1.2(n)(9)] calls for: A Standing Commission on Stewardship and Development, consisting of 12 members (two bishops two priests and/or deacons, and eight lay persons). The duty of the Commission shall be to hold up before the Church a broad definition of Christian stewardship to include our individual and corporate responsibility for living out our baptismal covenant in joyful thanksgiving for God's gifts. It shall recommend programs for development in support of long-range planning by Executive Council and other bodies of the Church. It shall serve as an advisor to the Office of Mission Funding and the Office of Stewardship.

MEETINGS

The Commission met four times during the triennium: November 18, 2006 (Chicago, IL); June 3-6, 2007 (Richmond, VA); September 6, 2007 (by conference call); and May 25-28, 2008 (Richmond, VA).

RESPONSE TO 2006 GENERAL CONVENTION RESOLUTIONS

Two General Convention 2006 Resolutions were referred to the Standing Commission on Stewardship and Development:

1. A100: CHRISTIAN FORMATION. The Commission devoted a major portion of its time and work to the crisis in stewardship education as part of Christian formation, as described more fully in the Work Summary, and recommends that the Commission continue this work in the next triennium.
2. C018: ENVIRONMENTAL STEWARDSHIP. This Resolution was referred to this Commission, but upon learning that it had passed and was referred to all dioceses, concluded no further action is required.

SUMMARY OF WORK

The Commission reaffirmed the 1988 General Convention Resolution on Stewardship, particularly the portions excerpted below:

“...Said simply, stewardship is the main work of the Church.

Thus, stewardship is more than Church support; it is the use of "the gifts given us to carry on Christ's work of reconciliation in the world.”

Stewardship is an adventure, an expedition into the kingdom where we find our lives through losing them for the sake of the Gospel. It is an invitation to offer our gifts for the purpose for which we were created—the only purpose that will fulfill us. It is a challenge to refocus our lives by designing our budgets around tithing. It offers us a way to begin breaking the bonds of consumption that involve us, often unwittingly, in perpetuating injustice and oppression.

All of God’s people, within and outside of the church, can learn that to be held accountable for their lives as stewards of God’s gifts is to discover their own true great worth before God. We believe that discovery, too, is a gift—a gift that brings unspeakable joy. The main work of the church is to bring its people, and through them all people, to this joyful knowledge, which will ... “restore all people to the unity with God and each other in Christ.”

Consequently, the Commission based its work on the desire to find new and more effective ways to educate clergy and laity about the true meaning of stewardship.

MISSION FUNDING INITIATIVE

During the past two General Conventions, The Standing Commission on Stewardship and Development has strongly supported the establishment a national church development initiative to obtain major-donor funding for specific national church mission projects. Consequently, the Commission applauded the founding of the Office of Mission Initiative Funding and the Presiding Bishop’s strong support of it.

The Commission invited the Very Rev. James Lemler, Director of Mission, who managed this new venture, to report on progress. He shared with us the current status of the mission funding office for the church. He described the fundraising program, which will focus on foundations and persons of significant means for support of national or international programs beyond the purview of the parish or diocese. He was most helpful, and we pledged to him our encouragement and support.

However, The Commission raised the following concerns about the program: (1) the lack of appropriate long-range planning; (2) the lack of sufficient staffing and budget for a successful campaign; and (3) the lack of preparation of the principal bodies of the church, which would be essential for a massive funds drive. The Commission raised these concerns in a letter to the Executive Council

At a subsequent meeting, the Commission invited the Rev. Susan McCone, director of the Mission Funding Initiative, to update the Commission on progress of the Initiative and to answer remaining questions about the operations of the Initiative. She described the evolution of the Mission Funding Initiative over the past two years. The goals of the MFI are to create a professional development office within The Episcopal Church; to raise major gifts in support of five identified missions of The Episcopal Church; and to coordinate major fundraising programs by Episcopal Church entities. Each of the five funds will have an advisory board, comprised of prominent Episcopalians with foundation or fundraising experience, and appointed by the Presiding Bishop.

The Commission recognizes the valuable work that has already been done and the enthusiasm of those who are prepared to participate. However, The Commission hoped to raise awareness of the realities of such fundraising campaigns. In particular, the Commission believes that the current level of funding is inadequate for a successful campaign. As a result, the Commission will present the following Resolution to the 76th General Convention.

RESOLUTIONS

RESOLUTION A114 FUNDING MISSION FUNDING OFFICE

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention fully fund Mission Funding Initiative
2 to raise \$250,000,000 over the next six years; and be it further
3
4 *Resolved*, That in order to ensure that the office of Mission Funding is adequately funded for success, the Standing
5 Commission on Stewardship and Development calls upon each diocese to increase its payment to the General
6 Convention budget by 1% of its annual assessment for each year in the 2010-2012 triennium, as a supplement
7 designated for support of the Office of Mission Funding.

COST

\$5,000,000

EXPLANATION

In 2003, this Commission made the following statement: “The Episcopal Church is rich in undeveloped economic resources. At both local and national levels the church needs advice on how we might creatively use our assets to underwrite and enable our vision. A new development arm must be established to seek major gifts to leverage the massive inter-generational transfer of capital funds that is now occurring in the United States.”

In 2005, an Executive Council Task Force recommended the formation of the Office of Mission Funding, and the Executive Council established the Mission Funding Initiative, which was subsequently ratified at the 2006 General Convention.

Since then planning for these funds has proceeded, and the Mission Funding Office has developed case statements for several capital funds. Mission Funding needs expanded staff capacity to develop relationships and cultivate donors. It needs a budget adequate to meet both the need and opportunity.

Our vision for mission has too often been too small. We think in terms of small efforts for church planting and are disappointed when our small vision reaps even smaller rewards. The Good News is life-giving and life-changing. The church should invite those who have been transformed to make gifts that will change the very nature of the church and fuel our church planting and mission development for fifty years.

- Churches are often hesitant to create sophisticated mechanisms of fund development. Our hesitation results in missed opportunities. With modest, and relatively passive, means of fund development, the church has received much. With diligence, intention and action, the church can build capacities to do what God is calling us to do: build up the church and proclaim the Gospel.
- The Mission Funding Initiative will allow us to create a major fund development center for The Episcopal Church that could serve all parts of the church.

The assessment is for the 2010-2012 Triennium only, as it includes the expectation that future operating expenses (except salaries) will be funded from funds raised. The success of a major gifts effort requires the initial investment of major funds. If the church agrees that the proposed mission programs are vital, then it must also agree to support the Mission Funding Initiative with sufficient funds.

ONLINE GIVING

Because online giving has become commonplace, the Commission strongly urged The Episcopal Church to develop an online giving program for the web site. The Commission recognizes that online giving programs demand prompt and accurate accounting, receipting, acknowledgement and donor relations activities, and urged church administration to ensure that these were in place before launching such a program. Nevertheless, the Commission is disappointed that online giving is not yet a reality, and suggests Executive Council make this funding opportunity a priority.

STEWARDSHIP EDUCATION

STEWARDSHIP IS MORE THAN MONEY. The Commission believes that most Episcopalians understand the word “Stewardship” to refer only to the appropriate use of money. Therefore, the Commission urges the church as a whole—parishes, dioceses and the national church—to expand the understanding of Stewardship to include the appropriate care of all of God’s gifts to us, our lives and our world.

As a corollary, the Commission urges all parishes to adopt the term “Annual Giving Campaign,” rather than “Stewardship Campaign,” because the latter improperly limits the meaning of “stewardship” to refer to money and budgets only.

BUDGET APPROPRIATION

The Commission spent \$10,692 in 2007 and \$7,347 in 2008 on meetings and other expenses. The balance remaining this triennium is \$19,961 (as of 12/08). The Standing Commission on Stewardship and Development will hold six meetings in the next triennium for a cost of \$48,000.

GOALS AND OBJECTIVES FOR THE NEXT TRIENNIUM

During the next triennium The Commission will:

- Continue to emphasize the concept that Stewardship is more than money, encouraging the development of teaching materials on the subject;
- Continue to provide oversight and guidance to proposed programs to raise money for mission funding; and
- Continue to advocate for implementation of online giving programs at the national and local church level.

CONCLUSION

“Stewardship” is more than money. God calls us to be good stewards of all gifts we have received, material and relational. The Commission calls upon the church to recognize this obligation and the opportunity to expand our understanding.

New and expanded funds for mission are a priority for The Episcopal Church. However, successful fundraising campaigns require considerable professional expertise and adequate budgets. New methods of giving, such as online giving, must be properly constituted and managed. The Commission calls upon the church to provide the necessary resources for these operations, so that its programs of mission and ministry can be expanded.

STANDING COMMISSION ON THE STRUCTURE OF THE CHURCH

MEMBERSHIP

Ms. Barbara G. Mann, <i>Chair</i>	South Carolina, IV, 2009
The Rt. Rev. James Elliot Curry, <i>Vice-Chair</i>	Connecticut, I, 2009
The Rev. Morgan Stephens Allen, <i>Secretary</i>	Western Louisiana, VII 2012
The Rev. Thomas James Brown	Vermont, I, 2012
Ms. Judith G. Conley	Arizona, VIII, 2012
The Rt. Rev. Clifton Daniel, III	East Carolina, IV, 2012
Jo Ann B. Jones, Esq.	Pennsylvania, III, 2009
The Rev. Stuart Brooks Keith, <i>Resigned</i>	Colorado, VI, 2009
Mrs. Jennifer Mary Railing	Central Pennsylvania, III, 2012
The Rt. Rev. Victor A. Scantlebury	Chicago, V, 2012
Ms. D. Rebecca Snow	Alaska, VIII, 2012
Ms. Mary Ann Weiss	Lexington, IV, 2009
The Rev. Johnnie Ross, <i>Special Rep, PHOD</i>	Lexington, IV
The Rev. Gay C. Jennings, <i>Executive Council Liaison</i>	Ohio, V
The Rev. Dr. Gregory Straub, <i>PB Liaison</i>	Easton, III

COMMISSION REPRESENTATIVES AT GENERAL CONVENTION: The Rt. Rev. James Elliot Curry for the House of Bishops and Ms. D. Rebecca Snow for the House of Deputies are authorized to receive non-substantive amendments to this report.

MEETINGS OF THE COMMISSION

During the triennium, the Standing Commission on the Structure of the Church met four times face to face and had five conference call meetings. In addition, a subcommittee of the Commission met two more times at The Episcopal Church Center in New York City.

As with past Structure Commissions, our work was guided by the belief that the structure of the church should promote and serve the mission of the church: “To restore all people to unity with God and each other in Christ.” We also believe the church must be structured in a way that facilitates the flow of ideas and energy and that promotes accountability, flexibility and good stewardship. Future directions set at the last General Convention in Resolution A112, Resolution A110, other Resolutions from the 75th convention assigned by the Secretary of General Convention and the Commission’s mandate found in Canon I.1(n)(10) determined the agenda for our work this triennium.

MANDATE FOR STANDING COMMISSION ON THE STRUCTURE OF THE CHURCH

It shall be the duty of the Commission to study and make recommendations concerning the structure of the General Convention and of the church. It shall, from time to time, review the operation of the several Committees and Commissions 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 or Commission, it shall, wherever feasible, be referred to the Standing Commission on the Structure of the Church for its consideration and advice.

SUMMARY OF WORK

1. Over several triennia, the Standing Commission on the Structure of the Church and the General Convention have worked together to regularize the Committees, Commissions, Agencies and Boards (CCAB) of the church. A primary effort of the Commission this triennium focused on where the work of “Committees of Executive Council” fits into the structure of the church. After much study and deliberation, the Commission proposes to continue three Committees; to make one a canonical entity; to discontinue three others, assigning their work elsewhere; and to form Standing Commissions from two others.

2. With the assistance of all Standing Commissions, this Commission reviewed Standing Commission mandates, keeping in mind the overall canonical charge that Standing Commissions “...study and draft policy proposals on major subjects considered to be of continuing concern to the mission of the Church” (Canon I.1.2 (a)). The Commission proposes that all suggestions of Standing Commissions administering programs be eliminated from mandates; confusion between mandates from overlapping areas of concern be addressed; and more consistent language be introduced to mandates while keeping in mind the traditional spirit of these well-established bodies. In additional proposed amendments the Commission clarifies generally accepted Standing Commission policies.
3. The Commission reviewed how we elect the Presiding Bishop and proposes that the process remain much the same. Included in this report is an extensive accounting of how the Commission came to that conclusion. In addition, a proposed canonical amendment clarifies the scope of the work of the Joint Nominating Committee for the Election of the Presiding Bishop.
4. The Commission discussed the name of the church and, after consultations and deliberation, recommends no change.
5. This report addresses Resolutions from the 2006 General Convention concerning the administration of the Provincial Leadership Conference and how Title IV applies to the specific situation of churches within our Province but outside the United States.
6. The Commission proposes the establishment of two new Task Forces and the discontinuation of another. The first Task Force, charged for two triennia, would study the broad implications of how foreign congregations established by, or related to, The Episcopal Church fit within the mission strategy of our province and of the whole Anglican Communion. The second Task Force, made up of bishops, other clergy and lay persons, would consider requests from any of the Instruments of Communion and make proposals to the next General Convention regarding the same. At the request of the 2006 General Convention, the Commission studied the advisability of continuing past the current triennium the Task Force on Institutional Wellness and Prevention of Sexual Misconduct and does not so recommend.
7. The Commission responds to a budgetary procedure question coming to the Commission’s attention over the triennium.
8. Directions for the Future include matters recognized by this Commission as important to explore during the next triennium.

COMMITTEES OF EXECUTIVE COUNCIL

During the last triennium, the Standing Commission on the Structure of the Church defined the terms used to describe the church’s Committees, Commissions, Agencies and Boards and included “Defined Terms Relating to Commissions, Committees, Agencies and Boards” in the Appendix of its Report to the 75th General Convention. (An update of that work will be presented to Executive Council soon after the 76th General Convention, and our hope is that it will serve as a reference tool as future work is given shape and place by the General Convention and Executive Council.)

In the process of defining terms, we found that the Committees of Executive Council had few guidelines, little oversight and no provisions for their discontinuation upon completion of their work. The description of Committees of the Executive Council in the Defined Terms document is an “averaging” of observations. The General Convention of 2006 asked this Commission to review and make recommendations concerning these specific Committees. In addition, A110 established an on-going process for the Executive Council, itself, to review these Committees. The A110 Task Force of Executive Council and a subcommittee of this Commission consulted during the triennium on this task.

In response to its charge, the Commission studied the available archived materials relating to creation of all the Committees of Executive Council, reviewed the results of a questionnaire sent to all the Committees, talked to numerous interested parties, both on and off the Committees, and reviewed the draft recommendations of the Executive Council A110 Task Force.

The Commission concludes that three extant Committees—the Executive Council Investment Committee, the

Executive Council Corporate Social Responsibility Committee (formerly Social Responsibility in Investments) and the Executive Council Economic Justice Loan Committee—relate directly to the governance work and fiduciary responsibilities of Executive Council. They function effectively, and we propose they continue as Committees of Executive Council. We also recommend that the Audit Committee, a Committee found in the By-laws of Executive Council, be moved to the Canons. A canonical amendment will clarify the distinction between the internal Standing Committees of Executive Council and the supportive, external Committees of Executive Council that the Commission recommends continuing.

A number of Committees created by the General Convention or the Executive Council over the years were formed to address—or give visibility and weight to—particular topics of concern to the church at a particular time, including the Executive Council Committee on the Status of Women, the Executive Council Jubilee Advisory Committee and the Executive Council Committee on HIV/AIDS. Their work is generally independent of the regular work of the Executive Council. The objectives of some of these Committees replicate or relate more closely to the mandates of existing Standing Commissions or other bodies of the church. Some serve in an advisory/programming capacity working closely with mission desks. Clearly these Executive Council Committees have accomplished important work. As part of this review, the Commission assessed where in the church’s structure this work would most effectively be continued for the good of the whole. The Commission believes it is time for the policy work to be intentionally taken up by existing Standing Commissions, whose mandates already cover the same subject areas. Those serving in an advisory capacity should be established under appropriate administrative policies developed by the Church Center.

The Commission believes that two current Executive Council Committees—Science, Technology and Faith and Anti-Racism—deal with major subjects that are, and will be for the foreseeable future, “...of continuing concern to the mission of the Church.” Canon I.1.2(a). They should, therefore, be discontinued as Committees of Executive Council and established as Standing Commissions with at least their current funding maintained.

The only Committee of Executive Council for which our Commission is not making a recommendation at this time is the Executive Council Committee on Indigenous Ministries. This Committee is currently reevaluating its mandate and work, a process we believe they should complete before any recommendations are considered.

THE FOLLOWING RESOLUTIONS WOULD IMPLEMENT THE COMMISSION’S RECOMMENDATIONS PERTAINING TO THE COMMITTEES OF EXECUTIVE COUNCIL

RESOLUTION A115 AMEND CANON I.4.3(G): COMMITTEES OF EXECUTIVE COUNCIL

- 1 *Resolved*, the House of _____ concurring, That Canon I.4.3(g) is hereby amended to read as follows:
- 2 **Sec. 3(g)** The Executive Council shall establish by its By-laws such *Standing* Committees of the Executive
- 3 Council, *consisting of its own members*, as shall be deemed appropriate and necessary by the Executive Council
- 4 for the discharge of its duties, the members of which are to be nominated jointly by the Chair and Vice-
- 5 Chair and appointed by the Council. *The Council may also establish by its By-laws such other Committees, which may*
- 6 *include or consist of non-members, to be nominated jointly by the Chair and Vice-Chair and appointed by the Council, as may*
- 7 *be necessary to fulfill its fiduciary responsibility to The Episcopal Church.*

EXPLANATION

Addition of these phrases eliminates an ambiguity regarding which “Committees of Executive Council” are to be established by the By-laws of Council. The practice has been for the Executive Council to divide itself into Standing Committees responsible for particular areas of ministry or administration. The By-laws have also created other Committees that have included non-members of Executive Council. These Committees address issues central to the responsibilities of Executive Council, but the canonical authority for their creation has not been clear.

RESOLUTION A116 AMEND CANON I.4.3: ESTABLISH AUDIT COMMITTEE

- 1 *Resolved*, the House of _____ concurring, That Canon I.4.3 is hereby amended by adding a new subsection (g),

with succeeding subsections to be relettered, to read as follows:

Sec. 3(g) Upon joint nomination of the Chair and Vice Chair, the Executive Council shall appoint a Joint Audit Committee of the Council and the Domestic and Foreign Missionary Society. The Committee shall be composed of 6 members, one of whom shall be a member of the Executive Council's Committee on Administration & Finance, one from the membership of the Joint Standing Committee on Program, Budget and Finance, and the remaining four shall be members of the Church-at-large, having experience in general business practices. The members shall be elected triennially and may serve two terms, after which a full triennium must elapse before being eligible for re-election. The Chair and Vice-Chair of Council shall designate the Chair of the Committee from among its members. The Audit Committee shall regularly review the financial statements relating to all funds under the management or control of the Council and the Society and shall report thereon at least annually to the Council and the Society.

Upon recommendation of the Audit Committee, the Executive Council shall employ on behalf of the Council and the Society an independent Certified Public Accountant firm to audit annually all accounts under the management or control of the Council and Society. After receipt of the annual audit, the Audit Committee shall recommend to the Council and Society what action to take as to any matters identified in the annual audit and accompanying management letter. The operations of the Audit Committee shall be set out in an Audit Committee Charter. The Audit Committee shall review, at least annually, the Committee's Charter and recommend any changes to the Executive Council for approval; and be it further

Resolved, That all of the current members of the Audit Committee have their respective terms extended until December 31, 2009; and be it further

Resolved, That the Joint Rules of Order are hereby amended by deleting Rule 11:

~~Two members of the Joint Standing Committee shall be appointed by the Chair of the Joint Standing Committee on Program, Budget and Finance to the Audit Committee of the Executive Council. The Audit Committee is required to report to the General Convention or the Executive Council when the General Convention is not in session, through the Joint Standing Committee on Program, Budget and Finance (PB&F) at each PB&F Executive Committee meeting and each PB&F Committee meeting of the whole. PB&F shall present the reports of its actions on audit to the General Convention at each regular meeting thereof.~~

EXPLANATION

The Audit Committee is currently created through the By-laws of Executive Council and by reference in Joint Rule 11. An Audit Committee is of critical importance to the prudent exercise of the church's fiduciary responsibility and should, therefore, be established in Canon, although details of its operation may be set out elsewhere.

RESOLUTION A117 DISCONTINUE THREE COMMITTEES

Resolved, the House of _____ concurring, That the 76th General Convention discontinue the Executive Council Committee on the Status of Women, the Executive Council Jubilee Advisory Committee and the Executive Council Committee on HIV/AIDS.

EXPLANATION

The Committee on the Status of Women has served as an advisory group for the Women's Desk at the Church Center and has also studied various policy issues such as trafficking of women and children. The advisory functions should be provided, as needed, by a group established under administrative policy, while the policy issues would usually come within the mandate of the Standing Commission on National Concerns. If that Commission's title and mandate are changed as recommended elsewhere in this report, the policy issues related to women in the world will even more clearly fit within it.

The Jubilee Advisory Committee's functions should be provided, as needed, by an advisory group established under administrative policy.

The policy work of the Committee on HIV/AIDS should be undertaken by the Standing Commission on Health, now that it has been reestablished and funded. The program work related to HIV/AIDS education and services will continue to be done by the National Episcopal AIDS Coalition (NEAC), which would work closely with the Standing Commission on Health regarding policy initiatives.

RESOLUTION A118 AMEND CANON I.1.2(N): ESTABLISH TWO STANDING COMMISSIONS

- 1 *Resolved*, the House of _____ concurring, That Canon I.1.2(n) is hereby amended by adding a new subsection (15),
2 to read as follows:
3 (15) *A Standing Commission on Science, Technology and Faith. It shall be the duty of the Commission to identify, explore*
4 *and recommend policies to General Convention regarding emerging issues in science and technology and their implications for*
5 *Christian faith, life, and practice. And be it further*
6
7 *Resolved*, That the Standing Commission on Science, Technology and Faith shall have a budget of \$60,000 for the
8 triennium, 2009-2012; and be it further
9
10 *Resolved*, That the Executive Council Committee on Science, Technology and Faith be discontinued, effective with
11 the appointment of the new Standing Commission; and be it further
12
13 *Resolved*, That Canon I.1.2(n) is further amended by adding a new subsection (16), to read as follows:
14 (16) *A Standing Commission on the Eradication of Racism. It shall be the duty of the Commission to study and develop*
15 *policies and strategies to dismantle and eradicate racism in The Episcopal Church and society and make recommendations to*
16 *General Convention pertaining thereto. And be it further*
17
18 *Resolved*, That the Standing Commission shall have a budget of \$60,000 for the triennium, 2009-2012; and be it
19 further
20
21 *Resolved*, That the Executive Council Committee on Anti-Racism be discontinued, effective with the appointment
22 of the new Standing Commission.

EXPLANATION

Science and technology have an increasingly pervasive influence on culture and daily life. The church needs a body to keep abreast of such developments and to evaluate them in the context of the received wisdom of Scripture and tradition, to provide education and guidance for the responses of individuals, congregations and dioceses. As with all Commissions' work, their findings would be "tested" by General Convention becoming the policy of the church.

The joint meeting of all CCABs, the Presiding Bishop, and the President of the House of Deputies, held in Chicago in November 2006, focused on anti-racism training, and every CCAB was urged to address the effects of racism within their work throughout the triennium. The Standing Commission on the Structure of the Church surveyed all Standing Commissions, asking the following question: "Recognizing that the way the church is organized can create barriers to full inclusion of all God's children, the Standing Commission on Structure is interested in suggestions you might have about structural barriers you have identified. How does the existence of your commission and its mandate empower or impede the church's efforts to dismantle racism? Is your Commission's place along the "Anti-racism Transformation Continuum for Congregations and Religious Organizations" a function of anything in its structure that could be codified or corrected through a canonical change?"

The responses demonstrated the difficulty structures of the church have recognizing and dealing with the influence of white privilege on the way the church functions. The General Convention has repeatedly committed the church to the dismantling and eradication of the sin of racism to effect the liberation and healing of all God's children. A Standing Commission on the Eradication of Racism would provide a continuing focus on strategies and policies to accomplish this key mission of the church.

STANDING COMMISSIONS

In response to Resolution A112, passed at the 75th General Convention, all Standing Commissions reevaluated their mandates during the triennium and forwarded their findings to the Standing Commission on the Structure of the Church. All mandates were reviewed and the Commission recommends changes in eleven to eliminate non-policy functions, to provide consistency of language and to avoid redundancy among Commissions. Some proposed changes are from the Commissions themselves and others are the work of our Commission alone.

RESOLUTION A119 AMEND CANON I.1.2(N) STANDING COMMISSION MANDATES

1 Resolved, the House of _____ concurring, That Canon I.1.2(n) be amended to read as follows:

2 (n) There shall be the following Standing Commissions:

3

4 (2) A Standing Commission ~~for Small Congregations: on Congregational Vitality. It shall~~
5 ~~be the duty of the Commission to concern itself with plans for new directions for Small Congregations.~~
6 *It shall be the duty of the Commission to identify and recommend to General Convention policies, priorities, and*
7 *opportunities to affirm and strengthen the health and development of all congregations, especially small congregations.*

8

9 (4) A Standing Commission on ~~Domestic Mission and Evangelism~~ *the Mission and Evangelism of The*
10 *Episcopal Church.* It shall be the duty of the Commission to identify, study and consider ~~major general~~
11 ~~policies, priorities and concerns as to the domestic mission of this Church. This shall include a review of~~
12 ~~the shaping of new patterns and directions for evangelism particularly in rural and metropolitan areas.~~
13 ~~The Commission shall develop and recommend to the General Convention comprehensive and~~
14 ~~coordinated policies and strategies to restore all people to unity with God and each other in Christ.~~
15 *policies, priorities and concerns as to the effectiveness of The Episcopal Church in advancing God's mission to restore all*
16 *people to unity with God and each other in Christ, including patterns and directions for evangelism, Church planting,*
17 *leadership development, and ministries that engage the diversity of the Church's membership and the communities it serves,*
18 *and to make recommendations to General Convention.*

19 (5) A Standing Commission on Ecumenical and Interreligious Relations. It shall be the duty of the
20 Commission to recommend to the General Convention a comprehensive and coordinated policy and
21 strategy on relations between this Church and other Churches, and this Church and other religions, *and to*
22 *make recommendations to General Convention concerning interChurch cooperation and unity, and*
23 *interreligious dialogue and action. ~~and to carry out such instructions on ecumenical and interreligious~~*
24 ~~matters as may be given it from time to time by the General Convention. It shall also nominate for~~
25 ~~appointment by the Presiding Bishop, with the advice and consent of the Executive Council, persons to~~
26 ~~serve on the governing bodies of ecumenical and interreligious organizations to which this Church~~
27 ~~belongs by action of the General Convention, who shall report to the Presiding Bishop, Executive~~
28 ~~Council and the Standing Commission on Ecumenical and Interreligious Relations.~~

29

30 (7) A Standing Commission on Ministry Development. It shall be the duty of the Commission *to:*
31 (i) ~~to recommend policies and strategies to the General Convention for the development,~~
32 ~~affirmation and exercise of the ministry of all the~~ *affirmation, development and exercise of ministry by all*
33 ~~the~~ *baptized persons (lay persons, bishops, priests and deacons);*
34 (ii) ~~to encourage and facilitate networks of individuals, institutions and agencies, engaged in~~
35 ~~education, training, deployment and formation for ministry by all four orders;~~
36 *recommend strategies to General Convention for the development and support of networks of individuals, diocesan*
37 *Committees and commissions, agencies and institutions engaged in recruitment, gifts discernment, education and*
38 *training for ministry, leadership development, and deployment.*
39 (iii) ~~to study the needs and trends of theological education for all four orders with this Church~~
40 ~~baptized persons, including issues of recruitment, training, deployment, evaluation and continuing~~
41 ~~education; to make recommendation to the several seminaries, the Executive Council and the~~
42 ~~General Convention; and to aid the General Board of Examining Chaplains in the exercise of its~~

~~function—seminary education and life-long learning, and recommend strategies to General Convention to strengthen theological education for all baptized persons.~~

~~(iv) to discharge such other duties as shall be assigned by the General Convention.~~

(8) A Standing Commission on ~~National Concerns~~ *Social Justice and Public Policy*. It shall be the duty of the Commission to identify, study and ~~consider general policies, priorities and concerns about the theological, ethical and pastoral issues and strategies as to the ministries of this Church serving Christ, to strive for justice and peace among all peoples through the proclamation of the Gospel and to develop and recommend to the General Convention comprehensive and coordinated policies and strategies applicable to the same.~~ *theologically interpret social justice issues facing the United States and their impact on other nations, and to develop and recommend policies and strategies to the General Convention.*

(9) A Standing Commission on Stewardship and Development. It shall be the duty of the Commission ~~hold up before the Church the responsibility of faithful stewardship of time, talent and treasure in grateful thanksgiving for God's gifts. It shall recommend strategies for stewardship education throughout the Church with special sensitivity to the cultural and linguistic diversity of our Church. It shall recommend programs for long range planning and development, ensuring that other Church bodies, including the Executive Council, are part of the process. It shall assure that there is an official, periodic gathering, interpretation, evaluation and reporting of stewardship from throughout the Church. It shall help coordinate all Church wide fund raising activities.~~ *to recommend policies that foster within The Episcopal Church a broad understanding of Christian stewardship, both individual and corporate. The Commission shall recommend strategies to General Convention for stewardship, including education, development, and planned giving, with special sensitivity to the cultural and linguistic diversity of the Church.*

(10) A Standing Commission on the Structure of the Church. It shall be the duty of the Commission to study and make recommendations concerning the structure of the General Convention and of ~~the~~ *The Episcopal Church*. It shall, from time to time, review the operation of the several Committees, ~~and~~ 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, ~~or~~ Commission, *Board or Agency*, it shall, wherever feasible, be referred to the Standing Commission on the Structure of the Church for its consideration and advice.

(11) A Standing Commission on World Mission, whose members shall include persons broadly representative of jurisdictions outside the United States of America, as well as persons having direct engagement with and experience in world mission. It shall be the duty of the Commission, ~~as to all mission outside the United States, to review and evaluate existing policies, priorities and strategies, and to promote partnership for global mission among the various groups within the Church, to plan and propose policy on overseas mission, and to make recommendations pertaining to the Executive Council and the General Convention.~~ *to review and evaluate policies, priorities, and strategies for global mission, and to make recommendations regarding global mission to General Convention.*

(12) A Standing Commission on ~~Episcopal Church~~ *Communication and Information Technology*. It shall be the duty of the Commission to identify, study and ~~consider communication strategies, policies, priorities, and technologies, to strengthen the Church's communication of the Gospel and the mission of the Church to the world at large, and to improve communication among members of the Church, Parishes, Missions, Congregations, Dioceses, and the various bodies of the General Convention. The Commission shall report on its work and recommendations to the General Convention.~~ *recommend to General Convention communication strategies, policies, priorities, and technologies to strengthen the Church's communication of the Gospel and the mission of the Church to the world at large and to improve information management and exchange within The Episcopal Church.*

...
(13) A Standing Commission on Health. It shall be the duty of the Commission to:

~~(i) Articulate and communicate positions adopted by the Episcopal Church on health care policy to Episcopalians, the public, and public policy makers;~~

- 93 ~~(ii) Advocate, in cooperation with the Office of Government Relations, for a health care system~~
 94 ~~in which all may be guaranteed decent and appropriate primary health care during their lives and~~
 95 ~~as they approach death;~~
 96 ~~(iii) Bring together those within the Episcopal Church who develop, provide and/or teach health~~
 97 ~~care and health policy to continue to develop a Christian approach to pressing issues that affect~~
 98 ~~the health care system of this nation;~~
 99 ~~(iv) Understand and keep abreast of the rapidly changing health care market and developments~~
 100 ~~in biomedical research that affect health policy;~~
 101 ~~(v) Collect and develop resources and teaching materials related to access to health care for the~~
 102 ~~use of dioceses, congregations, and individuals;~~
 103 ~~(vi) Advocate health ministry in and through local Episcopal congregations; and~~
 104 ~~(vii) Discharge such other duties as shall be assigned by the General Convention. *identify and study*~~
 105 ~~*national and international healthcare issues, practices, and policies and the Church's healthcare ministries, and to*~~
 106 ~~*make recommendations to General Convention.*~~
 107 (14) A Standing Commission on Lifelong Christian Education and Formation and Education consisting of
 108 ~~twelve members (3 Bishops, 3 Presbyters and/or Deacons, and 6 Lay Persons).~~ It shall be the duty of the
 109 Commission to develop and recommend to the General Convention comprehensive and coordinated
 110 policies for children, youth, adults, and seniors for lifelong Christian formation.

EXPLANATION

Most of the revisions proposed are intended to make the mandates consistent with the general statement about the nature and role of Standing Commissions set out in Canon I.1.2(a): “(I)o study and draft policy proposals on major subjects considered to be on continuing concern to the mission of the Church,” and by implication to not “do” programming. Directing or supervising staff and participation in advocacy, program development or implementation of programs are beyond the intended scope of Standing Commissions, so language suggesting those responsibilities is being deleted (See (n)(13), (12), (11), (9), (7), (2)). In addition, mandates have been streamlined for clarity and to minimize overlapping responsibilities among Standing Commissions (See (n)(4), (8), (12), (13)). Appointment of representatives of the church is appropriately the responsibility of our elected leaders, not a Standing Commission. (See (n)(5).) Changes in title and mandate reflect the international character of The Episcopal Church (See (n) (4), (8), (10), (11).) Because this subsection specifies the membership of all Standing Commissions, redundant language is removed. (See (n)(14) above.)

THE FOLLOWING RESOLUTION IS INTENDED TO CLARIFY CURRENT STANDING COMMISSION PRACTICE

RESOLUTION A120 AMEND CANON I.1.2: STANDING COMMISSION PRACTICES

- 1 *Resolved*, the House of _____ concurring, That Canon I.1.2(a) is hereby amended to read as follows:
 2 **Sec. 2(a)** The General Convention by Canon may establish Standing Commissions, to study and draft policy
 3 proposals on major subjects considered to be of continuing concern to the mission of the Church.
 4 The Canon shall specify the duties of each such Commission. Standing Commissions shall be composed of
 5 three (3) Bishops, three (3) Priests and/or Deacons of this Church and six (6) Lay Persons, who shall be
 6 confirmed adult communicants of this Church in good standing.
 7 Priests, Deacons and Lay Persons are not required to be members of the House of Deputies. *No person serving*
 8 *as an elected member of the Executive Council may during the same triennium be appointed or continue to serve as a member of a*
 9 *Standing Commission; and be it further*
 10
 11 *Resolved*, That Canon I.1.2(d) is hereby amended to read as follows:
 12 **Sec. 2(d)** The Presiding Bishop and the President of the House of Deputies shall jointly appoint members
 13 of the Executive Council as liaison persons to provide for communication between the Executive Council
 14 and each Commission. Notice of such appointments shall be given to the Secretaries of both Houses. Such
 15 appointed liaison persons shall not be members of the Commission and shall have voice but not vote. The
 16 reasonable expenses thereof shall be provided for by the Executive Council. Each such Commission shall
 17 have a member of the Presiding Bishop's staff appointed by the Presiding Bishop to assist in its work. Each

18 such Commission shall have the power, *subject to the Commission's budget*, to constitute Committees, from
19 among members or non members of the Commission, and, ~~subject to the Commission's budget~~, engage
20 the services of consultants and coordinators necessary to the carrying on of its work.

EXPLANATION

The Commission believes that The Episcopal Church benefits from having as many of its members involved in its work between General Conventions as possible. The Executive Council is guaranteed a connection to each Standing Commission through its appointed liaisons under Canon I.1.2(d), so it is unnecessary for Council members to serve on Commissions as well.

The amendment to Canon I.1.2(d) will clarify that the use of subcommittees, and inclusion of non-members is subject to the Commission's budget just as the services of consultants and coordinators is.

THE PRESIDING BISHOP ELECTION PROCESS

The 75th General Convention charged the Standing Commission on the Structure of the Church to: “review, study, and recommend to a future meeting of the General Convention Resolutions concerning changes to the process by which the Presiding Bishop would be nominated and elected by both Houses of General Convention.” (A112).

This Commission began its review with a general supposition that the nominating and electing process required change. However, over the three years that the Commission studied this issue, the Commission found that significant amendments to the nominating and electing process have taken place only after there have been substantial changes in the role of the Presiding Bishop. We believe such substantial changes have not occurred over the last thirty years.

The Commission first studied the primatial selection processes of other provinces of the Anglican Communion. In most provinces, primates are either appointed or nominated and elected solely by the bishops. The Commission studied two exceptions: the Anglican Church of Canada and the Anglican Church in Aotearoa, New Zealand and Polynesia. The Canadian model consists of nomination by bishops and election by the clergy and laity meeting in General Synod. The New Zealand model involves a tripartite primacy elected by the three ethnic groups represented in their province. The Commission on the Structure of the Church does not recommend either of these models. The Anglican Church of Canada's method eliminates lay persons, priests and deacons from the initial discernment process because only bishops can nominate. The Church of New Zealand's model arises from their particular history and context and is not transferable to The Episcopal Church.

At the end of this review the Commission shifted its supposition from “the process needs to be changed” to a decision that the current process should not be changed unless some significant development in the role of the Presiding Bishop warrants change.

The Commission examined the evolution of the role of Presiding Bishop to determine the extent to which that role has changed over the years, especially since the last modification of the election process in 1976. The first Presiding Bishops were the senior bishops in the House of Bishops, a rule that governed for most of the next 130 years.¹ In 1901, a Constitutional revision changed the title of the Presiding Bishop from Presiding Bishop of the House of Bishops to Presiding Bishop of the Church.² By 1919, when the General Convention adopted a Constitutional amendment that provided for the election of the Presiding Bishop by the House of Bishops, with confirmation by the House of Deputies, the church recognized the role of the Presiding Bishop had developed from merely presiding at meetings of the House of Bishops into being a national leader responsible not only for guiding a program of mission in the world, but also for administering the Church Center and its staff.³

¹White and Dykman, eds, Annotated Constitution and Canons (N.Y.: Seabury 1981), v.I, p. 23.

²White & Dykman, v. 1, p. 199.

³Foster, Roland. The Role of the Presiding Bishop (Cincinnati: Forward Movement Publications 1982), pp.57-61, 64.

This Commission recognizes that although the nature of the Presiding Bishop's role has not changed dramatically in the last century, the scope has grown as The Episcopal Church's domestic mission and ministry expanded, and its engagement in international mission and ministry evolved. It may well be time for a thorough study of what that role is, or needs to be, in the 21st century.

The Commission also studied the changing discernment process leading to the election of the Presiding Bishop. As early as 1895, deputies asserted that they should join in the election of a Presiding Bishop, who "is not simply the Presiding Bishop of the House of Bishops but...is the Presiding Bishop of this whole Church."⁴ In 1928, a canonical amendment created a nominating Committee comprising sixteen members, one bishop from each province and one lay or clerical deputy from each province.⁵ In 1925, 1955, 1967 and 1973 Resolutions were proposed to give the House of Deputies a more direct role in the election.⁶ After the proposed changes to the election process were referred to the Standing Commission on the Structure of the Church by the General Convention of 1973, that Commission's report recognized both the logic behind permitting both houses to participate in the election and the conflicting logic of permitting the House of Bishops to elect its own presiding officer. It did not recommend joint election⁷ and the Resolutions did not pass.

The discernment process leading to the election of the Presiding Bishop has changed dramatically in the last century from one based on longevity (the senior bishop) to one that appropriately reflects The Episcopal Church's theology of discernment.

The present nomination process, a 1976 expansion of the 1928 Canon, now includes a bishop, a lay person and a clerical representative from each province on the nomination Committee (Canon I.2.1(e)). As expressed in the ordinal, The Episcopal Church believes that discernment belongs to the whole Church.⁸ The foundational and essential work of discernment, particularly with regard to an ordained ministry, is shared among bishops, lay persons, and other clergy (Vestry, Commission on Ministry, Standing Committee).⁹ The role of the church in affirming the call of a person to a particular ministry is thus well-reflected in the composition of the Joint Nominating Committee for the Election of the Presiding Bishop.

The final steps in that discernment process are of course the election and confirmation themselves. The process currently set out in the Canons is consistent with our polity. The Episcopal Church trusts that the marvelous and mysterious power of the Holy Spirit works through institutions like the General Convention. The decisions of the General Convention are made by independent actions in each house, one initiating and the other concurring. We elect our common officers, such as the Secretary and Treasurer of the General Convention, in this way, with the House of Deputies initiating the election and the House of Bishops having the opportunity to concur or not. Given the Presiding Bishop's special responsibilities to the House of Bishops, including the role of first among equals, it is appropriate for the election to begin in that house, with concurrence or confirmation belonging to the House of Deputies. The bishops therefore properly take the next to last step in the discernment process with the

⁴Foster, p. 48 (quote from speech of Dr. Mann at 1895 General Convention).

⁵White and Dykman, v.I, p. 200.

⁶White & Dykman, v. 1, p. 26, n, 33, p. 204

⁷White & Dykman, v. 1. p. 204-05.

⁸The Book of Common Prayer, pp. 513,517,526,538; Canons III.6 and III.8.

⁹Canon III.3.

power of corrective action being left to the deputies as they confirm or do not confirm the election of the Presiding Bishop.

Although the Commission is not proposing an amendment to Article I of the Constitution, it does propose one canonical amendment to clarify the Joint Nominating Committee's mandate.

RESOLUTION A121 AMEND CANON I.2.1: JOINT COMMITTEE MANDATE

- 1 Resolved, the House of _____ concurring, That Canon I.2.1 be amended by adding a new subsection (e), with
2 succeeding subsections to be re-lettered as necessary, to read as follows:
3 **Sec. 1(e)** *The Joint Nominating Committee shall develop and manage a process for providing nominees to the General
4 Convention at which a Presiding Bishop is to be elected. The process shall include 1) providing the names of not fewer than
5 three members of the House of Bishops for consideration by the House of Bishops and the House of Deputies in the choice of
6 a Presiding Bishop; 2) providing a timely process for any bishop or deputy to express the intent to nominate any other
7 member of the House of Bishops from the floor at the time the Joint Nominating Committee presents its nominees to the
8 joint session the two Houses, and for the Bishop so nominated to be included in the information distributed about the
9 nominees; 3) providing pastoral care for each bishop being considered for nomination, the bishop's family, and his or her
10 diocese; and 4) providing transition assistance to the Presiding Bishop and the Presiding Bishop-elect.*

EXPLANATION

The continued use of a Joint Nominating Committee for the Election of the Presiding Bishop ensures full participation of all orders of the General Convention in the discernment and election processes. In reviewing and studying the way the Joint Nominating Committee has worked, the Commission heard from some members of recent Joint Nominating Committees who felt there was a lack of clarity about the scope of the Joint Nominating Committee's work in Canon 1.2.1(e) compared to the pastoral realities surrounding the nomination process. In order to provide greater clarity to future nominating Committees, the Standing Commission on Structure recommends this more specific mandate.

NAME OF THE CHURCH

In A-112, the 75th General Convention directed the Commission to review, study and recommend to the 76th General Convention Resolutions concerning any proposed changes to the Preamble of the Constitution with reference to the "official" name of this church, with particular consideration of being inclusive of our overseas dioceses and parishes. The preamble of the Constitution starts by stating "The Protestant Episcopal Church in the United States of America, otherwise known as The Episcopal Church (which name is hereby recognized as also designating the Church)." In recent years the shortened name, "The Episcopal Church," has grown in popular usage and already recognizes that "The Episcopal Church" is not limited to dioceses "in the United States of America." The Commission has concluded that the name "The Episcopal Church" is commonly recognized within The Episcopal Church and accepted in the wider Anglican Communion. A process to change the legal name of this church is, therefore, not recommended.

PROVINCIAL LEADERSHIP CONFERENCE

RESOLUTION A122 AMEND CANON I.9: PROVINCIAL LEADERSHIP CONFERENCE

- 1 Resolved, The House of _____ concurring, That the 76th General Convention amend Canon I.9 by adding a new
2 section 11 as follows:
3 **Sec. 11** *Coordination of the ministry of all of the Provinces shall be provided by the Provincial Leadership Conference,
4 consisting of the President, Vice President, and Coordinator of each of the various Provinces. The Conference shall meet at
5 least annually at a time and place established by the Conference. Subject to the authority of the Constitution and Canons of
6 this Church, the Conference shall determine the scope and manner of fulfilling its responsibilities, shall elect officers, and shall
7 adopt bylaws consistent with the Constitution and Canons. The Conference shall have responsibility for the allocation of, and
8 accountability for, the funds directly provided by the General Convention to support the work of the Provinces. The Conference
9 shall report on its work to the Executive Council annually and to the General Convention, triennially*

EXPLANATION

Resolution B004 was referred to the Commission by the 75th General Convention. This Resolution proposes an addition to the Canon dealing with provinces that would specify the makeup, purpose and scope of the Provincial Leadership Conference. This amendment gives canonical status to the procedures already in place for collective allocation of funds given by the General Convention to the Provinces and provides for accountability for the use of these funds.

DISCIPLINE PROCESS FOR CONGREGATIONS IN FOREIGN LANDS

RESOLUTION A123 AMEND CANON I.15.10: DISCIPLINE PROCESS CLARIFICATION

1 *Resolved*, the House of _____ concurring, That Canon I.15.10 is hereby amended to read as follows:
2 **Sec. 10** In case a Member of the Clergy ~~officiating in charge of a Congregation~~ in a foreign land shall be
3 accused of any offense under the Canons of this Church, it shall be the duty of the Bishop in charge of
4 ~~such the~~ Congregations in that land, or if there be none, the Presiding Bishop, to fulfill the role of the Bishop under Title
5 IV. The Bishop so acting shall summon the Council of Advice, or the Standing Committee of the Bishop's
6 diocese, as the case may be, ~~and cause an inquiry to be instituted as to the truth of such accusation; and~~
7 ~~should there be reasonable grounds for believing the same to be true, the said Bishop and the Council of~~
8 ~~Advice shall appoint a Commission, consisting of three Clergy and two Lay Persons, whose duty it shall be~~
9 ~~to meet in the place where the accused resides, and to obtain all the evidence in the case from the parties~~
10 ~~interested; which shall perform the functions of a Diocesan Review Committee as provided in Title IV. they~~ The Bishop,
11 Council of Advice or Standing Committee, and Ecclesiastical Trial Court shall give to the accused all rights under the
12 Canons of this Church which can be exercised in a foreign land. The judgment of the said Commission,
13 solemnly made, shall then be sent to the Bishop in charge, and to the Presiding Bishop, and, if approved by
14 them, shall be carried into effect; *Provided*, that no such Commission shall recommend any other discipline
15 than admonition or removal of the Member of the Clergy from charge of said Congregation. Should the
16 result of the inquiry of the aforesaid Commission reveal evidence tending, in their judgment, to show that
17 said Member of the Clergy deserves a more severe discipline, all the documents in the case shall be placed
18 in the hands of the Presiding Bishop, who may proceed against the Member of the Clergy, as far as
19 possible, according to the Canons of the General Convention.
20 *The judgment of the Ecclesiastical Trial Court may be appealed by the Respondent to the Court of Review of the Province of*
21 *which the Bishop in Charge is a member of the Provincial House of Bishops, or in the case of the Presiding Bishop, the*
22 *Province most convenient to the Respondent.*

EXPLANATION

Resolution B020 was referred to the Commission. It concerned inconsistencies between the existing canonical provisions for clergy discipline in "foreign lands" and the revisions to the discipline process represented in the current Title IV. The amendments proposed in this Resolution will bring the discipline section of Canon I.15 into harmony with the existing Title IV, without creating further problems if Title IV is revised again at the 76th General Convention. Not making these corrections to Canon I.15.10 at this time will leave the Convocation of Churches in Europe and other congregations in foreign lands without an acceptable method of clergy discipline.

TASK FORCES

Task Forces are given a specific charge for a specific time period. The Commission proposes authorization of two Task Forces and recommends another not be continued.

RESOLUTION A124 FOREIGN LANDS TASK FORCE

1 *Resolved*, the House of _____ concurring, That the 76th General Convention establish, pursuant to Joint Rule IX,
2 a Task Force on Congregations in Foreign Lands to consider and make recommendations to the 77th General
3 Convention on The Episcopal Church's theology of mission, ecclesiology and the need for a coordinated
4 Anglican approach to missionary work in areas outside existing Provinces of the Anglican Communion; and to
5 propose to the 78th General Convention, the constitutional, canonical or structural changes that may be necessary
6 to respond to these recommendations; and be it further
7

8 *Resolved*, That the Task Force shall consist of 12 members (4 bishops, 4 clergy and 4 lay persons) including, as far
9 as practical, persons with expertise in missiology, ecclesiology, Constitution and Canons, structure, the Anglican
10 Communion and persons representing areas currently covered by Canon I.15; and be it further

11
12 *Resolved*, That the Task Force may, subject to its budget, request the assistance of members of the Presiding
13 Bishop's staff and other experts as consultants, and should include in its deliberations consultations with
14 representatives of other Provinces of the Anglican Communion who have undertaken or may be planning
15 missionary work in the same areas as The Episcopal Church; and be it further

16
17 *Resolved*, that the Task Force shall have a budget of \$100,000 for the next triennium.

EXPLANATION

Resolution C-047 was also referred to the Commission. The Resolution, proposed by the Convocation of Churches in Europe, offered a complete revision of Canon I.15 to bring it into the 21st century, but it primarily addressed needs experienced by the churches in Europe. Since The Episcopal Church includes other congregations in foreign lands where no diocese exists, the Commission concluded that a broader study of the issues related to such congregations is necessary before this Canon is revised. Given the growth and changes in the Anglican Communion as a whole, a study of how foreign congregations established by or related to The Episcopal Church fit into a cohesive mission strategy for this province of the Anglican Communion and into the mission strategy of other members of the Communion or the Communion as a whole, is timely. The Commission, therefore, recommends a Task Force be assigned the responsibility to study the many factors in and implications of this Canon. The duration of the Task Force will be two triennia, since the mandate is broad and complex and requires consultation with other members of the Anglican Communion, a process that can be time consuming.

RESOLUTION A125 ANGLICAN COMMUNION TASK FORCE

1 *Resolved*, the House of _____ concurring, That the 76th General Convention establish, pursuant to Joint Rule IX, a
2 Task Force on Anglican Communion Relations to consider and make recommendations to the 77th General
3 Convention on requests from any of the Instruments of Communion which require a response from The
4 Episcopal Church; and be it further

5
6 *Resolved*, That the Task Force shall consist of the Presiding Bishop, the President of the House of Deputies and
7 twelve other members (4 bishops, 4 clergy and 4 lay persons), which shall include persons with expertise in the
8 Constitution and Canons of The Episcopal Church and the ministries and structures of the Anglican
9 Communion; and be it further

10
11 *Resolved*, That the Task Force may, subject to its budget, request the assistance of members of the Presiding
12 Bishop's staff and other experts as consultants; and be it further

13
14 *Resolved*, That the Task Force shall have a budget of \$100,000 for the next triennium.

EXPLANATION

During the last two triennia (2003-2009), The Episcopal Church has been asked to respond to requests from various Instruments of Communion. The General Convention alone has the authority and responsibility to make such responses. More requests such as these, which may include a draft of an Anglican Communion Covenant, may be forthcoming. The Task Force on Anglican Relations would be responsible to research and study such requests and make recommendations to the 77th General Convention.

The Institutional Wellness and Prevention of Sexual Misconduct Task Force was created by General Convention Resolution 2003-A023. The Task Force met and worked during the 2003-2006 triennium, continuing in part the work of the Committee on Sexual Exploitation. General Convention Resolution 2006-A158 recommended that the Task Force continue for the 2006-2009 triennium; however, the Resolution was not funded in the Budget passed at the 2006 General Convention, and ,therefore, the Task Force has not functioned during the 2006-2009

triennium. That Resolution also asked the Commission on Structure to look at the advisability of continuing the Task Force beyond the current triennium. After discussions with a number of parties involved in this work, the Commission on Structure concluded that the Presiding Bishop's Office of Pastoral Development and the Church Pension Group are currently doing this work and are prepared to continue to do so. Accordingly, appointment of a Task Force through General Convention is not recommended.

BUDGETING PROCESS

The Commission suggests the following update of the budgeting process for the Convention's consideration.

RESOLUTION A126 AMEND CANON I.4.6(A) AND (B) AND JOINT RULE OF ORDER 10(D): BUDGETING PROCESS

- 1 *Resolved*, the House of _____ concurring, That Canon I.4.6 (a) and (b) are hereby amended to read as follows:
2 **Sec.6(a)** The Executive Council shall submit to the General Convention at each regular session thereof the
3 budget for The Episcopal Church for the ensuing budgetary period, which budgetary period shall be equal
4 to the interval between ~~regular meetings of January 1 of the year following the General Convention and December 31~~
5 *of the year in which the succeeding* the General Convention occurs.
6 (b) The budget proposed for adoption by General Convention shall include a Canonical and corporate
7 portion which shall provide for the ~~contingent~~ expenses of the General Convention, *including those necessary*
8 *to enable all canonically established entities to fulfill their mandates*, the stipend of the Presiding Bishop together with
9 the necessary expenses of that office, the necessary expenses of the President of the House of Deputies,
10 including the staff and Advisory Council required to assist in the performance of the duties and matters
11 related to the President's office, the applicable Church Pension Fund assessments, and also the corporate
12 requirements for the administrative support of the Domestic & Foreign Missionary Society offices.
13
14 And be it further
15
16 *Resolved*, That Joint Rule of Order 10(d) is hereby amended to read as follows
17 **10(d)** Not later than the third day prior to the adjournment of each regular meeting of the General
18 Convention, the Joint Standing Committee shall report to a Joint Session, pursuant to Canon, a proposed
19 *unified Budget for The Episcopal Church for the ensuing budgetary* ~~Convention~~ *period, based on open hearings*
20 *held during the General Convention, and consisting of funding for the program of The Episcopal Church and the funding*
21 *necessary to enable all canonically established entities to fulfill their mandates. The budget shall be subject to the approval*
22 ~~of the said Budgets subject also to increase, reduction, or elimination of items, by either House, and subject to~~
23 ~~adoption based on open hearings held during the General Convention and~~ by subsequent concurrent action
24 by the House of Deputies and the House of Bishops.

EXPLANATION

The amendment in subsection (a) is necessary to describe correctly the budgetary period now being used by The Episcopal Church. The amendment to subsection (b) is intended to reinforce the importance and priority of the canonical budget which supports the structures General Convention deems appropriate. Last triennium, the budget for the Executive Council was cut to a degree that required the Council to reduce the length of each of its meetings, thereby making it difficult for the Council to do its work. In each of the last two triennia, a Standing Commission created by canonical amendments adopted by the General Convention was not funded in the budget process. Similarly, for many years, the General Board of Examining Chaplains has been under funded, requiring it to exceed its budget if it is to complete its canonical mandate to "conduct, administer and evaluate [the General Ordination Examination]." (Canon III.15.2(a).) Neither those persons preparing the budget for consideration by the Executive Council, nor the Council nor the Joint Standing Committee for Program, Budget and Finance should have the power to override canonical mandates established by the General Convention by eliminating or reducing funding for such entities to an unrealistic level. These amendments reinforce the priority and protection the canonical portion of the budget is given in Canon I.4.6(d) in case actual income is below the amount required to support the budget adopted by General Convention. The amendments to Joint Rule 10(d) better explain the adoption process at General Convention.

FUTURE DIRECTIONS

A referendum on the following resolves would give guidance to the work of this Commission and others during the next triennium.

RESOLUTION A127 DIRECTIONS FOR THE FUTURE

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention charge the Standing Commission on
- 2 the Structure of the Church to consider the relationship of Agencies to the structure of The Episcopal Church
- 3 and make recommendations to the 77th General Convention concerning the same; and be it further
- 4
- 5 *Resolved*, That the 76th General Convention charge the Standing Commission on the Structure of the Church to
- 6 consider the role and term of the Presiding Bishop and report its considerations to a future meeting of the
- 7 General Convention concerning the same; and be it further
- 8
- 9 *Resolved*, That the 76th General Convention charge the Standing Commission on the Structure of the Church to
- 10 examine the role of Chancellors in the structure of The Episcopal Church and make recommendations to the 77th
- 11 General Convention concerning the same; and be it further
- 12
- 13 *Resolved*, That the 76th General Convention charge the Standing Commission on the Structure of the Church to
- 14 examine the role of Parliamentarians in the structure of The Episcopal Church and make recommendations to the
- 15 77th General Convention; and be it further
- 16
- 17 *Resolved*, That the 76th General Convention charge the Standing Commission on the Eradication of Racism or the
- 18 Standing Commission on the Structure of the Church to examine the cultural homogeneity of the Canons, and
- 19 the propriety of the Canons being applied within the diversity of the Church, and make recommendations to a
- 20 future meeting of the General Convention concerning the same; and be it further
- 21
- 22 *Resolved*, That the 76th General Convention charge the Standing Commission on the Structure of the Church to
- 23 examine the budgeting process of the Church and make recommendations to the 77th General Convention
- 24 regarding the same; and be it further
- 25
- 26 *Resolved*, That the 76th General Convention charge the Standing Commission on the Structure of the Church to
- 27 examine the Provincial Leadership Conference and the Church's provincial structure, and make recommendations
- 28 to a future meeting of the General Convention concerning the same.

BUDGET APPROPRIATION

The Commission was given a budget of \$46,000 this past triennium. The Commission spent \$15,728 in 2007 and \$30,663 in 2008 on meetings and other expenses.

The Standing Commission on the Structure of the Church will meet approximately four times in the next triennium for a total of about twelve days. In addition, the Commission anticipates needing the services of three consultants for two meetings each. The Commission therefore requests a budget of \$84,000 for the 2010-2012 triennium.

STANDING COMMISSION ON WORLD MISSION

MEMBERSHIP

The Hon. Martha Bedell Alexander, <i>Chair</i>	North Carolina, IV, 2009
The Very Rev. Canon Robert Munday, <i>Vice-Chair</i>	Quincy, V, 2009
The Rev. Heather L. Payton, <i>Secretary</i>	Colorado, VI, 2012
Mrs. JoAnn Roberts Armstead	Nevada, VIII, 2012
The Rev. Katharine E. Babson	Maine, I, 2009
The Rt. Rev. Michael Curry	North Carolina, IV, 2009
Ms. Rose Fichera-Eagen	Connecticut, 2012
The Rt. Rev. Leopold Frade	Southeast Florida, IV, 2009
The Rt. Rev. Julio Cesar Holguín	Dominican Republic, IX, 2009
The Rev. Voronica Jaramillo	Ecuador, IX, until 2007
The Rev. Joseph Jerome	Long Island II, 2012
Mr. Saulo Salvador	Southeast Florida, IV, 2009
The Rt. Rev. Gordon Scruton	Western Massachusetts, I, 2012
Ms. Carol Taylor	East Carolina, IV, 2009
The Rev. Mark Harris, <i>Executive Council Liaison</i>	
The Rev. Canon Michael Barlowe, <i>Special Representative for the President of the House of Deputies</i>	
Ms. Margaret S. Larom, <i>Staff Liaison until March 2008</i>	
The Rev. David Copley, <i>Staff Liaison from April 2008</i>	

MANDATE

It shall be the duty of the Commission, as to all mission outside the United States, to review and evaluate existing policies, priorities and strategies, and to provide partnership for global mission among the various groups within the church, to plan and propose policy on overseas mission and to make recommendations pertaining to the Executive Council and the General Convention. [Canon 1.1.2(n)(11)]

SUMMARY OF WORK

The Standing Commission on World Mission (SCWM), rooted in prayer and guided by the principles of Mutual Responsibility and Interdependence (MRI), gave priority to the following areas during the 2006-2009 triennium:

1. Responding to and working for our missionaries:
 - a. Young Adult Service Corp Expansion (General Convention Resolution 2006-A114);
 - b. Maintaining adequate support of missionaries (General Convention Resolution 2006-A113);
 - c. Funding missionaries within the Anglican Communion; and
 - d. Funding Volunteers for Mission.
2. Attending to and developing our Covenant/Bi-Lateral relationships:
 - a. Mutual Responsibility and Interdependence;
 - b. Monitoring the Covenant Committees and their development (General Convention Resolution 2006-A118); and
 - c. Monitoring the Bi-Lateral Committee and its development.
3. Enhancing our work in mission education:
 - a. Mission education in parishes;
 - b. Seminarian cross-cultural formation; and
 - c. Training and development of missionaries.
4. Fostering relationships within the Anglican Communion:
 - a. Supporting provincial offices/structures;
 - b. Establishing priorities for discretionary funds; and
 - c. Raising awareness regarding United Thank Offering grants.

The Commission met five times: November 2006 in Chicago, IL; March 2007 in Charlotte, NC; October 2007 in Dearborn, MI, with leaders from the overseas Covenant Committees, and coinciding with a meeting of Executive

Council; April 2008 at the Church Divinity School of the Pacific; and September 2008 in the Dominican Republic, which included a consultation with the Diocese of The Dominican Republic and Comision de Educacion Teologica para America Latina y el Caribe (Commission on Theological Education for Latin America and the Caribbean CETALC). At its first meeting the Commission established group norms, observed hourly prayer during the meetings and visited with a missionary group in each local community.

In addition, Commission members attended the annual meetings of the Episcopal Partnership for Global Mission and the Seminary Consultation on Mission. Members of the Commission served on the design team for the first 'Episcopal World Mission Conference, Everyone, Everywhere' in 2008.

MISSIONARIES

The Domestic and Foreign Missionary Society (DFMS) now has 70 active missionaries: 40 appointed missionaries, 12 Young Adult Service Corps (YASC) and 18 Volunteers for Mission. The Commission also noted the change that more dioceses are sending a greater number of people for longer periods, rather than short-term missionaries, up to three or four months. The rising cost of mission support and the decreases in the General Convention budget call for a fresh look at the mission funding process.

A repeated refrain in communications from missionaries gives the perception that missionaries do not have a place of honor as they do in other church cultures. This points to a need to look at the theology of mission today and to view our missionaries as important bridges into new relationships with international partners. It also points to a need to increase education for mission and to introduce this education into our corporate structures.

Reduction of funding at the national level has caused more dioceses and congregations to act as the sending agent for missionaries, often in conjunction with independent mission organizations. In our discussions, we took into consideration that some of these congregations have petitioned to redirect a portion of their diocesan assessments toward this missionary support. We concluded that the nature of the Domestic and Foreign Missionary Society of The Episcopal Church points to the need for missionaries to be sent from and funded through The Episcopal Church. This also points to a need to reconsider the level of financial support provided for missionaries.

Consequently, the Commission proposes increasing the budget for the support of missionaries by one million dollars. This amount would be used to fund mission education in dioceses and raise the awareness of missionaries in the church. We also recommend that world mission education should be included in education for new bishops; the Episcopal Partner for Global Mission (EPGM) should be funded at the current level; and the amount of \$50,000 should be allocated for the engagement of dioceses in world mission sending, providing for members of EPGM to engage and challenge diocesan bishops and conventions to engender more support of missionaries.

The Commission believes there is a real need for dioceses and bishops to have greater awareness of the mission activity of the church—an awareness that spans beyond the financial aspects to include the general support of missionaries and their relationships and ministry.

We suggest the following ways to increase support for missionaries throughout the life of the church: (1) Encouraging Episcopal Church Women (ECW) chapters to participate in sending gift packages; (2) Having youth groups adopt missionaries; and (3) The regular inclusion of prayers for missionaries in the diocesan cycle of prayers and in the Prayers of the People.

RESOLUTIONS

RESOLUTION A128 FUNDING MISSIONARIES

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church maintain
2 level of commitment to sending persons of this Church as mission partners throughout the world be maintained
3 at current levels of approximately 75 persons, and that all mission partners be provided adequate health insurance,
4 participation in the pension plans of The Episcopal Church, outgoing orientation, in field pastoral care and
5 reentry briefing; and be it further
6
7 *Resolved*, That the Domestic and Foreign Missionary Society reaffirm its continuing mandate to engage this
8 Church in the restoration of all people to unity with God and each other in Christ and that it carries out this
9 mission by engaging its members in ministries with others throughout the world; and be it further
10
11 *Resolved*, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to
12 consider a budget allocation of \$1,377,000 for the year 2010; \$1,440,000 for the year 2011; and \$1,543,000 for the
13 year 2012, for the support of Mission Personnel.

EXPLANATION

The SCWM strongly affirms the Domestic and Foreign Mission Society’s focus on missionary engagement and understands our commitments in this area to be central to the DFMS mandate. The proposed budget for mission personnel includes increases that will make it possible to continue the current level of mission sending. (This increase affects mission personnel only and does not increase Episcopal Church Center staff salaries.) The substantial increase the first year and the additional increases in the second two years of the triennium are mandatory if we are to provide necessary health insurance, pension and other benefits. The budget request from the SCWM reflects an increase in the Mission Personnel budget of \$250,000 in 2010, with additional increases of \$100,000 each year following.

RESOLUTION A129 MISSION ORIENTATION IN THE NEW BISHOP’S CONFERENCE

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church, thankful
2 for the relationship building between bishops of this Church and bishops of other Anglican Churches at the 2008
3 Lambeth Conference, and mindful of the hope that these relationships might be deepened by visitation, one to
4 another, mandate the inclusion of world mission orientation in the New Bishop’s Conference as well as an annual
5 one day world mission orientation and strategy meeting (perhaps in conjunction with another gathering of the
6 House of Bishops) for bishops intending to develop deeper cross cultural relations with bishops of other
7 Churches in the Anglican Communion; and be it further
8
9 *Resolved*, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to
10 consider a budget allocation of \$10,000 for the year 2010; \$10,000 for the year 2011; and \$10,000 for the year
11 2012.

EXPLANATION

Two new initiatives have grown from the experience of bishops at the Lambeth Conference, the participants at the “Everyone, Everywhere” mission conference and long term strategies developed by Mission Personnel staff in conjunction with the SCWM and the Executive Council.

The Commission understands that bishops at Lambeth experienced the great gift of personal engagement with bishops elsewhere in the Communion and expressed the desire to continue and develop such relations. We propose that the Mission Personnel Office, working with the Mission Education Office, develop a presentation to be made at the New Bishops Conference and urge bishops both to develop such relationships. We propose an annual three day mission conference for bishops initiating new Episcopal relations in the following twelve months. We propose a line item of \$10,000 a year in the next triennium for these two annual activities.

COVENANT COMMITTEES/BI-LATERAL COMMITTEE

The Episcopal Church (TEC) is involved in several relationships with Anglican provinces and dioceses overseas. The Commission monitors these relationships, as well as the autonomy processes and developments in these provinces, largely through the reports of the Covenant Committees/Bi-Lateral Committee and the participation of members of the Commission on these Committees.

During the triennium, the members of SCWM met with the primates and representatives from the Covenant and Bi-Lateral Partners as a part of the meeting of the SCWM in Dearborn, Michigan. This meeting allowed the Partners to share experiences about what is working well, and to discuss the challenges they face in their respective provinces and dioceses. The SCWM is dedicated to nurturing open communication and sound relationships with the Partners.

During the triennium, the Committees met to discuss the status of the relationships and the work of the church. A summary of their work follows.

BRAZIL

The Province of the Anglican Episcopal Church of Brazil actually became autonomous before covenant communities existed. It became autonomous in 1965 and financially independent in 1975. Even though they are autonomous, there is an interest in being a part of The Episcopal Church through the Brazilian Bi-Lateral Committee. This allows for relationships and support for both partners.

The Bi-lateral Committee met in October 2006 in Recife, where there was an overview of the congregations in Recife. Committee members were also present at the consecration of the Bishop of the Amazonas, a newly formed diocese in Brazil.

The Committee met again in September 2008. Areas of concern for the Brazilians are The Brazilian Pension Fund and The Mission Fund. There are also legal issues, which need to be funded. Theological Education is an area of interest to both Committee partners. The Diocese of California recently started a companion relationship with the Diocese of Curitiba. The Dioceses of Amazon, Recife and Southern Brazil are also interested in establishing companion diocese relationships with TEC dioceses.

Brazil has invited members of the Committee from The Episcopal Church to visit during their General Convention (“Conference of Leadership”, July 21-26, 2009); participate in other events; and to take opportunities for seminarians and other students to do work in Brazil. The Brazilians have offered to teach the Portuguese language to those on the TEC Covenant Committee, and have offered theological material to be used in the Latin Community in TEC.

The Bi-Lateral Committee is committed to the relationship between the Church in Brazil and The Episcopal Church.

IARCA (PROVINCE OF CENTRAL AMERICA)

The meeting of the Covenant Committee took place in Panama in September 2007. Members of IARCA include: El Salvador, Guatemala, Nicaragua, Costa Rica and Panama. The Covenant Committee reviewed how membership on the Covenant Committee is decided, considered how to work together more effectively with mutual responsibility and interdependence, discussed issues of funding from The Episcopal Church and how to set up up a pension fund.

Acknowledging how many poor dioceses there are within IARCA, the Covenant Committee seeks to find ways to fairly distribute funds from the block grant among the dioceses and how to monitor and report on how grants are used. There are 33,000 members of IARCA—within 136 congregations (15 are self sufficient), 105 clergy (18 are women) and 62 students enrolled in theology programs.

LIBERIA

Members of The Episcopal Church Covenant Committee traveled to Liberia in January 2008. As Liberia continues to strengthen and rebuild after the war that devastated its society and economy, so does the Episcopal Diocese of Liberia. The Diocese elected a new bishop, the Rt. Rev. Jonathan Hart, in January 2008. It is rebuilding its educational programs, rebuilding and strengthening the capacity of Cuttington University College, implementing the Nets for Life program (distribution of treated mosquito nets) with the help of Episcopal Relief and Development (ERD) and is rigorously working towards financial autonomy. The covenant relationship with the Episcopal Diocese of Liberia is the only one without a written agreement to guide step-downs in financial support from TEC. This is an important issue that was discussed. The Liberian Covenant Committee will meet in January 2009 to begin reworking the covenant and to create a plan for financial autonomy—its next step in strengthening the relationship between The Episcopal Church and the Diocese of Liberia.

PHILIPPINES

In March 2008 representatives of TEC gathered in the Philippines (ECP) to celebrate The Episcopal Church in the Philippines (ECP)'s financial autonomy at a Roundtable Thanksgiving Gathering. Historically, ECP's relationship with TEC was defined in a "Covenant Agreement" that has been monitored by the Joint Committee on the Philippine Covenant (JCPC). In 1992, JCPC designed a 15-year stepped reduction plan that layered the annual reductions in TEC's grants and subsidies to the ECP—from \$800,000 between 1993-1997 to \$533,333 between 1998-2002, and finally to \$267,667 between 2003-2007. In partnership with TEC, through the JCPC, the Covenant Committee with ECP conceived a major future capital funding mechanism.

A newly established program by ECP is 'Vision 2018'. ECP's Prime Bishop stated that with TEC as a continuing and faithful partner, by 2018 ECP will accomplish their goals:

- Goal 1: All ECP congregations are full-fledged parishes.
- Goal 2: All members of the ECP are participating and sharing in parish life.
- Goal 3: Clergy ministry is fully enhanced while lay ministry is fully developed.
- Goal 4: Mission expansion work results in positive movements annually.

The JCPC drafted and submitted a new "Covenant Agreement" to TEC's Presiding Bishop and the ECP's Prime Bishop for signatures. The journey to financial autonomy has been a special period in the history of the ECP. With sincere thanksgiving to TEC, the ECP stated, "This Church would not have reached this financial autonomy status without you, our partners."

MEXICO

The Mexican Covenant Committee met in Mexico City in May 2006. One of the main reasons for the meeting was to learn how the diocese was doing economically. It was recommended that Mexico develop programs and also challenge the church to reclaim the Great Commission, using some of the money for evangelism.

In January 2008 the Committee met in Phoenix, Arizona. The issue of finances was a top priority. Other suggestions included evangelism (it was suggested that each parish set a goal of 25 new members a year) and visitation; stewardship and growth; and to work on the introduction of new programs such as evangelism, Christian education, Bible studies, liturgy, administration, ministries of women and youth, the Cursillo movement, the Alpha Course and "A Life with Purpose."

RESOLUTIONS

RESOLUTION A130 COVENANT WITH BRAZIL

1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church endorse the
 2 “Commitment to be Companions in Christ” between the Igreja Episcopal Anglicana do Brasil and The Episcopal
 3 Church, as expressed in the text below, and by this affirmation authorize the signature of The Episcopal Church
 4 on this Covenant:
 5

**6 THE COMMITMENT TO BE COMPANIONS IN CHRIST – BETWEEN THE IGREJA EPISCOPAL ANGLICANA
 7 DO BRASIL AND THE EPISCOPAL CHURCH.**

8 Preamble: The Episcopal Church and Igreja Episcopal Anglicana do Brasil share a missionary history in Brazil of
 9 over 100 years. The work in Brazil was initiated in 1890 by missionaries Lucien Lee Kinsolving and James Watson
 10 Morris, from the Virginia Theological Seminary. In 1907 the missionary efforts in Brazil resulted in the
 11 establishment of a missionary district of The Episcopal Church under the leadership of Bishop Lucien Lee
 12 Kinsolving. In 1965 this missionary district became the autonomous Province of Brazil, and The Episcopal
 13 Church concluded ongoing financial obligations in 1975. In 1990, at the celebration of the centennial of the
 14 Church of Brazil, the Presiding Bishops of The Episcopal Church and Igreja Episcopal Anglicana do Brasil agreed
 15 to establish a Bilateral Committee to reconnect and reconcile dynamics of distance that occurred during and after
 16 the establishment of Brazil’s autonomy. The experience of the Bilateral Committee has been one of reacquainting
 17 the Churches, re-establishing friendship, sharing vision for ministry mission, and encouraging diocesan
 18 companionships. The Bilateral Committee believes the endorsement of the following Commitment to be
 19 Companions in Christ will be good for the souls of both provinces. The Bilateral Committee also believes it is
 20 wise and appropriate to solidify and make public and structurally accountable this ongoing commitment to one
 21 another.
 22

23 The General Convention of The Episcopal Church and the Synod of Igreja Episcopal Anglicana do Brasil
 24 commit to mutual support and encouragement for ministry and mission development within both provinces. The
 25 Episcopal Church and Igreja Episcopal Anglicana do Brasil hereby establish a Bilateral Standing Committee to
 26 provide vision and planning to sustain and enhance the Committee relationship. The Bilateral Standing
 27 Committee will sustain the two provinces in their commitment to: 1) pray for each other’s life and faith; 2)
 28 commit to develop and support diocesan companion relationships; and 3) discern and support other initiatives
 29 that will mutually enrich the ministry and mission of both provinces. The Bilateral Standing Committee will
 30 establish and maintain a list of triennial initiatives consistent with the priorities of both provinces, such as
 31 theological education, missionary expansion, stewardship, sustainability and social ministry. The Bilateral Standing
 32 Committee will be composed of one bishop, appointed by each of the Presiding Bishops, and one priest, deacon
 33 or lay person from each province, appointed by the President of the House of Deputies (TEC) and the Presiding
 34 Bishop (IEAB), respectively. Terms for these four members shall be six years, rotated so that one of the two from
 35 each province shall be appointed at the start of every triennium. There shall also be two (to four) additional
 36 members from each province. For The Episcopal Church, this shall be one member from the Standing
 37 Commission on World Mission and one liaison from the Executive Council, selected from those bodies for three-
 38 year terms. The Igreja Episcopal Anglicana do Brasil shall appoint its additional members in a manner of its
 39 choice. No member shall serve more than six consecutive years. The Bilateral Standing Committee will be
 40 accountable to the Presiding Bishop and the Executive Council of each province. In The Episcopal Church a
 41 report will be submitted after each meeting of the Bilateral Standing Committee to the Standing Commission on
 42 World Mission and to the Executive Council. In the Igreja Episcopal Anglicana do Brasil a report to the
 43 Executive Council and to the Provincial Synod will be provided after each meeting of the Bilateral Standing
 44 Committee. The Bilateral Standing Committee will typically meet every 18 months. Meeting places will alternate
 45 between provinces. Evaluation of this commitment will be undertaken at least every three years. The evaluation
 46 and recommendations will be furnished to the Executive Council of The Episcopal Church and the Igreja
 47 Episcopal Anglicana do Brasil and to both Presiding Bishops. The Commitment takes effect upon endorsement

48 by the General Convention of The Episcopal Church and the Provincial Synod of the Igreja Episcopal Anglicana
49 do Brasil.

EXPLANATION

When the Igreja Episcopal Anglicana do Brasil became an autonomous province in 1965, after more than 80 years as part of The Episcopal Church, there was no formal agreement between these two churches regarding the terms of their separation and the continuing relationship between them. The Presiding Bishops' Bilateral Committee, formed in 1990, developed this agreement, which formalizes the relationship and the Bilateral Standing Committee, heralding a new era of renewed commitment to shared mission engagement and companionship between our two autonomous provinces. This agreement may also serve as a model for covenant with other provinces as they become more financially independent but seek to maintain a close relationship.

RESOLUTION A131 COVENANT COMMITTEE GATHERING

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church endorse an
2 event hosted by the Standing Commission on World Mission for all Covenant Committees and the Bi-Lateral
3 Committee to be held early in 2011; and be it further
4
5 *Resolved*, That representatives of Episcopal Church agencies (Church Pension Fund, United Thank Offering,
6 Episcopal Relief and Development, Mission Personnel Officers, Episcopal Church Women) and other resource
7 people, including the Treasurer, will attend to provide services and information to the Covenant Committee
8 partners, assisting the Committees in redeveloping their covenants and financial plans.

EXPLANATION

Historically, the first consultation on autonomy was hosted by the SCWM. (We note this because it is not unprecedented to hold this type of event.) This event allows dioceses/provinces the resources they need to work towards autonomy and breaks down some of the paternal ties. During this triennium, representatives of the Committees met with the SCWM and found this time together to be fruitful. Therefore, this gathering will continue the work of the SCWM and the Committees into the next triennium.

RESOLUTION A132 COVENANT COMMITTEE REPORTING

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church direct its
2 representatives to the Covenant Committee to designate a secretary, whose role it shall be to take full account of
3 the meeting, and write a report for the Covenant Committee to approve and submit to the Standing Commission
4 on World Mission and the Executive Council Standing Committee on International Concerns within sixty days
5 following each meeting; and be it further
6
7 *Resolved*, That The Episcopal Church Center orient the representatives to the Covenant Committee by providing
8 them with past Covenant Committee reports as well as historical information regarding the Covenant
9 country(ies).

EXPLANATION

This Resolution ensures that the General Convention will be kept aware of covenant progress through the triennial reports of The Executive Council and The Standing Commission on World Mission. This reporting will ensure that the church has a better sustained understanding of the opportunities we have to support each other. Furthermore, these new reporting guidelines will create means of accountability for the use of funds sent to our covenant partners in the form of block grants.

GENERAL RESOLUTIONS

RESOLUTION A133 AMEND CANON 1.1.2(N)(11)

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church amends
2 Canon 1.1.2(n) (11):

3 A Standing Commission on World Mission, whose members shall include persons broadly representative
4 of jurisdictions outside the United States of America, as well as persons having direct engagement with
5 and experience in world mission. It shall be the duty of the Commission, as to all ~~mission outside the~~
6 ~~United States~~, The Episcopal Church's global mission relationships and responsibilities, to review and
7 evaluate existing policies, priorities and strategies, and to promote partnership for global mission among
8 the various groups within the Church, to plan and propose policy on ~~overseas~~ said mission, and to make
9 recommendations pertaining to the Executive Council and the General Convention.

EXPLANATION

The implied meaning of the original mandate of the SCWM is towards world mission. Recognizing the changes within The Episcopal Church to include dioceses that are not a part of the United States, it is important to differentiate between mission within our own church and our mission outside of The Episcopal Church.

RESOLUTION A134 "MISSION PARTNERS"

1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church build
2 upon the work of Companions in Transformation; and recognizing our desire to work towards mutuality in
3 mission we resolve to change the name of all our mission personnel in ministry around the Anglican Communion
4 from "Missionary" to "Mission Partner".

EXPLANATION

Recognizing the reciprocal nature of mission work in the Anglican Communion today, as well as the historical understanding of the term "missionaries", which has caused tensions with our brothers and sisters around the globe, the SCWM, along with the Mission Personnel Office, seeks to find ways of addressing mutual responsibility and interdependence in our relationships outside of The Episcopal Church. "Mission partner" recognizes the reality that when we engage in work overseas, we are learning just as much from those we encounter as we are able to teach. This Resolution calls for changing all references in the Canons from "missionary" to "mission partner".

RESOLUTION A135 SEMINARIAN CROSS-CULTURAL FORMATION

1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church provide
2 funding toward cross-cultural and international experience for seminarians; and be it further
3
4 *Resolved*, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to
5 consider a budget allocation of \$180,000 for the implementation of this Resolution.

EXPLANATION

Every year there are far more requests for grants for cross-cultural and international experience from seminarians than there are funds to provide such support. Yet it is widely recognized that active participation in world mission by seminarians leads to increased awareness of our engagement in world mission by the congregations they serve. The Standing Commission on Ministry Development has considered recommending that these types of experiences be required of seminarians, but is all too aware that without adequate support the financial cost is too high.

At present, the Seminary Consultation on Mission (SCOM) has an annual income of \$65,000 (from its \$1.2 million endowment established by Venture in Mission) with which to provide internships to about 25-30 students and faculty per year, or only about five percent of all seminarians annually. By providing an additional annual allocation of \$60,000 to SCOM, the General Convention would enable nearly twice as many seminarians, 45-50, to participate in cross-cultural internships annually.

RESOLUTION A136 EPGM FUNDING

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church supports
2 the work of the Episcopal Partnership for Global Mission (EPGM) as it strengthens, encourages and facilitates
3 education for God’s mission as conducted by all the mission agencies of the Church; be it further
4
5 *Resolved*, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to
6 consider a budget allocation of \$24,000 for the implementation of this Resolution.

EXPLANATION

The Episcopal Partnership for Global Mission (EPGM) draws together a network of experienced, committed and well-positioned mission agencies, parishes, dioceses, seminaries and church-wide offices active in world mission for mutual support, consultation and collaboration. EPGM offers the church guidance, as well as information about local and global mission education, mission leadership, mission sending standards, organizational peer evaluation, short-term mission planning and mission development strategy. This funding will strengthen EPGM’s reach and extend its agencies’ collaborative capacity to design and support mission conferences and produce needed mission resource materials.

SCWM PRIORITIES FOR THE 2009-2012 TRIENNIUM

Mission Funding:

- Maintain adequate support for all Episcopal Church missionaries;
- Recruit, train and support missionaries; and
- Continue to support and develop Volunteers for Mission.

Covenant Committees/Bi-Lateral Committee:

- Continue the commitments that we have made and to develop those relationships; and
- Continue to negotiate and monitor the financial Covenants. We cannot arbitrarily cut the funding of the Covenants without mutual agreement, because cutting the funds without speaking with the Committees breaks relationships and causes difficulty with our brothers and sisters around the world.

Mutual responsibility and interdependence, monitor and evaluate the following areas/programs:

- Mission education.
- Young Adult Service Corps.
- Funding of Provincial Offices.
- Companion dioceses: honoring relationships and examine funding.
- Structural review of the various relationships among the SCWM, the Executive Council and staff to ensure mutual responsibility for implementing and overseeing General Convention policies.
- Work with dioceses on their commitment to mission education, sending, receiving and action.
- World Mission Sunday offering as a method of fundraising for mission personnel.

Addressing discrimination and/or racism:

- In keeping with Canon 1.1.2(n)(11), at least one member of the SCWM should be from outside of the United States.
- SCWM must meet once in one of the countries in which they are doing ministry (preferably before the midpoint of the triennium).
- If needed, translators must be provided to ensure the full participation of all members.
- Affirm the church in its decision to have diversity represented on the CCABs in accordance with General Convention 2006-A092.

BUDGET REPORT

The Commission was given a budget of \$70,000 this past triennium. The Commission spent \$25,319 in 2007 and \$23,554 in 2008 on meetings and other expenses. Our remaining balance for the triennium is \$21,127, as of December 2008.

PROPOSED BUDGET FOR THE 2009-2012 TRIENNium

The Standing Committee on World Mission will meet at least five times during the triennium, including two meetings outside the United States, one of which will be the consultation with the Covenant Committees in 2011. Representative participation in the annual meetings of Episcopal Partnership for Global Mission and other meetings is also needed. To meet its programmatic and policy-making responsibilities, the SCWM requests funding of \$30,000 for 2010; \$40,000 for 2011; and \$25,000 for 2012; for a total budget of \$95,000 for the triennium.

THE EXECUTIVE COUNCIL

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Executive Council Committee on the Status of Women

THE EXECUTIVE COUNCIL
www.EpiscopalChurch.org/gc/ec/default.html

OFFICERS

The Most Rev. Katharine Jefferts Schori, Presiding Bishop, DFMS President and Chair
Ms. Bonnie Anderson, D.D., President, House of Deputies, DFMS Vice President and Vice Chair
Mrs. Patricia C. Mordecai, DFMS Vice President, *until 12/2006 replaced by* The Hon. Linda E. Watt, 1/2007
The Rev. Dr. Gregory S. Straub, Secretary
Mr. N. Kurt Barnes, Treasurer

ELECTED BY GENERAL CONVENTION UNTIL GENERAL CONVENTION 2009

Mr. R.P.M. Bowden, Sr. (Atlanta, IV)
Ms. Dorothy J. Fuller (El Camino Real, VIII)
Mr. Thomas R. Gossen (Kansas, VII)
Josephine H. Hicks, Esq. (North Carolina, IV)
Sandra F. McPhee, Esq. (Chicago, V)
Mr. Albert T. Mollegen, Jr. (Connecticut, I)
The Rev. Titus L. Presler (Texas, VII) *resigned 11/2006*
The Rev. Miguelina Espinal (Dominican Republic, IX) *elected 11/2006, resigned 7/2007*
The Rev. Canon Emily Morales (Puerto Rico, IX) *elected 10/2007*
The Rt. Rev. Wilfrido Ramos-Orench (Ecuador Central, IX)
The Rev. Canon Edward W. Rodman (Massachusetts, I)
The Rt. Rev. Stacy F. Sauls (Lexington, IV)

ELECTED BY PROVINCE UNTIL GENERAL CONVENTION 2009

I. Mr. Dennis Stark (Rhode Island)
II. Edgar K. Byham, Esq. (Newark)
III. John Vanderstar, Esq. (Washington)
IV. The Rev. Timothy E. Kimbrough (North Carolina)
V. Canon Victoria L. Garvey (Chicago)
VI. Ms. Terry Roberts (Minnesota)
VII. Ms. Sharon F. Denton (Western Kansas)
VIII. Mr. Ted Yumoto (San Joaquin) *resigned 3/2008*
VIII. Mr. Bryan Krislock (Spokane) *appointed 4/2008*
IX. The Rt. Rev. Julio Cesar Holguín (Dominican Republic)

ELECTED BY GENERAL CONVENTION UNTIL GENERAL CONVENTION 2012

The Rt. Rev. David Alvarez (Puerto Rico, IX)
Rosalie S. Ballentine, Esq. (Virgin Islands, II)
Ms. Hisako M. Beasley (Olympia, VIII)
The Rt. Rev. J. Jon Bruno (Los Angeles, VIII)
The Rev. Dr. Ian T. Douglas (Massachusetts, I)
Mr. E. Bruce Garner (Atlanta, IV)
Dr. Delbert C. Glover (Western Massachusetts, I)
Canon Bettye Jo Harris (Hawaii, VIII)
Ms. Angela Helt (Oklahoma, VII)
The Rev. Winnie S. Varghese (New York, II)

ELECTED BY PROVINCE UNTIL GENERAL CONVENTION 2012

I. The Rev. Dr. Lee Alison Crawford (Vermont)
II. The Rev. Cn. Petero A. N. Sabune (New York)
III. The Rev. Cn. Mark Harris (Delaware)
IV. Belton T. Zeigler, Esq. (Upper South Carolina)
V. The Rev. Gay C. Jennings (Ohio)
VI. The Rev. Cn. Tim Anderson (Nebraska)
VII. The Ven. Joyce Hardy (Arkansas)
VIII. The Rev. Floyd Gamarra (Los Angeles)
IX. Dr. George A. Frazer Stain (Honduras)

BY INVITATION

Anglican Church of Canada Partner: The Rt. Rev. Michael Ingham (*resigned 1/2009*)
Evangelical Lutheran Church of America (ELCA): *vacant*

MEETING DATES AND SITES

Chicago, Illinois	November 12-15, 2006
Portland, Oregon	March 2-4, 2007
Parsippany, New Jersey	June 11-14, 2007
Dearborn, Michigan	October 26-28, 2007
Quito, Ecuador	February 11-14, 2008
Albuquerque, New Mexico	June 13-15, 2008
Helena, Montana	October 20-23, 2008
Stockton, California	January 29-31, 2009
Portland, Maine	April 20-22, 2009

INTRODUCTION

The Executive Council (Council), with the Presiding Bishop, works between Conventions implementing and monitoring the policies and programs authorized by the General Convention, including budget oversight.¹ Council was established by the Canons of The Episcopal Church in 1919 serving as the Board of Directors for the Domestic and Foreign Missionary Society (DFMS), and is charged with making a full published report to General Convention each triennium.² The Executive Council may initiate and develop new work, as necessary, between General Conventions.³

The Executive Council consists of forty voting members, including 20 members elected by General Convention and 18 members elected by the nine provinces, who serve six-year terms. Half of these members rotate off Council each triennium. The Presiding Bishop serves as Chair, and the President of the House of Deputies serves as Vice Chair. There are three additional non-voting positions: the Secretary of General Convention, who serves as Secretary of the Council; the Treasurer of DFMS; and the Chief Operating Officer, who serves as a DFMS Vice-President. The life of Council is enriched by the presence of representatives from two partner churches, the Anglican Church of Canada and the Evangelical Lutheran Church in America (ELCA).

During each year of the triennium the Executive Council meets three times. Daily worship and Bible study provide the framework for each meeting's deliberations and decision making. Although most of Council's legislation is processed through its standing committees, Council does consider issues before it through plenary presentations by invited guests, the opening remarks of the Chair and Vice Chair, and scheduled "private conversations."

The Standing Committees of Executive Council are Administration and Finance (A&F), International Concerns (INC), National Concerns (NAC) and Congregations in Ministry (CIM). Each committee studies matters brought before it and reports to the Council, which acts by Resolution as appropriate. Reports of these committees and those from the other entities that report to the General Convention through the Executive Council follow this summary of Council's function and work.

¹ Canon 1.4.1(a) and 2(e)

² Canon 1.4.1 (b)

³ Canon 1.4.2 (e)

SUMMARY OF WORK

In this triennium the Executive Council's work addressed the mission priorities adopted by the 2006 General Convention. Among major actions:

1. JUSTICE AND PEACE: Promoting justice and peace for all of God's creation and continuing and accelerating the leadership role and programs of The Episcopal Church, which support the eight (8) Millennium Development Goals. (The Millennium Development Goals eradicate extreme poverty and hunger; achieve universal primary education; promote gender equality and empower women; reduce child mortality; improve maternal health; and combat HIV/AIDS, malaria, and other diseases; ensure environmental sustainability; and develop a global partnership for development in the dioceses of The Episcopal Church and in the world.)

- Designated the MDG line item in the budget of TEC for the support of the partnership with Episcopal Relief and Development (ERD) and Jubilee Ministries to create a \$3 million dollar "MDG Inspiration Fund" to encourage grass roots support for achieving the MDGs by Episcopalians, and to fight malaria and other diseases.
- Urged participation of TEC with the Refugee Council USA and other refugee organizations to address the "material support bar" provisions of the US Patriot Act.
- Supported human rights for homosexual persons and asylum for persecuted Gay, Bi-sexual, Lesbian, and Transgendered persons.
- Supported the rebuilding of the Gulf Coast in a manner which provides racial and economic justice and which is environmentally sustainable.
- Urged Episcopal ordained and lay persons to assist those seeking protection from detention and deportation by providing sanctuary.
- Dedicated money budgeted for Appalachian Initiatives for Direct Grants for Appalachian Initiatives.

2. YOUNG ADULTS, YOUTH AND CHILDREN: Reaching out to young adults, youth and children through intentional inclusion and full incorporation in the thinking, work, worship and structure of the church.

- Approved Constable Fund grants for Christian Education.
- Gave \$4,360 to the Diocese of Ecuador Central as a special offering for the Diocesan School and Seminary.
- Approved a Constable Fund grant for \$50,000 to enable the attendance of youth from Province IX, Haiti, and Virgin Islands to attend the Episcopal Youth Event.

3. RECONCILIATION AND EVANGELISM: Reconciling and engaging those who do not know Christ by participating in God's mission of reconciling all things to Christ and proclaiming the Gospel to those who are not yet members of the church.

- Reviewed Jubilee Centers throughout The Episcopal Church.
- Reaffirmed the commitment of TEC to funding the seminaries of the church with 1% of net disposable budgeted income from each congregation of The Episcopal Church.
- Allocated trust fund monies to support the education and training of ordained persons.
- Approved a Constable Fund grant for training bishops and deputies in the art of Public Narrative for Mission

4. CONGREGATIONAL TRANSFORMATION: Revitalizing and transforming congregations through commitment to leadership development, spiritual growth, lifelong learning, dynamic and inclusive worship, greater diversity, and mission.

- Directed that Refugee Program Liaisons be appointed in each diocese where a refugee resettlement office of the Episcopal Migration Ministries is located, to promote engagement of refugees by diocesan congregations.
- Awarded a Constable Grant for a gathering of persons of color who are members of the Committees, Commissions, Agencies and Boards of The Episcopal Church.
- Awarded a Constable grant for *Cancionero: A New Songbook for Latino-Hispanic Episcopal Congregations*

5. PARTNERSHIPS: Reaffirming the importance of our partnerships with provinces of the Anglican Communion and beyond and our relationships with ecumenical and interfaith partners.

- Recognized the service of numerous missionaries sent by the DFMS and by other mission-sending organizations.
- Approved the formation and continuation of Companion Diocese relationships between dioceses of TEC and dioceses throughout the Anglican Communion.
- Approved a Covenant Relationship with the Province of Brazil and a renewal of the Covenant with the Province of The Philippines.
- Appointed a representative to the governing board of the National Council of Churches of Christ in the United States of America.
- Prepared a study guide for the draft Anglican Covenant, solicited responses and forwarded them to the drafting group.
- Awarded a Constable Grant for a 12-week online course introducing ecumenical and interfaith relations to the broader Episcopal Church.
- Wrote a letter to Episcopal Church Bishops attending the Lambeth Conference committing to pray for them and praying that their voices may be heard speaking the truth about The Episcopal Church and hearing the truth of others.

NARRATIVE

A NEW ADMINISTRATION AND A NEW VISION

The work of the Executive Council in this triennium has taken place in the context of new leadership for the whole church and for the two Houses that form the General Convention. The Executive Council has been both challenged and supported by their leadership in a time of restructuring, reinvigorating our call to mission and recalling this church to its vocation among churches in the Anglican Communion and in the larger Ecumenical and Interfaith communities.

AREAS OF MAJOR CONCERN

Following the 2006 General Convention, the Executive Council was faced with a variety of issues growing from its missionary, stewardship and fiduciary responsibilities. These included the reorganization of the Church Center and the appointment of a new COO, the approval of budgets for each year reflective of the costs related to reorganization and extraordinary legal costs related to actions of parishes and dioceses in contention with The Episcopal Church, the ongoing needs of ministries that are supported by The Episcopal Church, and the extraordinary levels of response required by Executive Council to the various challenges we face in the Anglican Communion.

PASTORAL CARE FOR THE CHURCH

A number of individuals in parishes voted to leave The Episcopal Church just prior to and during this triennium and at the same time several Primates of other Anglican Provinces determined to ordain bishops specifically for work within the jurisdiction of The Episcopal Church.

The pastoral response by The Episcopal Church as a whole to churches and people in distress as a result of the decisions by some to leave The Episcopal Church has rested primarily on the Chief Pastor of the church, our Presiding Bishop, the Most Reverend Katharine Jefferts Schori, and on the members of the House of Bishops in their pastoral role and in their dioceses, the church and the Communion.

The Executive Council has been the primary means by which the governance of The Episcopal Church has spoken on these matters. The President, Bishop Katharine, and the Vice President, Bonnie Anderson, have been unstinting in their efforts to engage faithful members of this church in places of conflict and have reported to us on their work.

In addition, the Executive Council has attempted—as planning allows—to meet in places where its witness to the continued care and responsiveness of the whole church to its members would be evident. We met in the Diocese of Ecuador Central, undergoing a difficult rebuilding of trust and mission following the removal from office of its former bishop. We met in the Diocese of the Rio Grande as that diocese searches for its next bishop, its previous bishop having resigned in order to be received as a Roman Catholic. We met in the Diocese of San Joaquin, where the diocese has been reorganized following the decision by its former bishop, many of the clergy and lay people to leave The Episcopal Church and align with another province. In each case we are thankful for the continued witness of faithful Episcopalians, the particular role of our presiding officers and the opportunity afforded all of us to worship and witness to our common faith in these settings.

The Executive Council responded to the needs of dioceses confronting the issues raised by members leaving this church by appropriating funds for the work of the task force on property disputes and additional mission funds for help in reconstituting diocesan leadership where members of a diocese have left The Episcopal Church. We reaffirmed before the whole Communion The Episcopal Church's desire to be a church welcoming to all people. We examined the role, responsibilities and response of the Executive Council to issues raised by the Primates. We put in place a task force to monitor the Anglican Covenant process. We reaffirmed the requirement that Dioceses accede to the Constitution and Canons of The Episcopal Church. We reaffirmed our commitment to representation on the Anglican Consultative Council by electing new members to take their place in the deliberations of that body.

REORGANIZATION

The reorganization of the work of the Domestic and Foreign Missionary Society and the work of the Executive Council was undertaken in the context of several objectives. The priorities established at the 2003 General Convention were reaffirmed for this triennium, with some change in order. These priorities were then subject to further examination through the lens provided by the Millennium Development Goals. Staff responsibilities were examined in light of the priorities and goals.

Advances in information technology and a growing consciousness of The Episcopal Church as a national and international church, both contributed to a need to revisit the old model of a single center of operations. The result has been a reconfiguration of staff responsibilities that reflects function and allows for multiple office locations. This work has been the effort of the management team but the various committees of Executive Council have spent considerable time and energy in determining that ongoing concerns of the Council are addressed in the new configuration of staff responsibilities and work. The work of reorganization has been of major concern to the Executive Council in this triennium.

PARTNERSHIPS IN GLOBAL MISSION

Council met in the Diocese of Ecuador Central as that diocese began the process of reinvigorating its missionary life and prepared to elect a new bishop. This visit and our meeting there with the people and bishop of the diocese reconfirmed the strong missionary history of The Episcopal Church that has led both to the establishment of new Anglican Churches in Brazil, Central America, Mexico, and the Philippines and to a renewed sense of The Episcopal Church as an international Church. At the Dearborn, Michigan meeting we were blessed by time with the Primates and other officers of provinces formed from The Episcopal Church and who continue in familial partnership with us.

ANGLICAN COMMUNION AFFAIRS

In this triennium the Executive Council has on several occasions spoken on behalf of The Episcopal Church regarding matters pertaining to the Anglican Communion. In particular it provided a response to the communication from the 2006 Primates Meeting and the call for responses to the various forms of the Draft Anglican Covenant. Stressing the governance of this church by all orders of ministry, the Executive Council and its officers have encouraged at every turn the widest participation of members of this church in responding to churches and organizations of the Communion.

MISSION AS ONE

In this triennium Executive Council has been particularly conscious of the mandate of ‘Mission as One.’ The Domestic and Foreign Missionary Society in 1835 stated, “for the guidance of the Committee it is declared that the missionary field is always to be regarded as one, THE WORLD – the terms domestic and foreign being understood as terms of locality adopted for convenience.” (Article X, Constitution of the DFMS, 1835). The convenience of the “domestic and foreign” distinction has been of greater or lesser value at various times in our history. The work of this triennium, particularly with its concerns for the poor, the marginalized and Millennium Development Goals, relations within the Anglican Communion and the continued vitality of our own church that is international in character have all pointed to issues and concerns for interdependence and continuing concerns for justice in our own practice as a church.

DOMESTIC POVERTY

In May 2008, the Presiding Bishop called a Summit on Domestic Poverty. Nearly 100 participants from all parts of The Episcopal Church met to identify matters essential to justice regarding domestic poverty. They identified the following: affordable food; employment; affordable quality childcare; education; healthcare; a healthy environment; housing; economic opportunity; a just immigration policy; cultural affirmation; and equal protection under the law. Guided by those 11 Essentials to Justice, the Jubilee Advisory Committee has challenged the Executive Council to work towards the alleviation of domestic poverty during the next triennium through the development and implementation of a program targeting the poorest counties in the United States, with particular emphasis on those issues affecting Native American Reservations on a range of measures of economic security, quality of life, and health care. American Indians/Alaska Natives routinely find themselves mired in a cycle of long-standing poverty and social and economic challenges.

The Executive Council has received the report of this Summit and worked to fashion Resolutions addressing the need for The Episcopal Church to engage the concerns to alleviate domestic poverty among the poorest in the United States.

GENDER EQUALITY AND ANTI-RACISM WORK

In this past triennium the Executive Council has continued in the pledge made by General Convention to continue anti-racism work both by receiving such training itself and by continuing to support that work throughout the church. Every member of a Commission, Committee, Agency or Board of The Episcopal Church is expected to engage in such training on a continuing basis.

The Committee on the Status of Women has voiced a concern that gender equality in the church still remains a goal, not a fact. To this end it has analyzed the make-up of various bodies in The Episcopal Church’s governance and concluded that, “It is clear that, overall, gender equity is making strides in The Episcopal Church, but areas remain in which equity must still be pursued.” The Executive Council is apprised of the need to continue this work as it appoints or elects persons to positions in the governance of the church.

REGIONAL EXPLORATIONS OF MUTUALITY AND INTERDEPENDENCE.

A new initiative in exploring regional mutuality and interdependence is being organized as part of the focus by the Executive Council on life within the Anglican Communion. The “Anglican Churches in the Americas” conference, held in February 2009, provided a concrete way in which to further affirm the commitment of this church to the mission to the world. This initiative, which grew from a challenge raised by the President of the House of Deputies, is part of the Executive Council’s efforts to work together with other Anglicans in all areas of its work.

BUDGET PROCESSES

As the Executive Council works towards the development of program and budget for the 2009 General Convention in Anaheim, California, it has proposed a new set of priorities that reflect the integration of concerns for the life and health of The Episcopal Church, the demands of justice in the nation and the world, and a renewed engagement in mission to the whole world. The new process of developing a budget for the next

triennium has also been put in place, one that it is hoped will be both responsive to the emerging mission priorities of the church and supportive of the new mission center configuration of staff reorganization.

ADMINISTRATION AND FINANCE COMMITTEE

MEMBERSHIP

Josephine Hicks, Chair; Jon Bruno, Vice Chair; David Alvarez; Victoria Garvey; Del Glover; Tom Gossen; BettyeJo Harris; Gay Jennings; Dennis Stark; Ted Yumoto (*until April, 2008, replaced by Bryan Krislock*); **Ex-officio:** Katharine Jefferts Schori; Bonnie Anderson; Linda Watt; Kurt Barnes; Gregory Straub.

COMMITTEE GOAL

Facilitate the ministry of The Episcopal Church in partnership with other Executive Council committees: oversee the operations of the Domestic & Foreign Missionary Society; maintain close relationships with the General Convention through regular contact with the Joint Standing Committee on Program, Budget & Finance; support the work of the Chief Operating Officer and the Office of the Treasurer.

A&F met at every regular Executive Council meeting and by conference call in January, February and twice in October of 2007, and in January, 2008.

SUMMARY OF WORK

As a result of A&F work, the Executive Council:

- Monitored and recommended adjustments to the 2007-2009 triennial budget adopted by the General Convention, including tracking the receipt of diocesan commitments to the Budget for The Episcopal Church.
- Examined diocesan commitments and evaluated best practices to encourage and support dioceses to meet their commitments to the General Convention budget.
- Monitored the work of the Mission Funding Initiative, which will invite people of great resources and vision for the future mission of the church to make major gifts to fund that mission.
- Monitored the work of the Archives Strategy Committee as it evaluated relocation options and related issues.
- Examined and evaluated a new budget structure to coincide with the reorganization of the Episcopal Church Center.
- Implemented a new process for more meaningful input from all Executive Council standing committees in planning and preparing the proposed 2010-2012 budget that will be submitted to Program, Budget & Finance for action at the General Convention.
- Established proposed budget priorities for the next triennium and proposed a draft budget for 2010–2012 based on those priorities.

In its deliberations, A&F also:

- Reviewed periodic financial statements, audit committee reports, and statements of operation for DFMS.
- Recommended establishment of various trust funds in accordance with established procedures.
- Reviewed Investment Committee reports and recommended approval of a payout rate from trust fund income.

CONGREGATIONS IN MINISTRY (CIM)

MEMBERSHIP

Terry Roberts, Chair; Butch Gamarra, Vice-Chair; Joyce Hardy, Secretary; R.P.M. Bowden; Dottie Fuller; Ted Mollegen; Wilfrido Ramos-Orench; Ed Rodman; Belton Zeigler.

COMMITTEE GOAL

Congregations in Ministry (CIM) serves as the Executive Council's link with program areas of The Episcopal Church Center (Congregational Development, Ethnic Congregational Development, the Office for Ministry Development, and Ministries with Young People) and Standing Commissions whose work relates to congregational ministry. The committee is also responsible for overseeing the communications efforts of the church. The primary work of the CIM Committee is tracking and responding to the Resolutions from the preceding General Convention that address concerns related to congregational life and ministry. CIM also addresses concerns to develop new initiatives between General Conventions in any of the program areas relating to congregational ministry and development. When intensive work is needed to develop a particular Resolution, sub-committees of CIM may research and draft proposals for the committee's consideration.

THE FOLLOWING INDEPENDENT COMMITTEE REPORTS THROUGH CIM

The Executive Council Committee on Indigenous Ministries (ECCIM) serves as a voice for Native Americans in The Episcopal Church, recommending policies and programs for the consideration of the Council.

SUMMARY OF WORK

As a result of CIM's work:

- Council adopted a Resolution encouraging TEC congregations to give an amount equal to 1.0% of their NDBI, distributed to one or more of the church's seminaries.
- The Executive Council annually reviewed and approved extra-budgetary grants for Christian education from the Constable Fund, an endowed extra-budgetary DFMS fund.
- Received and reviewed statistical reports from the Director of Research on the numerical growth/shrinkage of TEC.
- Investigated and experienced an exercise in a type of strategic planning known as Scenario Planning, adopted a plan for Scenario Planning for TEC, and initiated same.
- Conducted Anti-Racism Training at all meetings, beginning with a full day at the start of the triennium.
- Coordinated a clarification of the relationship and coordination mechanisms between ECCIM (a committee of Council) with the other ethnic ministries organizations, which are all part of the ECC staff.
- Adopted a policy statement regarding standards of accessibility.
- Adopted and conducted a self-evaluation process in which a knowledgeable consultant conducted confidential one-on-one telephone interviews of nominal 45 minutes duration with each Council member, compiled the results and reported them to Council.
- Received a report from Anthony Guillen on a strategic plan for engaging in Latino/Hispanic Ministries, which contains some of the history of Latino Ministries, characteristics of various groups of Latinos, religious affiliation trends, and preferences for certain characteristics of a congregation.

INTERNATIONAL CONCERNS COMMITTEE

MEMBERSHIP

Sandra McPhee, Chair; Petero Sabune, Vice-Chair; Lee Alison Crawford, Secretary; Rosalie Ballentine; Ian Douglas; George Frazer Stain; Mark Harris; Julio Cesar Holguín; Timothy Kimbrough

COMMITTEE GOAL

The International Concerns Committee (INC) helps Council highlight issues beyond the USA (including Provinces II and IX) that call for the church's discipleship and mission. Special concerns include inter-Anglican relations; sending and receiving missionaries; the Millennium Development Goals; the church's overseas dioceses; and crises of violence human rights, famine and other disasters.

SUMMARY OF WORK

As a result of INC work, the Executive Council:

- Established a working group to investigate the possibilities of an Anglican Regional Convocation of the Americas (TEC, Anglican Church of Canada, Concilio Anglicano Latino Americano, including Mexico, IARCA, Brazil, the Province of the West Indies and the Anglican Church of the Southern Cone) to equip our churches for mutuality and interdependence in God's mission (INC 005).
- Clarified the terms of covenant committee members for those churches and provinces in covenant with TEC (INC 010).
- Appointed a Response Drafting Group to the Draft Anglican Covenant that would remain throughout the triennium as a primary resource to INC and ACC to follow the development processes of an Anglican Covenant (INC 021); published "A Response from TEC to the Draft Anglican Covenant" (INC 028) and a Study Resource for the St. Andrew's Draft.
- Recognized new and extended diocesan companion relationships, new mission partners, and returning missionaries.
- Commended the Everyone, Everywhere 2008 World Mission Conference.

IN ITS DELIBERATIONS, INC ALSO:

- Discussed at length the Israeli-Palestinian peace process; the Cuban embargo; religious rights for the Greek Orthodox Church in Turkey; addressed the plight of Iraqi refugees.
- Heard presentations from the Primates and Secretaries of the Anglican Church of Brazil, the Anglican Church of the Region of Central America, the Independent Church of the Philippines, Liberia.
- Supported the partnership of the Executive Council with Episcopal Relief and Development and Jubilee Ministries in the Inspiration Fund for the Millennium Development Goals (AF 010, EC 008).
- Received regular reports from the Office of Anglican and Global Relations (AGR), EMM, EPPN, and now the Partnerships and Leadership clusters, ERD, UTO; was updated regularly on the planning for Lambeth 2008.
- Considered staff reorganization at The Episcopal Church Center with respect to fostering ongoing partnership with Churches of the Anglican Communion and dioceses of TEC outside of the United States and expressed concern that the reorganization has diffused a focus and central coordinated approach to inter-Anglican and world mission affairs, and will continue to monitor the reorganization plan, working with senior staff to address the concern.

NATIONAL CONCERNS COMMITTEE

MEMBERSHIP

John Vanderstar, Chair; Bruce Garner, Vice-Chair; Sherry Denton, Secretary; Tim Anderson; Hisako Beasley; Kim Byham; Angela Helt; Stacy Sauls; Winnie Varghese.

Frequently joining the committees in its deliberations were: Brian Prior, Vice President of the House of Deputies, and former NAC member, and Sally Johnson, Counsel to the President of the House of Deputies.

At various meetings we heard reports from the Rt. Rev. Chris Epting on ecumenical issues; the Rev. Jim Lemler on the Mission department including the Mission Funding Task Force; Richard Parkins on immigrations issues; Maureen Shea on the Governmental Relations Office; the Rev. Brian Grieves on peace and justice issues; Mark Duffy on the church's archives; Thom Chu on youth and young adults; the Rt. Rev. George Packard on military and other chaplaincies; and Canon Bob Williams and Solange De Santis on communication issues.

SUMMARY OF WORK

As a result of NAC work, the Executive Council:

- Adopted shareholder Resolution filings from the Committee on Corporate Social Responsibility, and recommended shareholder action on proxies.
- Addressed the issues of immigration and refugees including the “material support” provision of the Patriot Act, the New Sanctuary Movement, and the creation of Volunteer Refugee Program Liaisons.
- Helped organize Anti-Racism Training for Council, monitored diocesan response documenting the financial benefits received from slavery, and promoted the Service of Repentance for Slavery.
- Supported human rights for gay and lesbian persons and the granting of asylum for persecuted gay and lesbian persons. Heard Davis Mac-Iyalla, Director of Changing Attitude-Nigeria speak of oppression of gay and lesbian people by the Church and State in Nigeria.
- Urged the calculation of the “carbon footprint” of The Episcopal Church as a first step in reducing carbon emissions.
- Condemned torture and called for the closure of Guantanamo Prison.
- Urged the rebuilding of the Gulf Coast in a manner which supports racial and economic justice.
- Reviewed Jubilee programs presented for designation or re-designation.
- Commended the Domestic Poverty Summit and urged continuing focus on this priority.
- Declared that actions purporting to qualify the accession clauses in diocesan constitutions were null and void.

In its deliberations, NAC also:

- Discussed implementation of General Convention Resolution D047, requiring The Episcopal Church to book meetings in facilities which guarantee a living wage.
- Suggested that host provinces, as well as dioceses, present their ministries to the Executive Council during Council meetings.
- Discussed ways to support and help Episcopalians in dissenting dioceses.
- Participated in budget exercises and made recommendations for the 2009-2012 budget.
- Examined the role of the Executive Council in the management of the church.

76TH GENERAL CONVENTION RESOLUTIONS APPROVED BY EXECUTIVE COUNCIL**RESOLUTION A137 CONTINUATION OF THE TASK FORCE TO STUDY EMPLOYMENT POLICIES AND PRACTICES IN THE EPISCOPAL CHURCH**

- 1 *Resolved*, the House of _____ concurring, That the Task Force to Study Employment Policies and Practices in The
 2 Episcopal Church be continued for the 2010-2012 Triennium. Its work would include the following : a) further
 3 study be undertaken on how to appropriately treat Episcopal schools and institutions that are affiliated with an
 4 Episcopal congregation or diocese, but are an independent 501 I (3) organization; b) monitor (in conjunction with
 5 the Church Pension Group) the implementation of the canon on lay pensions; c) further study the unique
 6 contexts of the overseas Episcopal dioceses in light of the canon on lay pension; and d) consider any
 7 recommendations to the 77th General convention; and be it further
 8
 9 *Resolved*, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to
 10 allocate \$15,000 for the work of the Task Force in the Triennium.

EXPLANATION

The Task Force to Study Employment Policies and Practices in The Episcopal Church was established by the Executive Council in response to Resolution A006 of the 74th General Convention in 2003. The Rev. Dr. Melford (Bud) Holland, most recently Program Officer for Discipleship and Leadership; Ordained Ministry at the Episcopal Church Center, was appointed convener of the group and remained so until his retirement. The membership consisted of representatives from various groups as set forth by Executive Council: CEPVA (Colloquium of Episcopal Professional and Vocational Associations), the Church Pension Group, the Episcopal Church Center and the Executive Council. By Resolution A125 at the 75th General Convention in 2006, the Task Force was continued.

The Task Force prepared a statement on Workplace Values in The Episcopal Church, which was approved as part of Resolution A125. Most significantly, as a result of the Church Pension Group's Comprehensive Lay Employee Study, the Task Force submitted a canon to amend the pension provisions of the church to include mandatory pension benefits for lay employees, recognizing that Resolution D165a of the 1991 Convention which called for lay pensions has not been universally or uniformly applied. The Task Force has not completed all the work that needs to be done on this vital issue, though it should complete its work in the next three years.

RESOLUTION A138 ESTABLISHING A MANDATORY LAY EMPLOYEE PENSION SYSTEM

- 1 *Resolved*, the House of _____ concurring, That this Church establish a mandatory lay employee pension system for
 2 employees who are scheduled to work a minimum of 1,000 hours annually for any domestic Diocese, Parish,
 3 Mission or other ecclesiastical organization or body subject to the authority of the Church, in accordance with the
 4 following principles:
- 5 1. The lay employee pension system shall provide benefits that shall, initially, include defined benefit plan(s)
 6 and defined contribution plan(s);
 - 7 2. If a defined benefit plan is selected, the employer assessment and/or contribution shall be not less than
 8 nine (9) percent of the employee's compensation; if a defined contribution plan is selected, the employer
 9 shall contribute not less than five (5) percent of the employee's compensation and match at least four (4)
 10 percent of the employee's contributions. The Trustees of The Church Pension Fund shall have the
 11 authority to increase or decrease the assessment and/or contribution percentages required for the lay
 12 pension system;
 - 13 3. Existing defined benefit plans will be permitted to continue as long as their plan design delivers pension
 14 benefits not less than the pension benefits required by this Resolution, as determined by the plan
 15 administrator. If the plan does not provide the pension benefits required by this Resolution, such plan
 16 shall be amended to provide for such pension benefits no later than January 1, 2012.
 - 17 4. The lay employee pension system shall be designed and administered by the Trustees and officers of The
 18 Church Pension Fund; the investment managers of the system shall initially include, but not necessarily

- 19 be limited to, The Church Pension Fund and, in the case of a defined contribution plan offered to school
 20 employees, TIAA-CREF;
- 21 5. The lay employee pension system will be operated on a financially sound basis, as determined by the
 22 Trustees of the Church Pension Fund;
 - 23 6. Other societies, organizations, or bodies in the Church not mandated to participate may, under the
 24 regulations of The Church Pension Fund, elect to come into the lay employee pension system;
 - 25 7. No right or obligation to have assessments paid on compensation paid prior to plan participation will be
 26 part of the mandatory lay employee pension system;
 - 27 8. Service in the Episcopal Church prior to plan implementation shall be recognized for vesting purposes;
 - 28 9. The implementation of the mandatory lay employee pension system shall be completed no sooner than
 29 January 1, 2011 and no later than January 1, 2012; and
 - 30 10. Further study be undertaken by The Church Pension Fund on the feasibility of inclusion of overseas
 31 Episcopal dioceses in the lay employee pension system and report back to the 77th General Convention;
 32 and be it further
 33

34 *Resolved*, That Canon I.8 shall be amended as follows:

35 **CANON 8: OF THE CHURCH PENSION FUND**

36 **Sec. 1** The Church Pension Fund, a corporation created by Chapter 97 of the Laws of 1914 of the State
 37 of New York as subsequently amended, is hereby authorized to establish and administer the clergy
 38 pension system, including life, accident and health benefits, of this Church, substantially in accordance
 39 with the principles adopted by the General Convention of 1913 and approved thereafter by the several
 40 Dioceses, with the view to providing pensions and related benefits for the Clergy who reach normal age
 41 of retirement, for the Clergy disabled by age or infirmity, and for the surviving spouses and minor
 42 children of deceased Clergy. *The Church Pension Fund is also authorized to establish and administer the lay employee*
 43 *pension system of the Church, substantially in accordance with the principles adopted by the General Convention of 2009,*
 44 *with the view to providing pensions and related benefits for the eligible lay employees of this Church, as well as their eligible*
 45 *beneficiaries.*

46
 47 **Sec. 3.** For the purpose of administering the pension system, The Church Pension Fund shall be entitled
 48 to receive and to use all net royalties from publications authorized by the General Convention, and to
 49 levy upon and to collect from all Parishes, Missions, and other ecclesiastical organizations or bodies
 50 subject to the authority of this Church, and any other organizations, or bodies in the Church which under
 51 the regulations of The Church Pension Fund shall elect to come into the pension system, assessments
 52 based upon the salaries and other compensation paid to Clergy by such Parishes, Missions, and other
 53 ecclesiastical organizations or bodies for services rendered currently or in the past, prior to their
 54 becoming beneficiaries of the Fund. *For the purpose of administering the lay employee pension system, The Church*
 55 *Pension Fund shall be entitled to collect from all Parishes, Missions, and other ecclesiastical organizations or bodies subject*
 56 *to the authority of this Church, and any other societies, organizations, or bodies in the Church which under the regulations of*
 57 *The Church Pension Fund shall elect to come into the lay employee pension system, assessments and/or contributions based*
 58 *upon the salaries and other compensation paid to eligible lay employees by such Parishes, Missions, and other ecclesiastical*
 59 *organizations or bodies.*

EXPLANATION

Resolution D165, approved by the 1991 General Convention, stated:

Require Episcopal Church Bodies to Provide a Pension Plan for Lay Employees

Resolved, the House of Bishops concurring, That all Parishes, Missions, and other ecclesiastical organizations or bodies subject to the authority of this Church, and any other societies, organizations, or bodies in the Church which under the regulations of the Church Pension Fund have elected or shall elect to come into the pension system, shall provide all lay employees who work a minimum of 1,000 hours annually retirement benefits through participation in the Episcopal Church Lay Employees Retirement Plan (ECLERP) or in an equivalent plan, the provisions of which are at least equal to those of ECLERP.

Such participation shall commence no later than January 1, 1993. At its commencement, if the plan is a defined benefit plan, the employer contribution shall be not less than 9 percent of the employee's salary; if the plan is a defined contribution plan, the employer shall contribute not less than 5 percent and agree to "match" employee contributions of up to another 4 percent; and be it further

Resolved, That the employer may impose a minimum age of 21 years and a minimum employment period not to exceed one year of continuous employment before an employee would be eligible to participate; and be it further

Resolved, That the Trustees of The Church Pension Fund shall have authority to increase or decrease the contribution percentages required for the lay pension plan; and be it further

Resolved, That each Diocese of this Church shall implement this resolution by Diocesan Canon or appropriate resolution.

Since 1991, there have been several other Resolutions which addressed this issue. Most recently, in 2006, General Convention, in Resolution A125, said, in pertinent part:

Resolved, That the Convention authorize and request the Church Pension Group to conduct a survey of lay employees concentrating on employee demographics, the exercise of authority in the employment setting, and compensation and benefits. The Bishop or other ecclesiastical authority of each diocese shall be requested to supply relevant data for each employing unit in the diocese to the Church Pension Group. The findings of the survey and any recommendations for action, if appropriate, shall be reported to the 76th General Convention; and be it further

Resolved, That the Office of Ministry Development take the lead in determining the best way to conduct a feasibility study examining whether pension benefits for lay employees should be made compulsory and be administered by a single provider. The results of said study shall be reported, along with recommendations for action, if appropriate, to the 76th General Convention. ...

The Task Force to Study Employment Policies and Practices in The Episcopal Church has conducted the requested study and has determined that the 1991 Resolution has been complied with to a substantial degree (approximately 80% of the domestic dioceses, two-thirds of congregations and 93% and 70%, respectively, of the eligible lay employees), but many hundreds of eligible employees remain uncovered and there are considerable inequities, as for example, 77% of eligible male employees are covered while only 68% of females are.

It is simply time to live up to the commitment of the church in 1991. The cost of pension coverage described in the 1991 Resolution and herein would be, on average, 6/10s of 1% of parish budgets, with the cost for the smallest congregations approximately 1%, which congregations are least likely to have eligible employees.

RESOLUTION A139 DIOCESAN RECONFIGURATION STUDY

- 1 *Resolved*, the House of _____ concurring, the 76th General Convention direct the Standing Commission on the
- 2 Structure of the Church to undertake a study and report to the 77th General Convention on the current diocesan
- 3 configuration and suggest whether adjustments thereto would be appropriate.

EXPLANATION

Changing demographics suggest that certain dioceses are struggling to remain viable. There needs to be a comprehensive look at whether the current configuration is optimal and what might be done, with proper pastoral concern, to improve it.

RESOLUTION A140 DOMESTIC POVERTY

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention commend the Presiding Bishop for
- 2 convening a Summit on Domestic Poverty in May 2008, and calls upon the Executive Council to engage
- 3 continuing efforts in the Church to address this priority concern in the next triennium.

EXPLANATION

The Presiding Bishop’s Summit on Domestic Poverty brought together Episcopalians from around the church who are working on issues of poverty, social service and social justice. The Presiding Bishop asked that we “engage this ministry in a coherent way that draws in the whole of the church in the United States.” This Resolution asks that the Executive Council be responsible for developing strategies and partnerships that will facilitate this work.

RESOLUTION A141 CONTINUATION OF EC COMMITTEE ON HIV/AIDS

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention direct that the Committee on
- 2 HIV/AIDS shall continue as a committee of Executive Council.

EXPLANATION

HIV/AIDS continues to be a devastating and unique illness in the United States and through out the world. The uniqueness of the illness is the result of the ongoing stigma associated with it. HIV disease can still result in the refusal of housing, employment, and a number of ordinary public accommodation resources to those infected.

The stigma creates an atmosphere of secrecy and hiding that interferes with the testing and diagnosis of the condition and seeking medical treatment for it. Infected individuals remain reluctant to seek social and medical services in their own communities as a result of this stigma.

Infection rates are again rising in the United States particularly in the Southeastern part of the country, Province IV of The Episcopal Church. Yet a large percentage of those infected do not know they are infected due to fear of the stigma, lack of medical resources and/or the anxiety of knowing their status.

Episcopal Relief and Development (ERD) and The Millennium Development Goals (MDGs) focus on non-domestic HIV issues. While both are admirable in their responses to HIV, they further the erroneous idea that HIV is no longer an issue in the United States. This reflects an ongoing “migration of interest and concern” about HIV to areas outside the United States even while some areas of the country have HIV seroprevalence rates comparable to sub-Saharan African countries.

To further exacerbate the problem, advances in drug treatments have created a sense that HIV disease is not just a chronic condition that can be treated with medication. Unfortunately, that sense does not take into account the high cost, side effects and a host of other factors that prevent that false sense of security a reality. The end result is continued risky behavior, often concealed, that continues to increase the infection rates.

Despite the misconception that HIV is no longer a real problem in the United States, we continue to need a resource of the church to be focused on this issue. Continuing the relationship of the Committee on HIV/AIDS with Executive Council will help address those concerns.

REPORT ON RESOLUTIONS REFERRED TO DIOCESES

75th General Convention Resolutions Referred to Dioceses for Action or Consideration

The diocesan response—from 59 of 111 reporting jurisdictions—to Resolutions referred for action or consideration after the 75th General Convention is recorded below.

RESOLUTIONS REFERRED FOR ACTION		ACTION	NO ACTION
A042	Church Planting Initiative	23	20
A077	Revised Common Lectionary	36	6
A123	Slavery and Racial Reconciliation	25	17
A156	Sexual Exploitation	35	8
D022	MDG's and the ONE Episcopalian Campaign	35	7

RESOLUTIONS REFERRED FOR CONSIDERATION		CONSIDERED	NOT CONSIDERED
A006	Triennial Survey of Congregations	15	24
A010	Affirm "Call to Partnership"	26	14
A015	Prayers for the Holy Land	34	5
A017	Fundamental Immigration Principles	24	16
A037	Evangelism	32	9
A038	Diocesan Development Initiative	23	15
A039	Reconciliation Training	24	12
A041	University Ministry	28	12
A055	UMC Eucharistic Sharing	23	16
A063	Additional Calendar Commemorations	26	13
A064	Authorize Trial Use of Commemorations	25	14
A074	Authorize Enriching Our Worship 3	34	7
A076	Alternatives to Prayer Book Burial Rites	28	12
A078	Liturgical Development and Episcopal Authority	24	17
A082	Amend Canons III.5-III.13	31	8
A101	Stewardship of Relationships	29	9
A102	Culture of Debt	22	12
A127	Restorative Justice	26	10
A129	Affirm Creation and Evolution	16	24
A132	Eliminate HIV/AIDS Stigma	26	15
A134	HIV Training	15	20
A136	Enriching Our Worship Support	34	5
A139	Celebration of Women's Ministries	30	9
A147	Church-wide Healthcare Feasibility Study	31	8
A163	Pastoral Care and Delegated Episcopal Pastoral Oversight	30	9
A167	"Full and Equal Claim" for All the Baptized	33	8
B002	Response to Global Warming	25	11
B003	Church Pension Fund and Chaplains to the Retired	29	9
B011	Special Missionary Initiative	23	15
B018	Comprehensive Children's Policy	22	17
B035	Mind of the House: The Ministry of Reconciliation and the Relief of Global Suffering	23	14
C011	Church Responsibility in Reparations	23	17
C018	Environmental Stewardship	27	12
D018	Active Nonviolence Training	19	19
D019	Pastoral Concern for Troops in Iraq and Afghanistan and their Families	36	1
D020	End the War in Iraq	26	13
D024	Gender Equality for Women in the Episcopal Church	31	10
D031	Budget Priorities	23	15
D047	Justice, Respect, and a Living Wage	26	12
D059	Child Care Facilities at General Convention	24	16

REPORTS FROM BODIES CREATED BY EXECUTIVE COUNCIL, REPORTING TO
COUNCIL AND THROUGH COUNCIL TO GENERAL CONVENTION

COMMITTEE ON ANTI-RACISM

MEMBERSHIP

Our Committee represents 13 dioceses and seven provinces. Included in this body are lay persons and all three orders of ordained persons. This diversity is essential to the deliberations that we have been called upon to engage in for the sake of the church. Please allow us to introduce ourselves:

Dr. Anita George, <i>Chair</i>	Mississippi, IV, 2009
The Honorable Patricia Michlow, <i>Secretary</i>	Northern Michigan, V, 2009
Mr. Isaiah Brokenleg	Fond du Lac, VI, 2009
The Rev. Jean Monique Bruno	Dominican Republic, IX, 2009
The Rt. Rev. Francisco Duque	Columbia, IX, 2009
Ms. Estephani Esparza	Nevada, VIII, 2009
Ms. Laurie Faiveley	Southern Virginia, 2009
The Rev. Angela Goodhouse	North Dakota, VI, 2009
The Rev. Dr. John Kitagawa	Arizona, VIII, 2009
The Rt. Rev. John Rabb, <i>Bishop Suffragan</i>	Maryland, III, 2009
The Rev. William Chip Stokes	Southeast Florida, IV, 2009
The Rev. Winnie Varghese	New York, II, 2009
Ms. Mareea Wilson	Virginia, III, 2009

SUMMARY OF WORK

The purpose of this report is to examine what we feel are important considerations as we move forward into a world and church that is increasingly more diverse, but where power, decision making and economic resources still remain largely within a relatively small and exclusive group.

As of this report, 77 of 100 dioceses have received anti-racism training, and all provinces have had at least one gathering in which anti-racism training was provided. Many of the dioceses have sponsored multiple training events, and more than six have also sponsored training for trainers. The goal is for each diocese to have trained anti-racism trainers so that ongoing training can regularly take place. There are currently 60 certified anti-racism trainers who are able to conduct training within their own dioceses or in other dioceses. There is an anti-oppression ministry, and they give tirelessly of themselves.

In addition, only 38 of the dioceses that have held training events have anti-racism committees with budgets to carry on the work of anti-racism. Our research has shown that only those dioceses whose bishops and leadership have incorporated this awareness into action, and the way in which they “do business”, and have established and budgeted for a functional anti-racism committee, have maintained the ongoing commitment to be anti-racist.

Our most recent initiative, in response to Resolution A123, has been uplifting for us as we witness eight dioceses actively engaged in the process of discovering how they “were complicit in or profited from the institution of transatlantic slavery.” On the week of the writing of this report, members of The Episcopal Church, representing more than 25 dioceses, will gather to repent publicly the church’s actions and inactions which served to maintain and justify that heinous institution. We plan to ask for an extension of the time for the completion of this Resolution and to ask those who have already begun this process of discovery to become mentors to other dioceses that may not know what steps to take to begin.

It is the perception of this committee that the church we love has, at times, forgotten the Apostle Paul’s exhortation to “not be conformed to this world but to be transformed by the power of the Holy Spirit...” We

have failed to be constant and faithful witnesses against oppression and have been influenced by the fear and intolerance of the world.

Because of our diversity, it is important to us that our anti-racism training, whose primary focus is the racism against African Americans on the individual, interpersonal, and institutional levels, including cultural and ethnic racism, be used as a template through which to view and analyze oppression of persons of all races, ethnicities, classes and cultures. We hope that the awareness gained and the lessons learned will be shared outside of the training workshop and will impact all future actions and decisions that are made individually and corporately.

Our work on this committee leads us to the following expectations including:

- That the church, on the national, provincial and diocesan levels, assumes a leadership position with respect to the issues of anti-racism and inclusion.
- That dioceses will continue to dialogue on the issue of anti-racism and oppression and how they are manifested in their lives together.
- That the composition of diocesan and congregational leadership is diverse racially, ethnically and culturally.
- That the employed staff of the diocese and clergy are racially and ethnically diverse.
- That each diocese will join with other faith institutions in witnessing and working against all forms of individual and institutional racism.

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

HISTORY AND BACKGROUND

The Episcopal Church has historically passed Resolutions that signaled its intent to address conditions that cause prejudice and discrimination in the workplace, education (in civil society) and within its own institutional structures.

In 1991, The Episcopal Church at General Convention took a bold action in keeping with the mandates of the Gospel for justice and equality for all and as faithful follower of Jesus, named racism as a sin and issued Resolution D113 which said in part, “That The Episcopal Church spend the next three triennia addressing institutional racism inside our church and in society, in order to become a church of and for all races and a church without racism committed to end racism in the world.

It is impossible to overestimate the value of the House of Bishops’ Pastoral Letters of both 1994 and 2006 which pledged the individual and collective commitment of the bishops of this church to the elimination of racism and defined the consequences of prejudice and racism. Only that continuing commitment has enabled this work to continue in the dioceses of this church. The Committee on Racism of the House of Bishops has made a commitment to address this continuing sin at its meetings.

This committee continues to be grateful to the Executive Council and particularly the committee on National Concerns for its support and action on the behalf of justice. Its commitment to continuing anti-racism training at its meetings has set a standard for other councils and committees of this church.

That commitment was deepened and made more specific at General Convention 2000 with the addition of Resolution A047, which “recognized...that the work of anti-racism must continue with a specific focus on the abandonment of privilege and the sharing of power...” We know that those are the two main ingredients which maintain and intensify racism and exclusion.

At that same convention, Resolution B049 delineated those persons in positions of leadership, appointed and elected, and professional staff, both lay and ordained, who should participate in anti-racism training. In addition, all members of Committees, Commissions, Agencies and Boards were to be trained in this anti-racism methodology. In the subsequent conventions of 2003 and 2006, the anti-racism program of The Episcopal Church was affirmed as the standard of training and changes to Title III requirements mandated that all persons in the ordination process receive anti-racism training prior to ordination. The committee has noted that there has been disagreement about who is responsible for insuring that this mandate is fulfilled – seminaries or dioceses. We are of the opinion that anti-racism training is best done at the seminary or diaconal training program because that will make it clear that a commitment to anti-racist principles is a part of what it means to be an ordained person in The Episcopal Church. The Executive Council passed an important Resolution that set, as the minimum length of time for anti-racism training, at fourteen (14) hours. This ensures that anti-racism workshop participants will have time to progress from awareness of racism to full engagement with anti-oppression principles so that they may become knowledgeable agents of change.

It is with a spirit of boldness and faithfulness to the Gospel that we present the following Resolutions:

RESOLUTION A142 TO RECOMMIT TO BEING ANTI-RACISTS FOR THE NEXT THREE TRIENNIA (UNTIL 2018)

- 1 *Resolved*, the House of _____ concurring, That The Episcopal Church recommit and declare itself to be dedicated
- 2 to continuing to work against the sin of racism for the next three triennia; and be it further
- 3
- 4 *Resolved*, That the Office of Anti-Racism and Gender Equality continue to design and deliver anti-racism training
- 5 that examines factors and circumstances which maintain racism and oppression in the Church and in civil society;
- 6 and be it further
- 7
- 8 *Resolved*, That all dioceses and provinces be urged to receive anti-racism training if they have not already done so
- 9 or renew training that has been previously taken; and be it further
- 10
- 11 *Resolved*, That dioceses and provinces be urged to develop programs and ministries that demonstrate internally and
- 12 externally that they have fully embraced the anti-racism learning they have acquired and incorporated them into
- 13 their ongoing life.

EXPLANATION

We would lift up to this convention the principles of an ecumenical organization of which The Episcopal Church is a member, Churches Uniting in Christ (CUIC). This organization, which consists of nine Protestant denominations working in the spirit of collaboration and cooperation, has identified the sin of racism as the chief impediment to Christian collaboration and unity. CUIC has asked that we hold ourselves and each other accountable for eliminating racism in our churches and in civil society. We think that it is essential to continue to lift up these two key points if we are to create the “beloved community” of which Dr. Martin Luther King, Jr. spoke:

- We are to name racism as a sin; and
- We are to hold each other accountable for its elimination.

Therefore, we want to pledge ourselves to continue to name and shine the light of Christ on all of those places where racism and other forms of oppression still exist and to hold ourselves and our sisters and brothers in Christ and all of the faith and secular communities accountable for our individual, collective, and institutional acts of both courage and cowardice, acknowledging that our faintheartedness and our refusal to confront evil and, wherever and whenever it exists, denigrates our professed love for Jesus and the imperative of the Gospel.

RESOLUTION A143 EXTENSION OF GENERAL CONVENTION RESOLUTION A123 TO GENERAL CONVENTION 2012

1 *Resolved*, that the House of _____ concurring, That the 76th General Convention of The Episcopal Church agree
2 to extend Resolution A123, which was passed at the 75th General Convention.

EXPLANATION

The passage of Resolution A123, which urged dioceses to research those instances where “they were complicit in or profited from the institution of Transatlantic Slavery,” has inspired eight dioceses to respond to this call to action and has affirmed two dioceses who had already begun this work. As of the publication of this document, the Presiding Bishop and the President of the House of Deputies will have apologized on behalf of The Episcopal Church for its part in the maintenance of that heinous institution. The work that was requested in this Resolution has not been completed and we, therefore, resubmit it and ask that dioceses that have begun their research will continue with that worthwhile task and those who have not responded will be moved to do so. The Office of Anti-Racism will facilitate this ongoing work by asking dioceses that have begun this work to assist and mentor dioceses that have not begun to respond to the Resolution.

It is further our hope that dioceses will include in their liturgies, Christian educational material for all ages, information that they have discovered about historic oppression of African Americans and stories of resistance and survival.

RESOLUTION A144 EXTENSION OF RESOLUTION 127 TO GENERAL CONVENTION 2012

1 *Resolved*, that the House of _____ concurring, That the 76th General Convention of The Episcopal Church agreed
2 to extend Resolution A127, which was passed at the 75th General Convention.

EXPLANATION

The committee believes that this Resolution should be extended because it brings into the focus of the wider church other stories of oppression that also should be addressed. A123 focuses only on the enslavement of African Americans, and although the heinous slavery trade deserves its own special directives, other forms of racism and oppression certainly exist. For example, many dioceses have a clear history of the exploitation and oppression of Native Americans such as in Northern Michigan where the iron ore mining industry is based on taking the iron-rich land and mineral rights from the Chippewa.

Similarly, many other northern and western dioceses have little history with African American slavery, but their maltreatment and marginalization of Native Americans, Asians, Hispanics and Arabs can be documented. By developing the histories/stories of other racial and ethnic groups, all dioceses would come to confront the sin of racism against all other marginalized races, ethnicities, cultures and classes, as well.

RESOLUTION A145 RACISM IN THE DISCERNMENT, SEMINARY, ORDINATION AND DEPLOYMENT PROCESSES

1 *Resolved*, the House of _____ concurring, That there should be a study conducted to research and analyze
2 diocesan processes to recruit persons of color to pursue Holy Orders and analyze how persons of color are
3 deployed to parishes; and be it further
4
5 *Resolved*, That the Office of Anti-Racism and Gender Equality design a methodology for collecting data from
6 persons of color who have been in the discernment, seminary, ordination processes within the previous eight
7 years after the passage of this Resolution to determine what their experiences have been, including barriers and
8 facilitating factors; and be it further
9
10 *Resolved*, That this data be gathered and that a report generated along with appropriate Resolutions to the 77th
11 General Convention of The Episcopal Church, which will recommend necessary remedies to alleviate the present
12 situation.

EXPLANATION

The need for priests of color in The Episcopal Church has been documented, and it is important to understand why there is a paucity of persons of color at every stage of the process that leads to ordination and deployment in this church. The Anti-Racism Committee of the Executive Council thinks that gaining an understanding of how discernment/ordination/deployment processes work throughout the dioceses would make a major contribution to The Episcopal Church and its ability to be in full fellowship with all persons.

This research would include surveying Commissions on Ministry to determine how they either facilitate or unwittingly impede persons who desire to enter the process leading to ordination as a priest in The Episcopal Church. It is our hope that this will help to initiate studies conducted by Commissions on Ministry of congregations within their dioceses who have never sponsored persons of color for the ordination process. We expect that one of the ancillary benefits of this study would be the determination of ways in which seminarians can be thoroughly trained to be actively anti-racists.

We are aware that there are dioceses that regularly accept and support persons of color into the discernment and ordination process, and our plan is to request that they serve as resources for other dioceses that do not have persons of all races and ethnicities in their ordination process.

We feel that an integral element of being a part of the ordained leadership of our church is the acknowledgement of the sin of racism and the dynamics of privilege and power within their individual lives. This, we believe, is a precursor to the ability both to recognize and oppose institutional racism within the church.

EPISCOPAL ARCHIVES STRATEGY COMMITTEE

MEMBERSHIP

Ms. Pan Adams-McCaslin, <i>Chair</i>	Arkansas, VII, 2009
Mr. Mark Duffy, <i>Director of Archives</i>	Texas, VII, 2009
Mr. Kurt Barnes	New York, II, 2009
Mr. E. Bruce Garner	Atlanta, IV, 2009
Mr. Tom Gossen	Kansas, VII, 2009
The Rt. Rev. Larry E. Maze	Arkansas, VII, 2009
Mr. Newland Smith	Chicago, V, 2009
The Rev. Dr. Gregory Straub	Easton, III, 2009

The Executive Council formed this committee in March 2007, to develop and implement the options recommended by the Site Location Committee of the previous triennium. Its tasks were to finalize a plan for the chosen site, to begin developing a fundraising strategy, and to seek partners within the church and beyond who could assist the Archives in creating a Mission Research Center that could benefit a wide range of Episcopalians from across the country and abroad.

SUMMARY OF WORK

The Committee reviewed previous work and concluded that the Austin proposal offers the best possibility for serving the long-term mission of the Archives as both a repository of knowledge and an educational vehicle for claiming our Episcopal identity.

The Committee has tried to be faithful in creatively interpreting the guiding principles developed by the Board of Archives after many years of investigating the more than sixteen options for a new Episcopal Church Archives. These include:

- Building a sustainable project in which the church has an ownership interest and an appreciating future asset;
- Establishing a visible presence for The Episcopal Church in the community and being a welcoming gathering place for Episcopalians church-wide;
- Constructing a facility that meets the highest standards of archival preservation and management; and
- Developing relationships with donors and stakeholders who will help shape the Archives' mission in a way that advances our information infrastructure and institutional memory.

The evolving proposal calls for a multi-use downtown site of which the Archives would be one of several cooperative owners. Shared ownership of limited revenue-generating functions such as parking offers income possibilities that could fund future operational costs of building and program. The Archives would achieve the larger scale necessary to serve as a home repository for the many more agencies, dioceses, and other church affiliates that currently are unable to care for their primary historical resources. As of this report, the Committee is pursuing this plan by securing an option on land adjacent to Austin's historic downtown parish. It will oversee due diligence, begin fund raising, and develop a business plan in the year ahead.

ECONOMIC JUSTICE LOAN COMMITTEE

MEMBERSHIP

W. B. McKeown, Esq., <i>Chair</i>	New York, II, 2009
The Rev. Ann S. Coburn	Massachusetts, I, 2009
The Rev. Maurice (“Rusty”) Goldsmith	Texas, VII, 2009
Canon Betty Jo Harris, MPH	Hawaii, VIII
Mrs. Toni H. McGauley	East Tennessee, IV, 2009
Ms. Lindsey W. Parker	Massachusetts, I, 2009
The Very Rev. Arthur Tripp <i>Executive Council Liaison</i>	Rio Grande, VII, 2009

SUMMARY OF WORK

In 1998, the Executive Council created the Economic Justice Loan Committee (EJLC) to combine and oversee two predecessor programs. EJLC meets twice yearly and several times via telephone conference to review and consider loan applications from community development organizations and conduct other business.

Seven million dollars of investment assets of the Domestic and Foreign Missionary Society (DFMS) had been set aside by separate actions of the General Convention in 1988 and the Executive Council in 1989. These assets are loaned by DFMS, through the work of EJLC, to support greater economic justice. “Economic justice” refers to enhancing peoples’ ability to improve their economic wellbeing and empowering the powerless and oppressed through the use of economic resources.

DFMS lends its loan fund assets to community development financial intermediaries. They re-lend the assets to organizations, groups and individuals with appropriate economic justice development goals and programs. Many intermediaries operate in the United States and globally, making loans to invest in community economic development, affordable housing, micro-enterprise development, job creation, and the provision of social services.

The following are examples of loans and deposits made by EJLC:

- To support economic redevelopment on the Gulf Coast in the aftermath of Hurricane Katrina, EJLC has a \$100,000 deposit with Hope Community Credit Union, of Mississippi and Louisiana, and a \$150,000 loan to Minority Capital Fund of Mississippi.
- EJLC has a \$200,000 loan to Four Directions Development Corporation (FDDC) of Maine. FDDC is a community development corporation organized jointly by the four Native American tribes in Maine: the Passamaquoddy Tribe, the Penobscot Indian Nation, the Houlton Band of Maliseet Indians, and the Aroostook Band of Micmac Indians. FDDC serves principally individual members and families of members of these tribes.
- EJLC supports economic development in South Africa through a loan of \$200,000 to Shared Interest, a U.S. based fund which guarantees loans by South African banks to members of low-income communities to enable them to construct houses, create jobs and launch small businesses.

During the triennium EJLC reviewed and acted on several applications. Seven additional loans totaling \$2.15 million were disbursed as of August 31, 2008. As of that date the Economic Justice loan portfolio included \$6.1 million in loans and deposits outstanding to 24 different institutions, with about \$600,000 available for additional loan actions. As of that date, EJLC had made Episcopal Church loan funds available to borrowers in 17 states, located in Provinces I, II, III, IV, V, VI, VII and VIII. In turn, those borrowers have re-loaned those monies to groups and individuals in their service areas.

A number of other loan applications are in the pipeline. Several loans are expected to be repaid before the end of the current (2006-2009) triennium, as well as in the next, so funds will continue to be available to be loaned out.

EJLC approves no loan or deposit unless the appropriate diocesan bishop approves the making of the loan or deposit.

Opportunity Finance Network (OFN)—formerly known as National Community Capital Association—is the leading industry group for community development financial intermediaries. OFN assists EJLC with underwriting services for new applicants and monitoring of outstanding loans. The agreement with OFN has been in place since 2002, and since that time OFN has helped EJLC find new loan applicants while improving the EJLC’s ability to assess applicants and to manage its whole program.

The EJLC has participated in the work of the Task Force formed by the Executive Council to study and make recommendations in response to General Convention Resolution A-110.

During the remainder of the current, and into the next triennium, as indicated in its report to General Convention in 2006, the EJLC hopes to improve communication with parishes, dioceses and church institutions to increase the effectiveness of its work, as it seeks increased Episcopal Church involvement in this important ministry.

The EJLC requests that the Joint Standing Committee on Program, Budget & Finance make a budget allocation of \$21,000 for the EJLC’s work in the 2010-2012 triennium.

EXECUTIVE COUNCIL COMMITTEE ON INDIGENOUS MINISTRIES

MEMBERSHIP

Mr. Malcolm Chun, <i>Chair</i>	Hawaii, VIII, 2009
The Rt. Rev. Michael Smith, <i>Vice-Chair</i>	North Dakota, VI
The Rev. Carol Smith, <i>Secretary</i>	Minnesota, VI, 2009
Ms. Rebecca Clark, <i>Secretary, Resigned 08/07</i>	Olympia, VIII, 2009
The Rev. Ginny Doctor (<i>Interim appointment since 2007</i>)	Alaska, VIII, 2009
Ms. Cornelia Eaton	Navajo land, VIII, 2012
The Rev. Rosella Jim	Navajo land, VIII, 2012
The Rt. Rev. Mark MacDonald (<i>Navajo land Assisting Bishop since 2006</i>)	Alaska, VIII
The Rev. Lewis Powell	Rio Grande, VII, 2012
The Rt. Rev. Creighton Robertson	South Dakota, VI
Ms. Linda Sproat	Hawaii, VIII, 2009
Ms. Janine Tinsley-Roe, <i>Staff Consultant</i>	Long Island, II
The Rev. Robert Two Bulls	Minnesota, VI, 2009
Ms. Erma Vizenor	Minnesota, VI, 2012

The Rev. Canon Emily Morales, *Executive Council Liaison (since October 2007)*

The Rev. Miguelina Espinal, *Executive Council Liaison (resigned October 2007)*

SUMMARY OF WORK

With the passing of GC Resolution 2006-A108, the Episcopal Council of Indigenous Ministries (ECIM) was renamed the Executive Council Committee on Indigenous Ministries (ECCIM) and engaged in strategic planning for the future of Indigenous ministries in the church and set goals for the next triennium. Resolution 2006-D046 reaffirmed the Jamestown Covenant and engagement of The Episcopal Church with Indigenous Peoples and designated the decade of 2007 to 2017 as the Second Decade of Remembrance, Recognition and Reconciliation. Accordingly, the ECCIM and Office of Native Ministries planned and coordinated the New Jamestown Covenant Summit at Williamsburg, Virginia in November 2007. At this Summit, Resolutions calling for support for 11 tribes seeking federal recognition and the preservation of burial sites and other sacred places of Indigenous Peoples were passed.

The Committee continued its leadership role and advising to ensure that Native Americans can become “full and equal partners in the Church’s Mission and Ministry,” so as to be welcomed into congregational life. ECCIM supported leadership training, youth conferences and evangelism programs for future Native American presence and participation. The Committee continued to support Winter Talk, Paths Crossing, Anglican Indigenous Network, Mountains and Deserts and the Indigenous Theological Training Institute (ITTI). As these programs evolve to respond to new realities, ECCIM will continue to advocate and support efforts to enhance Indigenous ministries. For example, the Winter Talk Gathering in 2008 affirmed the reorganization of the Church Center for more effective mission. At the same time it requested the recognition that the priorities of the Evangelism and Congregational Life Center are also the priorities of Indigenous Episcopalians as well as those of the Advocacy Center to which it was assigned. The Committee recognized Frank Oberly as an elder-consultant.

BUDGET REPORT

ECCIM will meet approximately six times during the next triennium. This will require \$36,400 for 2010; \$36,400 for 2011; \$15,000 for the Anglican Indigenous Network Consultation in 2010; and \$36,400 for 2012; for a total of \$124,200 for the triennium.

GOALS AND OBJECTIVES FOR THE 2010–2012 TRIENNIUM

Goal 1: To build a strong, positive, Indigenous voice that reaches everyone in our communities and the larger church.

Objectives:

- Develop culturally appropriate training in public speaking and the structure of The Episcopal Church in the United States of America.
- Educate ourselves and our constituents to the issues and concerns of The Episcopal Church.
- Create training programs for young adults/college students to become good communicators of the Gospel.
- Develop skills in internet communication.

Goal 2: To develop a plan to increase the budget of ECCIM to enable the committee to accomplish its work through meetings, membership development and building relationships through networks and partnerships.

Objectives:

- Increase the budget of ECCIM by 15%.
- Increase the program budget by 20% to improve the advocacy role and program participation.
- Increase budget support to the four aided dioceses (Alaska, Navajoland, North Dakota, South Dakota) by 15%; assistance in meeting social crisis needs.
- Write funding Resolutions for inclusion in the Blue Book Report.

Goal 3: Increase lay and ordained Indigenous leadership for more real involvement and participation in the ECUSA.

Objectives:

- Develop an Indigenous leadership list for the House of Deputies for possible appointments to the CCABs.
- Implement the draft National Guidelines for Indigenous Ordination.
- Increase the opportunities for laity training and enrichment in culturally based theological education.

RESOLUTION A146 PROMOTING ANGLICAN PARTNERSHIPS

- 1 *Resolved*, The House of _____ concurring, That the Executive Council request the Joint Standing Committee on
2 Program, Budget and Finance to consider a budget allocation increase of \$31,200.00 for the meetings expenses of
3 the Episcopal Council of Indigenous Ministries Committee’s plenary meetings based upon the projections of the
4 General Convention Office, and an additional \$15,000 for attending meetings of the Anglican Indigenous
5 Network and other appropriate meetings and consultations as deemed necessary by ECCIM, in the triennium.

EXPLANATION

A budget increase for the Committee is being sought due to the increased costs of travel and other expenses based upon a total of 6 meetings in the triennium x 13 members x \$1,400 per member. This is an increase of \$400 per member. The Committee will provide member support for the 2011 meeting of the Anglican Indigenous Network, a recognized network of the Anglican Consultative Council.

RESOLUTION A147 CLAIMING OUR IDENTITY & PROMOTING ANGLICAN PARTNERSHIPS

- 1 *Resolved*, The House of _____ concurring, That the 76th General Convention commend the work of the Anglican
2 Indigenous Network, a recognized network of the Anglican Consultative Council.

EXPLANATION

The Anglican Indigenous Network was founded in 1990, a partnership to strengthen mission and ministry of Indigenous Anglicans of Aotearoa (New Zealand), Hawaii, Canada, United States, and Australia. Each delegation is made up of representatives of elders, youth, clergy, women and theological educators from their respective constituencies. The AIN has been instrumental in advocating for Indigenous rights, leadership development, reclamation of Indigenous women’s traditional roles and empowerment, and in promoting youth leadership development. The report from the *Lambeth Indaba, Capturing Conversations and Reflections from the Lambeth Conference 2008 – Equipping Bishops for mission and Strengthening Anglican Identity* states: “The Indigenous peoples have reminded us that we are not aliens in a wilderness to be conquered, but integral parts of the created order, as are plants and animals, which are to be cherished and nurtured. The AIN could provide good resources for the Communion to develop these ideas more fully.”

RESOLUTION A148 DOING JUSTICE & ALLEVIATING POVERTY; IDENTITY; GROWING CONGREGATIONS; STRENGTHENING GOVERNANCE AND FOUNDATIONS FOR MISSION; PROMOTING ANGLICAN PARTNERSHIPS

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention request the Joint Standing Committee
2 on Program, Budget & Finance to consider increasing by 15% the base budget support awarded at General
3 Convention 2006 to each of the four “aided dioceses” (South Dakota, North Dakota, Alaska, Navajoland) for
4 ministry with Native peoples in the 2010-2012 triennial budget; and be it further
5
6 *Resolved*, That the 76th General Convention request the Joint Standing Committee on Program, Budget & Finance
7 to consider increasing by 20% the Program Budget of the Office of Native Ministries awarded at General
8 Convention 2006 in the 2010-2012 triennial budget.

EXPLANATION

The Episcopal Church has more than 400 years of commitment to ministry among Native People. Four dioceses (South Dakota, North Dakota, Alaska and Navajoland) are among those that receive base budget support through General Convention for their work with Native Americans. These dioceses are unable to fulfill their ministries due to a lack of internal resources and insufficient funding from The Episcopal Church. Due to the lapse of the Decade of Remembrance, Recognition and Reconciliation funds, an increase is needed for the ministry of the Office of Native Ministries in order to accomplish the mandate of Resolution 2006 D046 that re-committed The Episcopal Church to a Second Decade of Remembrance, Recognition and Reconciliation from 2007-2017.

In real dollars that has been no increase in funding for these dioceses since the reorganization from the old Coalition-14 funding to a line item of The Episcopal Church’s General Convention Budget. Factoring for

inflation and budget readjustments that have occurred between General Conventions, there has been a drop in financial resources of more than 35% since 1990. This has meant choices of having congregational leadership doing more with less or doing away with certain ministries and initiatives. With the present inflationary cycle, even a 15% increase is not likely to make up for added transportation costs in serving these largely rural communities.

RESOLUTION A149 SUPPORT FOR THE INDIGENOUS THEOLOGICAL TRAINING INSTITUTE (ITTI)

- 1 *Resolved*, The House of _____ concurring, That the 76th General Convention requests the Joint Standing
- 2 Committee on Program, Budget and Finance to consider a budget allocation of \$175,000 for support of the
- 3 Indigenous Theological Training Institute.

EXPLANATION

The Indigenous Theological Training Institute (ITTI), founded in 1994 to improve theological training and leadership development in Native American communities has never received an increase in funding. The ITTI was founded to respond to the great lack of ordained and lay leaders in Native American communities. The ITTI has been successful in assisting dioceses in providing culturally appropriate theological training, but there is still much work to be done. A budget increase would help ITTI provide at least three more regional trainings.

Priorities:

- Doing Justice and Alleviating Poverty
- Claiming our Identity
- Growing Congregations
- Strengthening Governance and Foundations for Mission

RESOLUTION A150 ENDORSEMENT FOR THE OKLAHOMA CONSULTATION FOR LEADERS IN INDIGENOUS MINISTRY

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention endorses the collaboration between
- 2 the Executive Council’s Committee on Indigenous Ministries and the Indigenous Theological Institute for 2010
- 3 Oklahoma Consultation for leaders in Indigenous ministry.

EXPLANATION

The Indigenous Theological Training Institute, an outgrowth of the former Episcopal Council on Indigenous Ministries, will coordinate a consultation to be held in Oklahoma in 2010. This consultation will provide follow-up to the a previous consultation in February of 2008 at which several bishops and many Indigenous leadership gathered to discuss development of ordained and lay leadership in Indigenous communities within The Episcopal Church of the United States. While the consultation of 2008 was called specifically to gain input on theological education for indigenous communities, several issues arose that are important for continuing the self-determining ministry that ECCIM promotes. ITTI has asked ECCIM to walk with them in this important journey.

RESOLUTION A151 IN SUPPORT OF ADDITION TO *LESSER FEASTS AND FASTS* OF PAUL CUFFEE AND SAMSON OCCUM

- 1 *Resolved*, The House of _____ concurring, That the Executive Council Committee on Indigenous Ministries
- 2 (ECCIM) meeting on August 16, 2008 at Salt Lake City support the addition to *Lesser Feasts and Fasts* of Paul
- 3 Cuffee of the Shinnecock People as “witness to the faith” on March 4, and Samson Occum of the Mohawk
- 4 People as “witness to the faith” on July 14.

RESOLUTION A152 PRESERVATION OF BURIAL SITES

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention direct the Executive Council
- 2 Committee on Indigenous Ministries to study and assess the preservation of burial sites and other sacred places of
- 3 Indigenous Peoples in the countries that comprise The Episcopal Church and to report its findings to the
- 4 Executive Council and the 77th General Convention.

EXPLANATION

The concern that sacred burial sites are being desecrated was raised at the New Jamestown Covenant Summit in November 2007.

RESOLUTION A153 FEDERAL TRIBAL RECOGNITION

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention request The Episcopal Church’s
2 Office of Government Relations in Washington D.C. and the bishops and Episcopalians of the Dioceses of
3 Virginia, Southwest Virginia and Southern Virginia to call upon their elected officials in support of the federal
4 tribal recognition of the Upper Mattaponi Tribe, the Monacan Indian Nation, the Chickahominy Tribe, the
5 Eastern Chickahominy Tribe, the Rappahannock Tribe and the Nansemond Tribe of Virginia; and be it further
6
7 *Resolved*, That the 76th General Convention request The Episcopal Church’s Office of Government Relations and
8 the bishops and Episcopalians of the Dioceses of Louisiana, Long Island, Georgia, Atlanta, Hawaii and Fond du
9 Lac to advocate in their respective spheres of influence for the federal tribal recognition of the United Houma
10 Nation of Louisiana, the Shinnecock Tribal Nation of New York, the Southeastern Cherokee Council Inc. of
11 Georgia, the Native Hawaiian Nation and the Brothertown Nation of Wisconsin.

EXPLANATION

This Resolution originally came from The New Jamestown Covenant Summit of The Episcopal Church, gathered in Williamsburg, Virginia for the 400th Anniversary of the encounter of English colonists and Native Americans and to inaugurate a new “Decade of Remembrance, Recognition and Reconciliation.” The Summit consisted of Episcopalians from 28 dioceses and represented 39 tribes.

The Summit heard from the Chief of the Upper Mattaponi Tribe of Virginia, an Episcopal deacon from the Monacan Indian Nation of Virginia, the Principal Chief of the United Houma Nation of Louisiana, and leaders of the Shinnecock Tribal Nation of New York, the Southeastern Cherokee Council Inc. of Georgia, the Native Hawaiian Nation and the Brothertown Nation of Wisconsin about their struggles, desires and stalled attempts to receive federal recognition of tribal status and subsequent opportunities for health benefits, educational opportunities, economic development and equal voice with other tribes in Washington D.C.

We recalled Resolution 1985-B007 of our General Convention which called upon “all agencies of the church to advocate and support the honoring of all Indian treaty rights and the right to internal autonomy and self-determination of Indian Nations and Tribes.”

INVESTMENT COMMITTEE
MEMBERSHIP

Mr. James S. Clarke, <i>Chair</i>	Central New York, II, 2009
Mr. Joel Motley, <i>Vice Chair</i>	New York, II, 2009
Mr. Arthur M. Bjontegard, Jr.	Upper South Carolina, II, 2009
The Rev. Maurice Goldsmith	Texas, VII, 2009
Carol L. O'Neale, CFA	New York, II, 2009
Mr. Dennis E. Stark	Rhode Island, I, 2009
<i>Executive Council Liaison</i>	
Mr. Robert C. Wilkins	
Wesley Samuel Williams, Jr., Esq.	Virgin Islands, II, 2009
Ms. Sally M. Zimmerman, CPA	Northern California, VIII, 2009

Mr. N. Kurt Barnes, *DFMS Treasurer and CFO*

Ms. Margareth Crosnier de Bellaistre, *Director of Investment Management and Banking*

SUMMARY OF WORK

The Investment Committee (IC) recommends investment objectives designed to provide a sustainable and increasing level of income to support the ministries of The Episcopal Church in accordance with the wishes of the donors or owners of those funds, while preserving the real (inflation-adjusted) purchasing power of the funds. It also develops strategies and policies for the management of the investment portfolio, which includes the trust funds of our official corporation, the Domestic and Foreign Missionary Society of the Protestant Episcopal Church (DFMS). The portfolio is diversified but is focused on equities, with 70% invested in equities, 20% invested in fixed income, and 10% in convertibles, hedge fund-of-funds and real estate.

The endowment portfolio of DFMS consists of the following three types of funds: (1) funds held and managed by DFMS and benefiting DFMS (endowment); (2) funds owned and benefiting other Episcopal and Anglican entities in the United States and abroad, for which DFMS is the trustee; and (3) funds held and managed by DFMS but owned by and benefiting other Episcopal and Anglican entities in the United States and abroad (custodial type).

There are over one thousand trust funds, which are maintained in a common portfolio, managed by fourteen investment managers and participating on a pro-rata basis in all returns of that portfolio.

DFMS is also trustee for twenty-three charitable trusts, which are separately invested and managed, but are not commingled with any other fund, as required by law.

The IC meets four times a year to review performance and discuss current investment issues. The meeting expenses of the Committee are charged to the income of the endowment.

The Treasurer's Office publishes an annual trust fund book that can be found online; the Investment Committee reports regularly to the Executive Council.

THE AUDIT COMMITTEE

MEMBERSHIP

Ms. Anne Bardol, *Chair* (The Joint Standing Committee on Program, Budget & Finance)
The Rev. Gerald Keucher (The Joint Standing Committee on Program, Budget & Finance)
Mr. Del Glover (Standing Committee on Administration & Finance)
The Rt. Rev. Stacy Sauls (Standing Committee on Administration & Finance)
The Rev. Skip Windsor (Member at large)
Mr. Ernest Petrey (Member at large)

SUMMARY OF WORK

The Audit Committee is charged to act as an oversight board, as well as to serve as an independent, objective check and balance to the Council. As such, the Audit Committee met three times in 2007, five times in 2008 (three face meetings at the Church Center and two conference calls) and has four meetings scheduled for 2009.

According to its chartered responsibilities, the Committee reviewed: 1) quarterly and annual financial statements and the judgments and assumptions underlying them; 2) the adequacy of the Society's internal controls; 3) the administration and activities of the grants auditor; 4) the performance, and subsequent recommendation for the appointment of the independent external auditing firm; 5) the nature and scope of the proposed audit with the independent external auditing firm; 6) the final audit report of the Society's financial statements and the independent auditors' recommendations to management for improvements in any areas of weakness; 7) and, in cooperation with the Society's legal counsel, any potential liability exposure that could directly affect the Society's financial statements. The Committee also reviewed and revised the Committee's Charter (approved 6/14/05; draft revision 12/8/08). The Committee is responsible for performing other special reviews as requested by the Executive Council and for meeting separately on a regular basis with representatives of the independent auditors and with senior executives of the Society.

Unqualified opinions were received from the independent auditing firm, Grant Thornton, for the 2006 and 2007 financial years. The audit reports were accepted by the Executive Council upon recommendation from the Audit Committee. The results of the 2008 audit are expected to be received at the Committee's April 2009 meeting, in time for the Committee to recommend its acceptance to the Joint Standing Committee on Program, Budget and Finance at the General Convention. The Committee continues to work closely with Grant Thornton, which continues as the independent auditors for fiscal year 2008.

During this triennium, the Committee has sought to identify and employ the "best practices" in the not-for-profit sector with guidance from our independent external auditors to ensure the Society's compliance with regulatory requirements on both the state and federal government levels. Particular attention has been paid to the presentation in the budget of legal expenses and to the use of trust fund income to assist reorganizing dioceses within the church.

JUBILEE MINISTRY

MEMBERS

The Rt. Rev. Charles G. vonRosenberg, <i>Chair</i>	East Tennessee, IV, 2009
Ms. Barbara S. Cambridge	Dallas, VII, 2009
The Rev. Hayden G. Crawford	Southwest Florida, IV, 2009
Mr. Phillip G. Mantle	Chicago, V, 2009
Ms. Dorothy Miller	Texas, VII, 2009
Ms. Judith Moeckel	Connecticut, I, 2009
The Rev. Noreen P. Suriner	Central New York, II, 2009
Dr. Austin T. Tuning	Lexington, IV, 2009
The Ven. Joyce Hardy	Arkansas, VII

SUMMARY OF WORK

MANDATE

Resolved, the House of Deputies concurring, That the 67th General Convention affirms that a ministry of joint discipleship in Christ with poor and oppressed people, wherever they are found, to meet basic human needs and to build a just society, is at the heart of the mission of the Church; and be it further

Resolved, That the Executive Council is directed to implement and co-ordinate with other programs of the Church the following functions of a priority ministry commitment by this Church to be called "The Jubilee Ministry": Consciousness Raising; Designated Jubilee Centers; Training; Human Resources; Research and Evaluation; Publications; Network for Public Policy; Evangelism and Congregational Development; and Jubilee Ministry Grants. (General Convention Resolution 1982-A080)

EXPLANATION

During the 2006-2009 triennium Jubilee Ministry has continued to support a vibrant network of over 600 Jubilee Centers and 75 Diocesan Jubilee Officers. The ministries included at these locations range from Outreach Programs which include daycare, after school programs and tutoring for children, clinics, AIDS, emergency services, housing programs, food ministries, clothes closets, refugee & immigration programs, day care for seniors, prison ministries, youth programs in urban areas; to advocacy ministries for children, community development, seniors, homelessness, legal aid, domestic violence, civil/human rights, affordable housing; to Empowerment Ministries including Credit Unions, art courses, adult education, job training and placement, parenting classes, computer classes, etc. Through these ministries, Jubilee Ministry puts in practice the faith we proclaim in our various churches by carrying out a very practical form of evangelism among people who desperately need to see a witness of God's love in their world.

Orientation training was provided annually for new and reaffirmed Jubilee Center directors and for new Diocesan Jubilee Officers. Grant awards totaling \$100,000 per year were provided to Jubilee Ministries for the purpose of strengthening and reinforcing their programs. A focus has been placed on the development of program resources that address the differing needs of Jubilee Ministries that are congregationally based and those needs of Jubilee Ministries that are institutionally based. In both cases the goal is to make the link between Christian faith and works of justice.

RESOLUTION D012: SUMMER CAMP FOR CHILDREN OF PERSONS IN PRISON. As of September, 2008, eight camps were funded in the amount of \$14,500 for 2007, and 19 camps were funded in the amount of \$18,690 for 2008. Similar funding support is anticipated for 2009.

Nearly 100 participants, representing the full range of Episcopal organizations within and outside of the DFMS that work on issues of domestic poverty met in May at the Presiding Bishop's 2008 Summit on Domestic Poverty. Essentials to Justice were identified as: affordable food; employment; affordable quality childcare; education; healthcare; a healthy environment; housing; economic opportunity; a just immigration policy; cultural

affirmation; and equal protection under the law. Guided by those 11 Essentials to Justice, the Jubilee Advisory Committee would like to challenge the Executive Council to work towards the alleviation of domestic poverty during the next triennium through the development and implementation of a program targeting the poorest counties in the United States, with particular emphasis on those issues affecting Native American Reservations on a range of measures of economic security, quality of life, and health care. American Indians/Alaska Natives routinely find themselves mired in a cycle of long-standing poverty and social and economic challenges.

The Jubilee Grants funding we received this triennium continue to encourage our partners in Jubilee Ministry throughout the church and to impact the lives of the people we are called to serve as acts of charity and justice. Our awareness of the root causes of domestic poverty on these same lives has increased; therefore, we are submitting the following two Resolutions along with this report:

RESOLUTION A154 TO AFFIRM COMMITMENT THE JUBILEE MINISTRY GRANTS PROGRAM

1 *Resolved*, the House of _____ concurring, That the 76th General Convention re-affirm its commitment to the
2 Jubilee Ministry Grants program as a line item in the church's budget at a minimum funding level of \$100,000.00
3 per annum during the 2010-2012 triennium.

RESOLUTION A155 TO ESTABLISH OF PROGRAM FOR THE ALLEVIATION OF DOMESTIC POVERTY

1 *Resolved*, the House of _____ concurring, That the 76th General Convention commend the Presiding Bishop's
2 Summit on Domestic Poverty that met in May, 2008, recognizing with gratitude the witness and ministry of all
3 those who work to address domestic poverty and stand with the poor and marginalized; and be it further
4
5 *Resolved*, That The Episcopal Church recognize the pressing challenges to those living in poverty and the working
6 poor throughout this nation and call for new and innovative strategies to address issues related to nutrition,
7 employment, childcare, education, healthcare, environment, housing, as well as equal protection under law and
8 cultural affirmation; and be it further
9
10 *Resolved*, That the Church as a special focus in the new triennium, recognizing that many of the poorest counties in
11 the United States are among Native Peoples living on reservations, gives priority to our sisters and brothers of
12 this land whose population has increased while disparities in income, economic security, health and health care,
13 and quality of life continue unabated; and be it further
14
15 *Resolved*, That a program be developed at the Church Center, reporting to Executive Council, with measurable
16 goals for an advocacy program to federal, state and local governments to reduce poverty in these counties, and
17 measurable goals to build capacity and sustainable communities through development initiatives, working with
18 local dioceses and tribal governments, and that a minimum funding level of \$400,000 per annum be made
19 available from the General Convention for these initiatives; and be it further
20
21 *Resolved*, That primary coordination be in the Advocacy Center, particularly the Office of Jubilee Ministries and
22 Domestic Justice, the Office of Native American Ministries and the Office of Government Relations, working
23 with the Executive Council Committee on Indigenous Ministries and in partnership with other appropriate offices
24 from the mission centers and other bodies as may be identified, such as the Episcopal Church Foundation.

BUDGET REPORT

The Executive Council Jubilee Ministry Advisory Committee will meet approximately three to five times during the next triennium. This will require \$7,500 for 2010; \$7,500 for 2011; and \$7,500 for 2012; for a total of \$22,500 for the triennium.

RESOLUTION SUMMARY
EXECUTIVE COUNCIL JUBILEE ADVISORY COMMITTEE
THE RT. REV. CHARLES VONROSENBERG, CHAIR
THE REV. CHRISTOPHER A. JOHNSON, STAFF
(DOMESTIC JUSTICE AND JUBILEE MINISTRIES)

Resolution EC 017 established priorities for mission in the 2010-2012 triennium which include Doing Justice and Alleviating Poverty. Jubilee Ministry shares these priorities and is proposing through its Blue Book Report a Resolution to establish a program directed by the Advocacy Center toward the alleviation of domestic poverty during that triennium.

During the current triennium \$100,000 per annum has been allocated for funding Jubilee Ministry grants. Jubilee Ministry is proposing through its Blue Book Report a Resolution to continue this level of funding in the next triennium.

COMMITTEE ON SCIENCE, TECHNOLOGY AND FAITH

MEMBERSHIP

James A. Jordan, Jr., Ph.D., <i>Chair</i>	Northern California, VIII, 2009
The Rev. David B. Bailey, Ph.D., <i>Vice Chair</i> (<i>Resigned December 2007</i>)	Southern Ohio, V
The Rev. Deacon Josephine Borgeson, <i>Secretary</i>	Northern California, VIII, 2009
The Rev. Sally Bingham	California, VIII, 2009
Barbara Elliott, Ph.D.	Minnesota, VI, 2009
Neil James, Ph.D.	Florida, IV, 2009
The Rev. Deacon Thomas Lindell, Ph.D., S.O.Sc.	Arizona, VIII, 2009
Sandra Michael, Ph.D.	Central New York, II, 2009
Richard Schori, Ph.D.	Nevada, VIII, 2009
Paul Shepard, Ph.D.	Pittsburgh, III, 2009
The Rev. Alistair So	Maryland, III, 2009
Stephen Stray, Ph.D.	Mississippi, IV, 2009
The Rev. Canon Ed Rodman, <i>Executive Council Liaison</i>	Massachusetts, I
Canon Robert Williams, <i>Staff Consultant</i> (<i>Resigned August 2008</i>)	Los Angeles, VIII

SUMMARY OF WORK

The charge to the Committee on Science, Technology and Faith (STF) is to provide advice and education for the Executive Council and The Episcopal Church on issues relating to science and technology as they interact with ethics, theology and the Christian faith.

In this triennium, in accordance with direction from the Executive Council, the Committee has placed special emphasis on the Millennium Development Goals, especially, Goal #7: Ensure Environmental Sustainability. The Committee expects to complete by July, 2009, materials on the theological, scientific and technological issues of water availability and quality and of global warming. Water is the subject of a Resolution the Committee offers for the 2009 General Convention. Work related to the ability of the oceans to sustain life will continue in the next triennium.

As a participant in the April, 2008 Convocation of the Standing Commission on Health, the Committee committed to provide consultation on stem cell research, on end of life issues and on climate change as it relates to world health issues.

The Committee considers the underlying theology of scientific or technological issues. In the prior triennium the Committee completed a major teaching document, *A Catechism of Creation: An Episcopal Understanding*. Part III of the Catechism, "Care of Creation," provides the theological justification for MDG #7. The Committee is working to refine and expand Part III. Also, the Committee is considering ethical frameworks for application by dioceses and congregations to situations with significant scientific and technological content. The Committee supports the Diocese of Southeast Florida's Resolution endorsing the Clergy Letter Project as an extension of Resolution 2006-A129 (Affirm Evolution and Science Education) regarding the compatibility of Christian theology with modern science.

The Committee has begun developing a resource library for distribution via the World Wide Web or on a CD or DVD.

Because of the Committee's focus on MDG #7, ST&F has participated in discussions on the church's need for a coordinating responsibility regarding environmental issues. The church has many resources devoted to the interactions between the church and the environment. This powerful set of resources is not as effective as it could be were there better coordination. Additional resources could augment and extend those now available.

No Resolutions were referred specifically to ST&F by the 75th General Convention. Pursuant to GC Resolution 2006–A112, the Committee responded on August 12, 2008, to the Standing Commission on Structure. Pursuant to GC Resolution 2006–A051, ST&F routinely conducts its business via electronic communication. Pursuant to GC Resolution 2006–A159, ST&F maintains professional relationships throughout the Anglican Communion. Pursuant to GC Resolution 2006–D031, ST&F has focused its work on the science, technology, ethics and theology issues attendant to the Millennium Development Goals.

ST&F is comprised of 12 members. The entire Committee meets once a year in April to coincide with the Ecumenical Roundtable on Science, Technology and the Church. Additional small working group meetings are desirable. The Committee also requires funds for the preparation and distribution of resource materials. In sum, the Committee requires \$76,500 for the 2010-2012 triennium.

RESOLUTIONS

RESOLUTION A156 SACRED ACTS FOR SACRED WATER

1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church reaffirms
2 Resolutions 1979-D029 (Give Priority to Educating Congregations on Energy and the Environment), 1988-D126
3 (Request a Statement of Policy and a Plan for Environmental Stewardship), 1991 D041 (Implement 1988
4 Lambeth Resolution No. 40 on the Environment), and 2003-D046 (Urge Stewardship of Water Resources), and
5 2003-D070 (Work for a Clean Water Policy); and be it further

6
7 *Resolved*, That the 76th General Convention encourages national Episcopal Church organizations, dioceses,
8 congregations, and individual Episcopalians to study the theology of Creation and the place of water in Creation,
9 including the entire cycle of water sourcing, storage and transport, use and wastewater treatment and disposal, and
10 to study the ethical issues associated with individual, local, regional, national and international water-related
11 decisions; and be it further

12
13 *Resolved*, That the 76th General Convention request designation and funding of a half-time position (\$60,000,
14 including salary, benefits and modest travel) within the existing Episcopal Church Center’s Advocacy Center,
15 supported by the Executive Council Committee on Science, Technology and Faith, and by the Episcopal
16 Ecological Network, to encourage the sharing of tools that dioceses, congregations and individual Episcopalians
17 have already developed, and the development of new tools for use when making or helping make water-related
18 decisions.

EXPLANATION

Scripture teaches us that God made the waters as part of Creation. Throughout Scripture and in liturgical practice, water has had deeply understood sacramental roles culminating with the water of baptism. Science and everyday experience confirm the description in the Scriptures of water as life-giving for all Creation. Millennium Development Goal #7 seeks to provide adequate supplies of life-giving water for all people.

Within Creation water undergoes a cycle. Water flows from sources, is contained, distributed, sometimes purified, used and then collected and distributed for further purification before rejoining the flow. In our reality the water of Creation is the result of complicated combinations of the natural processes set in place by the evolution of Creation and by many human interventions.

As the World’s population grows, global and regional climates change, and the world society’s increase in technological complexities and dependencies accelerates, water availability is changing and more sources of pollution are making water unfit for sustaining Creation, for liturgical purposes or for human consumption.

Individuals, congregations, communities, regions and nations are being called upon to make difficult decisions related to interventions in the water cycle. Often the decisions are made without explicit reference to Creation or to theological or ethical considerations.

This Resolution asks that The Episcopal Church share the theologically sound tools already developed in diocesan programs and develop and share new tools that individual Episcopalians and congregations can use to help evaluate proposed interventions.

RESOLUTION A157 CLIMATE CHANGE AND THE MILLENNIUM DEVELOPMENT GOALS

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church reaffirms
- 2 Resolutions 2006-B002 (Acknowledge and Reduce Global Warming) and 2006-D022 (Establish the Millennium
- 3 Development Goals); and be it further
- 4 *Resolved*, That the 76th General Convention acknowledges the effects that climate change can have on the
- 5 achievement of the Millennium Development Goals (MDGs) and encourages all Episcopal Church organizations
- 6 to consider the hardships induced by climate change for all projects that they undertake in meeting the MDGs,
- 7 including plans that would ameliorate the hardships.

EXPLANATION

The United Nations Millennium Development Goals (MDGs) encapsulate many of The Episcopal Church's ministries to those in poverty. Achievement of the MDGs is threatened by climate change. Drought and flooding both can adversely affect crop yields. Changes in climate may include increased temperatures and rainfall that would yield faster spread of diseases. The changes may also include droughts yielding inadequate supplies of water and reduced water quality. Population dislocations caused by drought, floods, storms or changes in sea level would disrupt education and would affect child mortality, maternal health and the increase and spread of communicable diseases.

MDG project planning should recognize the potential local and regional effects of climate change so that plans include contingency planning with provisions to help the affected population adapt.

COMMITTEE ON CORPORATE SOCIAL RESPONSIBILITY

MEMBERSHIP

The Rev. Kathleen J. Cullinane, <i>Chair</i>	Indianapolis, V, 2009
Mr. Richard H. Gillons	Arizona, VIII, 2009
The Rev. Edward Miller, Jr.	Virginia, III, 2009
Mr. Paul Neuhauser	Southwest Florida, IV, 2009
Ms. Lindsey W. Parker	Massachusetts, I, 2009
The Rt. Rev. William D. Persell	Chicago, V, 2009
Ms. Celeste Ventura	El Camino Real, VIII, 2009
The Rt. Rev. Orris Walker	Long Island, II, 2009
The Rev. Benjamin Webb	Iowa, VI, 2009
Mr. Warren J. Wong	California, VIII, 2009
Edgar K. Byham, , <i>Executive Council Liaison</i>	Newark, II
Harry Van Buren, <i>Consultant</i>	

SUMMARY OF WORK

The Committee on Corporate Social Responsibility (formerly known as the Social Responsibility in Investments Committee) was formed by Resolution A109 of the 1971 General Convention. The Committee on Corporate Social Responsibility has been an active part of broader ecumenical and secular movements focused on environmental responsibility for the past thirty-eight years. Through filing shareholder Resolutions, engaging in dialogue with companies and making voting recommendations for the church’s corporate proxies, the Committee contributes to the church’s witness for peace, justice and the integrity of creation. The Committee meets once in person and at least twice by teleconference during each calendar year to review proposed shareholder resolutions, corporate dialogues and proxy voting positions. This report will focus on shareholder resolutions and corporate dialogues during the present triennium, although it should be noted that voting proxies on social issues is also an important part of The Episcopal Church’s social witness.

Since 1971, The Episcopal Church has filed social-issue Resolutions with companies held in its investment portfolios. Many Resolutions are withdrawn after successful dialogue, and other Resolutions go to a vote by shareholders at company annual meetings. Two basic propositions underpin the Committee’s work: (1) there are moral minima that apply to all business activities and (2) more information about corporate social performance is better than less. Much of this work is coordinated with our interfaith partners (Protestant, Catholic, and Jewish) at the Interfaith Center on Corporate Responsibility (“ICCR”). The Committee on Corporate Social Responsibility’s work implements various Executive Council and General Convention Resolutions on a broad range of topics, including labor justice, environmental responsibility, human rights and peace.

The Committee’s work encompasses broad areas of focus, including access to health care, contract supplier and vendor standards, corporate governance, environmental issues and predatory lending. With regard to access to health care, one of the pressing issues in the United States is access to affordable health care for all. The Episcopal Church has filed shareholder Resolutions asking companies to adopt health care principles that address access and affordability.

Contract suppliers allow companies to outsource manufacturing operations to plants owned by other companies. Contract suppliers tend to operate in developing countries that have low wages and poor worker safety enforcement. In many cases, contract supplier employees work in hazardous conditions for wages that are insufficient to feed their families. Most of the Committee’s work in this category during this triennium has focused on dialogues with companies.

Corporate governance Resolutions have focused on board diversity and pay disparity between senior executives and lower-level employees. Most board diversity Resolutions are withdrawn after companies agree to adopt

language relating to the value of board diversity as a board policy. Pay disparity is a new issue area as of September, 2008.

There are two main areas of Committee and Episcopal Church shareholder activism vis-à-vis environmental responsibility: environmental justice and global warming. Environmental justice, a movement started in part in the aftermath of a 1983 United Church of Christ report, addresses concerns about differences in exposure to environmental harms based on race and income. Resolution D005 of the 2000 General Convention directed the Committee on Corporate Social Responsibility to engage in work on this issue, and The Episcopal Church has filed a number of shareholder Resolutions and engaged in corporate dialogues with companies—mostly focused in the natural resources sectors. The second area of shareholder activism addresses issues related to greenhouse-gas emissions and global warming, which together represent a dire threat for humanity and creation. In response to the 2006 General Convention Resolution, the Committee began a series of dialogues with companies regarding their policies on global warming and reductions of greenhouse gas emissions. In 2008 the Committee is also taking on the issue of how banks assess the global-warming impact of their lending activities.

The human rights category is quite broad. For companies with operations outside of the United States, the analogue of the contract supplier issue for company-owned manufacturing facilities is “protecting human rights” through developing and implementing some set of human rights standards. A number of dialogues continue in this issue area. Another human rights issue is preventing the commercial sexual exploitation of children with the travel and tourism industries; two Resolutions were withdrawn after the companies agreed to adopt policies and conduct employee training. Work on the issue of Israel and Palestine continues; a number of Resolutions have been filed with companies that have operations in the Occupied Territories or that sell materials to the Israel Defense Forces.

Finally, work on predatory lending – lending with abusive and unconscionable terms to customers with poor credit records – continues. Given the events of the fall of 2008, the issue of responsible lending has been maintained by the Committee as an issue focus.

Like many socially concerned investors, The Episcopal Church’s Committee on Corporate Social Responsibility seeks to use its assets in ways that promote corporate social responsibility. By raising issues with companies, filing shareholder Resolutions, and engaging in dialogue with corporations, The Episcopal Church contributes to the debate about the place of business in society. The work of shareholder activism has done much over the last few decades to increase expectations of companies with regard to social responsibility.

BUDGET REPORT

The Committee on Corporate Social Responsibility asks that the Joint Standing Committee on Program, Budget & Finance make a budget allocation of \$165,000 for the work of the Committee in the 2010-2012 triennium.

REPORTS FROM BODIES CREATED BY GENERAL CONVENTION, REPORTING TO
EXECUTIVE COUNCIL AND THROUGH COUNCIL TO GENERAL CONVENTION

EXECUTIVE COUNCIL COMMITTEE ON HIV/AIDS

MEMBERSHIP

Dr. Christiana Russ, <i>Chair</i>	Missouri, V, 2009
The Rev. David Norgard, <i>Vice Chair</i>	Minnesota, VI, 2009
Mr. Elton Matt Hartney James, <i>Secretary</i>	Massachusetts, I, 2009
The Very Rev. Lloyd Casson	Delaware, III, 2009
The Rev. Deacon Cipher Deavours	New Jersey, II, 2009
Mr. E. Bruce Garner, <i>Executive Council Liaison</i>	Atlanta, IV, 2009
Mr. Christopher M. Haley, <i>Resigned</i>	Minnesota, 2009
Ms. Roxanne K.T. Hill	Los Angeles, VIII, 2009
Ms. Floydetta McAfee	Washington, III, 2009
The Rev. Dr. Carlos Sandoval	Southeast Florida, IV, 2009

INTRODUCTION

MANDATE

In response to the 75th General Convention's mandate, the Committee focused its work in four areas: (1) mechanisms for increasing awareness of HIV/AIDS in our church; (2) reduction of the effects of stigmatization; (3) identification of those whom we are called to serve but may overlook; and (4) identification of ministries and resources at all levels of the church.

SUMMARY OF WORK

The Committee has met five times thus far in this triennium. At our initial meeting, we grounded our work by looking at both its personal and organizational contexts and heard testimonies from individuals living with HIV disease. We focused on the need for increased coordination of the church's response to HIV/AIDS, which led us to investigate possible collaboration with other Committees, Commissions, Agencies and Boards (CCABs), such as the Standing Commission on Health and the Committee on the Status of Women. We also conferred with various staff officers about the current state of HIV/AIDS ministry in the communities with which they work. We met jointly several times with the National Episcopal AIDS Coalition (NEAC) or representatives thereof, and assisted the implementation of several of our referred Resolutions including formation of a web-based tutorial on HIV/AIDS and initial plans for a grassroots church AIDS awareness campaign. We are surveying diocesan offices and Jubilee Centers to identify active HIV ministries to better assess their needs and to improve collaboration in AIDS awareness. We are working with the UN Commission on the Status of Women, which will be gathering the United Nations in February, 2009, and focusing on AIDS. Our members participated in various other meetings where AIDS was highlighted, including the ELCA conference on AIDS, the Towards Effective Anglican Mission (TEAM) meeting in South Africa, and the Presiding Bishop's Summit on Domestic Poverty. Finally we worked with the Office of Government Relations, which continues to support legislative social justice for those affected by HIV. In particular, we advised the signing the AIDS Action 'Call to Action', which asks for a stronger national plan in fighting the HIV pandemic in the United States. All of these activities and experiences reinforced a single, over-arching truth: the HIV/AIDS pandemic remains a critical and unique socio-medical situation.

THE STATE OF HIV/AIDS TODAY

Infection Rates

HIV/AIDS remains a tremendous problem. In the United States the general infection rate has stabilized at about 56,000 new infections per year (recently revised upward by 40% by the Centers for Disease Control). Women, youth and the African-American community are disproportionately affected and infection rates are rising mostly in African Americans and men who have sex with men.

The HIV/AIDS pandemic globally also continues to keep pace with our efforts to curb it. An estimated 40 million people globally are living with HIV/AIDS, two thirds of whom are in Sub-Saharan Africa. Approximately 18 million women are living with HIV, and in southern Africa women now have higher infection rates than men. Life expectancy in several Sub-Saharan countries is now 30-40 years, and in 2001 an estimated 12% of children there were orphaned by AIDS. The President's Emergency Plan for AIDS Relief (PEPFAR) and the Global Fund for HIV/AIDS, Malaria and Tuberculosis have increased funding for combating the pandemic but we remain behind the curve. For every two persons who receive treatment, an additional five persons become infected.

Stigma

The tragedy of HIV/AIDS remains not only in illness and death but in the stigma that greets people who are infected or affected by HIV. This stigma keeps us from paying enough attention to the pandemic domestically. The United States does not have a comprehensive plan for addressing the pandemic although we require that of other countries to which we give aid. Good education about HIV/AIDS is lacking, and urban legends persist both domestically and overseas. People are reluctant to get tested and then reluctant to seek care. Those infected and affected are still bereft of the pastoral care and compassion from their communities that usually accompany illness.

Church's Response

The Episcopal Church remains implicated in continuing these trends. We do have several Jubilee ministries, as well as parish ministries, focused on HIV/AIDS in certain regions domestically. Episcopal Relief & Development (ERD), Episcopalians for Global Reconciliation and other groups call our attention to the pandemic as it affects our brothers and sisters overseas. However, despite numerous calls for increased education of our young people about their responsibilities and the factual realities of sexual relationships, in many of our parishes this does not happen. We also too easily focus our attention on the pandemic overseas and ignore the people who are suffering in our own neighborhoods.

BUDGET REPORT

The Committee on HIV/AIDS has spent \$14,100 in the triennium 2006-2009, and has met five times thus far with a plan for one more meeting in February 2009.

The Executive Council Committee on HIV/AIDS will meet approximately six times during the next triennium. This will require \$10,000 for 2010; \$10,000 for 2011; and \$10,000 for 2012; for a total of \$30,000 for the triennium.

In seeking to be good stewards, we were quite careful with our budget and clearly will not require all of our funds for this triennium. We have identified a lack of collaboration among entities working on the HIV/AIDS pandemic both within and outside of the church as a major barrier to the work that needs to be done and are making it a priority in the next triennium to increase the communication and collaboration among such groups. We are requesting continued funding at the same level to cover not only meetings, but also costs incurred by committee members who travel to network with other groups both within and outside our church.

SUMMARY

Thus HIV infection rates continue to rise in the United States and globally, while poverty, invisibility and stigma lead to lack of care, lack of concern and lack of a coordinated response. However, we are living in a time of increased interest in public health and access to health care, and growing attention to the global HIV pandemic and the Millennium Development Goals. The church still has an opportunity to demonstrate a Christ-like response to the HIV/AIDS pandemic, particularly in our neighborhoods in the United States as well as with our partners overseas.

RESOLUTIONS

RESOLUTION A158 CONTINUING RESOLUTION

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church authorize
2 the continuation of the Executive Council Standing Committee on HIV/AIDS for the 2010–2012 triennium; and
3 be it further
4
5 *Resolved*, That the Committee on HIV/AIDS focus on mechanisms for increasing awareness in our Church of
6 HIV/AIDS as a unique social and medical problem; address the effects of stigmatization by HIV/AIDS; focus
7 the Church’s attention on the theological, ethical and pastoral questions raised by the HIV/AIDS crisis; and
8 continue the process of identifying those whom we are called to serve but may overlook; and be it further
9
10 *Resolved*, That the Committee continue identifying HIV/AIDS ministries and resources at all levels of the Church
11 and work to increase communication and collaboration within the Church and also with HIV/AIDS ministries
12 and advocacy groups outside of our Church to facilitate a comprehensive response to the pandemic; and be it
13 further
14
15 *Resolved*, That the Committee report to the Executive Council of the General Convention on the Church’s
16 response to the HIV/AIDS pandemic with attention to pertinent Resolutions of General Convention.

EXPLANATION

The HIV pandemic continues to afflict people in our midst both in our communities in the United States and in the international community.

HIV is a unique medical and social problem. Infection is stigmatized, which limits both medical care and emotional care that infected people and their families receive. Infection still often results in death of young and middle-aged people. (In the United States, HIV is still the leading cause of death in black women age 24-35, and the second leading cause of death in black men of that same age group). HIV infection thus far too often leaves orphans in the care of the state or of extended family members. Often people who are infected are already on the margins of our society including men who have sex with men, people in poverty, sex workers and IV drug users. However, HIV can afflict people in all segments of society. Women are increasingly infected in the United States and globally, often by their husbands or partners. HIV/AIDS has some bearing in multiple ministries of our church, especially those which focus on racism, poverty, sexual orientation, status of women and international work in the church.

As time has passed, this pandemic is changing in terms of who is infected and affected and in terms of the resources available to meet their needs. As the pandemic changes and the world’s response to the pandemic changes, so the church’s response to the pandemic needs to change. Having the HIV Committee as a stand-alone entity facilitates The Episcopal Church’s interactions with other AIDS service organizations and keeps awareness of the HIV pandemic high within multiple ministries of our church, so we can continue to be in the forefront in responding to the HIV pandemic and ministering to those whom it affects.

RESOLUTION A159 ADDRESS THE ISSUE OF AIDS

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church notes with
2 increasing concern the continued rise in numbers of HIV infections; and be it further
3
4 *Resolved*, That the General Convention urges Episcopalians at all levels of the Church to engage in conversations
5 with HIV/AIDS service providers, local health departments and other public and private resources to urge them
6 to address this issue in direct and substantive ways that include the following prevention activities: accurate and
7 explicit prevention information that is sensitive and specific to issues of culture, ethnicity, sexual identity, sexual
8 orientation and the use of IV drugs and recreational drugs; and be it further
9
10 *Resolved*, That the vow of our Baptismal Covenant to respect the dignity of every human being makes us
11 responsible for providing full, complete and accurate information about HIV/AIDS prevention to all, but
12 especially to our young people that they may make informed choices about this aspect of their health.

EXPLANATION

HIV surveillance data continues to show substantive HIV infection rates in the United States, especially among young people and African Americans. The Centers for Disease Control (CDC) have recently revised estimates and realized infection rates were actually 40% higher than previously thought. While infection rates have leveled off and decreased in some geographic areas, the infection rates in the southeastern United States, which includes all of Province IV of The Episcopal Church, have continued to rise from the beginning of the pandemic. There is great concern about the likelihood of what has sometimes been referred to as ‘the Second Wave of AIDS.’

RESOLUTION A160 ACCESS TO ADEQUATE MEDICAL CARE FOR PEOPLE LIVING WITH AIDS

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church notes with
2 concern high rates of HIV infection particularly in our African American communities and deplores the
3 discrepancies in levels of care and treatment of people living with HIV/AIDS based on poverty, prejudice,
4 ignorance and the lack of visibility; and be it further
5
6 *Resolved*, That The Episcopal Church advocate strongly for access to adequate medical care not based on any
7 factor other than the need for health care.

EXPLANATION

Successful management of this disease requires access to knowledgeable medical care services, availability of and access to the financial resources to acquire medication and strict adherence to treatment protocols, particularly prescribed medications. Currently, poverty, geographic location, stigma, avoidance and prejudice continue to exert undue influence over who receives medications and treatment and who does not. The African American community has historically not been well served by our medical community as evidenced by recent apologies for racism from groups such as the American Medical Association (AMA). The degree to which this population is affected by HIV/AIDS and the lack of national coordination and awareness about our domestic infection rates raises concerns of prejudice continuing to have undue influence on resource allocation for health care.

RESOLUTION A161 AIDS EDUCATION AND RESOURCES

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church urges
2 provinces, dioceses, congregations and worshipping communities to include accurate and comprehensive HIV and
3 AIDS prevention in youth education programs; and be it further
4
5 *Resolved*, That The Episcopal Church encourage its congregations and worshipping communities to offer
6 educational programming to interested parents and grandparents on how to discuss sex with their children; and
7 be it further
8
9 *Resolved*, That the National Episcopal AIDS Coalition (NEAC) and National Episcopal Health Ministries
10 (NEHM) be charged with compiling appropriate secular and theological resources for this programming,

- 11 including but not limited to: abstinence, resisting peer pressure and methods for preventing HIV, other STDs and
12 pregnancy; and be it further
13
14 *Resolved*, That NEHM and NEAC be charged with making these materials available to clergy, parishes, parish
15 nurses, Christian educators and Episcopal schools.

EXPLANATION

The continued rise in infection rates among young people dictates that we address the issues of HIV with our youth as early as possible, and as comprehensively as possible if we wish to slow the infection rate. Evidence shows that teenagers who can communicate with their parents about sex are less likely to engage in high risk behaviors. Despite this, there is still reluctance among parents to initiate age-appropriate discussions about sex with their children. Since we as a Christian community agree at each child's baptism that we, in witnessing the vows, will do all in our power to support these persons in their life in Christ, it is incumbent upon us to give parents and grandparents in our congregations both accurate and theologically sound tools that they need to open communication with their children and teenagers about sex.

RESOLUTION A162 DOMESTIC STRATEGY COMMITTEE ON AIDS CRISIS

- 1 *Resolved*, the House of ____ concurring, That the 76th General Convention of The Episcopal Church direct
2 Executive Council with the assistance of the Committee on HIV/AIDS to convene a domestic strategy meeting
3 for the purpose of developing a comprehensive response to the HIV/AIDS crisis by The Episcopal Church
4 during triennium 2010-2012; and be it further
5
6 *Resolved*, That the information gathered become the genesis of a response by our Church to improve the universal
7 health of our members and ultimately all God's children; and be it further
8
9 *Resolved*, That the Committee on HIV/AIDS report the outcome of this work to the 77th General Convention.

EXPLANATION

Due to stigma and the unique social problems that accompany the HIV virus, HIV/AIDS has some bearing in multiple ministries of our Church, especially those which focus on youth, racism, poverty, sexual orientation, status of women and international work in the Church. The Church's response to HIV/ AIDS continues to be marked by lack of coordination, which results in ineffective ministry and an inadequate response to the epidemic.

RESOLUTION A163 MANDATE ON NEAC AIDS TUTORIAL

- 1 *Resolved*, the House of ____ concurring, That the 76th General Convention of The Episcopal Church mandate
2 that CCABs, Episcopal Church Center staff, diocesan staff and leaders and all active clergy take the on-line
3 tutorial on HIV/AIDS prepared by the National Episcopal AIDS Coalition (NEAC) during this last triennium;
4 and be it further
5
6 *Resolved*, That the number of completed tutorials be electronically monitored and reported in the aggregate by
7 NEAC to the 77th General Convention.

EXPLANATION

Resolution 2006-A134 requested that the Office of Peace and Justice Ministries, working in collaboration with NEAC and The Episcopal Church Committee on HIV/AIDS, develop an HIV training curriculum by the 76th General Convention. The curriculum is a web-based self-directed tutorial, focusing on information on the transmission, treatment and prevention of HIV/AIDS, and addressing their demographic and social implications. Taking the on-line tutorial should be mandated so that we ensure the leadership of our church has a basic understanding of the HIV pandemic and can be appropriately responsive to those in their communities who are affected or infected by HIV/AIDS.

RESOLUTION A164 COMMENDATIONS TO PRESIDING BISHOPS

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church commend
2 the 24th, 25th and 26th Presiding Bishops of The Episcopal Church for their faithful issuance of an annual World
3 AIDS Day message; and be it further
4
5 *Resolved*, That the General Convention call upon all congregations and worshiping committees of the Church to
6 observe World AIDS Day with worship and educational programs; and be it further
7
8 *Resolved*, That these events be used as an opportunity to form pastoral and liturgical responses to the HIV/AIDS
9 pandemic both at home and overseas.

EXPLANATION

The Episcopal Church's ministry is grounded in and informed by our liturgy. World AIDS Day provides a specific time to focus on the issue of HIV/AIDS and is a way for communities to break past stigma and have healing liturgies and raise awareness about HIV/AIDS.

EXECUTIVE COUNCIL COMMITTEE ON THE STATUS OF WOMEN

www.episcopalChurch.org/women.htm

MEMBERSHIP

The Rev. Catherine Munz, <i>Chair</i>	Western Massachusetts, I, 2009
The Rev. Cynthia L. Black, <i>Vice chair</i>	Western Michigan, V, 2009
The Rev. Thomas B. Woodward, <i>Secretary</i>	Rio Grande, VII, 2009
The Rt. Rev. Marc Andrus	California, VIII, 2009
The Rev. Nicole S. Janelle	Los Angeles, VIII, 2009
Ms. Helena Mbele-Mbong	Churches in Europe, II, 2009
Mrs. Sarah T. Moore	Southwest Florida, IV, 2009
The Rev. Canon Mary Moreno Richardson	San Diego, VIII, 2009
The Rev. Canon Mary June Nestler	Utah, VIII, 2009
Ms. Callie Swanlund	Chicago, V, 2009
Ms. Martina Gardner Woods	North Carolina, IV, 2009

Episcopal Church Center Staff Consultants:

The Rev. Margaret R Rose, *Director, Office of Women's Ministries* (2006-2008)
Ms. Kim Robey, *Program Officer, Women's Ministry & Leadership Development, Mission Leadership Center*

Mr. R.P.M. Bowden, Atlanta, IV
Executive Council Representative

COMMITTEE MANDATE

Established as a committee of the Executive Council by General Convention in 1988, the Committee on the Status of Women observes its second decade this triennium. Its mission is to support and advise the Presiding Bishop on matters affecting the participation of women in the church; to serve as an advisory body to the Office of Women's Ministries at The Episcopal Church Center; to advocate for women's ministries and justice issues that particularly affect women; and to continue to monitor and analyze patterns of women's participation in the church.

ACTION ON 2006 GENERAL CONVENTION RESOLUTION MANDATES

2006-D024: Gender Equality and Parity in The Episcopal Church

Responding to Resolution 2006-D024, the Committee surveyed dioceses to determine the number of women who are General Convention deputies and those elected to diocesan decision-making bodies. The Committee believes this work is ongoing and needs to be expanded to include gender equity related to Episcopal elections, clergy compensation and clergy deployment.

The Committee conducted a survey in May 2008, of all dioceses in response to Resolution 2006-D024 to determine gender equity in elected diocesan bodies and chancellors. The response rate overall was 73% of United States dioceses, 68% of all dioceses. The survey was conducted by email distribution and telephone follow-up. The response rate by province was:

I: 71%	VI: 75%
II: 73%	VII: 100%
III: 77%	VIII: 67%
IV: 60%	IX: 0%
V: 73%	

Executive Council Committee on the Status of Women

Results by province, by percentage, are:

Province	Chan- cellor	Chan- cellor	Stand- ing Cte	Stand- ing Cte.	COM	COM	Trial Court	Trial Court
	M	F	M	F	M	F	M	F
I	100	0	59	41	46	54	52	48
II	86	14	54	46	53	47	66	34
III	70	30	58	42	50	50	63	37
IV	73	27	71	29	51	49	73	27
V	100	0	58	42	51	49	64	36
VI	100	0	60	40	43	57	61	39
VII	92	8	63	37	57	43	80	20
VIII	83	17	61	39	44	56	49	51
IX	x	x	x	x	x	x	x	x
Average	85%	15%	62%	38%	50%	50%	65%	35%

Province	Court of Review	Court Of Review	Delegates to Diocesan Convention	Delegates to Diocesan Convention	Gen. Conv. Depts.	Gen. Conv. Depts.
	M	F	M	F	M	F
I	x	X	40	60	40	60
II	44	56	46	54	47	53
III	57	43	54	46	56	44
IV	69	31	56	44	67	33
V	56	44	48	52	60	40
VI	x	x	52	48	48	52
VII	71	29	53	47	63	37
VIII	46	54	46	54	52	48
IX	x	x	x	x	x	x
Average	57%	43%	50%	50%	56%	44%

Notes: Boxes with "x" indicate no diocese reported any figures in that province.

Some dioceses appear to have included only lay delegates to diocesan convention, while some included clergy as well. If clergy had been reported, the percentage of female delegates to diocesan convention would have decreased overall, as male clergy remain in the majority in most dioceses.

Some dioceses were unclear about the difference between Trial Court and Court of Review members. Some did not report any figures for one or both.

A few dioceses included alternates with General Convention Deputies. These were included in the results.

Overall, women and men enjoy equity on Commissions on Ministry and as Delegates to Diocesan Convention, though this varies considerably by province and diocese. In some dioceses women are in the majority of COM members. The greatest gender inequity is reflected in the Chancellors' column; only 15% of chancellors (no vice-chancellors are reported on this chart) are women. Standing Committees are 38% women, Trial Courts are 35% women, and Courts of Review 43% women. General Convention women remain in the minority. Several provinces are significantly behind others in achieving gender equity on diocesan bodies.

It is clear that, overall, gender equity is making strides in The Episcopal Church, but areas remain in which equity must still be pursued.

The Committee discussed the need to view trends of deployment within the church, seeking to document progress in parity for clergywomen in The Episcopal Church.

The Church Pension Group (CPG) generously provided information on the number of senior and solo clergy, associates and curates active in the CPG system, organized by diocese, gender and position in congregations in the 100 domestic dioceses. (The Committee is aware that there are many women, especially deacons, who are not active in the Church Pension Fund.) CPG also produced the 2006 Church Compensation Report, providing the Committee with further information.

In 2004 data non-retired clergymen in the Church Pension system numbered 4,125. In 2007, that number decreased to 3,752. Clergywomen, on the other hand, had a modest increase from 1,704 in 2004 to 1,715 in 2007.

Overall, the number of female clergy increased nearly 2% during 2004-2007, from 29.2% of all clergy to 31.4%. Of that 31.4% of all clergy, women who were rectors of multiple clergy staff congregations or serving as solo clergy, rose from 23.2% to 25.9%.

Dioceses with the largest percentage of female clergy often have some of the lowest median salaries and are largely rural. The five dioceses with the highest percentage of female clergy are: Eastern Oregon, (77.8%), Navajoland (66.7%), Utah (60%), Oregon, (52.2%) and Rochester (51.7 %).

Dioceses with the smallest percentage of women clergy in the Church Pension system are: South Carolina (4.9% of all diocesan clergy), Springfield (5.0%), Eau Claire (8.3%), Louisiana (9.8%) and Western Louisiana (10.8%).

As of 2007, four dioceses have no female clergy in the Church Pension system. They are: Ft. Worth, Quincy, San Joaquin, and Western Kansas.

Overall, clergy are paid better in dioceses where there are fewer female clergy. Women consistently are paid less than men for a similar position. According to CPG research, for every dollar that a clergyman earns, a clergywoman earns 85 cents.

A male cleric with 20 years or more of experience has a median salary of \$77,195, while the median salary for a female cleric with 20 or more years is \$66,355. Senior clergymen's salaries significantly outpace senior clergywomen's.

Conversely, clergywomen under the age of 35 make approximately \$1,450 more per year than their male counterparts.

LANDMARK STUDY

The Committee assisted in the development of a landmark study co-sponsored by the Church Pension Group, CREDO, the Office of Congregational Research and the Office of Women's Ministries. This study, designed by the Rev. Dr. Paula Nesbitt to capture vocation and employment patterns of women clerics, will provide statistics that will be analyzed and reported to the church. The study is slated to be circulated in the Fall 2008 by the Church Pension Group. The Committee anticipates the survey will provide much data for its work in the next triennium.

2006-A140: WOMEN CLERGY RETIREMENT NEEDS

In response to this second mandate from General Convention, the Committee consulted with various church bodies dealing with women in retirement and met with women students at the Church Divinity School of the Pacific to listen to their concerns about future retirement needs and deployment after graduation. Their concerns—such as viable pensions for those with late vocations and lower salaries—are very real and deserve the church’s attention. As key information in this area is still being gathered by other agencies, the Committee’s work will continue in the next triennium and be reported out with appropriate Resolutions.

COMMUNION-WIDE MATTERS

A. RESPONSE TO PROPOSED ANGLICAN COVENANT

In April 2007, the Executive Council requested that Episcopalians respond to the Nassau Draft of the proposed Anglican Covenant. The Committee, deeply concerned about provisions in that Draft, wrote the Committee’s response as persons mandated to consider the status of women in our church. Our conclusions were:

- Women have been vastly underrepresented in the process that produced the Windsor Report and in its subsequent discussions and responses. The Committee commends and values the participation of those highly qualified women who served on the Windsor Report and Covenant committees. The Committee notes, however, that the richness of women’s theologies and experiences in the church could not possibly be brought to the table by so few.
- The Committee expects international bodies to appoint women and men to tasks in equal numbers, as directed in Anglican Consultative Council (ACC) 2005 Resolution 13-31, and the Committee urges The Episcopal Church to do likewise, furthering implementation of Resolution 2006-D024.
- The process for ratifying any proposed covenant has a serious inherent flaw: in many provinces, the voices of lay and ordained women are all but excluded from decision-making bodies.
- The proposed plan for the Instruments of Communion, by definition, favors leadership by men. At this time, the Archbishop of Canterbury is male, only one woman is a primate, fewer than 20 women are serving as active bishops, and women comprise less than one-third of the Anglican Consultative Council (and will be even fewer if the primates become members of the ACC, as proposed by the Nassau Draft.) Women’s voices, therefore, effectively are reduced to a small percentage of the proposed worldwide Instruments of Communion, although the Committee notes that women represent approximately 60-70% of the world’s Anglicans.
- The Covenant presumes a listening process that largely has been ignored across the Communion, thereby excluding women’s voices and, with them, the voices of lesbian Anglicans.

B. BEIJING CIRCLES

The Committee practiced and commends the process of Beijing Circles—group prayer, study and reflection—helping to focus on women’s issues arising from the Beijing Platform for Action ratified at the 1995 United Nations World Conference on Women. These circles lead to effective action for the empowerment of women and girls, underscoring Millennium Development Goal #3.

C. INTERNATIONAL CONNECTIONS

Members of the Committee attended gatherings and provided leadership for the United Nations Committee on the Status of Women, Anglican Women’s Empowerment and the International Anglican Women’s Network. In addition, members contributed to publications and other media resources that focus on the concerns of women, including Episcopal News Service, Episcopal Women’s Caucus and Episcopal Church Women. This participation has broadened the Committee’s understanding of the status of women beyond The Episcopal Church.

OTHER ACTION ITEMS

A major part of the Committee’s work has been to provide a “gender lens” for looking at all parts of the work of The Episcopal Church. Throughout the triennium the Committee has spoken with most of the committees, commissions and boards of General Convention as well as Episcopal seminaries to:

- Discover areas of common cause

- Speak out on issues of common concern, and
- Establish partnerships for work on common goals and themes.

The Committee initiated relationships with agencies in the wider church and in the secular world, including Evangelical Lutheran Church of America (ELCA) and United Methodist women's ministry programs, the YWCA and the Coalition Against Human Trafficking.

The Committee met with Steve Hutchinson, Chancellor of the Diocese of Utah, to discuss concerns about proposed changes to Title IV, ways women are disadvantaged in the deployment process and the need expressed by many women for alternative forms of conflict resolution between clergy and bishops.

HUMAN TRAFFICKING

Despite the continuing presence of the topic of human trafficking on General Convention's agenda, the Committee is aware that this is an issue for all in the church and not just those living in Border States. Committee member, the Rev. Mary Moreno Richardson, ministers daily on the Mexican-U.S. border with those affected by human trafficking. She reports that human trafficking exists far beyond her region, mentioning Minnesota, where girls, boys and young women are being abducted and sold into international sex trade.

Four years ago the Committee produced material to raise awareness of this issue and sent it to every congregation in the church. Little has been done of which the Committee is aware. The Committee continues to be concerned about the lack of resources for teenagers, children and parents in the church. Given the increasing incidence of trafficking and the national and international attention it is receiving, the Committee believes updated materials and additional means for parish involvement should be offered to the church through the Office of Women's Ministries and the Church's Office of Public Policy.

Bishop Jeffrey Rowthorn was commissioned to write a *Litany for an End to the Evils of Trafficking*, which we commend as a resource to be used in congregational and diocesan worship services on or near Human Trafficking Awareness Day, which falls each year on January 11.

EMPLOYMENT ISSUES

SEARCH PROCESS, MONEY, DEPLOYMENT AND RETIREMENT

While great strides have been made to promote gender equality in the church's deployment policies and practices, several issues remain to be addressed. After studying available research, meeting with affected individuals and groups and drawing on the Committee's experience, it identified several critical issues before the church, including:

- A significant gap exists between salaries of men and women clergy;
- A set of unique difficulties is present for women in early career development and retirement and often unjustly and unfairly impact them;
- Unequal treatment of women often occurs during interviews and consideration for church employment;
- Strong anecdotal evidence reveals that following an initial two or three year curacy, a significant number of women have a difficult time finding suitable positions. As a result, some opt out of the system and find work outside the church;
- Young mothers attempting to reenter the deployment system are often faced with additional difficulties in the deployment system;
- While the church provides resources (such as a *Guide to Human Resources Practices for Lay Employees in Episcopal Churches*, 2nd Edition) for candidates for lay positions in the church, no such similar resource is available to clergy and search committees;
- Program and institutional funding often is not equally accessible to women or under serves them; and
- Investment opportunities that focus on the advancement of women, such as Pax World's "Women's Equity Fund," should be available for clergy and lay retirement funds.

PARENTAL LEAVE

The Episcopal Church should model fair and just practices in the workplace for women and men. The support of families and individuals promotes the nurture of relationships and safety of children and should be a priority for employment policies in the church.

Parental leave is an employee benefit that provides paid or unpaid time off work to care for a child or make arrangements for the child's welfare. The term often includes maternity, paternity and adoption leave.

Federal law provides twelve weeks of unpaid time off for new parents, but applies only to qualified workplaces. Many small businesses, nongovernmental, non-profits, part-time and/or new employees are not covered.

The Committee is aware that other General Convention bodies are examining this and related workplace concerns, specifically work arising from Resolutions 2006-A125 (Task Force to Study Employment Policies and Practices) and 2006-D065 (Study of Family Leave Pension Waiver Policy). This committee affirms the need for The Episcopal Church to examine and establish a church-wide Policy for Parental Leave for all full-time clergy and lay employees as a required base line for churches and church institutions to adopt on this issue.

SUMMARY

For the past 20 years, this Committee has spoken with a clear and often prophetic voice on issues such as violence against women, women in poverty, women and war, human trafficking, sexual equality, gender parity in the workplace and ordination (especially of women to the episcopate), expansive language, family and child welfare and parental leave.

During this 2007-2009 triennium, the Committee addressed church organization matters including equal participation and representation of women and men on diocesan and church-wide decision-making committees and commissions, and speaking out for the continued presence of the Office for Women's Ministries at The Episcopal Church Center as it reorganized working and ministry groups.

The Committee engaged and endorsed global participation and advocacy of women through the United Nations and Anglican Communion structures and networks, responded to the proposed Anglican Covenant, monitored and addressed the intersection of women's issues and the Millennium Development Goals. It discussed and moved to direct data collecting to reflect the progress of women in the church.

Yes, the status of women has made great strides in The Episcopal Church, but...

Ben Jealous, 35, new president of the National Association for the Advancement of Colored People (NAACP), amidst jubilant Democrats celebrating the selection of Barack Obama as the first African American candidate for President of the United States, was asked by a reporter if now the NAACP was irrelevant and would go out of business.

"To the contrary," Jealous responded. "It is now more important than ever. These are just the first steps."

The Committee rejoices in The Episcopal Church's female presiding bishop. It is a temptation to believe that, with her election, gender equality has been achieved. The Committee is aware that within The Episcopal Church and across the Anglican Communion the status of women is still being debated, often with rancor. Now, more than ever, seeing issues through a "gender lens" is imperative.

No other committee within the structures of the General Convention has as its mandate to watch, listen and act for the wellbeing of women and their full inclusion in all aspects of church leadership and ministry.

OBJECTIVES 2010-2012 TRIENNIUM

- Continue to collect, analyze and report data regarding gender parity in the church.
- Address concerns about the process by which Episcopal searches receive and consider the names of candidates who are women.
- Using recent and continuing studies in The Episcopal Church, work with relevant Committees, Commissions, Agencies and Boards (CCABs) and other church organizations to prepare legislation for the Executive Council or General Convention 2012 to address: unequal compensation in the church; disadvantaging of women in retirement and deployment; and the need to establish guidelines and resources for clergy and search committees to enable fairness and equality in calling vicars, rectors and bishops.
- Monitor Title IV proceedings.
- Monitor Communion-wide matters that affect women.
- Revisit the church's response to issues of domestic violence and violence against women.

BUDGET

The Executive Council Committee on the Status of Women will meet approximately five times during the next triennium to accomplish the preceding objectives. This will require one meeting in 2009, two in 2010, and two in 2011, as well as 10 conference calls during the triennium. This will require a total of \$60,000.

RESOLUTIONS

RESOLUTION A165 WOMEN AND MONEY

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church urge the
- 2 Church Pension Fund to make available Pax World Fund's "Women's Equity Fund," or a similar investment
- 3 vehicle, to those investing in "RSVP" (403b) accounts through the Church Pension Fund.

EXPLANATION

The Committee is aware that money can be used as a means of enabling the full humanity and ministry of women—and that the lack of financial support can be crippling. Having an opportunity to select investments that apply sustainable investing criteria and to emphasize companies that promote gender equity—through internal policies and programs; transparency regarding the effectiveness of those policies and programs; accountability among employees to assure implementation and observance of the same affirmative steps to attract, retain and promote women; and work to advance gender equity and women's empowerment in the workplace and beyond—will give Episcopalians an opportunity to promote gender equality and empower women (Millennium Development Goal #3).

RESOLUTION A166 PARENTAL LEAVE

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church recognizes
- 2 the importance of family in the life of clergy and laity employed by the Church, and enacts the following policy
- 3 for employee parental leave for both clergy and laity: a) An employee of the Church for a full year is entitled to
- 4 leave for the birth or adoption of a child for a minimum of twelve weeks with pay. In addition, up to four weeks
- 5 may be taken without pay. Vacation leave or sick leave may be used during this latter period. b) An employee who
- 6 has not worked for a full year is entitled to the same number of weeks of leave, with pay, if any, being negotiated
- 7 between the employer and the employee.

EXPLANATION

Parental leave is an employee benefit that provides paid or unpaid time off work to care for a child or make arrangements for the child's welfare. Federal law currently provides 12 weeks of unpaid time off for new parents, but this law only applies to qualified workplaces. This Resolution would establish a standard of parental leave for employees of Episcopal Churches.

RESOLUTION A167 TRAFFICKING

1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church calls for the
2 protection of all victims of human trafficking, particularly women and children, providing necessary attention to
3 their physical, psychological and social needs, and using approaches that respect victims' rights and integrity; and
4 be it further

5
6 *Resolved*, that the 76th General Convention urges its members to support legislation and action oriented to the
7 recovery and reintegration into society of victims of human trafficking. These efforts should provide a safe,
8 dignified and sustainable way for victims of trafficking to reintegrate into society and lead a normalized life; and
9 be it further

10
11 *Resolved*, that all congregations and dioceses are urged to observe January 11, Human Trafficking Awareness Day,
12 in their liturgical, congregational and diocesan lives, and to make use of the following litany:

13
14 **FOR AN END TO THE EVILS OF TRAFFICKING**

15 Almighty God, Judge of the nations and Protector of the helpless, we come before you today to ask for vision
16 and courage and strength as we witness in your Name against the evils of trafficking.

17
18 We pray first for the victims of trafficking, especially women and children, whose lot is slavery and whose future
19 is despair. As you rescued Susanna from a cruel fate at the hands of the elders, so rescue the enslaved in our day
20 and restore their rightful dignity as your beloved creation.

21
22 Leader: "Lo! the hosts of evil round us scorn thy Christ, assail his ways!

23 People: "Grant us wisdom, grant us courage for the living of these days."

24
25 We pray for those who traffic in human lives that they may know at first hand the wrath of God and, knowing it,
26 may fear God and turn from their wickedness and live. As you touched and transformed the heart of John
27 Newton with your amazing grace, so break through the barriers of greed and indifference and let their evil be
28 turned to good.

29
30 Leader: "'Twas grace that taught my heart to fear, and grace my fears relieved;

31 People: "How precious did that grace appear the hour I first believed!"

32
33 We pray for the exploiters whose relentless demand for forced labor and commercial sex spells doom for the
34 innocent in many lands. As you brought judgment on Babylon, the great city, so let your righteous will frustrate all
35 who take part in this unholy trade.

36
37 Leader: "Fallen, fallen is the great city; for its sins are heaped as high as heaven.

38 People: "God has remembered its iniquities; for mighty is the Lord who judges."

39
40 We pray for our governments which, having made a start, are left with much yet to do for the voiceless and
41 wretched of the earth. As you moved Abraham Lincoln to act on behalf of the enslaved, so move our leaders to
42 respond with conscience and compassion in this moment of testing.

43
44 Leader: "Shame our wanton, selfish gladness, rich in things and poor in soul.

45 People: "Grant us wisdom, grant us courage, lest we miss thy kingdom's goal."

46
47 We pray for the religious leaders in all our communities that they may bear a bold and faithful witness to
48 discomfort and challenge those who rest easy in the face of evil.

49 As you moved the prophets of old and raised up Sojourner Truth to bear her witness,
50 so call forth prophets at the heart of our nation's life that the impossible may be done in your strength and the
51 undreamed of become real.

52

53 Leader: "God of grace and God of glory, on thy people pour thy power.

54 People: "Grant us wisdom, grant us courage, for the facing of this hour."

55

56 We pray finally for ourselves and for all people of compassion and goodwill that we may respect the dignity of
57 every human being, loving our neighbors as ourselves. As you have brought us out of error into truth and out of
58 sin into righteousness, so by the witness of many bring the victims of trafficking out of death into life and rid the
59 great city which is our world from these evils at work among us.

60

61 Leader: "Save us from weak resignation to the evils we deplore.

62 People: "Grant us wisdom, grant us courage, serving thee whom we adore." *Amen.*

63

64 Bishop Jeffery Rowthorn

65 Salem, Connecticut, U.S.A.

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EXPLANATION

The Executive Council Committee on the Status of Women has been working for several years to raise awareness about human trafficking. Previous Resolutions have called on the church to condemn trafficking (2003-D034), and have prompted the development of educational resources for congregations (2003-D034, 2000-A057). What has been lacking to date is specific attention to the needs of victims of trafficking. This Resolution urges Episcopalians to support legislation and action that pay particular attention to the vulnerable populations of women and children and their physical, psychological and social needs as they reintegrate into society, and it urges members of the church to remember victims of trafficking on Human Trafficking Awareness Day.

The United Nations Protocol to Prevent, Suppress, and Punish Trafficking in Persons (2000) specifically calls upon nations to address protection of the human rights of victims and to provide measures for the physical, psychological and social recovery of victims of trafficking. It is important to protect the privacy and identity of individuals freed from traffickers, especially during and following prosecution of their traffickers. Victims also require appropriate housing, counseling, medical and material assistance, employment training and opportunities to facilitate transition and reintegration.

Victims of human trafficking face major problems being reintegrated into their home communities when they are freed from the situation into which they were trafficked. Social stigma and personal emotional scars must be overcome during the process of reintegration. Victimized women may have been treated by law authorities as criminals, either for prostitution or illegal migration, and, therefore, face additional problems of employment or other forms of reintegration. Assisting victims to resettle and start a new life is a daunting challenge for concerned governmental agencies and non-governmental organizations (NGOs).

In addition to psychological and social considerations, the victim faces the practical financial consideration of providing for life's essentials. In many source countries, reintegration resources are not available in communities to assist the victim with work-related training or to provide financial support during the transition period. Poor economic conditions that contributed to the vulnerability of the victims to traffickers also prevent the provision of effective assistance for reintegration. However, there are some positive examples of government agencies, international donors and NGOs working together to establish programs that provide practical assistance and help returning victims reintegrate and become productive members of their communities.

In the United States, *The Trafficking Victims Protection Act of 2000* enhances pre-existing criminal penalties in other related laws, affords new protections to trafficking victims and makes available certain benefits and services to victims of severe forms of trafficking. Under this law one option that has become available to some victims who assist in the prosecution of their traffickers is the "T-Visa", which allows the victim to remain in the United States.

Due to the highly clandestine nature of the crime of human trafficking, the great majority of human trafficking cases go unreported and offenders remain at large. There are reports that many human traffickers are associated with international criminal organizations and are, therefore, highly mobile and difficult to prosecute. Sometimes members of the local law enforcement agencies are involved in the lucrative business of illegal exportation or importation of human beings. Prosecution is further complicated by victims of trafficking being afraid to testify against traffickers out of fear for their and their family members' lives.

In order to combat the globalization of this criminal behavior, international policies and practices that encourage civil participation and cooperation with trafficking victims in the prosecution of traffickers have to be developed. Human trafficking laws must provide serious penalties against traffickers, including provisions for the confiscation of property and compensation for victims. At the same time, training is needed to ensure that an insensitive investigation and prosecution process does not further traumatize trafficking victims.

Trafficking impacts many nations, including the United States. That's why the U.S. government has taken a number of serious and significant actions to combat trafficking occurring at home. Examples of American efforts include: Congress passed legislation so that those from the U.S. who sexually prey on children abroad can be prosecuted and sentenced to as many as 30 years in prison. The Department of Justice has focused on increasing the number of trafficking victims rescued and the number of prosecutions and convictions of traffickers. (This explanation includes material from the Department of State, www.humantrafficking.org.)

RESOLUTION A168 ANNUAL DATA GATHERING ABOUT GENDER PARITY IN DIOCESAN LEADERSHIP

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church add the
- 2 following to the annual Diocesan Report Form:

3 *Part 3: Data Concerning Gender Parity in Diocesan Leadership*

Diocesan Body (include clergy and lay)	Female Representatives	Male Representatives	Total Persons
Standing Committee			
Commission on Ministry			
Trial Court			
Court of Review			
Delegates to Diocesan Convention			
2009 Deputies to General Convention			
Chancellor			

EXPLANATION

General Convention authorized the annual gathering of this data in Resolution 2006-D024. Members of the Executive Council Committee on the Status of Women gathered the data themselves in 2008 by writing and/or calling each diocese. This simple reporting mechanism will improve the efficiency and accuracy of this data gathering in the future.

**RESOLUTION A169 ANNUAL DATA GATHERING ABOUT EPISCOPAL ELECTIONS; CLERGY
COMPENSATION**

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church directs the
2 Office of Pastoral Development to maintain annual statistics about numbers of women and men in elections to
3 the episcopate and to report them annually to the Church; and be it further
4
5 *Resolved*, That the Convention directs the Office of Research to gather data annually about 1) clergy compensation
6 by gender, and 2) numbers of all male and female clergy, and to report them annually to the Church.

EXPLANATION

The 75th General Convention adopted Resolution 2006-D024 that requires data to be gathered annually about the participation of women and men in the decision-making bodies of the dioceses of The Episcopal Church. This Resolution expands on that annual reporting by including the number of women and men nominated for Episcopal election, the number of all male and female clergy (not just those in the Church Pension Fund) and data concerning compensation of male and female church employees. Annual gathering of this data is the only way the Committee has of adequately measuring progress in gender equality.

RESOLUTION A170 OBSERVANCE OF FIRST ORDINATION OF WOMEN TO THE PRIESTHOOD

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church direct the
2 Standing Commission on Liturgy and Music to consider adding an observance to the Church calendar
3 commemorating the first ordinations of women to the priesthood in The Episcopal Church.

EXPLANATION

The first ordinations to the priesthood of women in The Episcopal Church occurred on the Feast of Mary and Martha, July 29, 1974. While controversial at the time, those ordinations eventually were recognized by the church and are now an important part of our history (just as the ordination of Absalom Jones in 1795 is an important part of the history of The Episcopal Church).

AGENCIES AND BOARDS

THE BOARD OF THE ARCHIVES OF THE EPISCOPAL CHURCH

<http://episcopalarchives.org>

MEMBERSHIP

The Right Reverend Larry E. Maze, <i>Chair</i>	Arkansas, 2009
Mr. Newland F. Smith III, <i>Vice Chair</i>	Chicago, 2012
The Reverend Canon Robert G. Carroon, <i>Secretary</i>	Connecticut, 2009
The Right Reverend John Neil Alexander	Atlanta, 2009
The Right Reverend Joe Burnett	Omaha, 2012
The Reverend Daniel Cabellero	Milwaukee, 2012
Ms. Winnie Crapson	Kansas, 2012
Mr. Mark J. Duffy, <i>Canonical Archivist</i>	Texas, <i>ex officio</i>
Ms. Jeannette Huey	Missouri, 2009
The Reverend Canon John Kitagawa	Arizona, 2009
Robert Royce, Esq.	East Carolina, 2012
The Hon. Byron Rushing	Massachusetts, 2012

SUMMARY OF WORK

The Board of the Archives acts as steward of the church's historical archives and records. Its work is to oversee the activities of the church archives and bring them into alignment with the broader goals and mission priorities of the General Convention. In recent triennia this assignment has kept the Board keenly attentive to matters of infrastructure as the Archives evolves into the kind of resource that offers sustaining strength to the church as it lives into its future. The primary task of the Archives Board has been to shepherd the process and the staff through the arduous process of acquiring a permanent home and building for the church archives. Very much related to that bricks and mortar reality, however, has been the Board's oversight of the progress being made to create a digital repository of permanent data and electronic records for The Episcopal Church. Most of the activity of the Archives' operation has taken its cue from these two signal developments, both of which promise to bridge the church across the contemporary divide that challenges its institutional memory and identity.

PROGRESS REPORT ON A NEW ARCHIVAL REPOSITORY

The Board's last report to Convention was marked by the announcement that the Archives Strategy Committee had been established by the Executive Council to initiate a feasibility study and a final plan for selecting a future site for the Archives. This decision was precipitated by a realization in 2005 that space limitations and diverging priorities made it too difficult to remain on the campus of the Seminary of the Southwest. An eighteen-month study ensued beginning in 2006 at which time the Committee entertained over a half-dozen site assessments across the country.

The Committee's report drew from the Board's envisioning process and laid out four recommendations. One of these was that a new building owned by The Episcopal Church was in the best interest of the whole church, as it would support a solid historical and records program for the General Convention without compromising that program or pushing off a financial burden on the future church.

Key elements of the 2007 report have guided the Board and the Strategy Committee since they were articulated and are worth repeating here.

A broad consensus emerged across the several study groups and constituencies that the Church must own its Archives and locate them in a place of optimal future value. The current location of the Archives in Austin offers at least as many (or even more) potential advantages as any other urban center in the U.S. for the Church Archives—especially because it has been rooted in this community since 1960.

The Project's goal of sustainability is based on theological and practical considerations that complement the Church's teaching and resources. The possibility of constructing a new facility in the core of downtown Austin creates opportunities for sustainable church development that will lessen, if not completely unburden, the future church of high maintenance and operating costs, thus enabling the church to free resources for other mission opportunities.

The bricks and mortar of Archives is but the enclosure for a research center that will promote The Episcopal Church's mission, story and visibility in the wider community. It is a limited and diminished vision that sees the current need as a storage problem. A central repository will make it possible to explore fully the digital and communications tools that can be used to capture and re-tell in compelling ways the central themes of The Episcopal Church's work in the world.

The Archives and Mission Research Center must be supported by leadership across the church and be funded by a coordinated strategy of church-wide giving. The Archives holds the evidence of our spiritual culture and the assets of a community with an international reach. It should be a gathering place appropriate for study, discernment and institutional conversation, of fellowship and contemplation by Episcopalians and of invitation to others to observe and remember. This is an opportunity for The Episcopal Church to create a commons around its cultural heritage.

Having received the site selection committee's first report in January 2007, the Executive Council asked for a second review and site examination of the finalist sites: Austin, Cambridge, Indianapolis and Philadelphia. In October, the Archives Strategy Committee reported again to Council that the Austin site made the most sense in terms of designing a building that would meet all of the criteria and the recommendations of the Board and Committee. With this review in hand, negotiations began with the seller of a prime downtown Austin site; and at the time of this report due diligence review is underway to complete the purchase of what will be the centerpiece of a development with revenue-generating operations. A coherent and coordinated fund raising strategy is still being formulated that makes sense of the project as well as The Episcopal Church in a tough economic environment.

PURSuing MISSION IN THE DIGITAL DIMENSION

The difficult path of the Archives building project contrasts with the success of the other major initiatives of the program in the area of digital archives. After a previous triennium of under-funding, the Archives has restored new content to its Internet repository of the church's official teachings, statements and events. Details on these resources are found in the Archivist's report to the Board, but two projects have been particularly exciting from the standpoint of the Board's involvement.

The first was the successful launch of the exhibit *Church Awakens: African Americans and the Struggle for Justice*. Several years in the making, this online exhibit is growing into the authorized home for the biographies, events, still photographs and recorded voices of those who watched, waited and finally took action as the church stood still in the face of the nation's enslavement and repression of our black brothers and sisters in Christ. The exhibit is a growing storehouse of remembrance that will match our continuing efforts as we seek repentance and changed behavior in all matters affected by race and injustice.

A second project is an online catalog of archival holdings—a tool that seems long overdue but has been delayed by the need to shore up the internal operations and seek cost-effective approaches to sustain. The Internet and open source software have finally made it possible for the Archives to operate its own catalog system without being dependent on costly outside vendors. As of this report, the staff has adopted a web-based system that will be launched in test mode sometime before the General Convention. This is a tremendous advance and opens up the Archives to greater exposure and wider use. The challenge is the increasing expectation on electronic document delivery that far exceeds our capacity at this time. This is an evolving area, however, and the Board is as excited as the staff in generating wider interest in The Episcopal Church's history.

**FINANCIAL REPORT FOR THE 2007-2009 TRIENNIUM
Archives/Records Management Expenses**

	2007	2008	2009	Total
		<i>Estimated</i>	<i>Projected</i>	<i>Projected</i>
Salaries and Benefits (estimated)	\$ 481,673	\$ 663,066	\$ 688,094	\$1,832,833
Rent, Facilities, Storage	61,798	63,800	58,000	183,598
Operations	90,231	58,000	56,846	205,077
Information Services	81,666	45,000	52,000	178,666
Total	\$ 715,368	\$ 829,866	\$ 854,940	\$ 2,400,174

Board of the Archives Expenses

	2007	2008	2009	Total
			<i>Projected</i>	<i>Projected</i>
Non-Staff/Consultants				
Administrative	\$ 0	\$ 935	\$ 5,000	\$ 5,935
Full Board Meetings	7,620	10,460	7,000	25,080
Sub-Committee Meetings		—		
Actual/Projected	\$ 7,620	\$ 11,395	\$ 12,000	\$ 31,015
Budgeted	\$ 15,000	\$ 15,000	\$ 12,000	\$ 42,000

GOALS AND OBJECTIVES FOR THE 2010-2012 TRIENNIUM

Despite the hard work of creating and funding a building program, the Board is very positive about the role of the Archives in supporting the mission of the General Convention by: (1) creating an innovative records and archives program that strengthens the institutional church's information infrastructure and (2) pursuing its primary task of advancing an understanding of The Episcopal Church's historical identity and blend of traditions.

The Board will continue to monitor and be involved as necessary with the Archives Strategy Committee in the re-location of the Archives in the next triennium. This will be a monumental task that will call for staff leadership and the dedication of our many volunteers and friends. The Board is committed to supporting the online presence of the Archives with many new deployments including the unveiling of the Archives catalog and an Episcopal text center.

The Board of Archives engaged in a new round of advocacy to press for the adoption by Executive Council of a records retention and electronic communication policy for the offices of The Episcopal Church Center. Having first requested a policy in 2004, the Board has again alerted the Church Center administration of its corporate responsibility and the need to plan carefully for the preservation of digital records. Corporate reporting regulations have made it imprudent for the Church Center administration to ignore this matter any longer. A draft policy and an implementation strategy were prepared by staff in 2008 for Board and administration review. The Board will be take note of progress in this area of management.

BUDGET APPROPRIATION, 2010 B 2012 TRIENNIUM

Archives and Records Management

	<i>2010</i>	<i>2011</i>	<i>2012</i>	<i>Total</i>
Salaries and Benefits	\$ 754,945	762,495	\$770,120	\$2,287,560
Rent, Facilities, Storage	65,626	66,073	66,530	198,229
Operations	84,998	86,447	87,929	259,374
Gen. Conv. Leg. Research/Digital Archives	82,020	83,440	84,893	250,353
E-Records Management/ECC	150,000	20,000	20,000	190,000
Total	\$1,137,589	\$1,018,455	\$1,029,472	\$3,185,516

Board of the Archives

	<i>2010</i>	<i>2011</i>	<i>2012</i>	<i>Total</i>
Non-Staff/Consultants	\$ 0	\$ 0	\$ 0	\$ 0
Administrative	1,000	1,000	1,000	3,000
Full Board Meetings	12,000	12,000	9,000	33,000
Executive Committee	2,000	2,000	2,000	6,000
	<u>\$15,000</u>	<u>\$15,000</u>	<u>\$12,000</u>	<u>\$42,000</u>

REPORT OF THE ARCHIVIST

The past triennium has been one of anticipation—a tremendous girding for something new and yet not completely recognizable. The long period of discernment on the future location and shape of the Church Archives has given way to a rhythm of uncertain preparations that the staff has unconsciously absorbed into the background of its daily work. Interestingly, the undercurrent of uncertainty, which is now well over eight years old, has freed the staff to think very creatively and economically about those activities that will bring the greatest advantage to the future church as it undergoes its own large scale transitions. Our attention then has been to find practical ways of injecting memory, knowledge and wisdom back into a loose, but organized system that has a long and amazing story of changing lives and making a difference in the world.

In search of a new way to conceive of the Archives’ mission in the early 1990s, the Board adopted the theme of Episcopal and Anglican identity as being at the heart of its service to the church. So much of the church’s conversation sounded in those years like a collection of monologues as individuals fought for space to pin down a certain interpretation of traditional teaching and identity. Few Episcopalians were reading American religious history or took the occasion to reexamine and appreciate the somewhat radical adjustments that the post-Second World War church made to restore credibility and faithfulness in light of historic wrongs of exclusion and inequality. Memory of church history has become an overly personal rather than a collective narrative, and the Episcopal identity has been sidelined by a concept of tradition that has no liveliness or unity with the real story of the Anglican and Episcopal Church in the Americas. One is struck by A.M. Allchin’s warning in *The Living Presence of the Past: the Dynamic of Christian Tradition* that as Christians we are especially endangered in our faith if we lose our understanding and sense of the presence of the past as well as the pastness of the past in our daily existence. This mission of reclaiming identity and our institutional memory continues to be central to the work of the Archives.

Much time has been devoted in re-training staff and re-starting programs in the Digital Archives that were halted in 2004. This has been a major accomplishment, although we are now eager in entering the last year of the triennium to begin new work rather than playing catch up. We have been challenged to recruit and maintain a good staff that is adept at the promising new technologies. Competitive salaries are needed to match a skilled workforce. We must offer our curatorial staff the chance to sharpen their skills, meet with other information specialists and in general practice their skills with the emerging tools of the Internet, Web 2.0 and preservation media. Our sights are now set on how we can extend what we have learned about digital archiving to web archiving and electronic records management in a way that helps the dioceses and parishes that are now turning to these questions of “digital persistence”—our ability to find, retrieve and authenticate web and electronic documents in the future. These are

exciting times to be an archivist!

RESEARCH SERVICES

The Archives continued in the triennium to transition to electronic forms of information delivery and research service. The shift to electronic mail and digital services has been reflected in a decrease in the number of individuals who telephone or write to the Archives for assistance. At the same time, those who do inquire by e-mail typically request research reports and/or assistance accompanied by electronic document delivery. Inquiries from our primary users in the General Convention and DFMS offices, as well as national church organizations, still comprise an average of slightly more than 60 percent of our in-depth research inquiries, which annually numbered 783 (2006); 524 (2007); and 584 (2008). In addition, the staff responded to a fairly steady flow of inquires for consultation on various aspects of records and archives: 185 (2006); 324 (2007); and 206 (2008).

The Archives provided extensive research support to the programs and mission of the DFMS, the House of Bishops Legal Committee, Diocesan Chancellors, various legal counsel, several standing commissions of General Convention and Executive Council. Litigation research, especially in 2007, supported The Episcopal Church in judicial proceedings involving the Dioceses of Fort Worth, San Joaquin, Quincy, Springfield, Central Florida, Colorado, Pittsburgh, San Diego and Virginia among others. Our ability to conduct this level of research across jurisdictions of the church underlines the ongoing need for procuring a wider representation of the church's archival records—whether in paper or electronic form—for long term access as a vital institutional resource

By far, the greatest impact of the Archives research services is measured by the consistently high number of individuals who access the Digital Archives and the Archives web site. Individual IP addresses (representing individual users with automated search bots removed) totaled 51,225 (2006); 55,000 (2007); and 61,307 (2008). In 2008 alone, over 463,185 web pages were successfully retrieved (again with search engines removed). These figures are quite small compared to the casual browsing that occurs on most web sites. We know from analyzing transactional reports, however, that more than 71,681 of these 2008 visits were specific database requests of the Digital Archives. A large number of new users and visits to the site were generated by the African American historical web exhibit, which accounted for 233,433 page visits.

The success of the Digital Archives encourages us to plan for the development of new electronic information resources that will integrate information stored and preserved by the Archives. The appeal of *The Acts of Convention* database has led the Archives into work that has commenced with the writing of this report to post-authenticated versions of the official reports to the General Convention (The Blue Book), which will connect users to the thinking and context behind many of the Resolutions of General Convention. As we transfer information services to the web, we free up staff time for consulting, educational projects and outreach. The increasing popularity of the Archives web site demonstrates the value-added return on these digital assets as resources for a healthy, informed Episcopal Church leadership and community.

ACQUISITION OF RECORDS AND ARCHIVES

Our ability to vigorously pursue archival materials has been hampered by the limitations of our storage situation. Every incoming container must now be matched by one that is sent into remote storage, thereby making it less likely to be used and susceptible to the damage that comes from non-archival storage conditions and handling. Important materials are kept in the Archives stacks as we separate less important archival records for off-site storage. The influx of historical records from the Church Center renovation and the most recent staff reorganization at the headquarters accelerated the intake of official Society records. The space available to us in the New York Records Center was completely filled by these physical reorganizations. The Archives now rents space from three off-site facilities in addition to the Records Center and the Austin repository.

In the three-year reporting period 2006-2008, the Archives received a total of 631 cubic feet (319 individual accessions) of new record material. The Archives thanks all the private donors and church organizations that entrust their archives to The Episcopal Church. The following partial selection of notable new acquisitions, listed in order of receipt, demonstrates the extraordinary range of personal and organizational materials that have been acquired in

the reporting period 2006-2008:

- Biographical Collection: Alexander Crummell. Original Photographs, 1877, .01 cu.ft.
- Records of The Episcopal Church Women, Province V, 1993-1995, .2 cu.ft.
- Papers and Collections of the Rev. David E. Sumner, 1985-1999, 2006, 1 cu.ft.
- Records of the President of the House of Deputies, the Very Rev. George Werner, 2003-2006, .5 cu.ft.
- Archives' Prayer Book and Liturgy Collection, 1824-1961, 1.2 cu.ft.
- Records of the Episcopal Conference of the Deaf, 1859-2002, 19 cu.ft.
- Records of the Standing Commission on Liturgy and Music, 1994-2000, .3 cu.ft.
- Papers of Josephine Bumstead, c.1909-1927, .1 cu.ft.
- Papers of the Right Reverend Rogers Israel, 1881-ca.1928, .3 cu.ft.
- Electronic Records of the Office of the Presiding Bishop, Frank Griswold, c.1997-2006, 33 optical disks *Western Michigan Churchman*, 1914-1966, .35 cu.ft.
- Papers of Arthur Jones Allen and Netta Powell Allen, ca. 1930-1975, 2 cu.ft.
- Registration Forms for Conscientious Objectors, 2005-2006, 2007, .01 cu.ft.
- Records of Recovery Ministries, 1980-2006, 5 cu.ft.
- Collections on the Reverend Solomon Napoleon Jacobs, .1 cu.ft.
- Personal Papers of the Reverend Thomas Logan, 1908-2007, 4.7 cu.ft.
- Der Kirchenbote*, Serial Publication of the Church German Society, 1886-1890, .1 cu.ft.
- Collections of Leome Culmer on the Reverend John Edwin Culmer, 1928-2005, .25 cu.ft.
- Oficio Provisionales de la Iglesia Episcopal Mexicana Ó Iglesia de Jesus*, 1901, .1 cu.ft.
- Papers of Maggie Woolverton, 1982-1989, 2 cu.ft.
- Domestic and Foreign Missionary Society. Trust Fund Committee, 1906-1990, 41 cu.ft.
- Records of the Black Ministries Office, 1982-2001, 10.5 cu.ft.
- Records of the Native American Ministries Office, 1969-2001, 68 cu.ft.
- Records of the Registrar of Conscientious Objectors, 1951-2008, 2 cu.ft.
- Records of the Hispanic Ministries Office. 1979-1987, 13 cu.ft.
- Records of the Indian and Native American Affairs Desk, 1979-1984, 2 cu.ft.
- Domestic and Foreign Missionary Society. Finance Office. Ghetto Loan Files, 1969-1975, 5 cu.ft.
- Domestic and Foreign Missionary Society: American Churches in Europe (ACIE), 1919-1958, 2 cu.ft.
- Records of the American Church Building Fund Commission., 1880-1969, 3 cu.ft.
- Records of the Episcopal News Service. Photo Library Collection, 1989-1992, 19 cu.ft.
- Papers of the Rev. Samuel Orr Capers and Family, 1919-1945, 3.5 cu.ft.
- Papers of the Right Reverend George W. Barrett. 1938-1970, .6 cu.ft.
- General Convention. Records of the House of Bishops. Official Roll, 1925-2004, 1 cu.ft.

ACCESS TO ARCHIVAL HOLDINGS

Access to archives requires physical organization to make them retrievable, compact and durably housed, as well as intellectual organization in terms of indexing, cataloging and inventory controls. In the reporting period 2006-2008, the emphasis has been by necessity on improving the intellectual controls with a view towards expanding digital access. The most important initiative is a very big assignment to convert our catalog and older array of systems into a single online catalog. Investing in a new catalog has meant revisiting our systems in order to standardize entries, streamline data gathering and flow processes and design user interfaces that fit our expectations for client-friendly use. As with our other digital applications, the Archives has chosen an open source software system (ARCHON) for this application. Accessioning systems, classification systems, indexing language and finding aid content are all being reviewed to make this a long term investment for the Archives. This exciting project has a goal of being launched in its inaugural version by the time the church gathers in Anaheim.

In contrast, the physical organization of archives has suffered severely from inadequate space. Overcrowded conditions take a toll as much of the organizational work of the records occurs in the area of large scale inventory controls and preparation of time consuming lists for items that are sent off site. The staff completed processing (detailed arrangement and cataloging) of only 65 cubic feet of material between 2006 and 2008 (compared to 537 in the previous period). Notably, the Samuel Orr Capers collection was processed with the assistance of a gift from a

family descendent, Dr. Cheney Crow. The Archives also processed over 36 cubic feet of unsorted, mixed records and printed materials, 16 of which were left to the Archives by the Historical Society of The Episcopal Church. Formal finding aids or inventories were completed for the following archival holdings.

Papers of the Right Reverend Walter Righter, 1995-1999, 3 cu.ft.

After serving as Bishop in the Diocese of Iowa for sixteen years, Righter presided as acting assistant bishop in the Diocese of Newark from 1989 to 1991. The first installment of Bishop Righter's personal papers span the years 1995-1999 and document the public's response to and support of his controversial trial in 1996. The archive includes correspondence, manuscripts and audio-visual material of Righter's interviews.

Records of the Episcopal Conference of the Deaf (ECD), 1886-2005, 19 cu. ft.

Founded in 1881, the Episcopal Conference of the Deaf is a church membership organization that was originally open to clergy only until 1961 when provision was made for lay members. Evidence of the organization's service and mission are found in the Conference's serial publications (1886-1988), board minutes, correspondence, reports and ECD convention proceedings.

General Convention. Informal Records Published for the Session, 1954-2006, 6 cu. ft.

The Archives staff has actively collected unofficial published material generated specifically for the Convention bishops, deputies and visitors. The material includes news and advocacy statements, election data including biographies of candidates, committee reports and directories, church organizational brochures, public policy statements and legislative commentary.

Documents in Print: Episcopal Church Publications Collection, 1835-1985, 19 cu. ft.

The Archives recognizes its role as the repository for The Episcopal Church's official published statements and printed documents. Added to similar organized holdings, this collection helps to create the most comprehensive gathering of the church's public expression of its mission and program. Four other collections of like material await arrangement and cataloging by the curatorial staff with the aim of making the inventory available on line. The collection is used in historical research as well as copyright permissions and releases.

Records of General Convention, 1940-1991, 37.25 cu. ft.

These records document the triennial meetings of the General Convention from 1964 to 1991, as well as the activities of the General Convention Secretarial office from 1940 to 1989, including records of the General Convention Treasurer. The material includes legislative session records, committee files and reports, financial records, jurisdictional records and publications.

Personal Papers of The Rev. Samuel Orr Capers, 1790-1962 (bulk 1919-1945), 4.5 cu. ft.

The collection documents Capers' life and work, (1910-1984) and the extended Capers Family, 1790-1940. Capers was notably the fourth in a line of ordained clergy. His father, William Theodotus Capers, was consecrated Bishop Coadjutor of West Texas in 1914, his grandfather, Ellison Capers, served as the Seventh Bishop of South Carolina (1894-1908) and his great-grandfather, William Capers, was a Methodist Church bishop. The archive includes correspondence, sermons, journals, photographs, books and artifacts.

Records of the Registrar of Conscientious Objectors and Official Registrations, 1962-2008, 1 cu.ft.

The official filings and register of Conscientious Objectors has been maintained by The Episcopal Church since 1940. In addition to counseling and resource services, the Registrar has been charged by General Convention with keeping a register for purposes of providing evidence of a true declaration of conscience. The Archives acts as the permanent custodian to safeguard these records.

RECORDS ADMINISTRATION

The Records Management Office provides guidance in the selection, arrangement, retention and final disposition of official records created by the DFMS offices and the General Convention. The office experienced a staff change, but continues to be a highly productive unit, assisting Church Center staff and working with the Austin staff to obtain a leaner and more organized record. Early in the reporting period 2006-2008, considerable effort went into recovery work from the rapid influx of records after the renovation of headquarters. This was not complete before a second wave of Church Center documentation was upended due to the reorganization of the program staff. It would appear that the two events have squeezed most of the inactive records from the office storage areas of the building. The past few years have produced a backlog of thousands of cubic feet of new material that await retention review and cataloging in the years ahead.

For the staff, the most important project of the triennium was the preparation of a records retention policy for records and electronic communication of the DFMS. Several factors contributed to bringing a new proposal forward after a first attempt in 2004 languished. Paper as the primary form of record keeping at The Episcopal Church Center came to an end with the change in administrations. Correspondence is now dominated by electronic mail, statistics are gathered in ever changing databases, and staff are now “archiving” common unstructured documents rather than printing them. These changes raise questions as to when a text becomes a “record,” and the decision process for keeping or disposing of these electronic documents and databases. Best corporate practices for accountability, e-discovery and risk management now assume policies and practices that accommodate the electronic environment. Sarbanes-Oxley regulations, Federal Rules of Civil Procedure and the Internal Revenue Service all address the central role of e-records in the operation of business and fiduciary responsibility to produce an auditable record of finances and key business operations. It is time for the DFMS to rethink how it manages its recorded information as part of its overall technology and communications strategy.

New work well underway or completed in this reporting period (2006-2008) included the establishment of record keeping systems and retention guidelines for the Human Resources Office, the Presiding Bishops’ Office, the Building Services unit, the Communications office and the former Anglican and Global Relations office. Staff conducted approximately 331 separate office consultations on various matters of retention, documentation systems and data retrieval and management. In 2008 alone, the Records Manager interviewed nearly every program area unit of ECC as part of her role on the reorganization team to coordinate the physical relocation of paper records and the virtual remapping of e-records as positions were changed and business purposes redefined. Twenty-five (25) separate retention schedules have been created or significantly revised to guide disposition practices by departments. In excess of 842 cubic feet of records were accessioned into the headquarters’ Records Center in the three-year reporting period. Approximately 426 cubic feet of records were disposed as obsolete or as previously scheduled for destruction.

Digital Archives and Access

This triennium saw the restoration of funding for Digital Archives and a very active renewal of this part of our work with the development of new content and wider audiences. The popularity and appeal of the digital offerings are obvious to the staff as we analyze the computer logs and measure user response. Though not technically an “archive,” the 2008 online publication of the exhibit on the African American Church (see more below) received over 200,000 page retrievals in its first six months—far exceeding the number of retrievals of all Digital Archives resources for the same period combined.

Analysis of annual use statistics has shown significant use of our Digital Archives information resources, within the church and throughout the world, yet the Digital Archives are only part of the larger picture of information management, acquisition and publication in the digital age. The extraordinary burst of new work in this reporting period is noteworthy.

The Acts of Convention 1976-2006 (“The Acts”) database is a digital archive of the Resolutions of the General Convention. This database has been updated to include the Resolutions of the 2006 General Convention. The Archives adds standard titles, abstracts, citations, searchable topics and subject headings, and historical legislative notes.

The Resolves of Council, 1976-2006 is a digital archive of the Resolutions of the Executive Council. Council votes for the years 2000-2007 were added, and quality control review of all corporate data, left off in the last triennium, was completed. The content was indexed to meet the same technological currency as *The Acts of Convention* database.

Diocesan Press Service and Episcopal News Service (ENS), 1962-2006 makes available all of the news releases that have been issued by The Episcopal Church's various communications units since they centralized this news function in 1962. The first phase of the project was completed in 2001 and covered 1976-2000. In this reporting period, the Archives added the most recent content for the period 2001-2006 and the earliest data from 1962-1975. This application is the first complete electronic data archive as its completion will give us a full chronological run of the news releases issued in paper form.

Reports to General Convention (the Blue Book), 1976-2006 is a work in progress. The triennial reports have been scanned and the raw data organized to create a new document-based digital archive. The goal is to link the Resolutions of General Convention to the supporting CCAB reports. The Archives is currently validating the data and designing a user interface for the electronic version.

Web Harvesting for an Episcopal Church Digital Repository is a project that the Archives has devised to begin systematically collecting diocesan and other official data published on the Internet. Our goal in this triennium is to select online diocesan publications for archiving as part of a Web Harvesting Project beginning in the fall of 2008. The concern is to safeguard Internet publications that could be inadvertently replaced by succeeding versions and updates. The project will involve relationship building with dioceses as the Archives paves the way toward their participation in use of a digital repository in the future.

DOCUMENTATION PROJECTS AND INFORMATION SERVICES

General Convention Support

The Archives' staff provided pre-Convention and on-site research support for the fifth consecutive Convention. Reports on approximately 355 Resolutions were prepared giving the history of the Convention's actions and additional background data, reports and historical information as requested by the deputies and bishops. Apart from the legislation, the Archives completed fifty-three research inquiries made at General Convention. Upon our return to Austin, the Archives' staff assisted the General Convention Office in validating the legislative history of approximately thirty complex pieces of legislation for the published minutes of the *Journal*.

Constitution and Canons, 2006

At the request of the General Convention Office, the Archives edited the 2006 edition of the *Constitution and Canons* following General Convention. The Archives involvement in editing the *Constitution and Canons* stems from its interest in maintaining a historically accurate and authentic source document for broad research purposes. This year's edition required updating the text and index as well as making major Title III changes. The Archives introduced open source software solutions (see GC Resolution 2006-A049) to this application by moving the document into a standard XML schema and developing a customized DID (Document Type Definition). In the process, valuable document standards, templates and style sheets were created that will bring down the production cost of 2009 volume.

The Afro-Anglican Archives of The Episcopal Church

After nearly three years of design and research, the Archives launched its permanent web educational resource entitled, *The Church Awakens: African Americans and the Struggle for Justice* in February 2007. The exhibit is an extensive introductory overview of the church's involvement and reaction to enslavement. The exhibit includes a feedback feature, which has already garnered valuable hidden history and reflections. This response component reinforces the Archives' ambition to construct a narrative that incorporates an evolving story and a growing repository of history and remembrance. The Archives also maintains a "futures list" of materials that will one day be included in the exhibit. The curators anticipate the exhibit becoming an important way to link to and publish parts of the archival holdings in the Afro-Anglican Archives of The Episcopal Church.

Episcopal Archivists Network

The Archives maintains a partnership with professional diocesan church archivists to develop tools for the local church on archives and records management. An online “Canonical Record Keeping Database” was completed at the end of 2008 and captures church-wide diocesan canons on the kinds of records that are required for accountability, good governance and historical memory. The database contains abstracts of, and specific references to, records that are required by dioceses and parishes in each jurisdiction except for Provinces V and IX, where we do not have representation or reliable documentation. The group is also active in developing standards, workshop materials and consulting advice on Episcopal Church archives and records. Related to this is the 2008 updated publication of *Records Management for Congregations: a Manual for Episcopal Parishes and Missions*, which includes new sections on electronic records.

Anti-Racism Committee Support

The Archives joined in supporting the response to General Convention Resolution 2006-A123, which called on the church to take steps to research its complicity and the benefit it derived from slavery and its aftermath. The Archives worked with the Anti-Racism Committee and several dioceses to support their research. The staff prepared an educational exhibit on the topic for 2008 Day of Repentance service. The staff also formulated a research guide entitled, “Consulting the Past Through the Archival Record: A Guide for Episcopal Church Research into the Impact of Slavery,” which has been widely distributed.

World Mission Conference: *Everyone, Everywhere 2008*

The Archives participated in an exhibit and oral history project in connection with the *Everyone, Everywhere 2008 World Mission Conference*. The Archives interviewed 20 missionaries who have served around the world for periods from 3 to 30 years, including amazing work in Bolivia, Brazil, China, Uganda, Liberia, Ecuador, Guatemala and Panama. A full-length, audience-attended session and interview with video recording featured the members of the Kelly Clark family who spent 20 years in Singapore and the Philippines. As of August 2008, the interviews exist in their original, analog format. Future plans for this collection may allow us to convert them to digital recordings and index them for web viewing.

ACKNOWLEDGMENTS

This triennial report is a very broad brush stroke over these and many other smaller and unnoted accomplishments that add up to one of The Episcopal Church’s most productive and service-oriented national units. The staff is thoroughly acculturated into a project and team-based operation in which every member of the professional and technical staff of the Archives can take credit for the work that is performed in any one area of responsibility. Staff members support each other in a remarkable daily display of caring and commitment to the mission and ministries of The Episcopal Church. These individuals are: Sylvia Baker, Technical Archivist; David Hales, Administrative Deputy; Lauren Kata, Archivist for Digital Access and Collection Management; Corrinne Collett, Records Management and Information Services Archivist; Caroline Higgins, Digital Archivist; and Christian Higgins, Research and Public Services Archivist. Several part-time employees, especially Maribeth Betton, Eleanor Miller, Sarah Dana, Alicia Gostylo and Ymelda Laxton, have made a measurable difference in our work by their intelligence and flexibility. We are thankful for the contributions of all staff. In conclusion, we gratefully acknowledge and give thanks for the direction and support of the Board of Archives and its chair, Bishop Larry Maze, and Vice-chair Newland Smith, who have both also served on the Archives Strategy Committee.

Mark J. Duffy
Canonical Archivist and Director
December 30, 2008

RESOLUTIONS

RESOLUTION A171 ON RECORDS AND ARCHIVES OF THE PROVINCES OF THE EPISCOPAL CHURCH

1 Resolved, the House of _____ concurring, That Canon I.9 [Of Provinces] be amended with the addition of new section
2 10 to read as follows:

3 **Sec. 10.** *The Synod shall give charge for keeping the minutes, journals and other records of its meetings, and shall transmit*
4 *one copy of its journal to the Secretary of the House of Deputies, and likewise place one copy of its published journal, together*
5 *with the archives and unpublished inactive records of the province in the official Archives of the General Convention.*

EXPLANATION

In establishing the provinces of The Episcopal Church, Canon I.9 did not effectively address the concern for accountability and communication that are basic to organizational units of the church. Unlike the canonical provisions for dioceses, the canons do not currently require the provinces to create a journal of their annual synod, an annual report, directory or other documentation that would assist the church in evaluating and defining the state of its affairs at the provincial level. In keeping with precedent for other bodies of General Convention, the Board of Archives proposes to add requirements for basic record keeping and for the deposit of the abovementioned records with the Secretary of the House of Deputies and the Archives of the church.

RESOLUTION A172 AMENDMENTS TO THE CANONS AFFECTING DATA COLLECTION AND RECORDS IN ELECTRONIC FORMATS

1 Resolved, the House of _____ concurring, That Canon I.6.5(a) [Of the Mode of Securing an Accurate View of the State
2 of This Church] be amended as follows:

3 **Sec. 5 (a)** It shall be the duty of the Secretary of the Convention of every jurisdiction to forward to the
4 Secretary of the House of Deputies, immediately upon publication, two copies of the Journals of the
5 Convention of the jurisdiction, together with Episcopal charges, statements, and such ~~other papers~~ other
6 records *in paper or electronic format* as may show the state of the Church in that jurisdiction, and ~~one copy~~ two
7 copies to the Archives of the Church *in a common format as prescribed by the Archivist of the Church.*

8
9 And be it further

10
11 Resolved, That Canon I.1.5(f) [Of the General Convention] be amended as follows:

12 **Sec. 5 (f)** It shall be the duty of the secretaries of both Houses, ~~within thirty days after the adjournment of~~
13 ~~the General Convention,~~ to deliver to the ~~Registrar~~ *Archives of the church*, the manuscript minutes of both
14 Houses, together with the Journals, files, papers, reports, *electronic records*, and all other documents of either
15 House *in a manner proscribed by the Archivist.* The ~~manuscript~~ minutes of both Houses shall remain filed until
16 after the adjournment of the ~~second~~ *first* Convention following that at which such minutes shall have been
17 taken; *Provided, however,* that any part of such minutes, for any reason unpublished in the Journal, shall remain
18 filed in the Archives. The Secretary of the House of Deputies shall also deliver to the ~~Registrar,~~ Archives of
19 the Church, *as proscribed by the Archivist,* when not otherwise expressly directed, all the Journals, files, papers,
20 reports, and other published, unpublished or electronic documents specified in Canon I.6. The Secretaries
21 shall require the ~~Registrar~~ *Archivist* to give them receipts for the Journals and other ~~papers~~ *records.*

EXPLANATION

Canon I.6.5(a) requires the deposit of the diocesan journal and other annual diocesan reports with the Secretary of the House of Deputies and the Archives. These canonical texts are now being published in multiple electronic formats, as well as, and sometimes to the exclusion of, paper forms. Local authorities are often unaware or ill equipped to create digital archives of these documents for permanent retention. The Board of the Archives recommends these changes in light of changing technological realities in order to secure a historically accurate view of the state of the church. The changes to canonical language are in keeping with usage found in Canon I.1.5(a) and are designed to establish parameters for standard communication formats and exchanging permanent and authentic records in electronic form.

The changes suggested to Canon I.1.5(f) will align the canon to current practice by removing an inordinately lengthy in-office retention period in light of the church's records management program. It also accommodates technology that has compressed the time between creation and retention of electronic records for purposes of timely archiving for future retrieval. Section (a) of the same Canon already requires that the Registrar, "transmit the same [Convention records] to the Archives of the church as prescribed by the Archivist." The Board recommends these revisions to encourage a common set of interchangeable data and communication formats that can be carried forward at minimum cost into future electronic platforms and technologies.

Resolution A173 Amend Canon I.5.3(a) Board of the Archives Membership

- 1 *Resolved*, the House of _____ concurring, That Canon I.5.3(a) be amended to read as follows:
2 Sec. 3 (a). There shall be a Board of the Archives which shall consist of the Archivist (*ex officio*, with vote);
3 ~~the Dean of the Episcopal Seminary of the Southwest (*ex officio*, with vote)~~, and twelve (12) appointed
4 persons, three (3) of whom shall be Bishops, three (3) of whom shall be Clergy, and six (6) of whom shall be
5 Lay Persons. All appointed Members of the Board shall serve terms beginning with the close of the General
6 Convention at which their appointments are confirmed and ending with the close of the second regular
7 Convention thereafter.

EXPLANATION

This Resolution was submitted to General Convention in 2006 but was not considered before adjournment. In 2005, the Archives and the Seminary of the Southwest entered into a new landlord-tenant relationship that was no longer based on a covenant under which the Seminary served as the permanent host and repository of the Archives. As there are other channels for communication, the Board of the Archives believes the new relationship calls for an appropriate adjustment in its *ex officio* membership. For practical reasons the Board also wants to avoid the appearance of a conflict of interest as it deliberates on matters of property and fund raising as part of its future in another Austin location.

RESOLUTION A174 BUDGET APPROPRIATION FOR THE ARCHIVES OF THE EPISCOPAL CHURCH

- 1 *Resolved*, the House of _____ concurring, That in accordance with Title I, Canon 5, Section 4, the 75th General
2 Convention appropriate approximately \$2,287,560 for salaries and benefits for the staff of The Archives of The
3 Episcopal Church for the triennium 2010-2012; the allocation of these funds within the Canonical budget shall be
4 determined by the Joint Standing Committee on Program, Budget and Finance; and be it further
5
6 *Resolved*, That in accordance with Title I, Canon 5, Section 4, That the 75th General Convention appropriate \$897,956
7 for operations, site and facility, and information services expenses of The Archives of The Episcopal Church for the
8 triennium 2010-2012; the allocation of these funds within the Canonical budget shall be determined by the Joint
9 Standing Committee on Program, Budget and Finance; and be it further
10
11 *Resolved*, That there be appropriated from the Canonical budget of General Convention \$42,000 for meetings and
12 expenses of the Board of the Archives of The Episcopal Church for the triennium 2010-2012.

THE BOARD FOR CHURCH DEPLOYMENT

<http://www.episcopalChurch.org/cdo/>

MEMBERSHIP

The Rt. Rev. Wendell N. Gibbs, Jr., <i>Chair</i>	Michigan, V, 2009
The Rev. Canon Jenny Vervynck, <i>Vice Chair</i>	San Diego, VIII, 2012
The Rt. Rev. Barry Beisner	Northern California, VIII, 2009
The Rt. Rev. Bruce Caldwell, <i>Resigned</i>	Wyoming, VI, 2012
The Rev. Canon Andrew Doyle	Texas, VI, 2009
Canon R. Carter Echols	Virginia, III, 2012
The Rev. Canon Gregory A. Jacobs	Newark, II, 2012
Canon Jill Mathis	Pennsylvania, III, 2009
Ms. Emily Peach	Missouri, V, 2009
Ms. Pamela Ramsden, <i>Associate Program Officer,</i> <i>Church Deployment Office</i>	
Ms. Lindsay Ryland	Virginia, III, 2012
The Rt. Rev. Michael Smith, <i>Resigned</i>	North Dakota, VI, 2012
The Rev. Canon Matthew Stockard	East Carolina, IV, 2009

SUMMARY OF WORK

The mission of the Board for Church Deployment and the Church Deployment Office is to boldly lead The Episcopal Church to a new and notable level of excellence in the prayerful, effective and collaborative vocational transitions of its lay and ordained leaders.

Since Rebecca McClain's resignation in the summer of 2007, the Board has been discussing the role and purpose of the CDO and the Board for Church Deployment. Building upon the strategic plan that we introduced during the spring 2007 conference in Seattle, we have re-configured the Program Officer and Associate Program Officer positions at the Church Center to increase capacity for building up the network of people engaged in clergy transitions and for the sharing of best practices in this ministry. In the summer of 2007, the Leadership Development sub group of the board met in the Diocese of North Dakota and further developed the elements of the strategic plan. The perspective of the board regarding congregational ministry and mission was broadened by this experience. We want to thank publicly Pam Ramsden, Mavis Meade-Alexander and Sabrina Nealy for their faithful service during this time of transition.

As a result of the reorganization of the Church Center, the Church Deployment Office is now located in the Mission Leadership Center.

While the new Program Officer will exercise oversight of, and have overall responsibility for, the Church Deployment Office, he or she will primarily devote time to implementing and refining aspects of the CDO strategic plan in partnership with diocesan personnel and the Mission Leadership Center. This will include facilitating training for and networking among ministries related to clergy transition, promoting best practices and developing and implementing communication strategies for this ministry.

The new Program Officer will also participate actively in and build collegial relationships with the new Mission Leadership Center staff and advocate for the work of transition ministry within and outside the Church Center.

Moving forward, we expect the Associate Program Officer for CDO to continue responsibility for the management, supervision and day to day operations of the Church Deployment Office. We are grateful for the leadership of Pam Ramsden during this period of transition.

In the summer of 2008, the Board initiated a search for a Program Officer; however, this initial search process did

not result in a call to this ministry. At its November 2008 meeting, the Board determined to continue its search in collaboration with the Mission Leadership Center Director, the Rev. Margaret Rose, and in conjunction with support of the Human Resources Department at the Church Center.

Recent actions of the Board include:

- Adoption of a strategic plan for the Board for Church Deployment and the Church Deployment Office.
- Conversation with Linda Watt, Chief Operating Officer of TEC, regarding the reorganization in process at The Episcopal Church Center in New York and its impact on the CDO.
- Planning for the process of calling a Program Officer CDO.
- Building a budget and initial planning for the next triennium.
- Creation of a new Latino/Hispanic clergy and lay leader database.
- Approval of a Resolution to be presented to the 76th General Convention for canonical changes related to transition ministry.
- Expression of extreme concern regarding the viability of the system and capacity of the present personnel and positions database of TEC.
- Call for an audit/evaluation of the current technology and request for status of same.

BUDGET

The Board for Church Deployment will meet approximately six times during the next triennium. This will require \$38,000 for 2010; \$38,000 for 2011; and \$38,000 for 2012; for a total of \$114,000 for the triennium.

CDO Strategic Plan

<p>COLLECT FOR TRANSFORMATION</p>	<p>O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, forever and ever. Amen.</p>
<p>CORE VALUES</p> <ul style="list-style-type: none"> ▪ guiding principles by which we navigate 	<p><i>We believe:</i></p> <p><i>**God calls, gifts and empowers every baptized person for ministry.</i></p> <p><i>**Effective vocational ministry transitions are marked by integrity and honesty, respecting those we serve, engaging this work with humor and hospitality in the midst of change.</i></p> <p><i>**The mission of the church is promoted and enhanced through intentional excellence in the ministry of vocational transitions.</i></p> <p><i>Ministry of vocational transitions</i></p> <p><i>Vocational ministry transitions</i></p> <p><i>**The locus of vocational transitions in our polity is the diocese, and our primary ministry facilitating that work through the Office of the Bishop Diocesan.</i></p> <p><i>**The work of vocational ministry transitions is equipped, encouraged and strengthened through relationships in collaboration regionally and nationally.</i></p> <p><i>**The wisdom for this ministry is present in the community of those engaged in this ministry, and that the sharing of this wisdom is essential.</i></p>

<p>VISION/PURPOSE</p> <ul style="list-style-type: none"> ▪ Fundamental reason for being 	<p>The core purpose/vision is the renewal of the church for more effective mission and ministry through the work of vocational transitions.</p>			
<p>MISSION</p> <ul style="list-style-type: none"> ▪ The action which leads to the fulfillment of the vision/purpose 	<p>The mission of the Board for Church Deployment and the Church Deployment Office (the Ministry of Vocational Transitions) is to boldly lead The Episcopal Church to a new and notable level of excellence in the prayerful, effective and collaborative vocational transitions of its lay and ordained leaders.</p>			
<p>TARGETS/ZONES</p> <ul style="list-style-type: none"> ▪ movement toward Vision ▪ top 3-4 functions ▪ interdependent ▪ aspiration ▪ not fully achievable ▪ not measurable ▪ full participation required 	<p>A. Communication We will relentlessly communicate the opportunities for renewal of ministries through the work of vocational transitions.</p>	<p>B. Collaborative Relationships We will enthusiastically engage and support new and existing networks, relationships and alliances to strengthen the ministry of vocational transition and transformation.</p>	<p>C. Leadership Development We will vigorously train and nurture vocational transition ministers and bishops to facilitate the connecting and equipping of clergy, lay leadership and congregations as they discern the roles, relationships and ministry to which they are called.</p>	<p>D. Research & Development We will systematically collect and utilize the best available information and new research to develop and disseminate the best practices in vocational transition ministry in order to encourage innovative models to address the changing needs of our diverse context.</p>
<p>ZONE GROUPS</p>	<p>Emily Peach (lead), Gregory Jacobs (canonical changes), Wendell Gibbs, Bruce Caldwell, Rebecca McClain (staff)</p>	<p>Pam Ramsden (lead & staff), Barry Beisner, Carter Echols, Jill Mathis</p>	<p>Lindsay Ryland (lead), Gregory Jacobs (vice-lead), Michael Smith, (Andy Doyle and Matt Stockard will meet with this zone group during their first meeting only as collaborators from R&D.)</p>	<p>Matt Stockard (lead), Jenny Vervynck, Pam Ramsden (staff), Rebecca McClain (staff)</p>

	A. Communication	B. Collaborative Relationships	C. Leadership Development	D. Research & Development
<p>GOALS</p> <ul style="list-style-type: none"> ▪ movement toward Target ▪ 6-month/annual timeframe ▪ achievable ▪ not measurable ▪ level-of-organization-specific 	<p>A.1* Report the work of the Office and Board to Executive Council at their regular meetings as required by our canonical responsibility.</p> <p>A.2 Begin to initiate and advocate the canonical changes which reflect the current work.</p> <p>A.3 Develop a more comprehensive strategy for ongoing communication.</p> <p>A.4 Continue to evaluate, produce and refine information management systems related vocational transitions.</p>	<p>B.1 Develop a comprehensive strategy for collaboration across vocational transition ministries.</p> <p>B.2* Cooperate and engage with other boards, commissions and agencies which are concerned with the ministry.</p>	<p>C.1 Identify competencies, strengths and tools necessary for leadership in vocational transition ministry.</p> <p>C.2 Provide for training of bishops as part of vocational transition ministry leadership.</p> <p>C.3 Assist clergy in identifying competencies and strengths for their ministry.</p> <p>C.4 Establish the core competencies of calling committees and vocational transition consultants (i.e. search/discernment).</p> <p>C.5 Revise <i>Choosing to Serve</i> and/or re-image a new comprehensive guideline and tool of vocational transition ministry.</p>	<p>D.1* Study the deployment needs and trends in The Episcopal Church and in other Christian and interfaith bodies.</p>
<p>OBJECTIVES</p> <ul style="list-style-type: none"> ▪ movement toward Goal ▪ fully achievable ▪ measurable ▪ logistics defined - when, who, and what 	<p>A.1(a) Report to the June and October Executive Council meeting vision, mission and strategic plan and proposed possible future canonical changes.</p> <p>A.2(a) Establish a subcommittee to prepare new canonical language and understand the process for making this change.</p>	<p>B.1(a) Identify the constituent groups engaged in vocational transition ministry such as bishops, interims, seminaries, etc.</p> <p>B.1(b) Design recommended actions of collaboration with identified constituent groups engaged in the ministry of vocational</p>	<p>C.1(a) Create a comprehensive program of training for vocational transition ministers.</p> <p>C.1(b) Identify and promote the use of a variety of tools which will be of benefit to vocational transition ministers.</p> <p>C.2(a) Meet with the Office of Pastoral Development and the Planning Committee of the House of Bishops</p>	<p>D.1(a) Semi-annually collect and review reports of deployment needs and trends from the Church Pension Group, the Director of Research in The Episcopal Church Center and the Church Deployment Office.</p> <p>D.1(b) Analyze data received in the</p>

	A. Communication	B. Collaborative Relationships	C. Leadership Development	D. Research & Development
	<p>A.3(a) Create a regular e-newsletter using available tools.</p> <p>A.3(b)* Issue and distribute to bishops reports and information concerning deployment needs and trends in The Episcopal Church and in other Christian bodies.</p> <p>A.4(a) Collaborate with the subcommittee working on Goals and Objectives of C.3 and C.4 and C.5.</p>	<p>transitions.</p> <p>B.2(a) Identify boards, commissions and agencies concerned with transition and transformational ministries.</p> <p>B.2(b) Design recommended actions of collaboration with identified boards, commissions and agencies concerned with transition ministries.</p>	<p>to identify and create opportunities for training.</p> <p>C.3(a) Create a comprehensive strategy for promoting the use of a variety of tools for clergy vocational development.</p> <p>C.3(b) Develop the framework for a clergy portfolio system.</p> <p>C.4(a) Evaluate current information in <i>Choosing to Serve</i> and create a document identifying characteristics and competencies of quality calling committee leadership.</p> <p>C.5(a) Investigate various diocesan processes and publish best practices.</p> <p>C.5(b) Collaborate with the subcommittee that is revising and re-imagining <i>Choosing to Serve</i> considering it as a foundation of vocational transition minister training.</p>	<p>reports and propose action based on that data.</p> <p>D.1(c) Identify, promote and disseminate new best practice information via the internet.</p> <p>D.1(d) Provide opportunities at each meeting of the board for exploration and creative inquiry</p> <p>D.1(e) Monitor others involved in researching these areas, engage with them in their processes and incorporate learning.</p>

Numbering does not indicate hierarchy or priority. It is intended for easy reference. The asterisk (*) denotes canonical duties of the Board.

RESOLUTIONS

RESOLUTION A175 AMENDING CANON III.16, SECTION 1

- 1 *Resolved*, the House of _____ concurring, That the first sentence of Canon III.16 be amended as follows:
- 2 **CANON 16: Of the Board for Church Deployment**
- 3 **Sec. 1 (a)** There shall be a Board for ~~Church Deployment~~ *Transition Ministry* of the General Convention,
- 4 consisting of twelve members, four of whom shall be Bishops, four of whom shall be Presbyters or
- 5 Deacons and four of whom shall be Lay Persons.

- 6 (b) The Bishops shall be appointed by the Presiding Bishop. The Priests or Deacons and Lay Members
- 7 shall be appointed by the President of the House of Deputies. All appointments to the Board
- 8 shall be subject to the confirmation of the General Convention.
- 9 (c) The Members shall serve terms, beginning with the adjournment of the meeting of the General
- 10 Convention at which their appointments are confirmed and ending with the adjournment of the second
- 11 regular meeting thereafter. The members shall not serve successive terms.
- 12 (d) At each regular meeting of the General Convention one-half of the membership shall be appointed to
- 13 serve full terms.
- 14 (e) Vacancies shall be filled by appointment by the Presiding Bishop or by the President of the House of
- 15 Deputies, as appropriate. Such appointments shall be for the remaining unexpired portion of the
- 16 members' terms, and, if a regular meeting of the General Convention intervenes, appointments for terms
- 17 extending beyond such meetings shall be subject to confirmation of the General Convention. Members
- 18 appointed to fill the vacancies shall not thereby be disqualified from appointment to full terms thereafter.

RESOLUTION A176 AMENDING CANON III.16, SECTION 2

- 1 *Resolved*, the House of _____ concurring, That Canon III.16.2 be amended to read as follows:
- 2 Sec. 2. The duties of the Board shall be:
- 3 (a). To oversee the ~~Church Deployment Office~~ *Office for Transition Ministry*.
- 4 (b). *To provide support for the training of bishops and diocesan personnel in the transition ministry processes.*
- 5 (c). To study the ~~deployment~~ *transition ministry* needs and trends in The Episcopal Church and in other
- 6 Christian bodies.
- 7 (d). To issue and distribute such reports and information concerning ~~deployment~~ *transition ministry* as it
- 8 deems helpful to the Church.
- 9 (e). To cooperate with *the Centers for Mission and the other Boards, Commissions and Agencies* which are
- 10 concerned with *transition ministry*, and particularly with the Executive Council.
- 11 (f). To report on its work and the work of the ~~Church Deployment Office~~ *Office for Transition Ministry* at
- 12 each regular meeting of the General Convention.
- 13 (g). To report to the Executive Council ~~at regular intervals~~ *annually* as part of its accountability to the
- 14 Council for the funding which the ~~Church Deployment Office~~ *Office for Transition Ministry* receives.
- 15 (h). To work in cooperation with the Church Center Staff.
- 16 (i). To fulfill other responsibilities assigned to it by the General Convention.

EXPLANATION

The proposed revisions provide a more accurate description of the duties of the Board. Those duties have expanded over the past 20 years, reflecting a change in the traditional paradigm of “deployment,” which now acknowledges the discernment of new clergy leadership as a time of significant transition in the lives of both the congregation and the clergy.

Faithfully,

The Board for Church Deployment

- The Rt. Rev. Wendell N. Gibbs, Jr., *Chair*
- The Rev. Canon Jenny Vervynck, *Vice Chair*
- The Rev. Margaret Rose, *Mission Leadership Center Director*
- Ms. Pamela Ramsden, *Associate Program Director*

THE CHURCH PENSION FUND

www.cpg.org

OVERVIEW

The Church Pension Fund (CPF), an independent agency of The Episcopal Church incorporated by a special act of the New York State Legislature in 1914, provides pension and related benefits to clergy and lay employees of The Episcopal Church. Because the Clergy Pension Plan is mandated by the canons of the church, retirement and related benefits for those ordained are our primary focus. Since its inception, CPF has paid out over \$3 billion in benefits for clergy, their surviving spouses and dependent children.

With the authorization of General Convention, the Church Pension Fund oversees a number of affiliated companies, including Church Life Insurance Corporation, The Episcopal Church Medical Trust, the Church Insurance Companies¹, Church Publishing Incorporated and CREDO Institute Inc., to serve Episcopal clergy and lay employees and their families, as well as Episcopal churches and institutions. Collectively known as the Church Pension Group (CPG), we provide pension benefits and services, retirement planning, life and disability insurance, health benefits, property and casualty insurance and book and music publishing including the official worship materials of The Episcopal Church.

At General Convention, CPF provides data and feedback to the cognate Church Pension Fund Committees. Resolutions considered by the Pension Fund Committees are presented to both the House of Bishops and the House of Deputies.

To provide additional information to the church and to more fully discuss many of the subjects presented here, we will disseminate a comprehensive *Report to General Convention* in June 2009.

This Blue Book Report describes a number of major areas of focus over the past three years, including:

- Governance;
- Review of the Past Triennium;
- Benefit Enhancements since 2006; and
- Updates on our work in regard to the Resolutions CPG was asked to address by the 75th General Convention.

The core of our mission is always before us: *to fulfill our fiduciary responsibility by serving the clergy, lay workers, dependents, parishes, dioceses and other institutions in The Episcopal Church through the provision of pensions and other benefits and services that will contribute to their lifetime economic, physical, emotional and spiritual well-being.*

¹ "The Church Insurance Companies" means, collectively, The Church Insurance Agency Corporation, The Church Insurance Company, The Church Insurance Company of New York, and The Church Insurance Company of Vermont.

The Current Church Pension Fund Board of Trustees

Terms Ending in 2009

The Very Rev. M. L. Agnew, Jr.
Dean (retired), St. Mark's Cathedral
Bullard, Texas

James E. Bayne
Manager (retired), Benefits Finance and Investment
Exxon Mobil Corporation
Dallas, Texas

Sheridan C. Biggs
Partner (retired), Price Waterhouse
Quaker Street, New York

David L. Brigham
Partner, Manchester Capital Management
Weston, Vermont

The Rev. Carlson Gerdau
Canon to the Primate and Presiding Bishop (retired)
New York, New York

The Rt. Rev. Gayle E. Harris, D.D. (Vice Chair)
Bishop Suffragan of Massachusetts

The Rt. Rev. Robert H. Johnson, D.D.
Bishop of Western North Carolina (retired)
Asheville, North Carolina

Canon Joon D. Matsumura
Comptroller (retired), Diocese of Los Angeles
Yorba Linda, California

Virginia A. Norman
Treasurer, Iglesia Episcopal Dominicana
Santo Domingo, Dominican Republic

David R. Pitts (Chair)
Chairman and CEO
Pitts Management Associates, Inc.
Baton Rouge, Louisiana

The Rt. Rev. V. Gene Robinson, D.D.
Bishop of New Hampshire

The Rt. Rev. Wayne P. Wright, D.D.
Bishop of Delaware

Terms Ending in 2012

The Rev. A Thomas Blackmon
Rector, Christ Episcopal Church
Covington, Louisiana

The Rev. Dr. Randall Chase, Jr.
Acting President, Episcopal Divinity School
Cambridge, Massachusetts

Barbara B. Creed, Esq.
Of Counsel, Trucker Huss, APC
San Francisco, California

Vincent C. Currie, Jr.
Administrator, Diocese of the Central Gulf Coast
Pensacola, Florida

Deborah Harmon Hines, Ph.D.
Associate Vice Chancellor
University of Massachusetts Medical School
Worcester, Massachusetts

The Rt. Rev. Peter James Lee, D.D. (Vice Chair)
Bishop of Virginia

The Rt. Rev. Claude E. Payne, D.D.
Bishop of Texas (retired)
Salado, Texas

Diane B. Pollard
Independent Benefits/Human Resources Consultant
New York, New York

Quintin E. Primo III
Chairman and CEO, Capri Capital Partners LLC
Chicago, Illinois

Katherine Tyler Scott
Managing Partner, Ki ThoughtBridge LLC
Indianapolis, Indiana

Cecil Wray, Esq.
Partner (retired), Debevoise & Plimpton
New York, New York

The Very Rev. George L. W. Werner, D.D.
Dean Emeritus, Trinity Cathedral
Sewickley, Pennsylvania

Elected by the CPF Board of Trustees

T. Dennis Sullivan
President and CEO, The Church Pension Fund
New York, New York

GOVERNANCE

Governance of the Church Pension Fund is provided by a 25-member Board of Trustees which consists of 24 trustees elected by General Convention and the CPF President, who is elected by and serves at the pleasure of the board. Governance of the affiliate companies is provided by their respective boards of directors, the memberships of which include both CPF trustees and additional directors with specific industry expertise, with oversight provided by the CPF Board of Trustees.

Thus, the Trustees of the Church Pension Fund play vital roles both in the governance and oversight of Church Pension Fund affairs and the Church Pension Group's complex businesses.

The Work of the CPF Board of Trustees

The CPF Trustees make significant policy decisions affecting investment strategy and policy, pension benefits and CPG services. They provide governance and oversight of the management of a broad and varied consortium of businesses. They are responsible for the oversight and stewardship of CPG assets totaling \$8.3 billion as of December 31, 2008. Of the many aspects of the Church Pension Group organization, investment management, pension policy, health benefits strategy and property and casualty insurance are among the most challenging; they are also among the most complicated business areas in America today. As they address the complex issues of the pension fund and affiliated companies, recognizing the need for compassion and flexibility while ensuring fiscal accountability, the trustees have the challenge of balancing sometimes-conflicting social and fiduciary responsibilities.

The CPF Board of Trustees is enriched by the presence of lay and ordained leaders, as well as experienced investment managers, attorneys, accountants, healthcare experts and business and financial professionals. It is essential to bring to the board's deliberations the most expert and thoughtful advice available to The Episcopal Church.

The Election Process and the Current CPF Board

As set out in the church canons, General Convention deputies will elect 12 trustees, selecting from the slate of nominees proposed by the Joint Standing Committee on Nominations.

The following eight trustees: the Very Rev. M.L. Agnew, Jr., Sheridan C. Biggs, David L. Brigham, The Rev. Carlson Gerdau, the Rt. Rev. Gayle E. Harris, Canon Joon D. Matsumura, Virginia A. Norman and David R. Pitts are retiring from the CPF Board in 2009, having faithfully served the two consecutive six-year terms allowed under General Convention rules; four trustees are eligible and have agreed to stand for reelection; and the twelve trustees elected in 2006 will continue to serve, as will CPF President and CEO T. Dennis Sullivan.

REVIEW OF THE PAST TRIENNIUM

The past three years have been ones of positive change and growth. During this triennium, the investment performance which drives our work has been exemplary in both positive and negative financial market environments. Benefits for clergy and lay beneficiaries have been enhanced in significant ways. The population we serve continues to grow. The products and services we offer the church have been improved and expanded. The management team was significantly reorganized to better align CPG's organizational structure with its mission and strategy. And much progress was made on a number of important initiatives undertaken in support of the church.

Financial Position

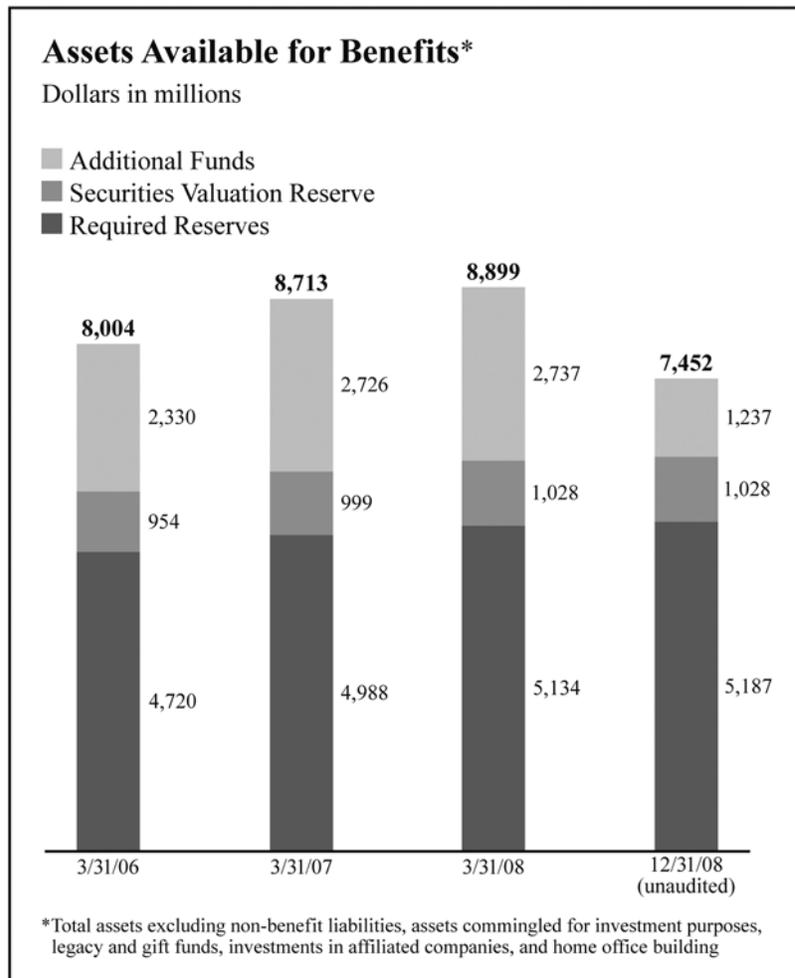
The Church Pension Fund's investments have done significantly better than those of most institutional investors during the past triennium. While the Church Pension Fund's assets have been impacted by the recent financial crisis and the decline in equity markets worldwide, the Fund has performed better than its market benchmark and better than most institutional investors. As shown in the exhibit on the following page, as of December 31, 2008, the Fund's Assets Available for Benefits stood at \$7.452 billion as compared to just over \$8 billion at March 31, 2006. Assets Available for Benefits are comprised of three elements: Required Reserves, which are the dollars

required for paying pension and other benefit obligations; the Securities Valuation Reserve, which is an amount held as a provision against the possibility of a significant loss of value in the investment portfolio; and Additional Funds, which are assets available for benefits in excess of both the Required Reserves and the Securities Valuation Reserve.

We have been, and will continue to be, in communication with beneficiaries on a regular basis, updating them on the financial condition of the Fund via individual letters, information posted on the CPG website, and upcoming CPG publications such as *Perspective*.

The Church Pension Fund was notified in early 2008 by the State of New York Insurance Department (the “Department”) that the annual audited financial statements for all retirement systems and pension funds under its review will be required to be prepared based on U.S. generally accepted accounting principles (“GAAP”) instead of the current accounting practices prescribed or permitted by the Department. The Church Pension Fund agreed with the Department to adopt this change for the year ended March 31, 2009.

Results for the fiscal year ended March 31, 2009, will be available at General Convention in July and will also appear in the *Church Pension Group 2009 Annual Report*.



COMPREHENSIVE REVIEW OF CLERGY PENSION PLAN

For almost a year, the Retirement Programs Committee of the CPF Board of Trustees and the staff of the Retirement Programs and Services department of the Church Pension Group have been preparing for and engaging in a comprehensive review of the Clergy Pension Plan. After a thorough interview process that included a number of major human resources firms, we engaged the services of Towers Perrin, a highly-respected benefits consulting firm, to assist us in the review. Since Towers Perrin works with the pension plans of a large number of organizations outside the church, we believed that they could provide a fresh and unbiased perspective on how well the Clergy Pension Plan serves Plan participants in the domestic and non-domestic dioceses of The Episcopal Church.

While the board and staff believe that the Clergy Pension Plan is a good plan, we wanted to know how it compares with other retirement plans—not only those of other religious organizations but those in the corporate world as well. In addition, we wanted to ensure that the Clergy Pension Plan provides our beneficiaries with a retirement that is not just “adequate” but “comfortable.”

The work done by Towers Perrin was multifaceted. First, they engaged in conversations with both staff and trustees in individual and group settings. Then, with staff participation, they developed and circulated surveys that were distributed to active clergy, retired clergy, surviving spouses and the bishops of the non-domestic dioceses, and conducted focus group discussions during several Planning For Tomorrow conferences. Using what was learned during those interviews, surveys and focus groups, they assisted the staff and trustees in the development of a set of Guiding Principles by which the Clergy Pension Plan—and any future enhancements to that Plan—could be measured. A set of “comparator organizations” was identified so that we could measure our plan against other organizations’ pension plans to see how we compared. Finally, Towers Perrin developed a set of proposals for possible Plan improvements.

The review of the Clergy Pension Plan yielded some interesting learnings:

- Our Plan produces a high “replacement ratio” compared with the plans of other organizations. In other words, the retirement benefits provided by the Clergy Pension Plan generally return to clergy who have served a 30-to-40-year career a high percentage of the amount they were earning just before retirement. It is important to note, however, that compared to the other organizations in the comparator group, the compensation of our clergy population is at a lower level. Therefore, despite the higher replacement ratio, our population is actually receiving a lower pension benefit in real dollars than are beneficiaries in many of the comparator organizations.
- Our retired beneficiaries say that they are “comfortable,” but this appears to be an “anxious” comfort, as they also report being worried about their financial future, especially in regard to increasing medical costs, future housing costs, having enough income once they cease working in retirement and leaving adequate resources for a surviving spouse.
- Conversation in the focus groups in particular revealed that there is a sensitivity toward a perceived inequality in the Plan—those who have earned a higher level of income during their working years enjoy a higher pension benefit in retirement, while those who served in smaller and less financially viable settings receive a lower pension benefit, despite earning the same number of years of credited service. Focus group participants and survey respondents suggested that any future increase in the pension benefit calculation should be done in such a way that the lower-compensated clergy would get a proportionally larger increase, thus continuing our practice of moving toward reducing the disparity among clergy beneficiaries.
- The most anxious group of beneficiaries is that of the surviving spouses, particularly those whose clergy spouses died during active service. For this group, the combination of survivor pension and life insurance does not seem to produce enough income to render these beneficiaries “comfortable.”
- There are a variety of needs among the retiree population, and more flexibility in the Plan could be helpful. For example, some retired clergy are concerned about future escalating medical costs. Others are concerned about significant future housing costs. Some are worried about entry fees into long term care facilities, or the cost of long term care insurance. Still others are concerned about providing adequate

financial support for a surviving spouse in the future. An enhancement to the Plan, which would provide funds that could be used for a variety of purposes, could be a positive addition.

- Members of the clergy who retired early or under disability are concerned with the cost of medical insurance prior to reaching age 65, at which time Medicare and the Medicare supplement programs are available to them.
- Seminary debt service has precluded many clergy who were ordained in the last 20 years from saving for retirement.
- The seven-year Highest Average Compensation (HAC), part of the retirement calculation, does not conform to industry standards. A computation based on five years is more normative.
- In regard to the non-domestic dioceses, a single approach probably is not effective.

Non-Domestic Dioceses

Within the context of the review of the Clergy Pension Plan, Towers Perrin studied average income levels of the general populations of Province IX and other non-domestic dioceses. In addition, they became familiar with and reported the descriptions of the government-provided pension and medical benefits for each country. CPG staff members studied the income levels of clergy in the various non-domestic dioceses. Staff also visited nearly all of the countries to discuss a possible church-wide denominational health plan, and via personal meetings with bishops, staff and clergy in the various dioceses, learned about the effectiveness, or lack thereof, of the government-sponsored programs.

In personal conversations, staff members heard concerns in some non-domestic dioceses about minimum pensions and concerns in others about the level of clergy compensation. We learned that some non-domestic dioceses have very good retiree medical programs, while others need additional assistance in this area. While we understand there are significant needs in the non-domestic dioceses, we also believe that we need to learn more.

To that end, CPG staff held a meeting with the bishops of Province IX just after their provincial meeting in late October 2008, to learn much more about the individual and collective needs of our Plan participants in the various dioceses. Plans to meet with representatives from the other non-domestic dioceses are being developed, as well. From these meetings we hope to develop a strategy for the education of clergy in regard to Plan benefits, the training of administrative staff and a listening process so that we can become more familiar with and responsive to the needs of the dioceses located beyond the U.S. mainland.

Going Forward

In addition to its regular meeting in June 2008, the Retirement Programs Committee of the CPF Board also held full-day meetings in April, May and July of 2008, during which the report from Towers Perrin was received, survey results were reviewed and the effects of possible future benefit enhancements were studied. Actuaries from Buck Consultants calculated the effect of specific benefit enhancements on the Required Reserves, as well as the impact of those enhancements on the retirement benefits of clergy and surviving spouses. The changes and enhancements that the Committee considered directly correspond to the needs identified by the review of the Clergy Pension Plan; they also conform to the Guiding Principles identified at the beginning of the study.

At the September 2008 meeting of the CPF Board of Trustees, the Retirement Programs Committee recommended several enhancements to the Clergy Pension Plan. As a result, the Board approved an increase in the life insurance benefit provided through the Clergy Pension Plan, effective January 1, 2009, from two times Total Compensation with a maximum of \$50,000 to four times Total Compensation with a maximum of \$100,000 for eligible clergy who have not yet retired, and from two times Highest Average Compensation (HAC) with a maximum of \$30,000 to four times HAC with a maximum of \$50,000 for eligible retirees. The Board also approved dedicating \$7 million for benefit increases for the non-domestic dioceses, the specific benefits to be determined following the consultation with the non-domestic dioceses.

Recent market downturn has precluded consideration of further enhancements at this time. When conditions improve and it is prudent to do so, further enhancements will be evaluated.

BENEFIT ENHANCEMENTS SINCE 2006

Our responsibility is to provide retirement and related benefits to the clergy and lay employees of our church. Blessed with sufficient resources, the Board of Trustees has approved increased benefits during this triennium. Highlights of these enhancements follow. The summary below does not offer a full description of the plans, for which you need to refer to the actual plan documents.

Cost-of-Living Increases

The clergy and lay defined benefit pension plans seek to maintain the purchasing power of pension benefits. Therefore, although not obligated by Plan rules, the CPF Board has approved cost-of-living-related adjustments to the monthly benefits for retired clergy and surviving spouses participating in the Clergy Pension Plan, dependent children receiving a benefit from that Plan and retired lay employees participating in the lay employees' defined benefit retirement plan, in each of the last three years consistent with the cost-of-living increase announced by Social Security. In addition, for 2007 and 2008, the Board approved a supplementary increase of \$10 per month for retired clergy, surviving spouses and lay defined benefit retirees in order to give proportionately more to those with the lowest benefits.

Increase in Life Insurance Coverage

Effective January 1, 2009, the Clergy Pension Plan life insurance benefit was increased for all current and future eligible retirees and for all eligible active clergy participating in the Plan, in order to provide greater support to surviving spouses, especially those whose clergy spouses die in active service. For current and future retirees, life insurance coverage was increased from two times Highest Average Compensation with a maximum of \$30,000 to four times Highest Average Compensation with a maximum of \$50,000. For eligible clergy who have not yet retired, life insurance coverage was increased from two times Total Compensation with a maximum of \$50,000 to four times Total Compensation with a maximum of \$100,000.

Medicare Supplement Plans

The Church Pension Fund has long provided a subsidized supplement to Medicare². The Episcopal Church Medical Trust modernized the post-65 retiree Medicare supplement plans in 2003, and introduced the Comprehensive and Premium Plans, which were later supplemented by the Plus Plan. Thus, retirees can now choose from three plans to meet their healthcare needs and financial resources. This program continues to provide benefits supplemental to Medicare's coverage for hospital stays, physician visits, lab work, annual physicals and prescription drugs. And, although the plans have been continually improved—hearing and travel benefits were added for all plans and additional benefits were added to the Comprehensive Plan—there had been no cost increase to retirees for these plans prior to 2008.

Despite the addition of government funding for the inclusion of prescription drugs, as well as administrative savings and group purchasing savings via Medco, it became necessary to increase the per-month cost of the three plans for 2008, primarily because of medical and prescription drug price inflation and the high usage of prescription drugs. However, the Church Pension Fund increased its subsidy of the post-65 retiree Medicare supplement from \$235 per member per month to \$250, thus *fully* covering the cost increase of the Comprehensive Plan while mitigating the cost increases of the Premium and Plus Plans.

For the 2009 plan year, costs increased by \$15 per person per month for each of the plans: Comprehensive, Plus and Premium. However, the Church Pension Fund again increased its subsidy from \$250 per member per month to \$265 per member per month. The effect of this increased subsidy means that for retirees with 20 or more years of credited service, the cost of the Comprehensive Plan is fully covered, those with 10 to 20 years of credited service receive a slightly reduced subsidy and the 2009 premiums of retirees who have selected the Plus or Premium plan remained the same as in 2008.

² Although not obligated by Plan rules, we hope to continue to provide similar post-retirement assistance in the future; however, we cannot make “forever” promises.

The Medical Trust added enhancements to its plans for 2009, thus making this benefit even more valuable for our retirees. The \$10 network co-pay for an annual eye examination was eliminated. A third, free cleaning was added to the dental benefits, up from two a year. Retirees now have access to two exceptional support programs: the Employee Assistance Program (EAP) managed by CIGNA Behavioral Health and a member advocacy program managed by Health Advocate.

The EAP covers a vast array of family and personal services and CIGNA's licensed clinicians assist members with information, educational materials, resources, referrals and ongoing support. EAP services are available 24 hours a day, 7 days a week, through the CIGNA Behavioral Health web site or by phone.

Health Advocate helps members navigate and facilitate medical and administrative issues in the healthcare system, such as problems with claims, finding doctors and hospitals, eldercare issues and scheduling appointments with hard-to-reach specialists. Eligible employees and their spouses, dependent children, parents and parents-in-law are covered by this service.

Increase in Clergy Retiree "Allowed Earnings"

For those clergy who continue to serve the church through temporary or part-time employment during retirement, the annual earnings limit was increased to \$30,500 in 2007; \$31,500 in 2008; and \$32,000 for 2009.

Non-Domestic Clergy

Iglesia Episcopal Puertorriqueña (IEP) returned to the Church Pension Fund effective April 1, 2007. While Puerto Rico is a commonwealth of the United States, it operates under a separate tax code. Effective April 1, 2007, IEP began participating in the Non-Qualified Plan which parallels the Clergy Pension Plan in terms of benefits provided.

As noted earlier, Towers Perrin studied average income levels of the general populations of Province IX and other non-domestic dioceses within the context of the review of the Clergy Pension Plan, and CPG staff made visits to and studied benefits issues in regard to Province IX.

During this process, at its September 2008 meeting, the CPF Board approved setting aside \$7 million for benefit increases for non-domestic dioceses and is currently studying recommendations regarding how these increases might best be effective. In October 2008, CPG staff held a benefits consultation in Guayaquil, Ecuador to meet with the bishops of Province IX and learn much more about the individual and collective needs of the Plan participants in the various dioceses.

Lay Participants

The Church Pension Fund administers two pension programs for lay employees of The Episcopal Church: The Episcopal Church Lay Employees' Retirement Plan (a defined benefit plan) and The Episcopal Church Lay Employees' Defined Contribution Retirement Plan. Together, the two Plans provide a wide array of benefit options that cater to the lifestyles of our participants pre- and post-retirement.

The lay employees' defined benefit plan was established in 1980 and currently provides benefit coverage for 1,442 active participants and 1,125 retirees. The Plan provides a defined monthly benefit to retirees based on years of service and final average compensation. Cost-of-living increases have been granted each of the past three years for those who are receiving a monthly benefit from the Plan. A pre-retirement survivor benefit is provided to eligible spouses of active participants who die on or after attaining early retirement age. Active participants who are under age 72 are eligible for a death benefit equal to twice the participant's annual compensation, with a maximum benefit of \$50,000. Considered the more traditional of the two Plans, the lay employees' defined benefit plan was recently updated to provide a more comprehensive benefit arrangement for participants. For active participants the Plan now provides more portability when transferring between employers within the church. In addition, the vesting provisions under the Plan have been updated so that the accrued benefits for terminated members are no

longer forfeited if they return to the Plan within a 30-year period and earn at least five years of vesting service prior to retirement. The definition of earnings was amended to include overtime, bonus and severance.

Unlike the defined benefit plan, The Episcopal Church Lay Employees' Defined Contribution Retirement Plan provides retirement benefits based on the market value of the participant's account at retirement. The Plan currently provides individual retirement accounts to 5,542 active participants, with employers and employees making regular contributions, and also administers pensions to 112 retired participants. Under the DC Plan, participants may contribute the maximum determined by the IRS annually, providing they have satisfied the requirements set by the IRS. A wide range of investment options are available, providing a full range of asset opportunities. Benefit features include hardship distributions, loan availability and possible withdrawal for disability situations for participants who meet the eligibility requirements. In addition, the Plan allows terminated participants the options of taking a partial distribution or annuitizing portions of their accounts.

The CPF Board of Trustees continues its discernment of benefit enhancement opportunities, especially mindful of the needs of those who serve in ministries with lower compensation.

SERVING OUR PARTICIPANTS EVERY DAY

The Church Pension Fund provides pension and related benefits for clergy, their eligible surviving spouses or other named beneficiaries and dependent children. Clergy benefits include monthly pension benefits, a Christmas benefit, a disability retirement benefit, a lump sum death benefit, a resettlement benefit, a pre-retirement survivor benefit, a short-term disability benefit, life insurance and a Supplement to Medicare. CPF also provides defined benefit and defined contribution pension plans to lay employees, and offers health benefits, life insurance and retirement savings plans for lay employees and clergy. Over the past three years, the Church Pension Fund and its affiliated companies have continued to expand and improve the services and products we provide to individuals and institutions of The Episcopal Church.

Below is a brief description of each of the affiliate companies.

Church Publishing Incorporated (CPI) was founded in 1918 and is headquartered in New York. CPI is an official publisher of worship materials and resources for The Episcopal Church, as well as a multifaceted publisher and supplier to the broader ecumenical marketplace. Book publishing imprints include *Church Publishing*, *Morehouse Publishing* and *Seabury Books*. Additional CPI divisions include *Morehouse Church Supplies*, a provider of church supplies, ecclesiastical furnishings, vestments and more, which is located in Harrisburg, PA; and *Morehouse Education Resources*, which produces lectionary-based curriculum, faith formation programs and e-publishing resources and services, and is located in Denver, CO. Recently, CPI became the sole provider of *Godly Play* materials.

Since 1922, **Church Life Insurance Corporation** (Church Life) has provided essential life insurance protection and retirement savings products to the clergy, lay employees and families of The Episcopal Church. Church Life provides life insurance protection to all eligible active and retired Episcopal clergy through the group life plan sponsored by the Church Pension Fund. In addition, more than 90% of Episcopal dioceses choose to provide group life and disability insurance to their employees through Church Life. It also provides a group annuity, the guaranteed interest investment option available in both The Episcopal Church Lay Employees' Defined Contribution Plan and The Episcopal Church Retirement Savings Plan, a 403(b) plan. For members seeking life insurance protection and retirement savings products on an individual basis, Church Life offers an array of term and whole life insurance plans, deferred and immediate annuities and Roth and traditional IRA products.

Since 1929, **The Church Insurance Companies** have provided the broadest property and casualty insurance available to Episcopal churches and institutions. This group of companies consists of the Church Insurance Agency Corporation (CIAC), the Church Insurance Company of Vermont (CIC-VT), the Church Insurance Company of New York (CIC-NY) and the Church Insurance Company. CIAC provides non-claim client services for all companies, as well as access to insurance products of outside product partners (e.g., Liberty Mutual for

workers compensation insurance). CIAC representatives visit over 3,000 client locations each year and publishes a popular risk management e-newsletter, *The Good Steward*. Two captive insurance companies—CIC-VT and CIC-NY—provide insurance to eligible institutions using a captive insurance structure that is more cost-effective and flexible than any alternative. Most core activities are performed in Bennington, Vermont, where CIC-VT is headquartered. A meeting of diocesan participants is held in Vermont each year to gather ideas and suggestions from clients and to introduce new initiatives. These companies also fund periodic, professional valuations for all insured properties and a diocesan-endorsed program (the Episcopal Safety Program) to inspect churches and identify and correct hazards before they turn into claims. While Episcopal churches and other institutions are able to purchase their property and casualty insurance from any insurer they choose, 78% of them choose to buy it from the Church Insurance Companies.

The Episcopal Church Medical Trust (Medical Trust) is funded by a Voluntary Employees' Beneficiary Association (VEBA) and offers an extensive selection of health plan options to meet the unique needs of clergy, lay employees and retirees of The Episcopal Church. The Medical Trust works with world-class healthcare partners, who offer in-network access to 98% of covered Episcopal employees nationwide through a variety of self-funded preferred provider, managed care and indemnity plans, along with mental health, vision and dental care plans. The Medical Trust currently provides medical coverage for more than 8,300 active and 6,600 retiree families, and dental care for 6,000 active and retiree families. In the last three years, the Medical Trust added 11 dioceses to the plans for a total of 78, up from 67 dioceses in 2006. The Medical Trust's personalized service model, flexibility, commitment to wellness education and billing and administrative support, as well as the seamless transition to retirement, ensures that employees and retirees of the church can focus on their mission, confident that their healthcare needs are being effectively managed.

CREDO Institute, Inc. (CREDO) is a not-for-profit corporation headquartered in Memphis, Tennessee. The CREDO mission is to provide opportunities for people to examine significant areas of their lives—spiritual, vocational, financial and health—and to discern prayerfully the direction of their vocation as they respond to God's call in a lifelong process of practice and transformation. This wellness benefit consists of an eight-day conference and is offered to clergy and lay employees who are enrolled in a Church Pension Fund retirement plan. Each conference includes 30 participants randomly selected from the Church Pension Fund database. Following several pilot conferences designed specifically for lay employees, conferences for this population were initiated in 2008. CREDO conducts 30 conferences per year, which are tailored for six different audiences: CREDO I, CREDO II, Lay Employees, Bishops I, Bishops II and Spanish. From its first pilot conference in 1997 through June 2009, over 4,570 priests and deacons, 130 bishops, and 300 laity will have participated in 184 conferences. CREDO Institute, Inc. also serves as a collaborative alliance, providing resources for Episcopal leadership and wellness programs. Through collaborative partnerships CREDO Institute serves as the lead agency for the national-level Fresh Start program and provides the administrative and operational resources for the College for Bishops. In addition, CREDO Institute is engaged in significant research initiatives in the areas of identity, the emotional health of clergy, clergy families, bishops/spouses and ordained women.

The exhibit below provides a summary of the clients served and services provided by CPF and each of the major affiliates.

The Church Pension Fund and Affiliated Companies Services and Clients		
The Church Pension Fund		
Clergy Pension Plan	18,420	} 31,210
Lay DB and DC Retirement Plans	12,790	
Church Publishing Incorporated		
Church Publishing, Morehouse Publishing, Seabury Books, Morehouse Church Supplies, Morehouse Education Resources		
Books in print	698	
Individual customers	68,228	
Institutional customers	50,478	
Church supplies	570	
Curriculum products	1,090	
E-products	29	
Church Life Insurance Corporation		
Group insurance policy insureds	21,835	
Individual insurance policies	2,281	
Annuities	3,900	
Disability insureds	4,338	
The Church Insurance Companies		
Total number of churches and other Episcopal institutions protected through the Church Insurance Companies	7,289	
The Episcopal Church Medical Trust		
Clergy		} 23,164
Not-yet-retired	3,108	
Retired and surviving spouses	5,413	
Lay employees		} 23,164
Not-yet-retired	5,204	
Retired	1,201	
Family members covered	8,238	
<i>As of October 31, 2008</i>		

CPG also serves the church through the provision of a variety of risk management tools and programs. The *Safeguarding* program, a training and education series aimed at preventing sexual abuse, exploitation and harassment, was significantly expanded during this triennium.

SAFEGUARDING PROGRAM EXPANDED

Some Background

In 2004, The Church Pension Group introduced *Safeguarding God's Children*, a video-based training and education program to prevent and respond to child sexual abuse, especially in church programs and activities. CPG trained over 400 people as trainers of this program and dioceses have gone on to train hundreds of additional trainers. In partnership with The Nathan Network, CPG also introduced the *Model Policies for the Protection of Children and Youth from Abuse*. These two resources assisted dioceses and congregations in complying with 2003 General Convention Resolution B008 requiring dioceses to have child sexual abuse prevention policies and training programs. *Safeguarding God's Children* has been used throughout the church, including non-domestic dioceses, in both English and Spanish, to train several hundred thousand people.

New Online Training Also Available

To extend the reach and convenience of child sexual abuse prevention training, CPG now offers *Safeguarding Online*, the web-based version of *Safeguarding God's Children*. Over 45 dioceses are actively using the program with an additional 25 dioceses in the process of implementing it or considering it.

Two New Adult Programs Target Sexual Exploitation and Sexual Harassment

The Church Pension Group received requests from many people and groups in the church for new training materials and policies on sexual exploitation of adults and sexual harassment in the workplace. The 2006 General Convention adopted Resolution A156, which required both dioceses and congregations to have policies and training programs on these topics. To assist dioceses and congregations in complying with this Resolution, CPG developed and introduced two training and education programs: *Safeguarding God's People: Preventing Sexual Exploitation in Communities of Faith* and *Safeguarding God's People: Preventing Sexual Harassment of Church Workers*. By the end of 2008, CPG had trained over 200 people from more than 65 dioceses as trainers of these programs. These programs are now available in English from Church Publishing Incorporated, and the Spanish versions will be available later in 2009.

Adult Model Policies Introduced

In partnership with The Nathan Network, CPG also developed and introduced *Model Policies for the Prevention of Sexual Exploitation of Adults* and *Model Policies for the Prevention of Sexual Harassment of Church Workers*.

CPG RESPONDS TO RESOLUTIONS OF THE 75TH GENERAL CONVENTION

The Church Pension Group was asked to respond to a number of important Resolutions of the 75th General Convention. The following is a summary of our actions in regard to each of them. For expanded information about our work in regard to these Resolutions, please refer to our *Report to General Convention*, to be disseminated to the church in June 2009.

RESPONSE TO RESOLUTION A125: EMPLOYMENT POLICIES AND PRACTICES TASK FORCE

Some Background

Resolution A125 of the 75th General Convention authorized and requested the Church Pension Group to undertake the first comprehensive research study of Episcopal Church lay employees. The findings of that study, highlights of which appear below, supported the work of the church's Task Force to Study Employment Policies and Practices and the Feasibility Study Group's feasibility study, both headed by the Office for Ministry Development at The Episcopal Church Center, regarding whether pension benefits for lay employees should be made compulsory and be administered by a single provider. The Task Force's report, along with a proposed Resolution and canonical change, were presented to and approved by the Executive Council of The Episcopal Church at its meeting in October 2008, and the Resolutions and canonical change were endorsed by the CPF Board of Trustees at their November 2008 meeting.

The Church Pension Group’s research study of lay employees took over a year to complete. First, a confidential lay employee census was sent to every Episcopal congregation in the U.S.; Episcopal dioceses and institutions were also surveyed. We then selected The Gallup Organization, a well-known and respected research firm, to conduct an individual survey of all lay employees, including those identified through the census, and all lay employees whom we had in our records because they have a CPG product. We also publicized the availability of the survey through the church’s diocesan administrators and via the CPG web site in an attempt to invite all of the church’s lay employees to participate. We wanted to ensure that every voice was heard. In addition, we conducted a study of lay employees in non-domestic Episcopal dioceses.

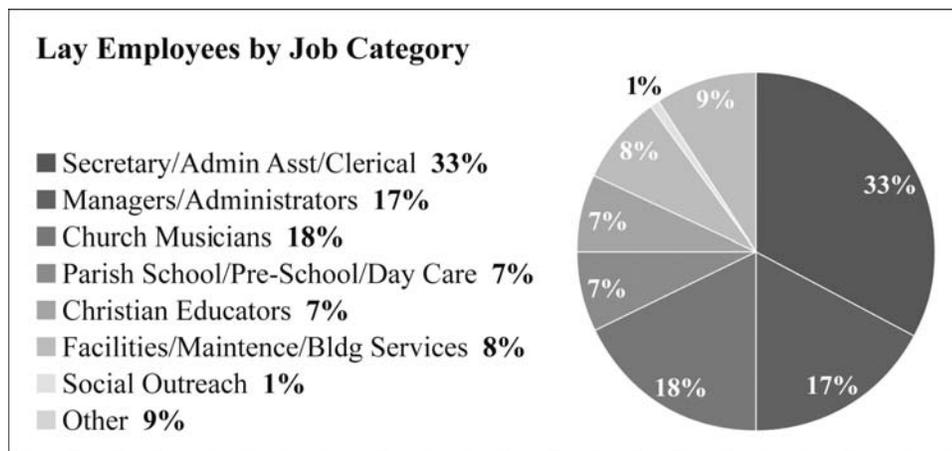
We also looked at comparable employees in other sectors to see if Episcopal Church lay employees differ significantly from their peers. We researched pension benefits provided by other denominations and not-for-profit employers and reviewed retirement plan documents from dioceses and congregations that do not provide lay employee retirement plans through the Church Pension Group.

The full report of the *Comprehensive Lay Employee Study* is available at www.cpg.org. What follows is an overview of the findings.

Demographics, Employment Conditions and Compensation

The data collected from the employer census and individual lay employee survey revealed much about the lay employees serving the domestic dioceses and congregations of The Episcopal Church. Key findings include:

The majority of the lay employees are responsible for some form of congregational administration. Lay employees occupying secretarial, administrative assistant or clerical positions account for 33% of the total lay employee workforce. 18% of lay employees are church musicians; 7% work in a parish school, pre-school, or day care; and 7% are Christian educators. Diocesan employees make up approximately 5% of the lay employee workforce, while social outreach employees, facilities workers and “other” account for the remainder.



Of the lay employees responding to the survey, 54% have worked for their employer for five years or longer. The lay employees were almost evenly split between those working 20 hours or more per week and those working fewer than 20 hours per week.

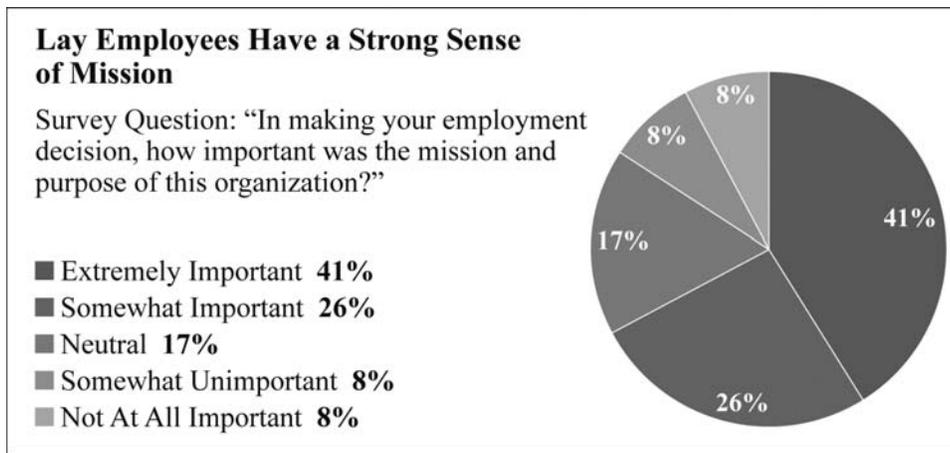
A majority of the respondents reported that they had a written job description (73%), but of those who did, only 27% stated that their job description was up to date. Further, approximately 43% of the respondents felt that their roles and responsibilities were unclear at least part of the time. Finally, only 38% reported that they had received a formal performance appraisal or annual review in the twelve months prior to responding to the survey.

Compensation averaged \$50,300 for all lay employees working 40 or more hours per week; \$37,800 for those working 30 to 39 hours per week; and \$17,600 for those working 20 to 29 hours per week. Average compensation for Episcopal church male lay employees exceeded that of Episcopal church female lay employees in all employment classifications except diocesan employees and church musicians.

The average age of all lay employees is 53. Approximately 72% of the lay employees are female, with an average age of 49. The majority of the lay employees (approximately 68%) are either married or partnered.

A Strong Sense of Mission

Survey findings indicate that lay employees have a strong sense of mission. 58% of lay employees are Episcopalians, and 43% of lay employees said they were members of the congregations in which they were employed. 52% of lay employees took a pay cut to work in the church, and only 26% received a pay increase. Most lay employees indicated they were happy with those they work with and highly value the time flexibility their jobs afford them to fulfill other commitments.



Benefits Vary By Employer and Number of Years and Hours Worked, but Many Have No Benefits

Findings indicate that approximately 30% of the lay employees working in congregational settings who meet the eligibility criteria of the 1991 General Convention Resolution D165(a)—the intent of which was to provide pensions to lay employees working 1,000 hours or more per year—do not receive the lay pension benefits contemplated by that Resolution more than 15 years after its passage.

Approximately 93% of diocesan employees who work 20 or more hours per week and who have been employed for a minimum of one year have employer-provided pension benefits. In contrast, only 70% of lay employees who work 20 or more hours per week in a congregational setting and who have been employed for a minimum of one year have employer-provided pension benefits.

Further, while the compliance rate with the 1991 Resolution D165(a) increases based on the hours a lay employee works per week, even at the highest level—40 hours or more per week—approximately 18% of the lay employees who have been employed by a congregation for a minimum of one year are not provided lay pension benefits.

When we segment the population of lay employees employed by congregations who have pension benefits by their tenure and hours worked, we find that only 29% of the lay employees who have been employed for less than four years and who are working between 20 and 29 hours per week have lay pension benefits. While the percentage increases for longer-tenured lay employees who work between 20 and 29 hours per week, only 50% of the employees whose tenure exceeds 20 years are provided lay pension benefits.

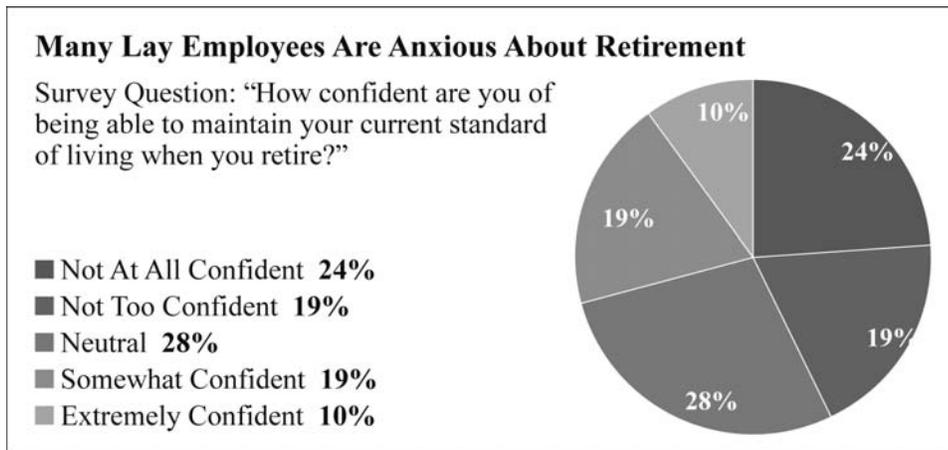
Census data reveals that parish school, pre-school and day care lay employees of the church who work 20 or more

hours per week and who have worked for the church for more than one year are also underserved with regard to lay pension benefits. Only 58% of these lay employees are provided pension benefits.

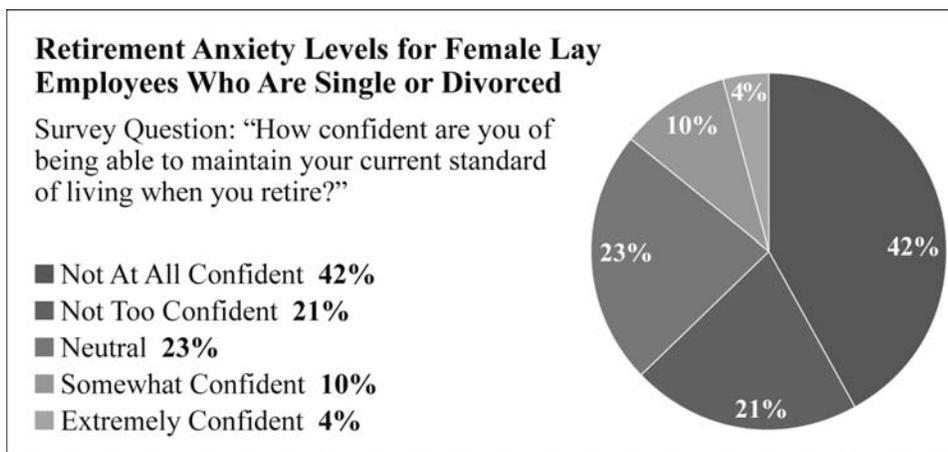
77% of male lay employees who work 20 or more hours per week in congregational settings have lay pension benefits. However, only 68% of female lay employees who work 20 or more hours per week in congregational settings have lay pension benefits. When combined with the fact that 72% of the lay employees are female, it indicates a tendency to under-provide pension benefits to the lay employees of The Episcopal Church.

Lay Employees Are Understandably Anxious About Retirement, Women Are Especially Concerned

As previously stated, approximately 72% of all lay employees are female; of these, about 68% are married or partnered. Notwithstanding the importance placed on their spouse’s or partner’s pension plan, 42% of the married or partnered female lay employees are not confident that they will be able to maintain their current standard of living in retirement.



Additionally, among single and divorced female lay employees, 63% do not believe they will be able to maintain their current standard of living in retirement. When one also considers that women spend, on average, 11.5 years away from work while caring for children or elderly parents and that the majority of married women will outlive their husbands, which may result in a reduction in household income, the plight of the female lay employee who has a limited or no employer-provided pension benefit becomes even more problematic. It is important to note that this data was gathered prior to the economic climate of 2008, in which many individuals were anxious about their retirement funds.



CONCLUSIONS

Full descriptive profiles of the responding lay employees in the various employment classifications, together with illustrative graphs, are included in the *Comprehensive Lay Employee Study*. That study also includes information about pension benefits provided to lay employees of non-domestic Episcopal dioceses, other denominations and not-for-profit organizations, as well as a review of retirement plan documents from sources other than the Church Pension Group.

The following conclusions can be drawn from the information contained in the *Comprehensive Lay Employee Study*:

- The Episcopal Church has a highly motivated group of lay employees with a strong sense of mission and service to the church.
- There is a high level of anxiety about the future, particularly among those who rely most on the church for retirement income. These include many single, divorced and widowed women, a group that, in the wider population, is most likely to experience poverty in old age.
- This anxiety about the future negatively affects lay employees' sense of satisfaction with and engagement in their work.
- Lay employees value the church as a work environment that provides a sense of flexibility and that has people in it who care about them personally.
- In terms of the formal structures of employment, such as the correct assignment of employees into exempt and non-exempt from overtime compensation classifications, the creation or updating of job descriptions and annual performance evaluations, the record of the church as a whole is poor.
- These weak formal employment practices of the church gradually erode the sense of mission and joy that lay employees receive from their work.
- Lay employee pension benefits are already provided to the employees in 80% of the domestic dioceses and to 67% of the employees working for the largest domestic congregations through one provider—the Church Pension Group.
- A review of the plan documents and the summary plan descriptions that were submitted by the dioceses and congregations that are not participating in a Church Pension Group lay pension plan did not reveal any significant features that are not already part of the Church Pension Group's lay pension plans.
- The lay pension plans sponsored by other providers by-and-large comply with the provisions of Resolution D165(a) of the 70th General Convention.
- Mandating lay employee pension benefits through the passage of a canon will allow The Episcopal Church once again to assume a leadership role among the other major Christian denominations in the United States.
- The estimated average annual cost to provide lay pension benefits for those lay employees who currently do not have these benefits ranges from \$34.00 to \$12.00 per pledging unit, depending on the size of the congregation. The average annual cost across the church is approximately \$20.00 per pledging unit.
- The average annual cost to provide lay pension benefits for those lay employees who currently do not have these benefits is less than 1% of the church's operating revenue.
- The Church Pension Group's *Report to General Convention*, to be distributed in June 2009, will contain expanded information about the study.

We welcome your feedback and questions. Contact Linda Puckett at (800) 223-6602 x6260; lpuckett@cpg.org.

RESPONSE TO RESOLUTION A147: CHURCH-WIDE HEALTHCARE FEASIBILITY STUDY

Some Background

In the face of rapidly rising healthcare costs, as well as justice issues surrounding healthcare benefits for active church employees, the 75th General Convention passed Resolution A147, which authorized CPG to undertake a healthcare coverage feasibility study and to report the findings and recommendations to the 76th General Convention in July 2009. That study, which took nearly three years to complete, was conducted under the leadership of the CPF Board's Healthcare Coverage Feasibility Study Advisory Group, headed by David R. Pitts, Chair of the CPF Board. Under the oversight of that group, the project team conducted extensive research and data analysis.

The primary objective of this study was to conduct comprehensive research regarding the provision and funding of employee healthcare benefits throughout The Episcopal Church. Healthcare benefits for clergy and lay employees working in the church today are provided through a *voluntary* program. At present, there is no binding General Convention Resolution or canon, requiring dioceses, congregations or official agencies of the church to provide such benefits to their employees. At the time of this writing, more than 75% of domestic dioceses offer employer group health benefits through The Episcopal Church Medical Trust (the Medical Trust).

CPG proposed to focus the study on at least two options: (1) improve cost-containment and administration while leaving the current voluntary system in place and (2) to study the feasibility of a denominational health plan for The Episcopal Church. The study considered the present employee healthcare benefits offered by Episcopal employers, the needs of clergy and lay employees and the available financial resources to fund these benefits.

The research and analysis make it clear that the voluntary program now in place across the church should be replaced with a single denominational health plan. The successful formation and management of The Denominational Health Plan requires the full participation of all dioceses, congregations and official agencies of the church.

Significant Advantages of Denominational Health Plan Include Meaningful Cost Savings

The establishment of the denominational health plan will achieve a number of objectives:

- The first is an estimated savings of \$134 million to the church in the first six-year period by leveraging The Episcopal Church's aggregated size for the large scale purchasing of healthcare benefits through the Medical Trust which will serve as the sole plan sponsor of healthcare benefits for dioceses, congregations and official agencies of The Episcopal Church.
- Second, it balances the church's financial constraints with the cost of providing adequate employee healthcare benefits.
- Third, it addresses equity in coverage between clergy and lay employees who are regularly scheduled to work 1,500 or more hours per year.
- Fourth, it provides for diocesan/group level control so that dioceses, agencies and institutions have the flexibility to make decisions about healthcare benefits that reflect local polity and preferences.
- Finally, it provides access for all eligible³ employees, according to the rules of the Medical Trust, of participating employers to purchase healthcare benefits at a group rate, even if their employers are not required by canon to fund any portion of the cost of coverage.

³ Currently, the guidelines of The Episcopal Church Medical Trust generally provide that those hourly employees routinely scheduled to work 20 or more hours per week and all salaried employees are eligible.

PROPOSAL FOR THE DENOMINATIONAL HEALTH PLAN OF THE EPISCOPAL CHURCH

Diocesan/Group Level Control, Choice, and Benefit Plan Options

The Medical Trust will provide an operational framework within which each diocese will have the ability to make decisions as to plan design options offered, minimum cost-sharing guidelines, the provision of domestic partner benefits, and the participation of schools, day care facilities and other diocesan institutions (other than the diocese itself and its congregations) in the denominational health plan, subject to the rules of the Medical Trust.

▪ **Plan Design Options**

The Medical Trust will offer a variety of benefit plan options, equal or similar to what each *Participating Group* (diocese, group or official agencies) presently offers. The options will include Preferred Provider Organization (PPO) plans with a variety of deductibles, co-insurances and office co-payments and Health Maintenance Organization (HMO) plans. The plan options will also include at least one High Deductible Health Plan/Health Savings Account (HDHP/HSA) benefit plan. The Medical Trust will offer these plans using a number of national product partners including BlueCross/BlueShield, Aetna, United Healthcare, CIGNA, Kaiser, Group Health and a minimal number of regional managed care plans. Pharmacy benefits will be administered by Medco under a multi-denominational contract currently in place.

Annually, each diocese will be provided with a list of plans, equal or similar to what each diocese currently accesses, and rates available in its geographic area. From this list each diocese, in consultation with its congregations, can choose to offer one or more of the available plans for its congregations and their employees. Participating groups will be able to change offerings on an annual basis, and each employee will be able to add or change his/her benefits coverage annually, as well, through the open enrollment process.

▪ **Cost-Sharing**

Each diocese will need to adopt a policy for cost-sharing. Some dioceses may decide that congregations will be required to pay 100% of the premium cost, while others may decide that employees who work 1,500 or more hours per year should pay a portion of the premium cost. The policy will determine the minimum amount that a congregation must contribute towards the monthly premium cost of healthcare benefits for those clergy and lay employees working 1,500 hours or more per year. The contribution requirements will be the same for both clergy and lay employees within a participating group, who work 1,500 or more hours per year. Congregations wishing to contribute more towards the premium cost for their employees may do so, as long as all clergy and lay employees working 1,500 or more hours per year in the congregation are treated in like manner. Equity in cost-sharing must be completed by December 31, 2012.

▪ **Domestic Partner Benefits**

Participating groups will determine whether or not to offer domestic partner benefits. Domestic partner benefits will be administered in accordance with the 1997 General Convention Resolution C024.

▪ **Schools, Day Care Facilities and Other Diocesan Institutions**

The Medical Trust will establish a process by which dioceses will, on an annual basis, adopt a policy as to whether or not schools, day care facilities and other diocesan institutions must participate in the denominational health plan. The diocesan policy will apply to employees of said schools, daycare facilities and institutions who would otherwise be required to participate in the plan. The policy will provide that qualified clergy and lay employees working for these employers are treated in like manner. If a diocese does not require participation by these institutions, voluntary access is available.

Employers Required to Participate in the Denominational Health Plan

All domestic U.S. dioceses, including Puerto Rico and the Virgin Islands, will be required to participate in the denominational health plan. The study of non-domestic dioceses (Colombia, Convocation of Churches in Europe, Dominican Republic, Ecuador Central, Ecuador Litoral, Haiti, Honduras, Micronesia, Taiwan and Venezuela) has occurred through data collection and meetings with their diocesan representatives during spring 2008. Efforts to create a Province IX benefits council for all employee benefits are currently underway with Province IX leadership.

Within each diocese all cathedrals, congregations, missions and chapels will also be required to participate. As of the 2007 parochial data, 7,055 entities are in this category.

The Resolution also requires the participation of official ecclesiastical organizations or bodies (subject to the authority of the General Convention). These organizations are defined as The Domestic and Foreign Missionary Society, the Church Pension Fund, Episcopal Relief and Development, Forward Movement, The General Theological Seminary and the Archives. Any other societies, organizations or bodies in the church may participate on a voluntary basis.

Employees Required to Be Offered Benefits

- **Clergy**

Employers subject to the requirements of the denominational health plan must offer and agree to pay for a portion, as determined by the diocesan/group cost-sharing policy, of the health benefits premium costs for clergy who are regularly scheduled to work at least 1,500 hours per year for one or more Episcopal Church employers and receiving a W-2. There are an estimated 5,900 active clergy in this category, of which an estimated 1,000 have medical coverage through sources outside of The Episcopal Church, e.g., spousal coverage, Tricare, Medicare, etc. (Note: Non-stipendiary clergy and retired clergy serving in congregations are eligible but not required to participate.) Other eligible clergy working fewer than 1,500 hours per year may participate on a voluntary basis if their employer chooses to participate in the denominational health plan. Any policy regarding employer cost-sharing for clergy working fewer than 1,500 hours per year may be determined by the diocese, congregation or agency employer.
- **Diocesan and Congregational Lay Employees**

Dioceses and congregations must offer and agree to pay for a portion, as determined by the diocesan/group cost-sharing policy, of the health benefits premium costs for lay employees regularly scheduled to work at least 1,500 hours per year for one or more Episcopal church employers receiving a W-2. An estimated 6,950 lay employees are in this category and approximately 4,450 (65%) are covered through their Episcopal employer. 2,150 (31%) have medical coverage through sources outside of The Episcopal Church, e.g., spousal coverage, Tricare, Medicare, etc., and an estimated 350 (4%) of them have no medical benefit coverage (uninsured). Other eligible lay employees, working less than 1,500 per year, may participate on a voluntary basis if their employer chooses to participate in the denominational health plan. Any policy regarding employer cost-sharing for lay employees, working less than 1,500 hours per year, may be determined by the employer.
- **Lay Employees of Official Ecclesiastical Organizations or Bodies**

Official ecclesiastical organizations must offer and agree to pay for a portion, as determined by the group cost-sharing policy, of the health benefits premium costs for lay employees regularly scheduled to work at least 1,500 hours per year for one or more Episcopal Church employers and receiving a W-2. There are an estimated 1,400 employees in this category who have medical coverage through Episcopal Church sources. Other eligible lay employees, working fewer than 1,500 hours per year, may participate on a voluntary basis if their employer chooses to participate in the denominational health plan. Any policy regarding employer cost-sharing for lay employees, working fewer than 1,500 hours per year, may be determined by the organization.
- **Lay Employees of Any Other Societies, Organizations or Bodies in the Church**

Other societies, organizations or bodies in the church may offer health benefits to their employees on a voluntary basis through the denominational health plan.

Employees May Waive Coverage

Clergy and lay employees who have health benefits through approved sources will be allowed to waive coverage under the denominational health plan (“opt out”) and may choose to maintain their healthcare benefits through

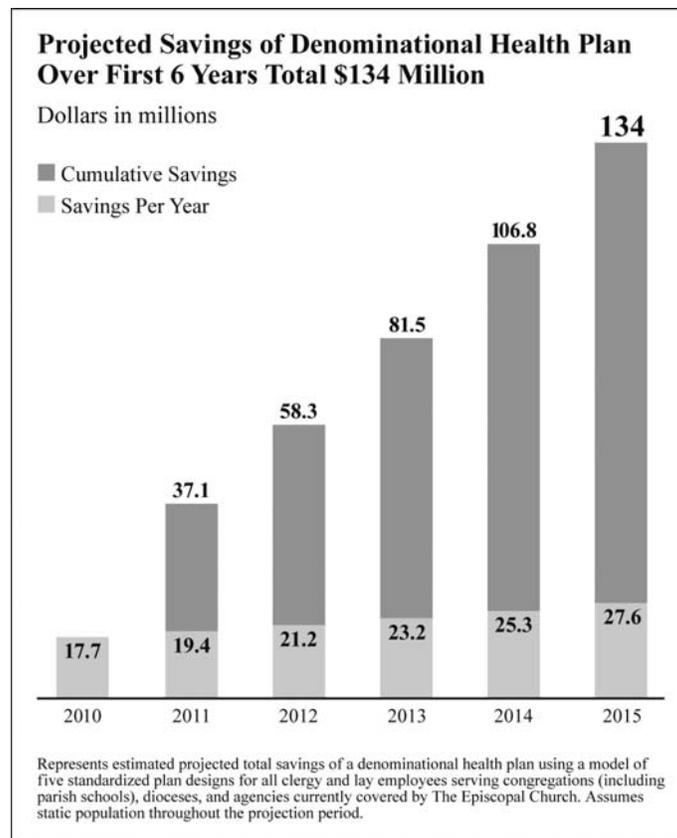
the approved source. Approved sources will be fully defined. Examples include coverage through a spouse's or partner's employment, military service benefits through Tricare or coverage from a previous employer.

Establishing an Advisory Group

The Resolution requires the Church Pension Fund to establish a committee or advisory group, selected from participating employer groups and employees, to meet with the denominational health plan management. The advisory group shall receive an annual report of the status of the denominational health plan.

\$134 MILLION IN SAVINGS TO THE CHURCH IN FIRST SIX-YEAR PERIOD

The economics of the U.S. healthcare environment require that purchasers strive for economies of scale, as larger groups yield lower unit costs. Conservative actuarial estimates demonstrate that, under the mandated denominational health plan, the potential first-year savings to the church of the fully implemented plan are estimated to be least 10%, or approximately \$17.7 million, for Episcopal clergy and lay employees who are currently provided healthcare benefits, three-year cumulative savings of \$58.2 million, and six-year cumulative savings of \$134 million.



DENOMINATIONAL HEALTH PLAN BASED ON EXTENSIVE RESEARCH

Since the last General Convention, comprehensive data was gathered from dioceses, congregations (cathedrals, congregations, missions and chapels) Episcopal agencies and other sources to further the church's understanding of the current healthcare benefits situation in The Episcopal Church. An in-depth evaluation was performed regarding the church's current approach to providing employee healthcare benefits and past, current and projected costs, collecting data on healthcare benefits, demographics, policy, compensation, budget information, awareness and opinions.

Episcopal employers and clergy and lay employees were extensively polled throughout the study process through a formal census, multiple surveys and data collection requests, and in-person presentations, focus groups and group discussions. Responses and data were received from 95 dioceses, 3,000 congregations and more than 8,000 clergy and lay employees.

Additionally, throughout 2007 and 2008, the project team traveled extensively to conduct more than 30 focus and feedback groups with more than 1,100 clergy and lay employees to learn their perspectives about eligibility, cost-sharing, plan design and the proposed model and resolution. Overall, results show a common theme among participants' responses, including:

- The denominational health plan for The Episcopal Church should include clergy and lay employees;
- The ultimate goal should be coverage for all employees, but, due to cost, this may not be possible; however, all eligible employees should have the ability to purchase healthcare benefits;
- At a minimum, church employers should offer and contribute to the cost of healthcare benefits for employees working 1,500 or more hours per year;
- In conjunction with consultants and actuaries, the project team began analyzing this abundance of data at the close of 2007 and their analysis continued throughout 2008; and
- Findings of that extensive data analysis, in conjunction with direct input from church employers and employees, were used to formulate the recommendation being made to the General Convention.

THE PRESENT SITUATION IN THE EPISCOPAL CHURCH

As mentioned earlier, more than 75% of domestic dioceses offer employer group health benefits through the Medical Trust. The Medical Trust was created in 1978 by the Church Pension Fund Board of Trustees to provide healthcare benefits to active and retired church employees. It is funded by a Voluntary Employees' Beneficiary Association (VEBA), an IRS 501(c)(9). Dioceses make annual determinations regarding voluntary participation in the Medical Trust. In addition, in most dioceses, congregations are not required by diocesan canon or diocesan policy to participate in the diocesan-sponsored health benefits program. Parishes may or may not participate in the Medical Trust, even if the diocese does. Lastly, within each congregation, employees also are voluntary participants in the Medical Trust. For example, in some congregations, the clergy may participate in the Medical Trust while the lay employees obtain healthcare benefits under a separate policy with a different provider.

INHERENT SHORTCOMINGS EXIST WITHIN THE CURRENT DECENTRALIZED AND VOLUNTARY APPROACH:

- First and foremost, the voluntary system, by its nature, fails to capitalize on the church's size and scale and, therefore, the church loses leverage with health insurance carriers.
- Second, it increases claims volatility by fragmenting the church into multiple risk pools, some as small as 15 employee households.
- Third, congregations with younger and presumably healthier employees often leave the diocesan health plan in order to obtain lower premium rates. This causes dioceses, congregations and other church institutions, which typically have an employee base older than the average U.S. workforce, to pay much higher rates or even to be rejected by private sector insurers.
- Fourth, the current voluntary system leaves clergy and lay employees subject to inconsistent eligibility rules and benefit plans designs that vary diocese by diocese and sometimes congregation by congregation.
- Finally, the current approach puts an undue administrative burden on the church and fails to address inherent justice and equity issues.

THE COST OF PROVIDING HEALTHCARE BENEFITS CONTINUES TO RISE

Spending for healthcare benefits for employees of The Episcopal Church continues to rise at an alarming rate. It is anticipated that in 2008 the amount paid by The Episcopal Church as an employer for employee healthcare benefits will have increased by 10.5%. Total spending on employee healthcare benefits by domestic U.S. congregations, dioceses and official agencies of The Episcopal Church in 2008 is projected to be \$133.7 million or \$10,237 per employee. Total annual spending on employee healthcare benefits in 2008 is projected to represent approximately 10% of the Plate and Pledge. Left unchecked, spending on employee healthcare benefits is expected to increase at similar levels for the next two trienniums, reaching \$250.4 million in 2015, or potentially 15% of projected Plate and Pledge. (Projected Plate and Pledge assumes a growth rate of 2.5% for the years 2009-2015.)

Approximately 44% of congregations do not have “benefit-eligible” staff. These congregations typically have a part-time or supply priest, and the research indicates the congregation contributes 50% or less of the cost of healthcare benefits for the priest. Many of these congregations share a priest, e.g., via yoked congregations or cluster ministries, and the cost of providing healthcare benefits is shared across the congregations or is paid for by the diocese. (It is important to note that while the congregation may employ a part-time priest, the priest serving these congregations may be working more than 30 hours per week by virtue of working in multiple congregations.)

Transitional-, program- and resource-sized congregations account for only 25% of the total number of Episcopal congregations. However, 50% of full-time clergy and as much as 60% of full-time lay employees are working in these churches. It is no surprise that these larger congregations have large line items in their budgets for employee healthcare benefits and are eager to find means to contain the rising cost of these benefits.

Coverage Picture is Complex, with Significant Differences between Clergy and Lay Employees

The analysis of the data presents a complex picture of healthcare benefits coverage. The research indicates that 87% of clergy are working full-time, and that of those full-time clergy approximately 83% are receiving their healthcare benefits through The Episcopal Church as their employer. The remaining 17% are covered by their spouses, a former employer or through some government program. More than two-thirds of clergy have elected for family coverage provided through their Episcopal employer. The vast majority of these clergy receive healthcare benefits at little to no cost.

The situation for lay employees is markedly different. Only one-third of lay employees are full-time, and of those approximately 64% receive their healthcare coverage through their Episcopal employer. A significant research finding is that 3% of full-time lay employees indicate that they are uninsured. As compared to clergy, only one-third of lay employees have elected family coverage provided through their Episcopal employer. The data also shows that 50% of lay employees are paying more than half of the cost for their healthcare benefits coverage.

Situation in Non-Domestic Dioceses is Complex; Country-by-Country Solutions Needed

The completed in-depth study and research regarding healthcare in non-domestic Episcopal dioceses has led to a new appreciation of the enormity of the task facing The Episcopal Church as it seeks to provide adequate employee healthcare benefits, especially to employees working in these different countries.

Several of the non-domestic dioceses (e.g., Ecuador, Colombia, and Venezuela) have national healthcare programs. However, the situation in these countries is complicated, and the presence of a national healthcare system does not guarantee that clergy and lay employees have access to adequate healthcare. In fact, analysis reveals that clergy and lay employees are often without access to adequate healthcare services despite the availability of these national health insurance programs. The problem is compounded by the fact that the cost of even the most basic private healthcare insurance plan typically exceeds the ability of the congregations and/or dioceses to provide it.

Many issues and concerns have arisen from this research, and the Church Pension Fund is actively engaged with the bishops and leadership of non-domestic dioceses to develop meaningful recommendations that can assist them in addressing their employee healthcare benefit needs.

We welcome your feedback and questions. E-mail us at dhpstudy@cpfg.org. We hope you will also refer to the Church Pension Group's *Report to General Convention*, which will be distributed in June 2009 and will contain expanded information about the denominational health plan.

RESOLUTION FOR RECOMMENDATION TO THE 76TH GENERAL CONVENTION

RESOLUTION A177 DENOMINATIONAL HEALTH PLAN

- 1 *Resolved*, the House of _____ concurring, That this church establish The Denominational Health Plan of this
2 church for all domestic dioceses, parishes, missions, and other ecclesiastical organizations or bodies subject to the
3 authority of this church, for clergy and lay employees who are scheduled to work a minimum of 1,500 hours
4 annually, in accordance with the following principles:
- 5 1. The Denominational Health Plan shall be designed and administered by the Trustees and officers of
6 The Church Pension Fund, following best industry practices for comparable plans;
 - 7 2. The Denominational Health Plan shall provide that, subject to the rules of the plan administrator,
8 each diocese has the right to make decisions as to plan design options offered by the plan
9 administrator, minimum cost-sharing guidelines for parity between clergy and lay employees,
10 domestic partner benefits in accordance with General Convention Resolution 1997-C024 and the
11 participation of schools, day care facilities and other diocesan institutions (that is, other than the
12 diocese itself and its parishes and missions) in The Denominational Health Plan;
 - 13 3. The Denominational Health Plan shall provide benefits that are comparable in coverage to those
14 benefits currently provided by the domestic dioceses and parishes of this church;
 - 15 4. The Denominational Health Plan shall provide equal access to health care benefits for eligible clergy
16 and eligible lay employees;
 - 17 5. The Denominational Health Plan shall provide benefits through The Episcopal Church Medical
18 Trust, which shall be the sole plan sponsor for such benefits and continue to be operated on a
19 financially sound basis;
 - 20 6. The Denominational Health Plan shall have a church-wide advisory committee that is representative
21 of the broader church and appointed by The Church Pension Fund, and such church-wide advisory
22 committee shall receive an annual report about the status of The Denominational Health Plan;
 - 23 7. For purposes of this Resolution, the term “domestic” shall mean ecclesiastical organizations and
24 bodies located in the United States, including the Dioceses of Puerto Rico and Virgin Islands;
 - 25 8. The Church Pension Fund shall continue to work with the Dioceses of Colombia, Convocation of
26 American Churches in Europe, Dominican Republic, Ecuador Central, Ecuador Litoral, Haiti,
27 Honduras, Micronesia, Taiwan and Venezuela to make recommendations with respect to the
28 provision and funding of healthcare benefits of such dioceses under The Denominational Health
29 Plan; and
 - 30 9. The implementation of The Denominational Health Plan shall be completed as soon as practicable,
31 but in no event later than by the end of 2012; and be it further

32
33 *Resolved*, That Canon I.8 shall be amended as follows:
34 **Sec. 1.** The Church Pension Fund, a corporation created by Chapter 97 of the Laws of 1914 of the State
35 of New York as subsequently amended, is hereby authorized to establish and administer the clergy
36 pension system, including life, accident and health benefits, of this Church, substantially in accordance
37 with the principles adopted by the General Convention of 1913 and approved thereafter by the several
38 Dioceses, with the view to providing pensions and related benefits for the Clergy who reach normal age
39 of retirement, for the Clergy disabled by age or infirmity, and for the surviving spouses and minor
40 children of deceased Clergy. *The Church Pension Fund is also authorized to establish and administer the*

41 *denominational health plan of this Church, substantially in accordance with the principles adopted by the General*
42 *Convention of 2009, with the view to providing health care and related benefits for the eligible Clergy and eligible lay*
43 *employees of this Church, as well as their eligible dependents.*

44
45 **Sec. 3.** For the purpose of administering the pension system, The Church Pension Fund shall be entitled
46 to receive and to use all net royalties from publications authorized by the General Convention, and to
47 levy upon and to collect from all Parishes, Missions, and other ecclesiastical organizations or bodies
48 subject to the authority of this Church, and any other societies, organizations, or bodies in the Church
49 which under the regulations of The Church Pension Fund shall elect to come into the pension system,
50 assessments based upon the salaries and other compensation paid to Clergy by such Parishes, Missions,
51 and other ecclesiastical organizations or bodies for services rendered currently or in the past, prior to
52 their becoming beneficiaries of the Fund. *For the purpose of administering the denominational health plan, The*
53 *Church Pension Fund shall determine the eligibility of all Clergy and lay employees to participate in the denominational*
54 *health plan through a formal benefits enrollment process, and The Church Pension Fund shall be entitled to levy upon and*
55 *collect contributions for health care and related benefits under the denominational health plan from all Parishes, Missions,*
56 *and other ecclesiastical organizations or bodies subject to the authority of this Church with respect to their Clergy and lay*
57 *employees.*

RESPONSES TO OTHER RESOLUTIONS OF THE 75TH GENERAL CONVENTION

RESPONSE TO RESOLUTION A083: CLERGY RESIGNATION AGE

The 75th General Convention asked the Office for Ministry Development (OMD), in collaboration with the Church Pension Fund, to coordinate a study of the optimum mandatory resignation age for clergy, along with the implications for pension benefits, and to report back to the 76th General Convention.

In early May 2008, an initial meeting was held at the offices of the Church Pension Fund to begin to consider this topic. In attendance were clergy (bishops and priests), lay leaders of the church, two gerontologists and staff from OMD and CPF. A second meeting was held in October 2008—this one attended mainly by retired priests, bishops and staff. Some of the relevant data that was discussed included:

- The Constitution and Canons of the church provide that the Presiding Bishop and all other bishops, deacons and priests shall resign their offices upon attaining age 72, although priests may continue to serve in the position from which they resign for one year at a time if they receive permission from the Ecclesiastical Authority of the diocese;
- Normal retirement for clergy in the Clergy Pension Plan is age 65, with options to begin receiving pension benefits as early as age 55 being available for certain qualified people;
- Pension plan rules allow work in the church after retirement within certain compensation limits, which are prescribed annually but prohibit continuing service in the same position in which the cleric is serving at the point of retirement without a special exception granted by the Committee on Ecclesiastical Offices Held by Beneficiaries. Clergy may work for a non-Episcopal entity with no imposed compensation limit;
- At age 72, any compensation limits imposed by the Church Pension Fund are lifted;
- Increasing the mandatory retirement age would not have a negative impact on the Clergy Pension Plan. In fact, it would increase the number of assessments coming into the Fund and typically pay a retirement benefit to a cleric for a shorter period of time, thus having a possible positive impact on the Fund;
- In today's workforce, older citizens continue to contribute to the effective functioning of many businesses;
- Having a mandatory retirement age provides a means of offering aging clergy who are no longer effective the opportunity to step down gracefully from a position without controversy; and
- A mandatory retirement age also enhances the opportunities for advancement of younger clergy to some desirable positions in the church.

Participants in both meetings considered three possibilities: (1) increasing the mandatory retirement age to 75; (2)

removing the mandatory retirement age altogether and (3) leaving the mandatory retirement age at 72. The consensus of both groups was to leave the mandatory retirement age at its current level (72), noting that work after that age continues to be possible with the permission of the Ecclesiastical Authority of any diocese and that limits on the amount permitted to be earned after retirement for work within The Episcopal Church are removed at age 72.

RESPONSE TO RESOLUTION A121: CPF: AN INSTRUMENT OF MISSION

The Church Pension Fund was asked to continue its efforts to establish an appropriate formula for pensions which would meet the needs of clergy in the non-domestic dioceses where compensation for service has been limited by standards and costs of living.

A comprehensive review of the Clergy Pension Plan was undertaken in 2007 and 2008 and, within the context of that study, information was acquired concerning average compensation of clergy compared with average compensation of the population at-large in the various countries served by The Episcopal Church. In addition to surveying the bishops of the non-domestic dioceses, the staff of the Church Pension Fund began making visits to try to identify what the needs are regarding compensation and benefits. This included a meeting in Ecuador with all of the bishops and the Council of Province IX. In September 2008, the CPF Board set aside \$7 million for benefit enhancements for the non-domestic dioceses of The Episcopal Church and will determine the exact nature of the enhancements based on the results of the needs assessment, which is continuing as of the writing of this report.

RESPONSE TO RESOLUTION A140: WOMEN CLERGY RETIREMENT NEEDS

This Resolution affirmed the work of the Church Pension Fund in considering ways to respond to the particular needs of ordained women as they approach retirement and asked that CPF consult with the Committee on the Status of Women to further the work.

Since the 75th General Convention, the staff of the Church Pension Fund has been working with the Committee on the Status of Women and CREDO Institute, Inc. to develop and distribute a survey of clergy women with the purpose of clarifying the needs and the status of that particular group. The survey was distributed in December of 2008 and preliminary results are expected to be reflected in the Church Pension Group's *Report to General Convention*.

RESPONSE TO RESOLUTION B003:CHURCH PENSION FUND AND CHAPLAINS TO THE RETIRED

The 75th General Convention expressed appreciation to CPF for the initiative to develop a network of diocesan chaplains to the retired clergy, spouses and surviving spouses, and encouraged every diocese of the church to make provision to support and enhance this ministry.

Throughout the triennium, the good work of the Chaplains' network has continued and 82 dioceses are currently involved in the ministry. In April 2007, the Church Pension Fund hosted the first national meeting of the chaplains to retired clergy, spouses and surviving spouses in Chicago and annual provincial meetings of the chaplains, funded by CPF, continue. A second national meeting of chaplains is expected to take place in 2010.

RESPONSE TO RESOLUTION D048: EQUITABLE BENEFITS FOR SMALL CHURCH WORKERS

This Resolution asked the Church Pension Fund to investigate the formula for awarding years of credited service for participants receiving part-time compensation.

In the follow-up work done by the Church Pension Fund staff, efforts were made to examine whether or not the current formula for calculating benefits for part-time employees could be adjusted to more accurately reflect the level of service provided by clergy compensated for part-time work. The CPF staff had initial discussions with the Retirement Programs Committee of the CPF Board of Trustees to allow the board to discern an appropriate response to this request, and the staff continues to consider the various options. It may seem to some that the simple solution would be to grant a full year of credited service to everyone who works for a full calendar year,

regardless of his or her level of full- or part-time service or compensation. However, within the Clergy Pension Plan, a number of auxiliary benefits are granted based on credited service—the Resettlement Benefit and the Medicare Supplement Program to name two—and an increase in the number of recipients of these benefits adds substantially to the Fund’s liabilities. In addition, a change in the way the Fund calculates credited service would necessitate a change in the technology by which the Clergy Pension Plan is administered. As of this writing, conversation between the Church Pension Fund and the Standing Commission for Small Congregations is in progress, and work continues to assure equitable benefits for all clergy.

RESPONSE TO RESOLUTION D057: PRIORITIES FOR STANDING COMMISSION ON SMALL CONGREGATIONS

The 75th General Convention asked the Standing Commission for Small Congregations to work with The Episcopal Church Center staff to develop and offer opportunities for leadership training in Small Church Ministry, and asked the Commission for Small Congregations to continue conversations with CPF regarding compensation and benefit issues for clergy and lay participants in the Church Pension Fund serving small congregations. As noted above, conversation continues between the CPF and the SCSC, and the work of CPF regarding the status of lay employees in The Episcopal Church as well as the equitable benefits for Small Church Workers honors the spirit of this Resolution.

RESPONSE TO RESOLUTION D065: FAMILY LEAVE PENSION WAIVER

This Resolution asked the Church Pension Fund Board of Trustees to study the feasibility of a Family Leave Pension Waiver policy for clergy taking time off to care for family members, with the result of the study to be reported to the 76th General Convention. CPF was asked to consider the possibility of granting family leave time—in much the same way that it now grants credited service for those engaging in graduate study—for new biological or adoptive parents functioning as primary caregivers or those who, because of a change in circumstance (age, illness, new diagnosis), need to become the primary caregiver of a family member.

During this triennium, in addition to the survey being conducted with the Committee on the Status of Women and CREDO Institute Inc., the staff of the Church Pension Fund has also considered the ramifications of granting credited service for family leave time to clergy. In addition, the maternity benefit granted to Clergy Pension Plan participants, which is delivered through the short-term disability program funded by CPF, has been reviewed. Over the course of their next meetings, the Retirement Programs Committee of the CPF Board of Trustees will consider the work that the staff has done in regard to the impact of granting credited service for clergy who take time off for family leave issues, including the financial ramifications to the Fund. In addition, the Committee will also consider extending the amount of maternity leave granted under the short term disability benefit and make a recommendation to the board, if appropriate, regarding this issue.

Further information about this study will be reported in the Church Pension Group’s *Report to General Convention*.

RESPONSE TO RESOLUTION D075: STUDY OF RETIREMENT BENEFITS OF ORDAINED OVERSEAS CLERGY

The 75th General Convention asked the Church Pension Fund to study the retirement benefits of members of the clergy originally ordained in another Anglican jurisdiction who have become participants in the Clergy Pension Plan and to make a report with recommendations to the 76th General Convention.

The rules of the Clergy Pension Plan do not permit service earned in another part of the Anglican Communion to be transferred into the Plan. Doing so without collecting the accompanying pension assessments would have a negative financial impact on the Fund. However, there are several options for those who serve in The Episcopal Church, whether or not they transfer their canonical residence to The Episcopal Church:

- A cleric living and serving for compensation in the domestic dioceses of The Episcopal Church but who is not canonically resident in the church may enroll in The Episcopal Church Retirement Savings Plan (RSVP), a 403(b) retirement plan. The cleric’s employer may contribute the 18% assessment on that cleric’s behalf, and the cleric may choose the investment options and receive an amount at retirement based on the investment performance of the individual’s plan.

- A cleric who is in the process of being received into The Episcopal Church may have his or her employer contribute 18% of Total Compensation to the Clergy Pension Plan for up to one year prior to reception.
- The employer of a cleric who has transferred canonically into The Episcopal Church and who is remunerated at a minimum level of \$200 per month for three consecutive months MUST pay assessments on that cleric's Total Compensation. This includes an assessment for the cleric residing in church-owned housing.

The CPF staff has created a resource sheet that outlines the options available to clergy and employers of clergy who have served non-domestic jurisdictions prior to serving The Episcopal Church. The information is available through Nelida Rivera or Bruce Woodcock in the International Relations department of the Church Pension Fund.

THE EPISCOPAL CHURCH BUILDING FUND

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MISSION STATEMENT

Helping Build the Church and Helping the Church to Build

In faithfulness to our baptismal covenant and our mission as the church to restore all people to unity with God and each other in Christ, and in recognition of the importance of place and space for worship, proclamation and service, the mission of The Episcopal Church Building Fund is to aid in the building, improvement and repair of churches, rectories, parochial and diocesan buildings by providing assistance in planning and loans and to aid in the development of congregations through providing training, education and resources.

SUMMARY OF WORK

The Episcopal Church Building Fund (ECBF) was established by the General Convention in 1880 as the American Church Building Fund Commission, a self-supporting agency. In addition to its own funds, the ECBF manages the General Loan Fund portfolio of the DFMS. The ECBF assists congregations with the process of planning for a building project. The goal of these services is to provide the church with buildings that are tools for ministry.

TO THIS END, THE ECBF PROVIDES:

I. FINANCIAL ASSISTANCE

Fixed rate, non-mortgage loans of up to \$350,000 are available to qualifying congregations and organizations of The Episcopal Church, through the diocese, within the domestic United States. Based on the availability of funds, loans of up to \$100,000 are available to dioceses throughout the Anglican Communion, if the diocese is in receipt of funding through the D&FMS budget or the diocese has a custodial trust with the D&FMS.

Loans are issued to a diocese for the applying congregation and are awarded based on evidence of the ability to repay. These monies are available from the ECBF's revolving loan fund. As loan demands increase, additional monies are secured through a debenture investment program with Episcopal parishes, dioceses and organizations.

II. EDUCATIONAL RESOURCES

The ECBF produces a printed resource for congregations, *A Congregational Planning Process*, which outlines a planning and decision-making process designed to minimize conflict, set a manageable budget and clarify the architectural implications of the ministries which the building must support. Also published is *The Church for Common Prayer: A Statement on Worship Space for The Episcopal Church*, which sets forth the theological principals for worship space. A video, *Churches for Common Prayer: Buildings for the Liturgical Assembly*, provides a tour through two church buildings—one new and one traditional building, which has been renovated. The video depicts the benefits of flexible space and ways to make church buildings inviting to the newcomer. *The Congregational Builder*

newsletter focuses on practical issues for parishes concerned with how their buildings serve as tools for ministry. *The Congregational Builder* is mailed to every active ordained person and others upon request. All other resources are available to be shipped at a nominal cost. The ECBF web site provides links to resources on accessibility and eco-awareness in building.

III. DIOCESAN WORKSHOPS

Upon the request of a diocese the ECBF conducts free, day-long workshops for congregations planning a new building, repair, renovation or expansion. Topics include decision-making as a community, determining a realistic budget, the congruence between the ministries and building and a slide show depicting the principles of liturgical design.

GOALS AND OBJECTIVES FOR THE COMING TRIENNIAL

- Financial** To increase the capacity to make loans, which meet the variety of needs of dioceses and congregations.
- Resources** To expand the written and media resources available to the church for building.
- Consultation** To provide services of education and support to dioceses in their efforts to be stewards of buildings as tools for ministry.

EPISCOPAL RELIEF & DEVELOPMENT

www.er-d.org

BOARD OF DIRECTORS

Kurt Barnes (New York), Carol Anne Brown (California), Kurt DelBene (Olympia), Steven W. Duff (New York), Nelson Famadas (Puerto Rico), Catherine George (New Jersey), the Rt. Rev. Dena A. Harrison (Texas), Robert W. Jenkins (Virginia), Teri Lawver (New Jersey), Flo McAfee (Washington), the Rev. Karen Brown Montagno (Massachusetts), C. Jill Oettinger (West Texas), the Rt. Rev. Robert J. O'Neill *Chair* (Colorado), the Rev. Luther Ott (Mississippi), the Rt. Rev. William D. Persell (Ohio), Dr. Robert W. Radtke, *President* (New York), William S. Reese (Washington), William Steve Sandahl (Louisiana), the Most Rev. Katharine Jefferts Schori, *Presiding Bishop and Primate, Honorary Chair*, the Rev. Jay Sidebotham (Chicago), Linda Watt (New York).

ADMINISTRATORS

Dr. Robert W. Radtke, *President*; Abigail Nelson, Senior Vice President Programs; Esther Cohen, Vice President Administration and Finance; Lorenzo Martinez, Vice President External Affairs; Shaun Walsh, Executive Director *NetsforLife*[®]; Mary Carr, Deputy to the President.

SUMMARY OF WORK

Episcopal Relief & Development (ERD) is the international relief and development agency of The Episcopal Church. An independent 501(c)(3) organization, Episcopal Relief & Development saves lives and builds hope in communities around the world. Episcopal Relief & Development provides emergency assistance in times of crisis and helps communities to rebuild after disasters. Episcopal Relief & Development enables people to climb out of poverty by offering long-term solutions to the struggles they face today. The organization, formerly known as The Presiding Bishop's Fund for World Relief, changed its name in 2000 and has been working in disaster relief and economic development for over 60 years.

Today, Episcopal Relief & Development works in more than 40 countries throughout Africa, Asia, the Middle East, Latin America and the Caribbean. In collaboration with its partners throughout the worldwide church, over the past 3 years the agency's programs have touched the lives of more than 10 million people.

On the international stage, Episcopal Relief & Development implements four main program areas all linked to the fundamental human right of life:

- Promoting Health and Fighting Disease;
- Alleviating Hunger and Improving Food supply;
- Creating Economic Opportunities and Strengthening Communities; and
- Responding to Disasters and Rebuilding Communities.

Domestically, Episcopal Relief & Development focuses on preparing dioceses for disasters and supporting those dioceses as they assist the vulnerable in impacted communities in their post-disaster recovery.

The board and staff are committed to achieving the Millennium Development Goals (MDGs), a plan to cut global poverty in half by 2015. General Convention Resolution 2003-D006 called on dioceses and congregations to promote education about the MDGs and charged Episcopal Relief & Development with creating MDG educational materials. Episcopal Relief & Development worked with the Episcopal Public Policy Network and Episcopalians for Global Reconciliation to produce and distribute MDG educational materials. The Budget of General Convention 2006 called upon congregations, dioceses and The Episcopal Church to give 0.7% of budgets in support of the Millennium Development Goals.

Episcopal Relief & Development is the chosen steward of the DFMS' contribution to help eradicate poverty through this effort. In 2007, the MDG Inspiration Fund (MDGIF) was launched as a partnership between Episcopal Relief & Development, the Executive Council of The Episcopal Church and Jubilee Ministries. To

inspire congregations around the country to action, Executive Council made an initial grant of \$924,000. Episcopal Relief & Development aims to raise additional resources to bring the Fund to \$3 million by the end of 2009. So far, the Fund has raised over \$2.3 million. 66% of the MDGIF goes to support *NetsforLife*[®], a malaria prevention program described below, and the remaining 33% goes to health programs from Honduras and El Salvador to the Dominican Republic and Haiti, many of which are run by Jubilee Centers. MDGIF funds have gone to:

- Support those infected with HIV/AIDS with medication, and peer and family counseling.
- Create jobs and income generation opportunities for those HIV+ in societies where infection often carries with it social stigma and discrimination.
- Create and adapt age-appropriate HIV/AIDS prevention programs for a variety of very diverse target groups from school children, to young people, to commercial sex workers.
- Create and train a cadre of health promoters to promote clean water and sanitation practices, prevent respiratory illness and strengthen nutrition education programs particularly for pregnant and lactating women and children under five.

In addition, Episcopal Relief & Development tracks its own programmatic results against the measurable objectives for each of the eight MDGs as part of its comprehensive approach towards evaluating the impact of its programs in the communities where it works. Agency programs are monitored regularly and quantifiable results for each program initiative are available on three year cycles.

2006–2008 EPISCOPAL RELIEF & DEVELOPMENT PROGRAMS

Over the past three years Episcopal Relief & Development has touched the lives of over 10 million people by responding to those facing disaster, hunger and disease around the world.

Promoting Health and Fighting Disease

Episcopal Relief & Development's programs to promote health and fight disease ensure that those who are most vulnerable to poor health have access to health care and services. These programs promote basic health and protect the environment by:

- Training communities and local health care workers to control preventable diseases, provide immunizations, medicine and treatment at the community level;
- Providing clean water and sanitation systems to ensure safe and available water supplies and encouraging proper sanitation practices;
- Encouraging good nutrition through education and its work improving the food supply, discussed below;
- Preventing and controlling diseases, including education and treatment of diarrhea, malaria and HIV/AIDS; and
- Promoting maternal and child health through pre- and post-natal care, attended births, recognition and treatment of common childhood diseases and providing other medical services.

Malaria prevention is a major emphasis of Episcopal Relief & Development's health programs. In 2005, in response to requests from its local church partners, Episcopal Relief & Development piloted a malaria control program in a post-conflict setting in the Katanga region of the Democratic Republic of Congo and in the dioceses of Northern and Central Zambia. Soon thereafter, Episcopal Relief & Development created the *NetsforLife*[®] program, working with local church implementers, National Malaria Control Programs, Ministries of Health, USAID, UNICEF, WHO, corporate donors and outside evaluators in a variety of ways across numerous dioceses in 18 countries. *NetsforLife*[®] educates communities about malaria and its causes, distributes long-lasting insecticide-treated nets (LLITNs) and particularly encourages those most vulnerable—pregnant women and children—to seek immediate treatment if infected. Three years since the programs inception, *NetsforLife*[®] has successfully delivered over one million LLITNs to remote communities. Communities across the African continent are also now aware of the four cardinal symptoms of malaria and the causes of malaria. They are actively preventing malaria through the use of the nets, seeking treatment when sick and protecting the most vulnerable—children under five, the immuno-compromised and pregnant women.

Alleviating Hunger and Improving Food Supply

Episcopal Relief & Development has also worked to ensure that families have enough food to eat on a daily basis and that food supplies are available, affordable and accessible. The hunger and poverty programs equip people with knowledge, skills, tools, animals and improved seeds to ensure that families have the means to generate enough food to eat year round and often some surplus to sell for income. Many of these programs are implemented in rural areas of Latin America and the Caribbean, Asia and Africa and are designed to safeguard the environment and promote ecological rejuvenation, where possible, through terracing, tree planting, fish farming, soil reconstitution and rotating and other methods. Food security programs implemented through Episcopal Relief & Development are long term (three to five years) and help communities and individuals enhance their yields, diversify their nutritional intake, create grain stores and become increasingly self sufficient. Although many communities worldwide continue to reel from the impact of higher food prices on their diet during the Food Crises of 2008, in communities that have worked with Episcopal Relief & Development during the past three to five years on improving their internal food supplies, this impact is much lessened due to local sustainable food supply stewardship.

Creating economic opportunities

With a focus on women and young people, the sustainable livelihoods programs provide vocational training and micro-enterprise opportunities to people—primarily women and youth—so that they might launch small businesses, expand their sources of income, buy food and pay for schooling and other necessities. By giving families the tools they need to secure their own incomes, program participants are able to break out of the cycle of poverty and live the lives of dignity that all people deserve. Over the past three years, Episcopal Relief & Development has supported programs that provide small business and entrepreneurship skills training on all three continents, helped maintain vocational schools from the Middle East to Haiti, conducted market analysis and appropriate business development strategies for local entrepreneurs, supported the formation of farming cooperatives from the Philippines to India and provided micro loans from the Altiplano of Peru to the markets of Burundi and the tsunami devastated coasts of Sri Lanka.

Responding to Disasters and Rebuilding Communities

From 2006-2008, Episcopal Relief & Development provided emergency relief to over 40 countries throughout the world, responding to numerous crises, both domestically and internationally, and building long-term rehabilitation programs in response to natural disasters. Particularly in the United States, Episcopal Relief & Development has worked with numerous dioceses to provide short term support and long term recovery for communities devastated by nature's impact. While an act of nature may take several minutes to rock a community, the hard task of rebuilding and recovery often takes many years. Episcopal Relief & Development takes a long-term approach to many major disasters, while also extending immediate financial support to communities that are touched by smaller tornadoes, fires, ice storms and other incidents, working with the diocese and the community to help those suffering. Of particular note, during the 2006-2008 period has been Episcopal Relief & Development's partnerships with the Diocese of Louisiana and the Diocese of Mississippi in the aftermath of the massive damage to the Gulf Coast caused by Hurricane Katrina. There, the agency's programs have helped train hurricane survivors for new jobs, built new houses, introduced pastoral and emotional care support to the affected, fed and provided health care to over 100,000 people. In addition, Episcopal Relief & Development's support has helped create the infrastructure to house, manage and leverage over 7,000 Episcopal volunteers who work in the communities mucking out mud, hanging sheetrock and otherwise helping in the rebuild effort. The lessons of the combined response to Hurricane Katrina have recently been extended by Episcopal Relief & Development, volunteers and intra-diocesan advisory teams to those impacted by Hurricane Ike in Texas and the devastating floods of the Mississippi tributaries in dioceses like Iowa and Indianapolis, and a cadre of trained disaster response and preparedness teams is emerging around the U.S. dioceses.

Internationally, Episcopal Relief & Development emergency response takes on similar hues, with immediate work focusing on food, water and shelter for those impacted by floods, earthquakes, mudslides and civil unrest. Long-term recovery work continues in earthquake impacted Pakistan, in response to Cyclone Nargis in Myanmar and in tsunami impacted areas of Sri Lanka and the Andaman and Nicobar Islands. In all cases, Episcopal Relief &

Development's work over the past three years has focused on helping to rebuild houses, schools, water systems and community life, restock grain stores, replant devastated crops and extend hope and healing through psycho-social care programs for those affected.

GOALS AND OBJECTIVES FOR THE 2010–2012 TRIENNium

Episcopal Relief & Development will continue its work towards achieving the Millennium Development Goals by supporting quality programs in the worldwide church that promote sustainable development solutions, fight poverty, hunger and disease and provide relief and recovery in times of disaster.

- Work with strategic alliances to strengthen the capability of worldwide church partners to design, manage monitor and evaluate community focused initiatives that work to alleviate hunger and fight disease.
- Enhance the services delivered through our networks to the vulnerable throughout the world, lifting up community training and empowerment.
- Increase the numbers of people that are reached by our programs, even as we work to enhance the quality of life for the over 10 million we have touched over the past three years.
- Support U.S. dioceses, parishes and communities as they respond to disasters that impact the vulnerable in their communities.
- Share throughout the U.S. church, ecumenical, secular and other settings the clear results of Episcopal Relief & Development's program initiatives.
- Expand relationships with U.S. congregations and dioceses and encourage them to use Episcopal Relief & Development as the primary bridge between the treasure and talents within their communities and the needs present throughout the world.
- Maintain and continue to cultivate partnerships with donors and other key Episcopal constituencies.

RESOLUTION

RESOLUTION A178 ESTABLISH THE FIRST SUNDAY OF LENT AS EPISCOPAL RELIEF & DEVELOPMENT SUNDAY

- 1 The Board of Episcopal Relief & Development, in its capacity as a CCAB (Committee, Commission, Agency &
2 Board) of General Convention, submits the following Resolution to the 76th General Convention for its
3 consideration:
4
5 *Resolved*, the House of _____ concurring, That this 76th General Convention of The Episcopal Church dedicate
6 the first Sunday in Lent as Episcopal Relief & Development Sunday and that congregations and individuals be
7 encouraged to support Episcopal Relief & Development's life-saving work through prayer and a special offering
8 that will help heal a hurting world; and be it further
9
10 *Resolved*, That any costs incurred by the Domestic and Foreign Missionary Society to implement this action shall
11 be reimbursed by Episcopal Relief & Development, provided such costs are approved by Episcopal Relief &
12 Development in advance.

EXPLANATION

The Episcopal Church's ongoing commitment to fight poverty and disease around the world is lived out in a variety of ways. Advocacy with our government for the achievement of the Millennium Development Goals is one vital way. Another is through the ministry of Episcopal Relief & Development, which, as the relief and development arm of The Episcopal Church, works globally to alleviate hunger, fight disease and strengthen communities.

In 2008, the Presiding Bishop designated the first Sunday in Lent as Episcopal Relief & Development Sunday and as an annual celebration of Episcopal Relief & Development's role in our collective mission to seek and serve Christ in all persons.

The Board of Episcopal Relief & Development believes that a Resolution of General Convention designating the first Sunday of Lent as Episcopal Relief & Development Sunday would focus the church's attention on the important work of healing a hurting world.

THE GENERAL BOARD OF EXAMINING CHAPLAINS

MEMBERSHIP

Bishops

The Rt. Rev. Larry Benfield	Arkansas, 2009
The Rt. Rev. Philip M. Duncan II	Central Gulf Coast, 2009
The Rt. Rev. William O. Gregg	North Carolina, 2012
The Rt. Rev. Barry R. Howe, <i>Vice Chair</i>	West Missouri, 2009

Clergy with Pastoral Responsibilities

The Rev. Katharine Black	Massachusetts, 2012
The Rev. Mark Taylor Crawford	Texas, 2009
The Very Rev. Mark R. Kowalewski	Los Angeles, 2012
The Rev. Stephen E. Moore	Olympia, 2009
The Rev. Canon Juan A. Quevedo-Bosch	Long Island, 2012
The Rev. Mary Sulerud	Washington, 2009

Members of Faculties

The Rev. Stephen Holmgren	Western Michigan, 2012
The Rev. Robert D. Hughes III	Sewanee, 2009
The Rev. Frank Kirkpatrick	Trinity College, 2012
The Rev. Vesta Kowalski	Maine, 2012
The Rev. Richard McCall	ETS, 2012
The Rev. Frederick Schmidt, Jr.	Perkins School of Theology, 2009

Lay Persons

Dr. Mary C. Callaway	New York, 2009
Mrs. Josephine R. Giannini	Indianapolis, 2009
Dr. Leonard W. Johnson, <i>Chair</i>	California, 2009
Dr. Sandra D. Michael	Central New York, 2012
Ms. D. Rebecca Snow	Alaska, 2012
Dr. Peter W. Williams	Southern Ohio, 2012

Administrator: The Rev. Richard F. Tombaugh, 924 Farmington Avenue, Suite #100, West Hartford, CT 06107

Board representatives at General Convention: Bishop Barry R. Howe and the Rev. Stephen Moore are authorized to receive non-substantive amendments to this report.

SUMMARY OF WORK

The mandate for the General Board of Examining Chaplains [Canon III.15.2 (a)] reads: “The General Board of Examining Chaplains, with professional assistance, shall prepare at least annually a General Ordination Examination covering the subject matter set forth in Canon III.8.5 (g) and (h), and shall conduct, administer and evaluate it in respect to those Candidates for Holy Orders who have been identified to the Board by their several Bishops.”

During the triennium 2007-2009, the General Board of Examining Chaplains (GBEC) continued its policy of evaluating the General Ordination Exam (GOE) at a single reading session. Beginning in 2007 the readers’ conference has been held at the convention center at the Maritime Institute in Baltimore. The feedback from diocesan and seminary administrators continues to reveal a positive response both to the high level of consistency in evaluations and to the timely distribution of the results. In carrying out its canonical responsibilities, the board:

- Convened at the Cathedral College in October of each year to prepare the General Ordination Examination (GOE) to be administered the following January and to prepare background material for the guidance of readers who evaluate the candidates' papers;
- Arranged for the administration of the GOE annually in all Episcopal Seminaries and at forty to sixty other locations throughout the United States and abroad;
- Recruited, trained, supervised and assisted approximately 100 readers each year in the process of evaluation of candidates' papers (298 candidates in 2007, 251 in 2008 and 225 in 2009);
- Reported the examination results and evaluations to candidates, their diocesan authorities and their seminary deans;
- Sent some members to attend provincial meetings to explain and interpret the work of GBEC and to solicit advice;
- Through a planning committee evaluated each year's GOE, its administration, reader training and results and adapted subsequent years' exams and procedures in response to feedback solicited from candidates, readers, diocesan authorities and others;
- Completed the construction of a dedicated web site that will be used to transmit GOE questions, receive GOE answers and transmit results to bishops and deans of seminaries. The web site has reduced postage and printing costs considerably;
- Reported to the interim meetings of the House of Bishops, as required by Canon;
- Greeted the Rt. Revs William Gregg, elected by the House of Bishops, and Larry Benfield, appointed by the Presiding Bishop, as replacement members of the Board; and
- Greeted the Rev. Thomas E. Breidenthal, (who has subsequently resigned from the board) appointed by the Presiding Bishop, to replace the Rev. Harmon Smith and the Rev. Frank Kirkpatrick, appointed by the Presiding Bishop, to replace the Rev. Susan Dolan-Henderson.

FINANCIAL REPORT FOR THE 2007-2009 TRIENNIUM

	2007 Actual	2008 Forecast	2009 Est.	Total
<i>Income</i>				
Exam fees (1)	130,000	130,000	112,500	372,500
Gen. Conv. Budget	99,135	70,646	72,125	241,906
Total	229,135	200,646	184,625	614,406
<i>Expenses</i>				
Salaries and Benefits (2)	40,045	45,416	46,975	132,436
Board Meetings				
Reader's Meetings	141,137	110,000	94,450	345,587
Office Expenses	47,352	44,730	44,700	136,782
Total	228,534	200,146	186,125	614,805

Notes

- (1) These figures represent \$500 x the number of candidates taking the exam.
 (2) Benefits include health insurance, pension payments, and 50% of Social Security.

GOALS AND OBJECTIVES FOR THE COMING TRIENNIUM

The principal objectives of the board and its administrator during the next triennium will be to continue to fulfill their canonical responsibilities as described in Title III, Canon 15.2(a), namely to develop annually a General Ordination Examination; to administer it to certified candidates; to evaluate the results; and to report the results to candidates, their diocesan authorities and their seminary deans.

In addition the board will:

- Continue to work to create examinations the answers to which will provide diocesan authorities with useful information for diagnosis and assessment of their candidates;
- Continue to provide seminaries and dioceses with statistics about performance on the annual GOE;

- Look forward to working with other church-wide, provincial and diocesan groups involved in theological education to better to serve bishops, students and their dioceses; and
- Continue working to refine the GBEC web site as a vehicle for providing easy access to information about the workings of the GBEC and ease of administering and reporting results of the GOE.

BUDGET APPROPRIATION

	2010	2011	2012	Total
<i>Income</i>				
Exam fees (1)	100,000	100,000	100,000	300,000
<i>Expenses</i>				
Salaries and benefits(2)	47,347	49,033	50,937	147,317
Readers' meetings	97,720	101,880	106,440	306,040
Office expense	42,340	43,410	44,500	130,250
Total	187,407	194,323	201,877	583,607

Notes

- (1) This figure represents a fee of \$500 x estimates of 200 candidates each year.
 (2) Benefits include health insurance, pension payments, and 50% of Social Security.

RESOLUTIONS

RESOLUTION A179 BUDGET APPROPRIATIONS FOR THE GBEC

- 1 *Resolved*, the House of _____ concurring, That the following amount be appropriated from the General
- 2 Convention budget for the General Board of Examining Chaplains: \$187,407 in 2010; \$194,323 in 2011; and
- 3 \$201,877 in 2012; for a total of \$583,607 for the triennium.

BOARD TRAVEL AND MEETINGS

The General Board of Examining Chaplains will meet nine times during the next triennium. This will require \$81,200 for 2010; \$81,200 for 2011; \$81,200 for 2012; for a total of \$243,600 for the triennium.

RESOLUTION A180 GENERAL ORDINATION EXAM FEE

- 1 *Resolved*, the House of _____ concurring, That the authorization for the General Board of Examining Chaplains
- 2 to charge a fee for the General Ordination Examination be continued for the next triennium, such fee not to
- 3 exceed \$500 per candidate; this authorization is granted with the proviso that fees shall be reduced or waived, at
- 4 the Administrator's discretion, for qualified candidates who are unable to obtain funds for the stated fee.

RESOLUTION A181 AMEND CANON III.15.2(A)

- 1 *Resolved*, the House of _____ concurring, That Canon III.15.2 (a) is hereby amended to read as follows:
- 2 **Sec. 2(a)** The General Board of Examining Chaplains, with professional assistance, shall prepare at least
- 3 annually a General Ordination Examination covering the subject matter set forth in Canon III.8.5 (g) ~~and~~
- 4 ~~(h)~~, and shall conduct, administer and evaluate it in respect to those Candidates for Holy Orders who
- 5 have been identified to the Board by their several Bishops.

EXPLANATION

Canon III.8.5 (g) identifies the seven academic areas proficiency in which is considered necessary for ordination. The General Ordination Examination assesses proficiency in those areas through a half-day essay question on each taken over a week's time. Canon III.8.5 (h) identifies four policy and technical areas (prevention of sexual misconduct, civil and church requirements for responding to possible abuse, the Constitution and Canons, especially the discipline canons, and the church's teaching on racism). These four areas do not lend themselves to assessment by essay exams. The civil and diocesan reporting requirements are subject to sufficient variation by jurisdiction that a national examination would be difficult to craft. Seminaries and dioceses are already providing

and requiring training in these areas. It appears more appropriate to assess the individual candidate's understanding of these areas at the local level through other assessment tools than a written exam. In addition, adding four more questions would (1) unreasonably lengthen the current testing period; (2) require additional board members with different expertise than is currently provided for in the Canons; and (3) require more readers or a longer reading period to evaluate the results, thus increasing expenses. The General Board of Examining Chaplains therefore recommends deletion of this cross-reference from its canonical mandate.

FORWARD MOVEMENT PUBLICATIONS

www.forwardmovement.org

Forward Movement Publications is The Episcopal Church's primary provider of devotional material. Chartered by the 51st General Convention in 1934 and charged to "reinvigorate the life of the church and to rehabilitate its general, diocesan and parochial work," Forward Movement is accountable to the General Convention through the office of the Presiding Bishop, who appoints the Forward Movement Board of Directors and serves as its president.

Publishing has been the means by which Forward Movement has sought to carry out its charge for the past 73 years. The quarterly devotional magazine *Forward Day by Day* has been published continuously since 1935. Circulation is now 285,000 copies per quarter, 89 percent of which is within The Episcopal Church, the rest going to other provinces of the Anglican Communion, primarily to the Anglican Church of Canada. Over 100,000 copies of *Forward Day by Day* are distributed each year, at no charge, to prisons, jails, hospitals, convalescent homes, juvenile detention centers and overseas military bases. Forward Movement also publishes 200 other titles, mostly tracts and booklets, on prayer, discipleship, worship, sacraments, Anglican history and spirituality and pastoral concerns. Roughly 25 new titles are issued each year. Distribution is through an on-line bookstore, parish churches and an annual catalog.

When the Presiding Bishop met with the Forward Movement Board in October 2008, she asked that inexpensive, timely materials be developed on two topics. The first was the Millennium Development Goals. Authors have been recruited, and a brief tract on each of the eight MDGs is now available. The other was Anglican identity, especially items for parishes and persons in places where Anglican unity is threatened by schism. Several new items on this topic are also now available and are being distributed to those who need them, in some cases free of charge through a gift from the Presiding Bishop's office. All these publications are available at the Forward Movement booth in the Exhibit Hall.

Two other new initiatives are also underway. In the past, Forward Movement has offered Spanish translations of its most popular English-language tracts. With the appointment of Isaías Rodríguez of Atlanta as Spanish editor, Forward Movement is now offering original devotional works by Spanish-speaking Episcopalians. A pilot program to guide young adults in exploring their faith is also being developed, headed by Sam McDonald of Lexington, Kentucky. This will be Forward Movement's first non-print ministry. Both these new programs are being underwritten by income from Forward Movement's growing endowment.

Forward Movement's offices are located in downtown Cincinnati and have been since the company's inception. Editor and Director Richard H. Schmidt oversees a staff of ten full-time and several part-time employees.

The Forward Movement Board of Directors meets twice each year to set goals for the company's ministry and oversee operations, including the annual operating budget of just under \$2 million. Forty percent of the expense budget goes for salaries and benefits for personnel, while nearly one fourth pays for printing. Other categories of expenses, in descending order of amount, are warehousing, office and building expenses, service and consultant fees, marketing and miscellaneous. Ninety-five percent of Forward Movement's income comes from sales of literature, with the rest deriving from gifts and endowment.

The Board of Directors is chaired by the Rev. James Lee Burns of New York, NY; and also includes the Rev. Richard Aguilar, Brownsville, TX; the Rev. Christine McSpadden, San Francisco, CA; Russell Palmore, Esq., Richmond, VA; Allene Russell Pierson, Baltimore, MD; the Rt. Rev. Kenneth L. Price, Jr., Columbus, OH; Michelle Rapkin, Forest Hills, NY; the Rev. Petero Sabune, Ossining, NY; the Rt. Rev. Stacy F. Sauls, Lexington, KY; the Rev. Jay Sidebotham, Lake Forest, IL; Janet K. Simpkinson, Cincinnati, OH; the Rev. Michael Spencer, Concord, NH; and Deborah Smith Douglas, Santa Fe, NM.

Meditations in *Forward Day by Day* have long been published anonymously. The following persons have contributed to *Forward Day by Day* during the past triennium: the Rev. Richard Aguilar, the Rev. George C. Allen, Jr., Dona Beavers, George and Virginia Benson, the Very Rev. Joseph H. Britton, the Very Rev. Sam Candler, the Rev. Carol Carlson, the Very Rev. Steven Charleston, the Rev. Cricket Cooper, the Rev. Barbara C. Crafton, Andrea Manchée D'Agosto, Deborah Smith Douglas, the Rev. Emmanuel Ekpunobi, the Very Rev. Ward B. Ewing, Tanya Ferdinandusz, the Rev. Roger Ferlo, Lyn M. Fraser, the Rev. Stephen Freeman, the Very Rev. Gary R. Hall, the Very Rev. Martha J. Horne, the Rev. Barbara A. D. Jensen, the Very Rev. J. R. Kevern, Robin Lind, Charlie Lovett, Sr. Mary Michael, SSM; Sarah Bryan Miller, Ann Moore, the Very Rev. Robert S. Munday, the Very Rev. Donn F. Morgan, Kathleen Phillips, the Rev. Margaret Rose, the Rev. Richard H. Schmidt, the Rev. Mary Frances Schjonberg, Salley Shannon, the Very Rev. William S. Stafford, Mary Stout, Ann L. Thomas, the Very Rev. Douglas Travis, the Rev. John Van Nuys, the Rev. Francis H. Wade, and the Very Rev. Paul F. M. Zahl.

RESOLUTION

RESOLUTION A182 CONTINUE FORWARD MOVEMENT

- 1 *Resolved*, the House of _____ concurring, That the Presiding Bishop be authorized to continue Forward
- 2 Movement Publications under her supervision and to appoint a Board of Directors as may be required to
- 3 maintain its work.

OTHER REPORTS

BUDGETARY FUNDING TASK FORCE

MEMBERSHIP

The Rt. Rev. James E. Waggoner, <i>Chair</i>	Spokane, VIII, 2009
Ms. Patricia Abrams	Chicago, V, 2009
Ms. Anne Clarke Brown	Vermont, I, 2009
The Rev. Reynolds Cheney	West Tennessee, IV, 2009
The Rt. Rev. George Councill	New Jersey, II, 2009
Canon Karen Noble Hanson	Rochester, II, 2009
The Very Rev. Mark Lattime	Rochester, II, 2009
Ms. Debby Melnyk	Florida, IV, 2009
Mr. Alfred D. Price	Western New York, II, 2009
The Rt. Rev. Stacy Sauls	Lexington, IV, 2009
The Rt. Rev. Andrew D. Smith	Connecticut, I, 2009
Ms. Sandra Swan	North Carolina, IV 2009

SUMMARY OF WORK

Members of the Budgetary Funding Task Force (BFTF) represent five provinces and the following interim bodies: the Standing Commission on Stewardship and Development, the Joint Standing Committee on Program Budget and Finance (PB&F) and the House of Deputies Committee on the State of the Church. Seven members served on the BFTF during the 2003-06 triennium. The Rev. Dr. James B. Lemler joined the group in 2007 as a member of the Church Center staff. He continued his participation in 2008 as a consultant. The BFTF met four times, each time at hotels near O'Hare Airport, Chicago, Illinois. These meetings were held on May 10-11, 2007; November 7-8, 2007; June 19-20, 2008; and October 2-3, 2008. The group also convened several times by conference call.

INTRODUCTION

Each BFTF meeting opened with prayer and bible study. This practice led us into deep engagement with one another and with our task, which was to continue the work begun late in the 2003-06 triennium called for by Resolution 2003-B004: "undertake a comprehensive study on the systems and procedures for funding, budgeting and expenditure of the Domestic and Foreign Missionary Society."

The BFTF report to the 2006 General Convention noted that Resolution B004 posed the question of "fairness in how we take financial responsibility for the ministry we all share in our response to the call of God's mission." While the charge given by B004 may appear to approach this question through a posture of scarcity, we hope our work will shift us toward a posture of abundance. Our giving takes on a different cast when we are clear that all we have is from God, given out of God's extravagant love.

Our work in this triennium moved from looking through the lens of scarcity, from the sense that, "It isn't working," to a sense of excitement and glimpses of new life. We were, in the words of one member, "surprised by joy."

What happened? We recognized that the charge given by Resolution B004 demands what Ronald A. Heifetz, in his work on leadership, calls "adaptive thinking." However, the specific questions outlined in the Resolution ask for "technical solutions." We found that we needed to begin with more fundamental questions and that before asking how we obtain the funds for the mission of the church we needed to ask questions about identity, vision, accountability and leadership.

This report will not offer answers to those questions, though we share below some of our reflections. Instead, this report will propose a way for The Episcopal Church (TEC), in a much broader way, to engage in a regular process of addressing them and to share in the "excitement and glimpses of new life" we have found in our work.

ADAPTIVE REFLECTIONS

Adaptive thinking examines “the gap between aspirations and reality.” The gap identified by Resolution B004 lies between the General Convention “asking” of a percentage of diocesan income to fund the mission of TEC and the reality that a majority of dioceses do not give to TEC at that level. Technical solutions may tinker with the formula, impose sanctions or, as is now the process, reshape the mission to fit available funding. Instead, we asked what would inspire Episcopalians to want to fund the budget of TEC. What would heighten the understanding that, “We are all in this together. We are interconnected. We have a common mission. We are not our divisions.” Our reflections are grouped into the following four areas:

Identity: Episcopalians share a rootedness in common prayer and the promises of our baptismal covenant. However, we discerned the need for a compelling statement of identity that would allow people across the full breadth of TEC to say, “Yes, that is who we are.” Such a statement is not about our polity, but about who we are as a particular expression of God’s people in the world. Communication is vitally important in “telling out the story” of connection and transformation experienced at all levels of the church—the story of who we are and of how we are in solidarity with one another.

Vision: We acknowledged the need for a clearly articulated common vision of our participation in God’s mission. Such a vision would reflect health and vitality for mission. It would state a clear intention about our mission as Christ’s body in the world and it would be accompanied by a plan that would help us become more effective in our witness. It should be unique to TEC and be both doable and reportable. Our Baptismal Covenant offers a foundation for such a vision—one that we are challenged to re-present in a compelling way in our current context.

Accountability: We considered accountability in terms of a rule of life that binds us to our identity and common vision, and we spoke of giving as a key part, not only of a rule of life, but also of our formation as Christians. The offertory sentence, “Offer to God a sacrifice of thanksgiving, and make good your vows to the most high,” is a reminder that our giving is an expression of thanks for God’s abundant love. We imagined a holiday gathering to which members of a community are invited to “come and bring a casserole.” The one who comes without the casserole is still welcome, because part of the purpose of asking for the casseroles is to ensure that the people come. Yet bringing casseroles is a way of speaking life to one another. It demonstrates commitment, acknowledges the gifts of others by bringing one’s own gift to share and is a sign of healthy participation in the community.

Leadership/Structure: Our conversations about identity, vision and accountability led naturally to questions of leadership and structure. Who articulates the vision of our participation in God’s mission of transformation? How do our leadership bodies and institutional structures serve that vision? Or have we adapted the vision to fit existing structures? How do we open opportunities for the church to own and use the gifts of all the baptized? Why does discussion about identity seem often to devolve into discussion about polity? We discerned the need for a clear means to support a regular visioning process, a means to encourage and allow the leadership and structures to be responsive to the vision and a budget process that supports the mission imperatives of the vision. Instead of a corporate model, might we be better served by a model that more closely relates staffing and structure to a vision/mission cycle?

TECHNICAL REFLECTIONS

While our primary focus shifted away from “technical solutions,” we do want to offer reflections on three areas we believe fall in the “technical” realm: (1) the use of a “10-10-10” giving formula; (2) the Mission Funding Initiative; and (3) the charge to address the question of “the level of the church at which mission support is most efficient.”

1. **“10-10-10” giving:** In recent years, several dioceses have decided to contribute to the church’s mission and ministry according to formulas of their own, rather than the approved formula of 21.5% approved by the General Convention. One such independent scheme called “10-10-10” teaches that each member of

the diocese will contribute a tithe (10% of current household income) to his or her parish, and that each parish will then contribute a tithe of its income to the mission of the diocese. In turn, the diocese will contribute a tithe of its diocesan income for the mission of The Episcopal Church.

The concept of “10-10-10” is based on the Biblical tithe of thanksgiving (Genesis 28:10-22) and anticipates that by teaching the tithe consistently for all giving, beginning with individual contributors, a “bigger pyramid” will result in significantly increased giving to parishes, the diocese and finally to The Episcopal Church.

Genuine questions must be raised about enshrining the tithe offering of the Old Testament as the basis for giving for the mission of the New Covenant. Even in the Old Testament, the tithe was but one of the many offerings given for the blessing of God and the life of the community. Jesus, who gave everything, looks for us to give with extreme generosity and, often indicates that people who tell him they tithe have, in fact, not yet found the grace of the New Covenant. Our church recognizes that the tithe is only a starting point in the life of giving in generosity for the gospel and the world; we have stated several times in Resolutions that the tithe is a minimum standard of Christian giving.

We believe the dioceses that choose to give just ten percent to the budget of TEC opt out of the full fellowship and responsibility we share through the funding agreement voted in General Convention, an agreement most dioceses seek to honor, each at some sacrifice.

The scheme where “10-10-10 giving” has been practiced has not resulted in the expected enhanced giving for parishes or the diocese. The “10-10-10” dioceses have not seen significant new giving, and the record of contributions from such dioceses to TEC remains at less than half of what they would have contributed had they accepted Convention’s 21.5% formula.

The vision for mission and ministry that we consider through the various Resolutions and requests at the General Convention always exceeds what we choose to support, even at the current funding levels. If additional dioceses, or all dioceses, were to adopt a “10-10-10” scheme, our ministry and common witness for Christ would be hugely diminished.

We call upon all dioceses of TEC to honor the commitment we make together at General Convention, when we vote and adopt each triennium’s new budget. When we do so, we will strengthen our common commitment as TEC and increase the support for our shared mission, entrusted to us by Christ Jesus.

- Mission Funding Initiative:** The consideration of funding initiatives outside the program budget adopted by General Convention was not part of our charge. We refer the Convention’s attention to the work of the Mission Funding Task Force. We believe it is important to reflect on such questions as, “Who owns the development function of TEC?” and “What vision and mission imperatives guide it?” The development of major gifts ought to be integrated with the vision, mission and budget articulated by the General Convention.
- Levels of church for funding:** The original BFTF Resolution charged the group with considering “the level of the church at which mission support is most efficient.” This charge asks for a breadth and depth of institutional analysis that was beyond our capacity in time, talent and cost in this triennium. We do believe this work needs to be done and that it is an important ingredient in the budgeting process that will be part of our major proposal (outlined below). Outlined below is a Resolution that will charge the BFTF to address this question and report to the 77th General Convention.

ADAPTIVE PROPOSAL

Adaptive change that aims to narrow the gap between aspirations and reality takes time, is rarely simple, requires clarity about values and a willingness to experiment with new approaches. We asked, “What could be if people

knew, owned and were connected to the vision—to the story?” This is a different question from, “How do we fix this funding story?” We became excited and energized by a suggested idea that we now call “the nine-year plan,” and we offer in the Resolution below a proposal for the General Convention to move toward adopting a cycle of vision building and mission implementation that corresponds to the term of the presiding bishop. The recent reorganization of the mission operations of The Episcopal Church Center offers a promising transition to such a mission-focused cycle of work supported by faith and human and financial resources.

Preparation for each nine-year cycle would begin during the final triennium of a presiding bishop’s term, with an intensive, church-wide visioning process that would identify goals and mission priorities—indeed, even allow them to “bubble up” through the work of the Spirit in the church—for the nine-year term of the next presiding bishop. The electing convention would begin with the presentation, amendment and ratification of the results of the visioning process. The presiding bishop then elected would have a mandate to carry out that vision and the budget would be based on its goals. The first triennium would include development of staff and structures to implement the goals, with the expectation that some positions of the program staff would coincide with the presiding bishop’s term. The work would continue through the remainder of the term, with annual reporting on progress, and the General Convention would have the opportunity to review and revise both the goals and the budget. The visioning process would begin again during the third triennium.

We believe such a process is a creative response to the need for renewed articulation of a vision formed by a shared sense of our common identity, pervasive communication of the vision and accountability to and for the vision. It will inspire a deeper sense of common mission, recognition of our bonds of interconnection and a greater commitment to fund the budget of TEC.

The Resolution asks that the Convention authorize the BFTF to continue development of this proposal during the next triennium and return to the 77th General Convention with a plan for its implementation beginning in the 2012-2015 triennium. We have found our own conversation to be both profound and exciting, and our aim is to create a way to invite the rest of the church into the conversation.

RESOLUTION A183 DEVELOP NINE-YEAR VISION AND BUDGET CYCLE

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church receive and
2 endorse the Report of the Budgetary Funding Task Force, in particular the Task Force’s recommendations that:
3 ▪ Adequate funding of the budget of The Episcopal Church depends on (1) a compelling statement of our
4 identity as a church; (2) a clearly articulated common vision of our participation in God’s mission; and (3)
5 a pervasive accountability of church structures to that identity and common vision so that stewardship
6 and mission are linked. Specific steps must be taken to make these three goals an active part of the on-
7 going life of our church:
8 ○ Develop a common vision for mission during the triennium immediately preceding the election
9 of a Presiding Bishop for the purpose of informing the nomination and election process for that
10 office.
11 ○ Identify specific goals to be accomplished during the nine-year period corresponding to the term
12 of the Presiding Bishop (the Term Goals).
13 ○ Hold a joint meeting of the House of Deputies and the House of Bishops at the beginning of the
14 General Convention at which a Presiding Bishop is to be elected, so that the goals identified for
15 the coming Presiding Bishop’s term may be addressed, amended and ratified.
16 ○ Develop a draft budget based on identified goals and present the Budget of The Episcopal
17 Church in a nine-year cycle to coincide with the term of a Presiding Bishop (the Term Budget).
18 ○ Report on the Term Budget—and progress toward accomplishing the Term Goals in a written
19 report on an annual basis—to all bishops and deputies to the General Convention, Standing
20 Committees of the Dioceses, members of the Executive Council, members of all other
21 Committees, Commissions, Agencies and Boards, and post the report for members of the
22 Church on the web site of The Episcopal Church, as well as report on it by all means available,

- 23 especially personal visits to dioceses and provinces, in order to receive the widest possible
24 circulation.
- 25 ○ Review the Term Budget and progress toward the Term Goals at a joint meeting of the House of
26 Deputies and the House of Bishops at each General Convention to encourage accountability and
27 so that the goals may be revised as needed.
 - 28 ○ Structure the Church Center staff in order to facilitate the accomplishment of goals over the
29 course of the Presiding Bishop's term, with some positions coinciding with the term of the
30 Presiding Bishop and some being permanent in nature.
 - 31 ○ Conduct an in-depth review, regarding the accomplishment of the Term Goals during the last
32 triennium of a Presiding Bishop's term; and be it further
- 33
- 34 *Resolved*, That the 76th General Convention endorse the continuation of the Budgetary Funding Task Force and
35 charge it to produce an implementation plan for its proposals, including necessary canonical changes, for
36 consideration by the 77th General Convention; and be it further
- 37
- 38 *Resolved*, That the General Convention request the Joint Standing Committee on Program, Budget and Finance
39 consider a budget allocation of \$72,000 for the implementation of this Resolution.

EXPLANATION

The Budgetary Funding Task Force is convinced that the issues related to funding the church's pursuit of God's mission require a much more creative response than can be achieved by technical solutions such as adjusting the giving formula, mandatory giving standards or sanctions. Indeed, we believe the failure to meet giving expectations by some dioceses should be understood more as a plea to be included in the work of The Episcopal Church than a negative expression. The work, as we see it, is adaptive in nature and calls for a pervasive articulation of vision formed by a shared sense of our common identity, pervasive communication of the vision and accountability to and for the vision. Accordingly, we request that additional work toward this end be included in the budget for the next triennium so that a through discussion of specific proposals can take place at the 77th General Convention of The Episcopal Church in 2012.

RESOLUTION A184 STUDY EFFECTIVE LEVELS FOR DEPLOYMENT OF CHURCH RESOURCES

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church direct the
2 Budgetary Funding Task Force to continue its study as to how and at what level(s) of the church's structures its
3 resources may be most efficiently deployed to communicate, foster and support our common mission.

BUDGET REPORT

The Budgetary Funding Task Force will meet approximately seven times during the next triennium. This will require \$24,000 for 2010; \$24,000 for 2011; \$24,000 for 2012; for a total of \$72,000 for the triennium.

TITLE IV TASK FORCE II ON DISCIPLINARY POLICIES AND PROCEDURES

MEMBERSHIP

Stephen F. Hutchinson, Esq., <i>Chair</i>	Utah, VIII (TF I)
Duncan A. Bayne, Esq., <i>Secretary</i>	Olympia, VIII (TF I)
The Rev. Barbara Bender-Breck	California, VIII (SCMD)
Ms. Ellen Bruckner	Iowa, VI (SCMD)
Joseph L. Delafield, III, Esq.	Maine, I (PB/PHOD)
The Rt. Rev. Robert L. Fitzpatrick	Hawaii, VIII (SCCC)
Mr. Luis Gonzalez	San Diego, VIII (SCMD)
The Rt. Rev. Dorsey F. Henderson	Upper South Carolina, IV (SCCC)
Fred C. Isaac, Esq.	Florida, IV (PB/PHOD)
The Rt. Rev. C. Wallis Ohl, Jr.	Northwest Texas, VII (TF I)
The Rev. R. Stan Runnels	Western Missouri, VII (PB/PHOD)
Diane E. Sammons, Esq.	Newark, II (SCCC)

Consultants: Sally Johnson, Esq., Church Pension Fund and the Rt. Rev. F. Clayton Matthews, Office of Pastoral Development.

Task Force Representatives at Convention: The Rt. Rev. Dorsey F. Henderson, the Rt. Rev. Robert L. Fitzpatrick, Stephen F. Hutchinson, Duncan A. Bayne, Ellen Bruckner and the Rev. Barbara Bender-Brock will be at General Convention and are authorized to receive non-substantive amendments to this report.

SUMMARY OF WORK

In the face of criticisms that the 1994 Title IV (then in use) was overly militaristic and rigid in its application and lacked a theological foundation, the 73rd General Convention resolved that a Task Force should be formed, charged with the responsibility of reviewing the existing Title IV, researching the disciplinary policies and procedures of other churches and various professions, making an interim report to the 2003 General Convention and bring to the 75th General Convention recommendations for the revision of Title IV of the Constitution and Canons of The Episcopal Church. (See GC Resolution 2000-A028).

After six years of work (summarized on pages 408-410 in the 2006 Task Force Blue Book Report), the Task Force submitted a complete revision of Title IV to the 75th General Convention for its consideration (Resolution A153, Proposed Title IV Revisions). Following extensive debate in the Cognate Canons Committee of both the House of Deputies and the House of Bishops, the Committee determined to send an alternate A153 to the legislative floors. This alternate was adopted by both Houses, and states:

Resolved, That the 75th General Convention express its sincere and abiding appreciation and gratitude for the diligent, intensive and dedicated work and leadership of the Task Force on Disciplinary Policies and Procedures (“Task Force I”) since 2001 in the research, drafting, listening, and communicating of and about its work to develop a comprehensive revision to Title IV of the Church Canons, so that our Canons on discipline reflect our ecclesiology and theology; and be it further

Resolved, That the 75th General Convention endorse the principles and values expressed in Task Force I’s proposed new Canon IV.1:

By virtue of our Baptismal Covenant, all members of this Church are called to holiness of life and accountability to one another. The Church and each Diocese shall support their members in their life in Christ and shall hold one another accountable as provided in this Title; and be it further

Title IV Task Force II on Disciplinary Policies and Procedures

Resolved, That the 75th General Convention acknowledge that the work of Task Force I requires further work, reflection and perfection; and be it further

Resolved, That Resolution A153 and the work of and documents from Task Force I be referred to a new Title IV Task Force (“Task Force II”) of twelve persons comprising: three members appointed by the Standing Commission on Constitution and Canons, three members appointed by the Standing Commission on Ministry Development, and six other members, to include three members of Task Force I, jointly appointed by the President of the House of Deputies and the Presiding Bishop. Task Force II shall be charged to complete and perfect this vital work, continuing the focus on the following critical goals, concerns and values:

1. Reflect the values, ecclesiology, and theology of the Church;
2. Move Title IV towards a reconciliation model for all appropriate circumstances;
3. Encourage the prompt resolution of conflicts in the Church and the reconciliation of persons involved in those conflicts at the earliest appropriate time and the lowest appropriate level of the Church;
4. Consider the possible inclusion of certain Lay Persons in Title IV whose office or other leadership role makes inclusion appropriate, provided the treatment of their accountability and discipline is commensurate with their lay status, responsibilities and commitments;
5. Maintain the historic pastoral role and canonical authority of Bishops; and
6. Respect the roles, rights, and integrity of those persons subject to Title IV, and of injured persons, communities, Parishes, Missions, Congregations, and the Church.

And be it further

Resolved, That Task Force II meet during the next triennium, giving the Church due notice of its meetings; that it make available such periodic reports of its work as will best inform the Church of its activities; and that it make a final report, with a proposed Title IV revision along with explanatory and educational materials, to the 76th General Convention not later than January 1, 2009, and be it further

Resolved, That the 75th General Convention consider a budget allocation of \$60,000 for the implementation of this Resolution.

This adoption by General Convention followed action that had already been taken on the budget for the triennium, and no funds had been allocated for this work. Funding in the amount of \$30,000 was eventually identified, and the work of Task Force II was then scheduled to proceed. Unfortunately, this sum has proven insufficient to cover all the needs of Task Force II in completing its mission, and the members of Task Force II sincerely appreciate the ministry of those who have provided funding outside of the routine channels. As it was, much of the work of Task Force II was done by telephone or electronically, thus preventing further expense.

Task Force II first met in person and by telephone on May 2, 2007, in San Diego, California, prior to the National Chancellor’s Conference. Stephen Hutchinson was appointed Chair by the selecting authority, and Duncan Bayne was appointed Secretary by the Chair, with the consent of the participating members. The members principally discussed how they would work together and established the first face-to-face meeting for Kansas City, Missouri, from July 19 to 21, 2007. At that meeting Task Force II identified a number of issues in the 2006 draft which had raised concerns and made decisions regarding continued inclusion. A drafting group, chaired by Joseph Delafield, was selected and the work of revision was commenced in earnest.

A first redraft of the 2006 proposal was circulated electronically among the Task Force II members on July 31, 2007. Extensive comments were exchanged among the members over the following weeks.

At its third meeting, September 30-October 2, 2007, in Minneapolis, Minnesota, the initial redraft of Title IV was reviewed and comments about further changes were made. A revised redraft was circulated electronically on November 15, 2007, and was the subject of a telephone conference on December 14, 2007. An *Exposure Draft* was published on The Episcopal Church web site, with provisions for comment by any interested reader. Many comments were received before the established deadline of June 30, 2008, both through the web site and from other sources. All comments were considered, but not all resulted in changes to the draft. A third redraft was prepared and, at a meeting of the Task Force II in New Orleans on September 28-October 1, 2008, was further edited. A final edit of the Blue Book draft was then discussed and approved by telephone conference on October 28, 2008, among the Task Force II members.

Throughout 2008 presentations were made to many groups in the church, including the House of Bishops, Standing Commission on Constitution and Canons (twice), Executive Council and a number of provincial meetings. Many of the salient comments from these groups and others were incorporated into the final draft. We expect these meetings to continue until the convening of General Convention. It is fair to say that all corners of the church have had the opportunity to review and comment on the work of the Task Force and to have their comments reflected in the final draft. Many comments were received from public discussion. The following considerations may help one to understand some of the drafting decisions that were made.

UNDERLYING THEOLOGICAL PRINCIPLES

At the request of the original Task Force, the Reverend Pamela Cooper-White, Ph.D., prepared a paper expressing both her thoughts and those of the Task Force as to what elements needed to be included in any process of discipline within The Episcopal Church. This paper was reproduced in the Blue Book for the 74th General Convention and can be summarized as focusing on four distinct elements: (1) safety for all persons involved in discipline (sanctuary being a principle long sanctioned in the Christian tradition); (2) truth-telling, leading to the elimination of toxic secrecy and shame; (3) healing, with its verbal roots in “salve”, the same root as for “salvation”; and (4) reconciliation, to free and strengthen the church in its true mission to the world.

As stated by Task Force II member Bishop Dorsey Henderson in his opening remarks at the presentation of the draft at the House of Bishops:

“Two different task forces have worked to produce this present proposal. But both task forces strove to immerse every conversation, every dialogue, and every consideration, in prayer, from beginning to end—and to under gird every proposal, in whole or in part, with solid theological reflection. When there are allegations of wrongdoing, what is the Church called to be ...what is the Church called to do...what is the faithful response of the Church...to those allegations? We started, to be sure, with Jesus Christ and our understanding of both mission and ministry. It goes without saying that the very mission of Christ is the mission of the Church: “to restore all people to unity *with God and each other* in Christ”. We found guidance, too, in St. Paul’s understanding of the Church’s *ministry*: “God has given us the ministry of reconciliation” (2nd Cor. 5). And so, within those larger contexts, we attempted to be ever mindful of questions like these: How does the Church appropriately respond to allegations of wrongdoing with a process that is as faithful to God’s justice, mercy and peace as, by God’s grace, we can design and utilize? How, by God’s grace, do we provide the channels of Christ’s healing where injury has occurred – for both victim and offender? How, in particular, does the bishop, as chief priest and pastor, “seek and serve Christ in all persons” whose lives are touched, effected, invaded by allegations of, or actual, misconduct. If honesty and acknowledgement of responsibility are essential elements of God’s reconciliation, how do we best provide for that? How is Christian compassion effectively and best integrated into a process of justice and peace? How is the Church’s law shaped into a form which is faithful to God’s law, to God’s call for confession and forgiveness, within a Church called to the mission of unity and the ministry of reconciliation? We pray that what we now have before us is, by God’s grace, a faithful response to those questions – or at least a significant progress in the right direction.”

DISCIPLINE OF THE LAITY

The laity was included as a subject of discipline in the 2006 draft—a concept that was roundly criticized. Task Force II proposed that this be addressed by inserting an express right of removal of lay persons from ecclesiastical offices in Title I, rather than inserting full disciplinary procedures in Title IV, but this too caused extensive objections as being overreaching and unnecessary. It is the judgment of Task Force II that the time is not yet propitious for the inclusion of disciplinary provisions for the laity other than as already provided in the Book of Common Prayer, and no inclusion of laity is contemplated at this time.

IMPAIRMENT OF THE CLERGY

The 2006 draft provided for instances of impairment of the clergy from alcohol, disease or other cause, and potential suspension until the impairment was relieved. Task Force II initially proposed specific language to be incorporated into Title III, but has since concluded that this needs further reflection. Therefore, Task Force II is requesting that this subject be referred for further study by the Standing Commission on Ministry Development, and a Resolution to this end is included in this report.

NUMBER OF PERSONNEL INVOLVED IN DISCIPLINE

Under the present Title IV there is the potential for at least 15 people to be directly involved in any misconduct matter: the offending member of the clergy, his or her consultant, the bishop, the canon to the ordinary, the diocesan review committee (in some cases the standing committee), usually a five member ecclesiastical trial court, the church attorney, not to mention lay assessor(s), and investigators, which many, if not most, dioceses also have available under contract if not already on staff. Under the proposal this number would be substantially less and would include: the intake officer, bishop, investigator, seven members of the Disciplinary Board (or less as specified in diocesan canon) and church attorney. Dioceses may also combine efforts by agreement between them.

PASTORAL RESPONSES

The proposal requires a pastoral response appropriate to the occasion in every circumstance. Flexibility has been built in to foster in all cases as far as possible healing, forgiveness, repentance and reconciliation among the affected parties.

AUTHORITY OF BISHOPS

The authority of bishops is not substantially changed. A number of proposals were included in the *Exposure Draft*, but were modified or removed in the final. An Agreement for Discipline between a bishop and respondent generally no longer requires review, but the bishop does consult with others to ensure that the elements which underlie the draft's approach to discipline are reflected in the Agreement. Only an Agreement for Discipline between the Presiding Bishop and another bishop requires consent from the Disciplinary Board for Bishops. Further, the bishop has authority to modify terms of an order, as well as a sentence, and has more time in which to consider approval of a pending order.

SELF REPORTING

All clergy are required by the proposal to report any matters which may constitute an offense, including their own, except for matters kept private within the Rite of Reconciliation of a Penitent. Criticisms of this provision fail to recognize the distinction between the Constitutional protections provided for an accused in a criminal matter and those which might be appropriate in an ecclesiastical proceeding. Fundamental to our work is the need for truth-telling, honesty and acknowledgement of responsibility, which is arguably inconsistent with some Constitutional rights citizens hold. Reconciliation and the other desired results are simply not possible if the accused member of the clergy can simply hide the truth.

EXTENT OF CHANGES

An unfortunate outgrowth of a revision such as here brought forth is an appearance that the changes are vast. Such is simply not the case here. The large bulk of Title IV is, or will be, unchanged. Task Force II did not attempt to reinvent the wheel, but simply to express in new language much of what already

Title IV Task Force II on Disciplinary Policies and Procedures

existed. The abandonment provisions, appeals and modifications are essentially untouched, as is most of the other content of the Canon. What has changed is the process by which complaints are brought and heard.

Although the primary work of Task Force II has been completed, should the draft revisions be adopted by General Convention, much remains to be done in education and training of dioceses and personnel involved—or to be involved—in the process of discipline. Members of Task Force II remain available to conduct or participate in this training and in fact have already begun drafting model diocesan Canons and educational material for implementation of the changes if this draft is adopted. To this end, Task Force II requests a budget allocation of \$15,000 to complete this work.

Title IV Task Force II

Stephen F. Hutchinson, Esq., Chair
Duncan A. Bayne, Esq., Secretary
The Reverend Barbara Bender-Breck
Ms. Ellen Bruckner
Joseph L. Delafield, III, Esq.
The Right Reverend Robert L. Fitzpatrick
Mr. Luis Gonzalez
The Right Reverend Dorsey F. Henderson
Fred C. Isaac, Esq.
The Right Reverend C. Wallis Ohl, Jr.
The Reverend R. Stan Runnels
Diane E. Sammons, Esq.

PROPOSED TITLE IV REVISIONS

RESOLUTION A185 PROPOSED TITLE IV REVISIONS

1 *Resolved*, the House of _____ concurring, That the whole of Title IV of the Constitution and Canons for
2 the Government of The Episcopal Church be amended to read as follows:

3 **TITLE IV**

4 **ECCLESIASTICAL DISCIPLINE**

5

6 **CANON 1: Of Accountability and Ecclesiastical Discipline**

7

8 By virtue of Baptism, all members of the Church are called to holiness of life and accountability to one
9 another. The Church and each Diocese shall support their members in their life in Christ and seek
10 resolve conflicts by promoting healing, repentance, forgiveness, restitution, justice, amendment of life
11 and reconciliation among all involved or affected. This Title applies to Members of the Clergy, who
12 have by their vows at ordination accepted additional responsibilities and accountabilities for doctrine,
13 discipline, worship and obedience.

14

15 **CANON 2: Of Terminology Used in this Title**

16

17 Except as otherwise expressly provided or unless the context otherwise requires, as used in this Title the
18 following terms and phrases shall have the following meanings:

19

20 **Accord** shall mean a written Resolution, which is negotiated and agreed among the parties resulting
21 from an agreement for discipline under Canon IV.9, conciliation under Canon IV.10 or a Conference
22 Panel proceeding under Canon IV.12. All Accords shall meet the requirements of Canon IV.14.

23 **Administrative Leave** shall mean a restriction on ministry in which the exercise of the Respondent's
24 ministry is suspended in its entirety during the period of the Administrative Leave and may include
25 suspension from any ecclesiastical and related secular office.

26 **Advisor** shall mean a person designated to support, assist, consult with and advise a Complainant or
27 Respondent in any matter of discipline under this Title as provided in Canon IV.19.10.

28 **Church Attorney** shall mean one or more attorneys selected pursuant to Diocesan Canons to represent
29 the Church in proceedings as provided in this Title. A Church Attorney shall perform all functions on
30 behalf of the Church necessary to advance proceedings under this Title and shall have the following
31 powers, in addition to the powers and duties otherwise provided in this Title: **(a)** to receive and review
32 the Intake Officer's report; **(b)** to conduct investigations and oversee the Investigator and, in
33 connection with such investigations; to have access to the personnel, books and records of the Diocese
34 and its constituent parts; and to receive and review the reports of the Investigator; **(c)** to determine, in
35 the exercise of the Church Attorney's discretion, whether the reported information, if true, would be
36 grounds for discipline; and **(d)** to exercise discretion consistent with this Title and the interests of the
37 Church by declining to advance proceedings or by referring any matter back to the Intake Officer or the
38 Bishop Diocesan for pastoral response in lieu of disciplinary action. In representing the Church, a
39 Church Attorney may consult with the Conference Panel.

40 **Community** shall mean that part of the Church in which a Member of the Clergy performs his or her
41 ministry, such as a Diocese, Parish, Mission, school, seminary, hospital, camp or any similar institution.

42 **Complainant** shall mean **(a)** the person or persons from whom the Intake Officer receives information
43 concerning an Offense or **(b)** any Injured Person designated by the Bishop Diocesan who, in the
44 Bishop Diocesan's discretion, should be afforded the status of a Complainant, provided, however, that
45 any Injured Person so designated may decline such designation.

46 **Conciliator** shall mean a person appointed to seek the resolution of a matter under Canon IV.10.

47 **Conduct Unbecoming a Member of the Clergy** shall mean any disorder or neglect that prejudices the
48 reputation, good order and discipline of the Church, or any conduct of a nature to bring material
49 discredit upon the Church or the Holy Orders conferred by the Church.

50 **Conference Panel** shall mean a panel of one, two or three members of the Disciplinary Board selected
51 by the president of the board, unless some other manner of selection is provided by Diocesan Canon, to
52 serve as the body before which an informal conference is held as provided in Canon IV.12, provided,
53 however, that no such member may serve as a member of the Hearing Panel in the same case.

54 **Disciplinary Board** shall mean the body provided for in Canon IV.5.1.

55 **Discipline of the Church** shall be found in the Constitution, the Canons and the Rubrics and the
56 Ordinal of the Book of Common Prayer.

57 **Doctrine** shall mean the basic and essential teachings of the Church and is to be found in the Canon of
58 Holy Scripture as understood in the Apostles and Nicene Creeds and in the sacramental rites, the
59 Ordinal and Catechism of the Book of Common Prayer.

60 **Hearing Panel** shall mean a panel of three members of the Disciplinary Board selected by the president
61 of the Board, unless some other manner of selection is provided by Diocesan Canon, to serve as the
62 body before which a hearing is held as provided in Canon IV.13, provided, however, that no such
63 member may serve as a member of the Conference Panel in the same case.

64 **Injured Person** shall mean a person, group or Community who has been, is or may be affected by an
65 Offense.

66 **Intake Officer** shall mean a person designated by the Bishop Diocesan after consultation with the
67 Disciplinary Board, to whom information regarding Offenses is reported.

68 **Investigator** shall mean a person having **(a)** sufficient knowledge, skill, experience and training to
69 conduct investigations under this Title and **(b)** familiarity with the provisions and objectives of this
70 Title. Investigators shall be appointed by the Bishop Diocesan in consultation with the president of the
71 Disciplinary Board.

72 **Member of the Clergy** shall mean Bishops, Priests and Deacons of the Church.

73 **Offense** shall mean any act or omission for which a Member of the Clergy may be held accountable
74 under Canons IV.3 or IV.4.

75 **Order** shall mean a written decision of a Conference Panel or a Hearing Panel which is issued with or
76 without the Respondent's consent. All Orders shall meet the requirements of Canon IV.14.

77 **Pastoral Direction** shall mean a written direction given by a Bishop to a Member of the Clergy which
78 meets the requirements of Canon IV.7.

79 **Pastoral Relationship** shall mean any relationship between a Member of the Clergy and any person
80 whom the Member of the Clergy provides or has provided counseling, pastoral care, spiritual direction
81 or spiritual guidance, or from whom such Member of the Clergy has received information within the
82 Rite of Reconciliation of a Penitent.

83 **Privileged Communication** shall mean any communication or disclosure made in confidence and with
84 an expectation of privacy (a) within the Rite of Reconciliation of a Penitent; (b) between a client and
85 the client's attorney; (c) between a Respondent and an Advisor or a Complainant and an Advisor; (d)
86 between persons in a relationship in which communications are protected by secular law or Diocesan
87 Canons; or (e) between and among a Conciliator and participants in a conciliation under Canon IV.10.

88 **Provincial Court of Review** shall mean a court organized and existing as provided in Canon IV.5.4 to
89 serve as the body which performs the duties prescribed in Canon IV.15.

90 **Reference Panel** shall mean a panel composed of the Intake Officer, the Bishop Diocesan and the
91 president of the Disciplinary Board to serve as the body which performs the duties prescribed in Canons
92 IV.6 and IV.11.

93 **Respondent** shall mean any Member of the Clergy (a) who is the subject of a matter referred for
94 conciliation or to the Conference Panel or to the Hearing Panel; (b) whose ministry has been restricted;
95 (c) who has been placed on Administrative Leave; (d) who is the subject of an investigation and is
96 asked by an investigator or the Bishop Diocesan to provide information or to make a statement; or (e)
97 who agreed with the Bishop Diocesan regarding terms of discipline pursuant to Canon IV.9.

98 **Sentence** shall mean the pronouncement of discipline of a Member of the Clergy pursuant to an
99 Accord or Order in the form of (a) admonition, in which the conduct of such Member of the Clergy is
100 publicly and formally censured or reprimanded, or (b) suspension, in which such Member of the Clergy
101 is required to refrain temporarily from the exercise of the gifts of ministry conferred by ordination, or
102 (c) deposition, in which such Member of the Clergy is deprived of the right to exercise the gifts and
103 spiritual authority of God's word and sacraments conferred at ordination.

104 **Sexual Abuse** shall mean any Sexual Behavior at the request of, acquiesced to or by a person eighteen
105 years of age or older and a person under eighteen years of age, in high school or legally incompetent.

106 **Sexual Behavior** shall mean any physical contact, bodily movement, speech, communication or other
107 activity sexual in nature or that is intended to arouse or gratify erotic interest or sexual desires.

108 **Sexual Misconduct** shall mean (a) Sexual Abuse or (b) Sexual Behavior at the request of, acquiesced
109 to or by a Member of the Clergy with an employee, volunteer, student or counselee of that Member of
110 the Clergy or in the same congregation as the Member of the Clergy, or a person with whom the
111 Member of the Clergy has a Pastoral Relationship.

112
113 **CANON 3: Of Accountability**

114
115 **Sec. 1** A Member of the Clergy shall be subject to proceedings under this Title for:
116 (a) knowingly violating or attempting to violate, directly or through the acts of another person, the
117 Constitution or Canons of the Church or of any Diocese;
118 (b) failing without good cause to cooperate with any investigation or proceeding conducted under
119 authority of this Title; or
120 (c) intentionally and maliciously bringing a false accusation or knowingly providing false testimony
121 or false evidence in any investigation or proceeding under this Title.

122 **Sec. 2** A Member of the Clergy shall be accountable for any breach of the Standards of Conduct set
123 forth in Canon IV.4.

124 **Sec. 3** In order for any conduct or condition to be the subject of the provisions of this Title, the
125 Offense complained of must violate applicable provisions of Canon IV.3 or IV.4 and must be material
126 and substantial or of clear and weighty importance to the ministry of the Church.

127

128 **CANON 4: Of Standards of Conduct**

129

130 **Sec. 1** In exercising his or her ministry, a Member of the Clergy shall:

- 131 (a) respect and preserve confidences of others except that pastoral, legal or moral obligations of
132 ministry may require disclosure of those confidences other than Privileged Communications;
133 (b) conform to the Rubrics of the Book of Common Prayer;
134 (c) abide by the promises and vows made when ordained;
135 (d) abide by the requirements of any applicable Accord or Order, or any applicable Pastoral
136 Direction, restriction on ministry, or placement on Administrative Leave issued under Canon IV.7:
137 (e) safeguard the property and funds of the Church and Community;
138 (f) report to the Intake Officer all matters which may constitute an Offense as defined in Canon
139 IV.2, including his or her own Offenses, except for matters disclosed to the Member of Clergy as
140 confessor within the Rite of Reconciliation of a Penitent;
141 (g) exercise his or her ministry in accordance with applicable provisions of the Constitution and
142 Canons of the Church and of the Diocese, ecclesiastical licensure or commission and Community
143 rule or bylaws;
144 (h) refrain from:
145 (1) any act of Sexual Misconduct;
146 (2) holding and teaching publicly or privately, and advisedly, any Doctrine contrary to that held
147 by the Church;
148 (3) engaging in any secular employment, calling or business without the consent of the Bishop of
149 the Diocese in which the Member of the Clergy is canonically resident;
150 (4) being absent from the Diocese in which the Member of the Clergy is canonically resident for
151 more than two years without the consent of the Bishop Diocesan;
152 (5) any criminal act that reflects adversely on the Member of the Clergy's honesty,
153 trustworthiness or fitness as a minister of the Church;
154 (6) conduct involving dishonesty, fraud, deceit or misrepresentation; or
155 (7) habitual neglect of the exercise of the ministerial office without cause; or habitual neglect of
156 public worship, and of the Holy Communion, according to the order and use of the Church;
157 and
158 (8) any Conduct Unbecoming a Member of the Clergy.

159

160 **CANON 5: Of Disciplinary Structures**

161

162 **Sec. 1** Each Diocese shall, by Canon, create a court to be known as the Disciplinary Board as
163 described in this Canon. Each such Board shall consist of not fewer than seven persons to be selected as
164 determined by Diocesan Canon. The membership of each Board shall include lay persons and Priests or
165 Deacons, and the majority of the Board members shall be Priests or Deacons, but by no more than one.
166 No member of the Standing Committee of a Diocese shall serve as a member of the Disciplinary Board
167 of that Diocese. Within sixty days following each Diocesan convention, the Board shall convene to elect
168 a president for the following year, unless another method for selection of the president is provided by
169 Diocesan Canon.

170 **Sec. 2** The provisions of Canon IV.19 shall apply to all Disciplinary Boards.

171 **Sec. 3** The following rules shall govern the operations of all Disciplinary Boards:

- 172 (a) In the event of any Board member's death, resignation or declination to serve, or disability
173 rendering the member unable to act, the president shall declare a vacancy on the Board.
174 (b) Notices of resignation or declination to serve shall be communicated in writing to the president.
175 (c) No person serving in a Diocese as Chancellor, Vice Chancellor, Advisor, Conciliator, Church
176 Attorney, Intake Officer or Investigator may serve on the Disciplinary Board of that Diocese, and
177 no member of a Disciplinary Board may be selected to serve in one of those positions in the same
178 Diocese. A member of the Standing Committee of a Diocese may serve on the Disciplinary Board
179 if the Canons of the Diocese so provide. If any Priest elected to the Board is elected a Bishop, or

180 any lay member is ordained prior to the commencement of a proceeding under this Title, that
181 person shall immediately cease to be a member of the Board. If a proceeding has been commenced,
182 that person may continue to serve on the Board for all proceedings in that matter through final
183 disposition. A lay person ceasing to be a member under this subsection by reason of ordination may
184 be appointed to fill a vacancy in the clergy members of the Board.

185 **(d)** Each Diocese shall provide by Canon for the filling of vacancies on the Board. In the event
186 there be no such canonical provision by the Diocese, any vacancy occurring on the Board shall be
187 filled by appointment of the Bishop Diocesan and the appointee shall be of the same order as the
188 Board member being replaced.

189 **(e)** Proceedings of the Panels of the Disciplinary Board shall be conducted within the rules
190 provided in this Title. The Board may adopt, alter or rescind supplemental rules of procedure not
191 inconsistent with the Constitution and Canons of the Church.

192 **(f)** The rules of evidence for proceedings are as provided in Canon IV.13.6.

193 **(g)** The Disciplinary Board shall appoint a clerk who may be a member of the Board, who shall be
194 custodian of all records and files of the Disciplinary Board and who shall provide administrative
195 services as needed for the functioning of the Board.

196 **(h)** The Disciplinary Board shall keep a record of all proceedings before its Hearing Panels in a
197 format that can be reduced to a transcript if necessary. The record of each proceeding shall be
198 certified by the president of the Panel. If the record cannot be certified by the president by reason
199 of the president's death, disability or absence, the record shall be certified by another member of the
200 Panel selected by a majority of the remaining members of the Panel.

201 **(i)** Any Diocese may agree with one or more other Dioceses to develop and share resources
202 necessary to implement this Title, including members of Disciplinary Boards, Church Attorneys,
203 Intake Officers, Advisors, Investigators, Conciliators and administrative and financial support for
204 proceedings under this Title.

205 **(j)** Church Attorneys, Intake Officers, Advisors, Investigators and Conciliators need not reside in or
206 be members of the Diocese proceeding under this Title. Members of Disciplinary Boards shall be
207 members of the Diocese in which they serve unless such Diocese has entered into an agreement for
208 the sharing of resources as provided in Canon IV.5.3(i).

209 **Sec. 4** In each Province there shall be a court to be known as the Provincial Court of Review, with
210 jurisdiction to receive and determine appeals from Hearing Panels of Dioceses within the Province as
211 provided in Canon IV.15 and to determine venue issues as provided in Canon IV.19.5.

212 **(a)** The Provincial Court of Review shall consist of: **(i)** one Bishop of the Province; two Priests,
213 or one Priest and one Deacon; and two lay persons; and **(ii)** one Bishop, one Priest or Deacon, and
214 one lay person to serve as alternates as hereinafter provided. Each Priest or Deacon, whether a
215 member or alternate, shall be canonically resident in a Diocese of the Province different from any
216 other Priest or Deacon, and each lay person, whether a member or alternate, shall reside in a
217 Diocese of the Province different from any other lay person. The Priests, Deacons and lay persons
218 shall be members of the Disciplinary Boards of their respective Dioceses.

219 **(b)** The members and alternates of the Provincial Court of Review shall be appointed annually by
220 the president of the Province. The Provincial Court of Review shall select a president from among
221 its members.

222 **(c)** The persons appointed to the Provincial Court of Review shall continue to serve until their
223 respective successors have been appointed, except in case of death, resignation or declination to
224 serve.

225 **(d)** No member of the Provincial Court of Review may serve in any matter originating from the
226 Diocese in which such member serves on the Disciplinary Board. In such event, the alternate shall
227 serve.

228 **(e)** In the event that any member of the Provincial Court of Review is excused pursuant to the
229 provisions of Canon IV.5.3(c), or, upon objection made by either party to the appeal is deemed by
230 the other members of the Provincial Court of Review to be disqualified, such member's alternate
231 shall serve.

- 232 (f) In the event of any Provincial Court of Review member's death, resignation or declination to
233 serve, or disability rendering the member unable to act or is ineligible to serve under Canons
234 IV.5.4(d) or (e), and in the further event that there is no alternate available to serve, the president of
235 the Provincial Court of Review shall declare a vacancy on the Provincial Court of Review. Notices
236 of resignation or declination to serve shall be communicated in writing to the president of the
237 Provincial Court of Review.
- 238 (g) Vacancies on the Provincial Court of Review shall be filled by appointment by the president of
239 the Province of persons qualified as provided in Canon IV.5.4(a).
- 240 (h) The Provincial Court of Review shall appoint a clerk who may be a member of the Court, who
241 shall be custodian of all records and files of the Provincial Court of Review and who shall provide
242 administrative services as needed for the functioning of the Court.
- 243 (i) The rules of procedure for appeals to the Provincial Court of Review are as provided in Canon
244 IV.15, but the Provincial Court of Review may adopt, alter or rescind supplemental rules of
245 procedure not inconsistent with the Constitution and Canons of the Church.
- 246

247 **CANON 6: Of Intake and Referral of Information Concerning Offenses**

248

- 249 **Sec. 1** Each Diocese shall provide for and publicize methods and means of reporting information
250 concerning Offenses.
- 251 **Sec. 2** Information concerning Offenses may be submitted to the Intake Officer in any manner and in
252 any form.
- 253 **Sec. 3** Any person other than the Intake Officer who receives information regarding an Offense shall
254 promptly forward the information to the Intake Officer. A Bishop Diocesan may forward information
255 to the Intake Officer whenever the Bishop Diocesan believes that the information may indicate conduct
256 constituting one or more Offenses.
- 257 **Sec. 4** Upon receipt of such information, the Intake Officer may make such preliminary investigation
258 as he or she deems necessary, and shall incorporate the information into a written intake report,
259 including as much specificity as possible. The Intake Officer shall provide copies of the intake report to
260 the other members of the Reference Panel.
- 261 **Sec. 5** If the Intake Officer determines that the information, if true, would not constitute an Offense,
262 the Intake Officer shall inform the Bishop Diocesan of an intention to dismiss the matter. If the Bishop
263 Diocesan does not object, the Intake Officer shall dismiss the matter. The Intake Officer shall provide
264 written notice to the Complainant and the Bishop Diocesan of the decision of dismissal, the reasons
265 therefor, and the Complainant's right to appeal the decision within thirty days of the date of the notice
266 and shall send a copy of that notice and the written intake report to the president of the Disciplinary
267 Board. If the Complainant wishes to appeal the dismissal, the Intake Officer shall assist the
268 Complainant in preparing and signing a written statement of the acts complained of, which statement
269 shall be sent to the president of the Disciplinary Board along with a statement that the Complainant
270 appeals the dismissal. The intake report and any related information, in the case of a dismissal, may be
271 retained by the Intake Officer and considered in connection with any additional information that may
272 come to the Intake Officer thereafter concerning the subject Member of the Clergy.
- 273 **Sec. 6** In the event of an appeal of a dismissal, the president of the Disciplinary Board shall, within
274 thirty days of the receipt of the appeal, review the intake report and either affirm or overrule the
275 dismissal. The president shall promptly notify the Complainant, the Intake Officer, and the Bishop
276 Diocesan of the decision. If the decision is to overrule the dismissal, the president shall refer the intake
277 report to the Reference Panel.
- 278 **Sec. 7** If the Intake Officer determines that the information, if true, would constitute an Offense, the
279 Intake Officer shall promptly forward the intake report to the Reference Panel. The president shall
280 promptly select from the Disciplinary Board, by lot or by other random means, a Conference Panel and
281 a Hearing Panel, and shall designate a president of each Panel. A Conference Panel may consist of one
282 or more persons. A Hearing Panel shall consist of not less than three persons and shall include both
283 clergy and lay members. The president shall be ineligible to serve on either Panel.

284 **Sec. 8** The Reference Panel shall meet as soon as possible after receiving the intake report to
285 determine how to refer the report. Referral options are **(a)** no action required other than appropriate
286 pastoral response pursuant to Canon IV.8; **(b)** conciliation pursuant to Canon IV.10; **(c)** investigation
287 pursuant to Canon IV.11 or **(d)** referral for possible agreement with the Bishop Diocesan regarding
288 terms of discipline pursuant to Canon IV.9. Referral decisions shall require the approval of a majority of
289 the Reference Panel.

290 **Sec. 9** If the determination of the Reference Panel is to take no action other than an appropriate
291 pastoral response, the Panel shall notify the Complainant and the subject Member of the Clergy of the
292 determination and the basis for the determination to take no action other than an appropriate pastoral
293 response. If the referral is to conciliation, the provisions of Canon IV.10 shall apply. If the referral is to
294 investigation, the provisions of Canon IV.11 shall apply.

295 **Sec. 10** All communications and deliberations during the intake and referral stages shall be confidential
296 except as the Bishop Diocesan deems to be pastorally appropriate or as required by law.

297

298 **CANON 7: Of Pastoral Direction, Restricted Ministry and Administrative Leave**

299

300 **Sec. 1** At any time the Bishop Diocesan may issue a Pastoral Direction to a Member of the Clergy,
301 canonically resident, actually resident, or licensed in the Diocese.

302 **Sec. 2** A Pastoral Direction must **(a)** be made in writing; **(b)** set forth clearly the reasons for the
303 Pastoral Direction; **(c)** set forth clearly what is required of the Member of the Clergy; **(d)** be issued in
304 the Bishop Diocesan's capacity as the pastor, teacher and overseer of the Member of the Clergy; **(e)** be
305 neither capricious nor arbitrary in nature nor in any way contrary to the Constitution and Canons of the
306 General Convention or the Diocese; and **(f)** be directed to some matter which concerns the Doctrine,
307 Discipline or Worship of the Church or the manner of life and behavior of the Member of the Clergy
308 concerned; and **(g)** be promptly served upon the Member of the Clergy.

309 **Sec. 3** If at any time the Bishop Diocesan determines that a Member of the Clergy may have
310 committed any Offense, or that the good order, welfare or safety of the Church or any person or
311 Community may be threatened by that member of the Clergy, the Bishop Diocesan may, without prior
312 notice or hearing, **(a)** place restrictions upon the exercise of the ministry of such Member of the Clergy
313 or **(b)** place such Member of the Clergy on Administrative Leave.

314 **Sec. 4** Any restriction on ministry imposed pursuant to Canon IV.7.3(a) or placement on
315 Administrative Leave pursuant to Canon IV.7.3(b) must **(a)** be made in writing; **(b)** set forth clearly the
316 reasons for which it is issued; **(c)** set forth clearly the limitations and conditions imposed and the
317 duration thereof; **(d)** be neither capricious nor arbitrary in nature nor in any way contrary to the
318 Constitution and Canons of the General Convention or the Diocese; **(e)** be promptly served upon the
319 Member of the Clergy; and **(f)** advise the Member of the Clergy of his or her right to be heard in the
320 matter as provided in this Canon. A copy of such writing shall be promptly provided to the Church
321 Attorney.

322 **Sec. 5** The duration of restriction on ministry or Administrative Leave may be for a stated period or to
323 continue until the occurrence of a specified event or the satisfaction of a specified condition.

324 **Sec. 6** Pastoral Directions, restrictions on ministry and Administrative Leaves **(a)** may be issued and
325 imposed in any chronological order; **(b)** may be issued and imposed concurrently; and **(c)** may be
326 modified at any time by the issuing Bishop or that Bishop's successor, provided that the Pastoral
327 Direction, restriction on ministry or Administrative leave, as modified, meets the requirements of this
328 Canon.

329 **Sec. 7** Any Pastoral Direction, restriction on ministry or Administrative Leave under this Canon shall
330 be effective upon service of the writing setting it forth on the subject Member of the Clergy as provided
331 in Canon IV.19.20.

332 **Sec. 8** If imposition of restriction on ministry or placement on Administrative Leave occurs prior to
333 the receipt of information by the Intake Officer, as provided in Canon IV.6, then the Bishop may
334 forward a copy of the writing setting forth the restriction or Administrative Leave to the Intake Officer,
335 who shall receive such information as a report of an Offense and proceed as provided in Canon IV.6.

336 **Sec. 9** The Bishop Diocesan may disclose such information concerning any Pastoral Direction,
337 restriction on ministry or Administrative Leave as the Bishop Diocesan deems pastorally appropriate or
338 as necessary to seek or obtain Diocesan authority for resolution of the matter or any part thereof.

339 **Sec. 10** Every imposition of restriction on ministry or placement on Administrative Leave shall be
340 subject to review upon the request of the Member of the Clergy at any time in the duration thereof. A
341 request for review must be in writing and addressed to the president of the Disciplinary Board and the
342 Church Attorney, with a copy to the Bishop Diocesan. A Member of the Clergy who requests review
343 shall become a Respondent under this Title. Reviews shall be conducted within fifteen days of the
344 delivery of the request for review to the president of the Disciplinary Board, unless extended by consent
345 of the Respondent. If a restriction on ministry or placement on Administrative Leave has been reviewed
346 once, a second request for review may be made only if there has been a substantial change of
347 circumstances from the time of the first request or if there has been a modification of the restriction on
348 ministry or placement on Administrative Leave.

349 **Sec. 11** If a request for review of restriction on ministry or Administrative Leave is made prior to
350 referral to the Conference Panel, then the review shall be conducted by the Conference Panel. If a
351 request for review of restriction on ministry or Administrative Leave is made subsequent to referral to
352 the Conference Panel but prior to referral to the Hearing Panel, the review shall be conducted by the
353 Conference Panel. If a request for review of restriction on ministry or Administrative Leave is made
354 subsequent to referral to the Hearing Panel, the review shall be conducted by the Hearing Panel. The
355 question before a Panel reviewing a restriction on ministry or Administrative Leave is whether, at the
356 time of the review and based upon information then available to the Panel, the restrictions on ministry
357 or Administrative Leave and the terms and conditions thereof are warranted. The review may be
358 conducted either personally or telephonically. The Intake Officer, the Respondent or the Respondent's
359 Advisor or both, the Bishop Diocesan, the Chancellor and the Church Attorney shall each be afforded
360 the opportunity to be present, either personally or telephonically, at the review, and any such person
361 present shall be heard by the Panel if such person desires to be heard. The Panel may hear from other
362 persons at the Panel's discretion.

363 **Sec. 12** After conducting the review and hearing from such persons designated in Canon IV.7.11 a
364 desire to be heard, the Panel shall confer privately and make a determination to **(a)** dissolve the
365 restriction on ministry or Administrative Leave; **(b)** affirm the restriction on ministry or Administrative
366 Leave and the terms and conditions thereof; or **(c)** affirm the restriction on ministry or Administrative
367 Leave, but with modification of the terms and conditions thereof. The Panel's determination shall be in
368 writing and shall be delivered to the Respondent, the Church Attorney, the Bishop Diocesan and the
369 Intake Officer, and shall be binding in the same manner as provided in Canon IV.7.7. In the event of
370 the dissolution of the restriction on ministry or Administrative Leave, the Bishop Diocesan may give
371 notice thereof to such persons and Communities having notice of the restriction on ministry or
372 Administrative Leave as the Bishop Diocesan deems appropriate.

373 **Sec. 13** Any Accord or Order resulting from Canons IV.9, IV.10, IV.12 or IV.13, unless otherwise
374 specified, shall supersede any restriction on ministry or Administrative Leave then in effect.

375
376 **CANON 8: Of Pastoral Response**

377
378 **Sec. 1** The Bishop Diocesan shall provide for appropriate pastoral response whenever any report is
379 made to the Intake Officer. Such pastoral response shall embody respect, care, and concern for affected
380 persons and Communities. The response shall be designed so as to promote healing, repentance,
381 forgiveness, restitution, justice, amendment of life and reconciliation among all involved or affected.

382 **Sec. 2** In each pastoral response the Bishop Diocesan shall consider offering pastoral care to all those
383 affected by the Offense or allegations thereof. Pastoral care shall be considered for the Complainant, the
384 Complainant's family, the Respondent, the Respondent's family, Injured Persons, Injured Persons'
385 families, any affected Community, witnesses, and the Disciplinary Board.

386 **Sec. 3** In every case, and notwithstanding any other provision of this Title to the contrary, the Bishop
387 Diocesan may disclose such information concerning any Offense or allegations thereof or concerning
388 any Accord or Order as the Bishop Diocesan deems pastorally appropriate.

389 **Sec. 4** The Bishop Diocesan shall give consideration to the respective privacy interests and pastoral
390 needs of all affected persons.

391 **Sec. 5** The Bishop Diocesan may designate a person to be responsible for the implementation of the
392 pastoral response. Such person may be the Intake Officer. The duties of such person may include
393 coordination of pastoral care and coordination of communications between the Bishop Diocesan and
394 Advisors.

395

396 **CANON 9: Of Agreements Between Bishops Diocesan and Respondents for Discipline**

397

398 **Sec. 1** At any time before an Order becomes effective, the Respondent or any Member of the Clergy
399 who has not yet become a Respondent but who is alleged to have committed an Offense may propose
400 terms of discipline to the Bishop Diocesan, or the Bishop Diocesan may propose terms of discipline to
401 the Respondent or such Member of the Clergy. Before reaching agreement, the Bishop Diocesan shall
402 consult with the Injured Persons, if any, the President of the Disciplinary Board and the Church
403 Attorney with respect to the proposed terms of discipline. If the Respondent or such Member of the
404 Clergy and the Bishop Diocesan reach agreement regarding terms of discipline, such terms shall be set
405 forth in a proposed Accord. A Member of the Clergy becomes a Respondent by reaching agreement
406 with the Bishop Diocesan regarding terms of discipline.

407 **Sec. 2** An Accord under this Canon may be entered into if **(a)** the Respondent is aware of the
408 discipline to be imposed and the effect thereof; **(b)** the Respondent has had adequate opportunity to
409 consult and seek advice from, or has in fact consulted and received advice from, counsel of the
410 Respondent's choosing; and **(c)** the Accord adequately considers and, where possible, provides for
411 healing, repentance, forgiveness, restitution, justice, amendment of life and reconciliation among the
412 Complainant, Respondent, affected Community and other persons and is otherwise an appropriate
413 resolution of the matter.

414 **Sec. 3** An Accord under this Canon may be withdrawn by the Priest or Deacon within three days of
415 execution thereof by the Priest or Deacon and if not withdrawn shall be effective and irrevocable
416 thereafter.

417

418 **CANON 10: Of Conciliation**

419

420 **Sec. 1** Conciliation shall seek a resolution which promotes healing, repentance, forgiveness, restitution,
421 justice, amendment of life and reconciliation among the Complainant, Respondent, affected
422 Community, other persons and the Church.

423 **Sec. 2** Where a matter is referred for conciliation, the Bishop Diocesan shall appoint a Conciliator to
424 assist the Complainant, Respondent, other affected persons and the Church in reconciling. The Bishop
425 Diocesan or a representative appointed by the Bishop Diocesan may participate in the conciliation.

426 **Sec. 3** If the conciliation is successful in reaching agreement among the parties on a suitable resolution
427 of all issues, an Accord will be prepared as provided in Canon IV.14. If conciliation cannot be achieved
428 within a reasonable time, the Conciliator will report such to the Bishop Diocesan, and the matter will be
429 referred back to the Reference Panel.

430 **Sec. 4** A Conciliator shall be a person skilled in dispute resolution techniques and without conflict of
431 interest in the matter. All communications between the Complainant and the Conciliator, the
432 Respondent and the Conciliator and other participants in the conciliation and the Conciliator shall be
433 confidential except as the Conciliator may have the permission of the respective person to disclose the
434 information to the other participants in the conciliation in order to promote efforts towards conciliation.

435

436 **CANON 11: Of Investigations**

437

438 **Sec. 1** In each Diocese there shall be one or more Investigators.

439 **Sec. 2** Upon referral of an intake report, the Investigator shall investigate all facts pertinent to the
440 factual claims of the intake report. The Investigator shall use appropriate investigative means, with due
441 consideration to pastoral sensitivities, and shall complete the investigation as expeditiously as possible.

442 **Sec. 3** The Investigator shall present the findings of the investigation in writing to the Reference Panel.
443 The Reference Panel may meet with the Investigator and shall consider the report to determine whether
444 to **(a)** take no action other than appropriate pastoral responses pursuant to Canon IV.8; **(b)** refer the
445 matter to the Bishop Diocesan for consideration of proceedings under Canon IV.9; **(c)** refer the matter
446 to conciliation pursuant to Canon IV.10; **(d)** require further investigation; or **(e)** refer the matter to the
447 Conference Panel pursuant to Canon IV.12. The determination shall be approved by a majority vote of
448 the Reference Panel.

449 **Sec. 4** If the determination is to refer for further investigation, the Investigator shall make such further
450 investigation as the Reference Panel directs and shall submit a supplemental report of findings to the
451 Reference Panel. The Reference Panel shall then reconvene and proceed as provided in Canon IV.11.3.

452 **Sec. 5** All investigations shall be confidential except as may be utilized by the Church Attorney, the
453 Bishop Diocesan or the Panels upon the consent of the person interviewed or as the Bishop Diocesan
454 deems pastorally necessary, and all persons interviewed by the Investigator shall be advised of the
455 confidential nature of the investigation.

456

457 **CANON 12: Of Conference Panels**

458

459 **Sec. 1** Upon referral of a matter to a Conference Panel, the president of the Disciplinary Board shall
460 forward to the Church Attorney the intake report, all of the Investigator's reports and any other writings
461 or other file materials created or collected by the Disciplinary Board or any panel thereof during the
462 intake, investigative or referral process. From this material the Church Attorney shall prepare a written
463 statement, describing each alleged Offense separately, with reasonable particularity sufficient to apprise
464 the Respondent of the acts, omissions or conditions which are the subject of the proceedings. The
465 Church Attorney shall then forward the materials received from the president of the Disciplinary Board,
466 together with the written statement, to the Conference Panel.

467 **Sec. 2** The Conference Panel shall review the materials provided to determine who, in addition to
468 those listed in Canon IV.12.3, should be invited to participate in the proceeding before the Conference
469 Panel in order to promote the purposes of this Title. Such may include, for example, the Investigator,
470 family members, representatives of the affected Community, or other affected persons.

471 **Sec. 3** The Conference Panel shall issue a notice to the Respondent, the Respondent's Advisor, the
472 Complainant, the Complainant's Advisor, the Investigator and such other persons, if any, as the
473 Conference Panel in its discretion may determine. The notice shall describe the nature and purpose of
474 the proceeding, contain a copy of the written statement prepared by the Church Attorney, shall disclose
475 the names of all persons to whom the notice is sent, and shall establish a date, time and place for a
476 conference at which the Respondent is to appear before the Conference Panel.

477 **Sec. 4** The Respondent shall attend the conference.

478 **Sec. 5** The Church Attorney shall attend the conference, shall represent the Church and shall be heard
479 by the Conference Panel.

480 **Sec. 6** The Complainant may attend the conference but may not be required to do so. The
481 Complainant's Advisor may attend the conference regardless of whether the Complainant attends.

482 **Sec. 7** The proceedings of the Conference Panel shall be informal and conversational. The Conference
483 Panel shall describe the alleged Offense to the Respondent. The Conference Panel shall hear from the
484 Complainant or the Complainant's Advisor or both, if either or both are present, and from the
485 Respondent or the Respondent's Advisor or both. At its discretion, the Conference Panel may hear
486 from the Investigator or any other persons present, and may direct the Investigator to conduct
487 additional investigation and suspend its proceedings to allow such investigation to be completed. At its

488 discretion, the Conference Panel may confer with any participants outside the presence of the other
489 participants.

490 **Sec. 8** No witnesses shall be called to testify at the proceedings before the Conference Panel. No
491 record of the proceedings of the Conference Panel shall be made. The conference shall be closed to all
492 except the members of the Conference Panel, and invited participants. Proceedings before the
493 Conference Panel shall be confidential except as may be provided in an Order or Accord or as provided
494 elsewhere in this Title.

495 **Sec. 9** An Accord may be entered into at a proceeding before the Conference Panel. If an Accord is
496 not entered into, the Conference Panel shall confer privately to reach a determination of the matter,
497 which may include **(a)** dismissal of the matter; **(b)** referral for conciliation; **(c)** referral to the Hearing
498 Panel; or **(d)** issuance of an Order.

499 **Sec. 10** If the determination is to dismiss the matter, the Conference Panel shall issue an Order which
500 shall include the reasons for dismissal and which may contain findings exonerating the Respondent. A
501 copy of the Order shall be provided to the Bishop Diocesan, the Respondent, the Respondent's
502 Advisor, the Complainant, the Complainant's Advisor and the Church Attorney.

503 **Sec. 11** If the resolution is the entry of an Accord or the issuance of an Order other than an Order of
504 dismissal, the provisions of Canon IV.14 shall apply.

505 **Sec. 12** The Respondent or the Church Attorney may refuse an Order issued by the Conference Panel
506 by giving written notice of the refusal to the president of the Conference Panel within fifteen days
507 following the effective date of the Order as defined in Canon IV.14.10. Upon receipt of the notice of
508 refusal, the president of the Conference Panel shall notify the president of the Disciplinary Board of the
509 refusal and the matter will proceed as provided in IV.14.11.

510

511 **CANON 13: Of Hearing Panels**

512

513 **Sec. 1** If a matter is referred to the Hearing Panel, the president of the Conference Panel shall
514 promptly notify the president of the Disciplinary Board of the referral.

515 **Sec. 2** Upon receipt of a referral for Hearing Panel proceedings, the Church Attorney shall review all
516 information acquired as of the time of such referral and, if necessary, shall revise or update the written
517 statement of the Offense and shall provide the same to the Hearing Panel. The Hearing Panel shall issue
518 a notice to the Respondent, to the Respondent's Advisor and to the Church Attorney.

519 **(a)** The notice shall describe the nature and purpose of the proceeding, contain a copy of the
520 written statement prepared by the Church Attorney, disclose the names of all persons to whom the
521 notice is sent, advise the Respondent that a written response to the notice must be filed by the
522 Respondent with the Hearing Panel within thirty days of the mailing date of the notice and advise
523 the Respondent that failure to attend or participate in a scheduled or noticed hearing may result in a
524 finding of default.

525 **(b)** A copy of the notice shall be sent to the Complainant and to the Complainant's Advisor.

526 **(c)** Unless additional time is approved by the Hearing Panel, the Respondent shall file with the
527 Hearing Panel a written response signed by the Respondent within thirty days of the mailing date of
528 the notice. The president of the Hearing Panel shall forward a copy of the response to the Church
529 Attorney.

530 **Sec. 3** In all proceedings before the Hearing Panel, the Church Attorney shall appear on behalf of the
531 Diocese, which shall then be considered the party on one side and the Respondent the party on the
532 other. Each Complainant shall be entitled to be present throughout and observe the Hearing and each
533 may be accompanied by another person of his or her own choosing in addition to his or her Advisor.

534 **Sec. 4** All proceedings before the Hearing Panel, except its private deliberations, shall be public,
535 provided, however, that the Hearing Panel may close any part of the proceedings at its discretion to
536 protect the privacy of any person. A record of the hearing shall be made by such means as to enable the
537 creation of a written transcript of the hearing.

538 **Sec. 5** The Church Attorney and the Respondent shall each be afforded reasonable time and
539 opportunity to prepare evidence for the hearing as follows:

- 540 (a) Within thirty days after the filing of the response by the Respondent, the Church Attorney and
541 the Respondent's counsel shall meet and confer regarding the nature and basis of the allegations
542 against the Respondent and the defenses thereto and to make or arrange for initial disclosures as
543 described in Canon IV.13.5(b), and to develop a proposed plan of discovery forms and schedule for
544 approval by the Hearing Panel. A report of the proposed plan shall be filed with the president of the
545 Hearing Panel within fifteen days after the conference.
- 546 (b) Within fifteen days after the conference described in Canon IV.13.5(a), the Church Attorney
547 and the Respondent's counsel shall each provide to the other initial disclosure of (1) the name and,
548 if known, the address and telephone number of each individual likely to have direct knowledge of
549 information which may be used to support the allegations against the Respondent or the defenses
550 thereto, together with a detailed summary of the expected testimony of the person, if called to
551 testify; and (2) a copy of, or a description by category and location of, all documents and tangible
552 things that may be used to support the allegations against the Respondent or the defenses thereto,
553 except as such disclosure would involve Privileged Communications.
- 554 (c) If the discovery plan has been mutually agreed upon by the Church Attorney and counsel for the
555 Respondent, the president of the Hearing Panel may approve the plan and incorporate it in a
556 discovery order and scheduling order governing all discovery procedures and establishing a date for
557 hearing of the matter. If the Church Attorney and Respondent's counsel do not agree on all
558 elements of the discovery plan, the president of the Hearing Panel shall allow each to be heard with
559 respect to the elements in dispute, make a determination of appropriate discovery procedures and
560 issue a discovery order and scheduling order within thirty days of the receipt of the discovery
561 planning report.
- 562 (d) Discovery procedures may include oral or written deposition testimony of any person having
563 knowledge pertaining to the Offense or any defenses thereto, requests for production of documents
564 or tangible objects and requests for admissions of fact.
- 565 (e) In addition to the disclosures required by this section and the discovery obtained pursuant to the
566 discovery plan, the Church Attorney and Respondent's counsel shall each provide to the other and
567 to the Hearing Panel at least thirty days before the hearing final pre-hearing disclosures including (1)
568 the name, address and telephone number of each witness expected to be called to testify at the
569 hearing; (2) identification of each document or other tangible object expected to be used as an
570 exhibit in the hearing; and (3) requests, if any, to have all or portions of the hearing closed to the
571 public.
- 572 (f) Notwithstanding any provision of this section, in approving or determining the discovery plan,
573 the president of the Hearing Panel shall take reasonable steps to assure that the discovery process
574 will not unduly burden any person from whom information is sought or unduly adversely affect any
575 pastoral response being offered to any such person. The Hearing Panel may impose, after
576 reasonable notice and opportunity to be heard, reasonable sanctions on any party for failure to
577 comply with any discovery or scheduling order.
- 578 **Sec. 6** In all proceedings of the Hearing Panel the testimony of witnesses shall be taken orally and
579 personally or by such other means as provided by order of the Hearing Panel. All testimony shall be
580 given under oath or solemn affirmation and be subject to cross-examination. The proceedings shall be
581 conducted as follows:
- 582 (a) The president shall regulate the course of the hearing so as to promote full disclosure of relevant
583 facts.
- 584 (b) The president:
- 585 (1) may exclude evidence that is irrelevant, immaterial or unduly repetitious;
586 (2) shall exclude privileged evidence;
587 (3) may receive documentary evidence in the form of a copy or excerpt if the copy or excerpt
588 contains all pertinent portions of the original document;
589 (4) may take official notice of any facts that could be judicially noticed, including records of
590 other proceedings and of technical or scientific facts within the Hearing Panel's specialized
591 knowledge;

- 592 (5) may not exclude evidence solely because it is hearsay;
593 (6) shall afford to the Church Attorney and to the Respondent reasonable opportunity to
594 present evidence, argue and respond to argument, conduct cross-examination and submit
595 rebuttal evidence; and
596 (7) may, at the discretion of the Hearing Panel, give persons other than the Church Attorney
597 and the Respondent opportunity to present oral or written statements at the hearing.

598 (c) Nothing in this section shall preclude the exercise of discretion by the president in taking
599 measures appropriate to preserve the integrity of the hearing.

600 **Sec. 7** Following the conclusion of the hearing, the Hearing Panel shall confer privately to reach a
601 determination of the matter by (a) dismissal of the matter or (b) issuance of an Order.

602 **Sec. 8** If the determination is to dismiss the matter, the Hearing Panel shall issue an Order which shall
603 include the reasons for dismissal and which may contain findings exonerating the Respondent. A copy
604 of the Order shall be provided to the Bishop Diocesan, the Respondent, the Respondent's Advisor, the
605 Complainant, the Complainant's Advisor, and the Church Attorney.

606 **Sec. 9** If the resolution is the issuance of an Order other than an Order of dismissal, the provisions of
607 Canon IV.14 shall apply.

608
609 **CANON 14: Of Accords and Orders**

610
611 **Sec. 1** An Accord may (a) provide any terms which promote healing, repentance, forgiveness,
612 restitution, justice, amendment of life and reconciliation among the Complainant, Respondent, affected
613 Community and other persons; (b) place restrictions on the Respondent's exercise of ministry; (c) place
614 the Respondent on probation; (d) recommend to the Bishop Diocesan that the Respondent be
615 admonished, suspended or deposed from ministry; (e) limit the involvement, attendance or participation
616 of the Respondent in the Community; or (f) any combination of the foregoing. An Accord may be
617 conditioned on the Bishop Diocesan imposing any recommended admonition, suspension, deposition
618 or conditions for restoration to ministry. An Accord providing for suspension from ministry shall
619 specify on what terms or conditions and at what time the suspension shall cease. Any Accord providing
620 for limitation upon the involvement, attendance or participation of the Respondent in the Community
621 shall also provide conditions for restoration.

622 **Sec. 2** If an Accord results from a Conciliation, the Accord shall be signed by the Complainant, the
623 Respondent and the Conciliator, provided that the Conciliator shall sign last.

624 **Sec. 3** If an Accord results from proceedings before a Conference Panel, the Complainant and the
625 Complainant's Advisor shall have first been afforded an opportunity to be heard by the Panel regarding
626 the proposed terms of the Accord. The Accord shall be signed by the Respondent, the Church Attorney
627 and the president of the Panel, provided that the president shall sign last.

628 **Sec. 4** A copy of the Accord shall be sent to the Complainant, the Complainant's Advisor, the
629 Respondent, the Respondent's Advisor, the Church Attorney and the Bishop Diocesan by the
630 Conciliator or the president of the Conference Panel or Hearing Panel (whichever the matter was before
631 when the Accord was reached) on the date that the Conciliator or president of the Panel signs the
632 Accord.

633 **Sec. 5** The Bishop Diocesan shall have thirty days from the date on which the Accord is sent to the
634 Bishop Diocesan in which to advise in writing the Respondent, the Respondent's Advisor, the
635 Complainant, the Complainant's Advisor, the Church Attorney and the Conciliator or the president of
636 the Conference Panel or Hearing Panel whether the Bishop Diocesan will pronounce the Sentence or
637 accept the other terms of the Accord as recommended. The Bishop Diocesan shall advise that he or she
638 will (a) pronounce the Sentence as recommended or (b) pronounce a lesser Sentence than that
639 recommended and/or (c) reduce the burden on the Respondent of any of the other terms of the
640 Accord. The Bishop Diocesan shall pronounce Sentence not sooner than forty days following the date
641 on which the Accord is sent to the Bishop Diocesan and not later than sixty days following such date.
642 The Bishop Diocesan's pronouncement of a lesser Sentence than that recommended or other
643 modification shall not affect the validity or enforceability of the remainder of the Accord.

644 **Sec. 6** An Order issued by a Conference Panel or Hearing Panel may **(a)** provide any terms which
645 promote healing, repentance, forgiveness, restitution, justice, amendment of life and reconciliation
646 among the Complainant, Respondent, affected Community and other persons; **(b)** place restrictions on
647 the Respondent's exercise of ministry; **(c)** recommend to the Bishop Diocesan that the Respondent be
648 admonished, suspended or deposed from ministry; **(d)** limit the involvement, attendance or
649 participation of the Respondent in the Community; or **(e)** any combination of the foregoing. An Order
650 providing for suspension from Ministry shall specify on what terms or conditions and at what time the
651 suspension shall cease. Any Order providing for limitation upon the involvement, attendance or
652 participation of the Respondent in the Community shall also provide conditions for restoration.

653 **Sec. 7** Prior to the issuance of an Order by a Conference Panel or a Hearing Panel, the issuing Panel
654 shall afford the Bishop Diocesan and the Complainant each with an opportunity to be heard on the
655 proposed terms of the Order.

656 **Sec. 8** The Bishop Diocesan shall have thirty days from the date of the issuance of the Order in which
657 to advise in writing the Respondent, the Respondent's Advisor, the Complainant, the Complainant's
658 Advisor, the Church Attorney, and the president of the Conference Panel or Hearing Panel (whichever
659 Panel issued the Order) whether the Bishop Diocesan will pronounce the Sentence or accept the other
660 terms of the Order as recommended. The Bishop Diocesan shall advise that he or she will **(a)**
661 pronounce the Sentence as recommended or **(b)** pronounce a lesser Sentence than that recommended
662 and/or **(c)** reduce the burden on the Respondent of any of the other terms of the Order. The Bishop
663 Diocesan shall pronounce Sentence not sooner than forty days following the issuance of the Order and
664 not later than sixty days following the issuance of the Order. Notwithstanding anything in this section to
665 the contrary, no Sentence shall be pronounced while an appeal of the matter is pending. However, the
666 Bishop Diocesan may, while an appeal is pending, place restrictions upon the exercise of the
667 Respondent's ministry, or place the Respondent on Administrative Leave, or continue any such
668 restriction or Administrative Leave as was in effect at the time of the issuance of the Order. The Bishop
669 Diocesan's pronouncement of a lesser Sentence than that recommended or other modification shall not
670 affect the validity or enforceability of the remainder of the Order.

671 **Sec. 9** An Accord or Order shall include, in addition to such terms and provisions as are consistent
672 with Canons IV.14.1 and IV.14.6, **(a)** the name of the Respondent; **(b)** a reference to the Canon(s),
673 section(s) and subsection(s) specifying the Offense; and **(c)** general information regarding the Offense
674 sufficient to afford protection from proceedings which are barred under Canon IV.19.13.

675 **Sec. 10** An Accord under Canon IV.9 shall be effective as provided in Canon IV.9.3. An Accord under
676 Canon IV.10 or IV.12 shall be effective thirty days following the date on which the Accord is signed by
677 the Conciliator or the president of the Panel. An Order is effective thirty days following the date on
678 which the Order is issued.

679 **Sec. 11** If the Order is issued by a Conference Panel, the Respondent may refuse the Order as provided
680 in Canon IV.12.12 and the matter shall be referred to a Hearing Panel for hearing as provided in Canon
681 IV.13.

682 **Sec. 12** Notice of Accords and Orders which shall have become effective and are not subject to refusal
683 by the Respondent shall be given without delay as follows:

684 **(a)** In the case of any Accord or Order pertaining to a Priest or Deacon, the Bishop Diocesan shall
685 give notice of the Accord or Order to every Member of the Clergy in the Diocese, each Vestry in
686 the Diocese, the Secretary of Convention, and the Standing Committee of the Diocese, which shall
687 be added to the official records of the Diocese; to the Presiding Bishop, to all other Bishops of the
688 Church, and where there is no Bishop, to the Ecclesiastical Authority of each Diocese of the
689 Church; to the Recorder of ordinations; to the Church Deployment Office; and to the Secretary of
690 the House of Bishops and the Secretary of the House of Deputies.

691 **(b)** In the case of any Accord or Order pertaining to a Bishop, the Presiding Bishop shall give
692 notice of the Accord or Order to the Ecclesiastical Authority of every Diocese of the Church, to the
693 Recorder of ordinations, to the Church Deployment Office, and to the Secretary of the House of
694 Bishops, and to all Archbishops and Metropolitans, and to all Presiding Bishops of Churches in
695 communion with the Church.

- 696 (c) All notices given pursuant to this Canon shall reference the Canon(s), section(s) and
697 subsection(s) specifying the Offense which is the subject of the Accord or Order.
698 (d) Similar notice shall be given whenever there is any modification or remission of any Order for
699 which notice has previously been given pursuant to this Canon.
700

701 **CANON 15: Of Review**

702
703 **Sec. 1** In the event that proceedings before the Hearing Panel are unreasonably delayed or suspended,
704 and are not resumed within sixty days following a written request for resumption of proceedings from
705 the Church Attorney or the Respondent, the Church Attorney or the Respondent may file a written
706 request with the Provincial Court of Review for an order directing the Hearing Panel to resume the
707 proceedings. The Court of Review shall consider the request as follows:

- 708 (a) The person filing the request shall provide copies of the request to the presidents of the Hearing
709 Panel and of the Disciplinary Board. The request shall include a statement of the status of the
710 proceedings and the reason, if known, for the delay or suspension of proceedings, and a description
711 of all actions taken by the person filing the request or by any other person to resolve any
712 impediment to the proceedings or other cause for the delay.
713 (b) Within fifteen days of receipt of the copy of the request, the president of the Hearing Panel shall
714 file a response to the request with the Provincial Court of Review, with a copy to the Church
715 Attorney, the Respondent and the president of the Board.
716 (c) The Provincial Court of Review shall convene, either personally or telephonically, to consider
717 the request and the response, if any, from the Hearing Panel. The Court shall then either issue an
718 order directing resumption of the proceedings or an order declining to direct resumption with an
719 explanation of the reasons therefor. The order issued by the Provincial Court of Review shall be
720 binding upon the Hearing Panel.
721 (d) In the event a Hearing Panel, having been ordered to resume proceedings, either refuses to do
722 so or is unable to do so, the Church Attorney or the Respondent may request that the Provincial
723 Court of Review order the transfer of the proceedings to a Hearing Panel of another Diocese within
724 the same Province, including an order to the Board of the originating Diocese to transmit the
725 complete record of the proceedings to the successor Hearing Panel.

726 **Sec. 2** Within forty days after issuance of an Order by a Hearing Panel, the Respondent or the Church
727 Attorney may appeal to the Provincial Court of Review, by serving written notice of the appeal upon the
728 Bishop Diocesan, with copies of the notice to the presidents of the Hearing Panel and the Province. The
729 notice of appeal shall be signed by the Respondent's counsel or the Church Attorney and shall include a
730 copy of the Order from which the appeal is taken and shall state the grounds of the appeal.

731 **Sec. 3** Any Order from a Hearing Panel finding that a Respondent did not commit an Offense
732 involving a question of the Doctrine, Faith or Worship of the Church may be appealed by the Bishop
733 Diocesan upon the written request of at least two Bishops Diocesan of other Dioceses within the
734 Province who are not members of the Provincial Court of Review. Such an appeal shall be taken on the
735 question of the Church's Doctrine, Faith and Worship only, and may not seek to reverse the finding of
736 the Hearing Panel of non-commission of other Offenses. An appeal under this section may be taken by
737 service of a notice of appeal by the Bishop Diocesan upon the Respondent, the Church Attorney and
738 the presidents of the Hearing Panel and the Province within forty days after the Order of the Hearing
739 Panel is received by the Bishop Diocesan.

740 **Sec. 4** If an appeal is taken from a Hearing Panel of a Diocese which is non-provincial, the appeal shall
741 be taken before the Provincial Court of Review geographically closest to that Diocese.

742 **Sec. 5** An appeal shall be heard on the record of the Hearing Panel. The record on appeal may be
743 corrected, if defective, but no new evidence shall be taken by the Provincial Court of Review.

744 **Sec. 6** The standards for and conditions of appeal to the Provincial Court of Review shall be as
745 follows:

- 746 (a) Where an Order is issued against a Respondent who fails to appear before the Hearing Panel or
747 who otherwise fails to participate in proceedings before the Hearing Panel, such Order shall be

748 upheld unless a review of the record on appeal shows the Hearing Panel made a clear error in
749 issuing such Order. The Provincial Court of Review shall review the facts and record in the light
750 most favorable to the Respondent.

751 **(b)** In all other appeals, the Provincial Court of Review shall grant relief to the appealing party only
752 if, on the basis of the record on appeal, it determines that the party seeking review has been
753 substantially prejudiced by any of the following:

- 754 (1) The action taken below violates the Constitution and Canons of the Church or the Diocese;
755 (2) The Hearing Panel has exceeded the jurisdiction conferred by this Title;
756 (3) The Hearing Panel has not decided all of the issues requiring resolution;
757 (4) The Hearing Panel has erroneously interpreted or applied the Constitutions or Canons of
758 the Church;
759 (5) The Hearing Panel has committed a procedural error or engaged in a decision-making
760 process contrary to this Title; and/or
761 (6) The factual determinations of the Hearing Panel are not supported by substantial evidence
762 when viewed in the whole light of the record on appeal.

763 **Sec. 7** It shall be the duty of the Hearing Panel to produce the record on appeal, consisting of a
764 transcript of the proceedings before the Hearing Panel together with documentary and tangible evidence
765 received by the Hearing Panel. The record shall be printed or otherwise reproduced as authorized by the
766 president of the Provincial Court of Review. Within thirty days after receiving the record on appeal from
767 the Hearing Panel, the party appealing shall serve two copies of the record of appeal, the notice of
768 appeal and the appealing party's brief, if any, upon the opposite party and shall deliver five copies to the
769 president of the Provincial Court of Review. Within thirty days after receiving a copy of the record on
770 appeal, the party opposing the appeal shall serve the brief in opposition, if any, upon the appealing
771 party, with five copies to the president of the Provincial Court of Review. Any reply brief of the
772 appealing party shall be served likewise within fifteen days following service of the brief in opposition.

773 **Sec. 8** All members and alternates of the Provincial Court of Review serving for an appeal shall be
774 present for any oral proceedings of the appeal.

775 **Sec. 9** The Provincial Court of Review shall keep a record of all proceedings. The Provincial Court of
776 Review shall appoint a reporter who shall provide for the recording of the proceedings and who shall
777 serve at the pleasure of the Provincial Court of Review.

778 **Sec. 10** At the hearing of the appeal, the Provincial Court of Review shall afford the Respondent and
779 the Church Attorney the opportunity to be heard. The Provincial Court of Review may regulate the
780 number of counsel to be heard.

781 **Sec. 11** No Order or determination of a Hearing Panel shall be overturned solely for technical or
782 harmless error.

783 **Sec. 12** If, after a notice of appeal has been filed, the appealing party fails to pursue the appeal as
784 provided in this Canon, the Provincial Court of Review may dismiss the appeal.

785 **Sec. 13** Following a hearing of the appeal and private deliberation, the Provincial Court of Review may
786 **(a)** dismiss the appeal; **(b)** reverse or affirm in whole or in part the Order of the Hearing Panel; or
787 **(c)** grant a new hearing before the Hearing Panel.

788 **Sec. 14** The concurrence of a majority of the Provincial Court of Review shall be required to decide an
789 appeal. The Provincial Court of Review shall issue its decision in writing, signed by the members
790 concurring therein, stating its decision and the reasons for the decision. The decision shall be attached to
791 the record. If there is not a concurrence by a majority of the Provincial Court of Review, the Order of
792 the Hearing Panel shall stand as affirmed except for any part of the Order for which there is
793 concurrence.

794 **Sec. 15** Upon determination of the appeal, the president of the Provincial Court of Review shall give
795 notice of the determination in writing to the appealing party, the party in opposition and to the Bishop
796 Diocesan and Church Attorney. The appeal record shall be certified by the clerk of the Provincial Court
797 of Review and the president, and shall be delivered to the Bishop Diocesan along with a copy of the
798 record of appeal from the Hearing Panel.
799

800 **CANON 16. Of Abandonment of The Episcopal Church**

801

802 (A) By a Bishop

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

815 **Sec. 2** The Presiding Bishop, or the presiding officer, shall forthwith give notice to the Bishop of the
816 certification and restriction on ministry. Unless the restricted Bishop, within sixty days, makes
817 declaration by a verified written statement to the Presiding Bishop, that the facts alleged in the certificate
818 are false or utilizes the provisions of Canon III.12.7, the Bishop will be liable to Deposition. If the
819 Presiding Bishop is reasonably satisfied that the statement constitutes (i) a good faith retraction of the
820 declarations or acts relied upon in the certification to the Presiding Bishop or (ii) a good faith denial that
821 the Bishop made the declarations or committed the acts relied upon in the certificate, the Presiding
822 Bishop, with the advice and consent of the Disciplinary Board for Bishops, shall terminate the
823 restriction. Otherwise, it shall be the duty of the Presiding Bishop to present the matter to the House of
824 Bishops at the next regular or special meeting of the House. If the House, by a majority of the whole
825 number of Bishops entitled to vote, shall give its consent, the Presiding Bishop shall depose the Bishop
826 from the ministry, and pronounce and record in the presence of two or more Bishops that the Bishop
827 has been so deposed.

828

829 (B) By a Priest or Deacon

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

845 **Sec. 4** Prior to the expiration of the sixty day period of restriction, the Bishop Diocesan may permit
846 the Priest or Deacon to utilize the provisions of Canon III.7.8-10 or III.9.8-11, as applicable. If within
847 such sixty day period the Priest or Deacon shall transmit to the Bishop Diocesan a statement in writing
848 signed by the Priest or Deacon, which the Bishop Diocesan is reasonably satisfied constitutes a good
849 faith retraction of such declarations or acts relied upon in the determination or a good faith denial that
850 the Priest or Deacon committed the acts or made the declarations relied upon in the determination, the
851 Bishop Diocesan shall withdraw the notice and the restriction on ministry shall expire. If, however,

852 within the sixty day period, the Bishop Diocesan does not pronounce acceptance of the renunciation of
853 the Priest or Deacon in accordance with Canon III.7.8-10 and III.9.8-11, as applicable, or the Priest or
854 Deacon does not make retraction or denial as provided above, then it shall be the duty of the Bishop
855 Diocesan either (i) to depose the Priest or Deacon or (ii) if the Bishop Diocesan is satisfied that no
856 previous irregularity or misconduct is involved, with the advice and consent of the Standing Committee,
857 to pronounce and record in the presence of two or more Priests that the Priest or Deacon is released
858 from the obligations of Priest or Deacon and (for causes which do not affect the person's moral
859 character) is deprived of the right to exercise the gifts and spiritual authority conferred in Ordination.

860
861 **CANON 17: Of Proceedings for Bishops**
862

863 **Sec. 1** Except as otherwise provided in this Canon, the provisions of this Title shall apply to all
864 matters in which a Member of the Clergy who is subject to proceedings is a Bishop.

865 **Sec. 2** In all matters in which the Member of the Clergy who is subject to proceedings is a Bishop, the
866 following terms used in Canons IV.5 through IV.16 and Canons IV.18 and IV.19 shall have the
867 following respective meanings:

868 (a) Disciplinary Board shall mean the Disciplinary Board for Bishops as provided in Canon
869 IV.17.3.

870 (b) Intake Officer shall mean a person appointed by the Presiding Bishop.

871 (c) Bishop Diocesan shall mean the Presiding Bishop, unless the Member of the Clergy who is
872 subject to proceedings is the Presiding Bishop, in which case Bishop shall mean the Bishop
873 authorized by Canon 19.24.

874 (d) Church Attorney shall mean a person appointed by the Disciplinary Board for Bishops to serve
875 as the Church Attorney.

876 (e) Investigator shall mean any person who is qualified to serve as an Investigator under this Title,
877 selected by the Disciplinary Board for Bishops.

878 (f) Provincial Court of Review shall mean the Court of Review for Bishops as provided in Canon
879 IV.17.8.

880 **Sec. 3** The Disciplinary Board for Bishops is hereby established as a court of the Church to have
881 original jurisdiction over matters of discipline of Bishops, to hear Bishops' appeals from imposition of
882 restriction on ministry or placement on Administrative Leave and to determine venue issues as provided
883 in Canon IV.19.5. The Disciplinary Board for Bishops shall consist of ten Bishops elected at any
884 regularly scheduled meeting of the House of Bishops, and four Priests or Deacons and four lay persons
885 appointed by the President of the House of Deputies. All lay persons appointed to serve shall be
886 confirmed adult communicants in good standing. Members of the Board shall serve staggered terms of
887 six years, with terms of one half of the Bishops and one half of the lay persons, Priests and Deacons
888 collectively expiring every three years, with the first expirations occurring at the end of the year 2012.

889 **Sec. 4** Within sixty days following each General Convention, the Board shall convene to elect a
890 president for the following triennium. The president shall be a Bishop. If there is no president, the
891 Bishop who is senior by consecration shall perform the duties of the president.

892 **Sec. 5** The Conference Panel shall consist of three Bishops, one Priest or Deacon and one lay person.
893 The Hearing Panel shall consist of three Bishops, one Priest or Deacon and one lay person, except that
894 the Hearing Panel for the Offense specified in Canon IV.4.1(h)(2) pertaining to Doctrine Offenses shall
895 consist of five Bishops only.

896 **Sec. 6** The provisions of Canons IV.14.1(d) and IV.14.6(c) pertaining to recommendations that a
897 Respondent be suspended or deposed from ministry shall not apply where the Respondent is a Bishop.
898 Where the Respondent is a Bishop, an Accord or Order may provide for the suspension or deposition
899 of the Respondent. In such event, the Sentence of suspension or deposition shall be pronounced by the
900 president of the Disciplinary Board for Bishops. The president shall have no discretion to decline to
901 pronounce the Sentence or to pronounce a lesser Sentence. Where an Accord provides for the
902 suspension or deposition of a Respondent who is a Bishop, the president shall pronounce Sentence
903 within thirty days after the date on which the Conciliator or the president signs the Accord. Where an

904 Order provides for the suspension or deposition of a Respondent who is a Bishop, the president shall
905 pronounce Sentence not sooner than forty days following the issuance of the Order and not later than
906 sixty days following the issuance of the Order. Notwithstanding anything in this section to the contrary,
907 no Sentence shall be pronounced while an appeal of the matter is pending. However, the president may,
908 while an appeal is pending, place restrictions upon the exercise of the Respondent's ministry, or place
909 the Respondent on Administrative Leave, or continue any such restriction or Administrative Leave as
910 was in effect at the time of the issuance of the Order.

911 **Sec. 7** Notwithstanding any provision of this Title to the contrary, no proceeding shall be brought
912 under this Title against a Bishop in which the Offense alleged is violation of Canon IV.4.1(h)(2) for
913 holding and teaching, or having held and taught, publicly or privately, and advisedly, any Doctrine
914 contrary to that held by the Church unless a statement of disassociation shall have first been issued by
915 the House of Bishops as provided in Canon IV.17.7 (a) and thereafter the consent of one-third of the
916 Bishops qualified to vote in the House of Bishops has been received to initiate proceedings under this
917 Title as provided in Canon IV.17.7 (b).

918 **(a)** Any ten Bishops Diocesan in the Church may file with the Presiding Bishop a written request,
919 signed by such Bishops, that the House of Bishops issue a statement of disassociation. Such request
920 shall include a statement of the Doctrine alleged to be contrary to that held by the Church, the name
921 or names of the Bishop or Bishops alleged to have held and taught publicly or privately, and
922 advisedly, such Doctrine, and a concise statement of the facts upon which the request for the
923 statement of disassociation is based. Contemporaneously with the filing of the request, there shall
924 be filed with the Presiding Bishop a proposed statement of disassociation and a brief in support
925 thereof. The Presiding Bishop shall thereupon serve a copy of the request for a statement of
926 disassociation upon each Bishop who is the subject thereof, together with the proposed statement
927 of disassociation and a copy of the supporting brief. The Presiding Bishop shall fix a date for the
928 filing of a response and brief in support thereof, which date shall be not less than ninety days from
929 the date of service, and may extend the time for responding for not more than sixty additional days.
930 Upon the filing of a response and supporting brief, if any, or upon the expiration of the time fixed
931 for a response, if none be filed, the Presiding Bishop shall forthwith transmit copies of the request
932 for a statement of disassociation, proposed statement of disassociation, response, and briefs to each
933 member of the House of Bishops. The request for a statement of disassociation shall be considered
934 by the House of Bishops at its first regularly scheduled meeting held at least one month after copies
935 of the request for a statement of disassociation, proposed statement of disassociation, response, and
936 briefs are transmitted to each member of the House of Bishops. The House of Bishops may amend
937 the proposed statement of disassociation. If a statement of disassociation is not issued by the
938 conclusion of the meeting, there shall be no further proceedings under this Title against any Bishop
939 who is the subject thereof for holding and teaching the Doctrine alleged in the request for a
940 statement of disassociation.

941 **(b)** Not later than ninety days following the issuance of a statement of disassociation by the House
942 of Bishops as provided in Canon IV.17.7(a), any ten Bishops Diocesan may file with the Presiding
943 Bishop a written request, signed by such Bishops, that the House of Bishops initiate proceedings
944 under this Title against any Bishop who is the subject of such statement of disassociation for
945 violation of Canon IV.4.1(h)(2) with regard to the same Doctrine as was alleged in the request for
946 the statement of disassociation. Such request for initiation of proceedings under this Title shall
947 include an explanation why the issuance of the statement of disassociation was not a sufficient
948 response to the matters alleged in the request for statement of disassociation and shall be
949 accompanied by a brief in support of the request for initiation of proceedings. The Presiding Bishop
950 shall fix a date for the filing of a response, which shall include an explanation why the issuance of
951 the statement of disassociation was a sufficient response to the matters alleged in the request for
952 statement of disassociation, and brief in support thereof, which date shall be not less than ninety
953 days from the date of service, and may extend the time for responding for not more than sixty
954 additional days. Upon the filing of a response and supporting brief, if any, or upon the expiration of
955 the time fixed for a response, if none be filed, the Presiding Bishop shall forthwith transmit copies

956 of the request for initiation of proceedings under this Title, response, and briefs to each member of
957 the House of Bishops. No proceeding under this Title for violation of Canon IV.4.1(h)(2) shall be
958 initiated unless the written consent of one-third of the Bishops qualified to vote in the House of
959 Bishops shall be received by the Presiding Bishop within sixty days of the date on which the copies
960 of the request for initiation of proceedings under this Title, response, and briefs were sent to them.
961 In case the Presiding Bishop does not receive the written consent of one-third of all the Bishops
962 eligible to vote within sixty days of such date, the Presiding Bishop shall declare the matter
963 dismissed and no further proceedings may be had thereon. If the Presiding Bishop receives the
964 necessary written consents within sixty days as specified above, the Presiding Bishop shall forthwith
965 notify the President of the Disciplinary Board for Bishops. The President shall promptly select from
966 the Disciplinary Board for Bishops, by lot or by other random means, a Hearing Panel consisting of
967 nine Bishops and shall designate a president of the Hearing Panel. The President of the Disciplinary
968 Board for Bishops shall promptly forward to the president of the Hearing Panel and to the National
969 Church Attorney copies of the request for initiation of proceedings under this Title, response, and
970 briefs, and the matter shall proceed under this Title as a matter which has been referred to a Hearing
971 Panel.

972 **Sec. 8** The Court of Review for Bishops is hereby established as a court of the Church to have
973 jurisdiction to hear appeals from Hearing Panels of the Disciplinary Board for Bishops.

974 (a) The Court of Review for Bishops shall consist of nine members, all of whom shall be Bishops.
975 Three Bishops shall be elected by the House of Bishops at any regularly scheduled meeting of the
976 House of Bishops, to serve until the adjournment of the third succeeding regular meeting of
977 General Convention and until their successors are elected and qualify; however, there shall be no
978 change in the composition of the Court with respect to a particular Respondent following any
979 hearing in the matter and while it is pending unresolved before the Court.

980 (b) From among their number, the members of the Court of Review for Bishops shall elect a
981 president.

982 (c) The reasonable and necessary expenses of the Court of Review for Bishops, including fees,
983 costs, disbursements and expenses of the members, clerks, reporters and Church Attorneys shall be
984 charged upon the General Convention and paid by the Treasurer of the General Convention upon
985 Order of the president of the Court of Review. The Court of Review for Bishops shall have the
986 authority to contract for and bind the General Convention to payment of these expenses.

987 **Sec. 9** An Accord between the Presiding Bishop and a Bishop resulting from an agreement for
988 discipline pursuant to Canon IV.9 shall be (a) subject to the right of withdrawal provided in Canon
989 IV.9.3 and (b) submitted by the Presiding Bishop to the Disciplinary Board for Bishops for approval
990 promptly after it is signed by the Presiding Bishop and the respondent. Unless withdrawn under IV.9.3,
991 it shall be effective upon approval of the Disciplinary Board for Bishops and not subject to appeal.

992

993 **CANON 18: Of Modification and Remission of Orders**

994

995 **Sec. 1** Any Member of the Clergy who is the subject of an Order which has become effective may
996 apply to the Bishop Diocesan of the Diocese from which the Order issued, or the Presiding Bishop in
997 the case of a Bishop, for modification or remission of the Order. If the Bishop is satisfied that sufficient
998 reasons exist for granting the modification or remission sought, in whole or in part, the procedures
999 provided in this Canon for modification or remission shall apply.

1000 **Sec. 2** In the case of an Order pertaining to a Priest or Deacon, any provision of any Order other than
1001 a provision recommending deposition of the Priest or Deacon may be modified or remitted by the
1002 Bishop Diocesan of the Diocese from which the Order issued with the advice and consent of two-thirds
1003 of the members of the Disciplinary Board.

1004 **Sec. 3** In the case of a deposition of a Priest or Deacon pursuant to an Order, such deposition may be
1005 remitted and terminated by the Bishop Diocesan of the Diocese from which the Order issued only upon
1006 the following conditions: (a) the remission shall be done with the advice and consent of two-thirds of
1007 the members of the Disciplinary Board of the Diocese from which the Order issued; (b) the proposed

1008 remission, with the reasons therefor, shall be submitted to the judgment of five of the Bishops Diocesan
1009 whose Dioceses are nearest to the Diocese from which the Order issued, and the Bishop Diocesan shall
1010 receive in writing from at least four of those Bishops their approval of the remission and their consent
1011 thereto; **(c)** if the person deposed maintains legal residence or canonical residence in a Diocese other
1012 than the Diocese from which the Order issued, the proposed remission, with the reasons therefor, shall
1013 be submitted to the judgment of the Bishop(s) Diocesan of the Diocese(s) of legal and canonical
1014 residence and such Bishop(s) shall give his or her (or their) written approval of the remission and
1015 consent thereto; and **(d)** before such remission, the Bishop Diocesan shall require the person deposed,
1016 who desires to be restored to the ordained ministry, to subscribe to the declaration required in Article
1017 VIII of the Constitution.

1018 **Sec. 4** In the case of an Order pertaining to a Bishop, any provision of the Order may be modified or
1019 remitted by the president of the Disciplinary Board for Bishops with the advice and consent of a
1020 majority of the members of the Board and the Bishops who are then serving on any Provincial Court of
1021 Review.

1022 **Sec. 5** In the case of any Order deposing a Member of the Clergy for abandoning the Church, no
1023 application for remission shall be received by the Bishop Diocesan until the deposed person has lived in
1024 lay communion with the Church for not less than one year next preceding application for the remission.

1025 **Sec. 6** No Order may be modified or remitted unless the Member of the Clergy, the Church Attorney
1026 and each Complainant have been afforded sufficient opportunity to be heard by the Disciplinary Board,
1027 or the Disciplinary Board together with the Bishops who are then serving on any Provincial Court of
1028 review, as the case may be, as to why the proposed modification or remission should or should not be
1029 permitted.

1030

1031 **CANON 19: OF GENERAL PROVISION**

1032

1033 **Sec. 1** Proceedings under this Title are neither civil nor criminal but ecclesiastical in nature. These
1034 proceedings represent the responsibility of the Church to determine who shall serve as Members of the
1035 Clergy of the Church, reflecting the polity and order of this hierarchical church. Members of the Clergy
1036 have voluntarily sought and accepted positions in the Church and have thereby given their consent to
1037 subject themselves to the Discipline of the Church. They may not claim in proceedings under this Title
1038 constitutional guarantees otherwise associated with secular court proceedings.

1039 **Sec. 2** No member of the Church, whether lay or ordained, may seek to have the Constitution and
1040 Canons of the Church interpreted by a secular court, or resort to a secular court to address a dispute
1041 arising under the Constitution and Canons, or for any purpose of delay, hindrance, review or otherwise
1042 affecting any proceeding under this Title.

1043 **Sec. 3** No secular court shall have authority to review, annul, reverse, restrain or otherwise delay any
1044 proceeding under this Title. No action shall be brought in any secular court to enforce the terms or
1045 provisions of any Accord or Order unless otherwise expressly provided therein.

1046 **Sec. 4 (a)** A Member of the Clergy shall not be subject to proceedings under this Title for acts
1047 committed more than ten years before the initiation of proceedings except:

1048 (1) if a Member of the Clergy is convicted in a criminal Court of Record or a judgment in a civil
1049 Court of Record in a cause involving immorality, proceedings may be initiated at any time
1050 within three years after the conviction or judgment becomes final;

1051 (2) if an alleged Injured Person was under the age of twenty-one years at the time of the alleged
1052 acts, proceedings may be initiated at any time prior to the alleged Injured Person's attaining the
1053 age of twenty-five years; or

1054 (3) if an alleged Injured Person is otherwise under disability at the time of the alleged acts, or if
1055 the acts alleged were not discovered, or the effects thereof were not realized, during the ten
1056 years immediately following the date of the acts alleged, the time within which proceedings may
1057 be initiated shall be extended to two years after the disability ceases or the alleged Injured
1058 Person discovers or realizes the effects of the acts alleged; *provided, however*, the time within

1059 which proceedings may be initiated shall not be extended beyond fifteen years from the date the
1060 acts are alleged to have been committed.

1061 **(b)** The time limits of Subsection (a) above shall not apply with respect to persons whose acts
1062 include physical violence, sexual abuse or sexual exploitation, if the acts occurred when the alleged
1063 Injured Person was under the age of twenty-one years; in any such case, proceedings under this Title
1064 may be initiated at any time.

1065 **(c)** Except as provided in Subsection (b) above, the time limitations for initiation of proceedings in
1066 this Section shall be retroactive only to January 1, 1996.

1067 **(d)** No proceedings under this Title shall be initiated for acts which are alleged to violate Canon
1068 IV.3.1(a) or to constitute a breach of Canon IV.4.1(b), (c), (e) or (h)(2) unless the acts were
1069 committed within or continued up to two years immediately preceding the time the proceedings are
1070 initiated.

1071 **(e)** For purposes of this Section 4, proceedings are initiated under this Title with respect to a
1072 particular Offense when specific allegations of the commission of that Offense are made to the
1073 Intake Officer.

1074 **Sec. 5** Jurisdiction and venue for proceedings under this Title shall be as follows:

1075 **(a)** A Member of the clergy shall be subject to proceedings under this Title for the alleged
1076 commission of an Offense in the Diocese in which the Member of the Clergy is canonically resident
1077 or in any Diocese in which an Offense is alleged to have occurred.

1078 **(b)** Whenever a referral of a matter is to be made by an Intake Officer regarding a Member of the
1079 Clergy who is not canonically resident in the Intake Officer's Diocese, the Bishop Diocesan of the
1080 Intake Officer's Diocese shall promptly notify the Bishop Diocesan of the Diocese where the
1081 Member of the Clergy is canonically resident that the Intake Officer's Diocese intends to conduct
1082 proceedings under this Title regarding the matter. The Bishop Diocesan of the Diocese of canonical
1083 residence shall have thirty days following the receipt of such notice within which to object to
1084 assumption of jurisdiction over the matter by the Intake Officer's Diocese. Such objection shall be
1085 made in writing to the Bishop Diocesan of the Intake Officer's Diocese. If the Bishop Diocesan of
1086 the Diocese of canonical residence fails to so object within the time provided, it shall be deemed
1087 that the Bishop Diocesan of the Diocese of canonical residence has agreed to assumption of
1088 jurisdiction over the matter by the Intake Officer's Diocese.

1089 **(c)** If objection is made by the Bishop Diocesan of the Diocese of canonical residence as provided
1090 in Canon IV.19.5(b), the Bishop Diocesan of the Diocese of canonical residence and the Bishop
1091 Diocesan of the Intake Officer's Diocese shall promptly agree as to which Diocese will assume
1092 jurisdiction over the matter and conduct proceedings. If the two Bishops cannot promptly agree, the
1093 disagreement will be resolved as follows:

1094 (1) If they are in the same Province, either may promptly request the president of the Provincial
1095 Court of Review to decide which Diocese shall conduct the proceedings. If they are in different
1096 Provinces, either may promptly request the president of the Disciplinary Board for Bishops to
1097 decide which Diocese shall conduct the proceedings.

1098 (2) The requesting Bishop shall provide a copy of the request to the other Bishop. A reply to
1099 the request may be made by the non-requesting Bishop within fifteen days of service of the
1100 request.

1101 (3) The president shall have the discretion to hear from the Bishops Diocesan or the Church
1102 Attorneys for the respective Dioceses, either personally or telephonically, concerning the
1103 request and any reply. The president shall have the discretion to request additional submissions
1104 from the Bishops Diocesan or the Church Attorneys.

1105 (4) The president shall decide which Diocese shall conduct the proceedings within thirty days of
1106 service of the request.

1107 **Sec. 6** In any proceeding under this Title in which the Respondent fails to appear before the
1108 Conference Panel as required by Canon IV.12.4 or to timely file with the Hearing Panel the written
1109 response required by Canon IV.13.2(c), such Panel may proceed in the absence of the Respondent and

1110 may accept as true the matters described in the notice issued to the Respondent pursuant to Canons
1111 IV.12.3 or IV.13.2.

1112 **Sec. 7** Unless otherwise expressly provided in writing in the restriction on ministry or Sentence of
1113 suspension, a Member of the Clergy under a restriction on Ministry or Sentence of suspension shall not
1114 exercise any authority of his or her office over the real or personal property or temporal affairs of the
1115 Church except such matters as may not be exercised by a person other than the holder of the office, and
1116 may exercise authority in those matters only with the advice and consent of the Vestry or Bishops
1117 Committee, in the case of congregational property or affairs, or the Standing Committee, in the case of
1118 Diocesan property or affairs. The Sentence of suspension of a Rector shall terminate the pastoral
1119 relation between the Rector and the Vestry or Congregation unless (i) the Vestry by two-thirds vote
1120 requests of the Ecclesiastical Authority within thirty days that the relation continue and (ii) the
1121 Ecclesiastical Authority approves such request. If the pastoral relation has not been terminated, religious
1122 services and sacramental ministrations shall be provided for that Parish as though a vacancy exists in the
1123 office of the Rector. This Section shall not prohibit the application of Canon III.9.13-21.

1124 **Sec. 8** In computing any period of time for proceedings described in this Title, the day of the act or
1125 event from which the designated time period begins to run shall not be included. The last day of the
1126 time period shall be included, unless it is a Saturday, Sunday or legal holiday in that jurisdiction, in which
1127 event the period runs until the end of the next day which is not a Saturday, Sunday or legal holiday in
1128 that jurisdiction. Whenever a party has the right or is required to do an act within a prescribed period
1129 after the service of notice or other paper, if the service is by mail, five days shall be added to the
1130 prescribed period. Whenever it is provided in this Title that an act be done promptly or without delay,
1131 such act shall be done as quickly as is reasonably possible under the circumstances.

1132 **Sec. 9** In all cases in this Title where an action is performed or power exercised by a canonical body
1133 consisting of several members, including Reference Panels, Conference Panels, Hearing Panels and
1134 Courts of Review, and the full membership has been notified to convene, a majority of the members of
1135 the body shall be a quorum; and a majority of the members present when a quorum exists shall be
1136 competent to act.

1137 **Sec. 10** Each Diocese shall make provision for Advisors to be available to Respondents and
1138 Complainants as provided in this Canon for the purposes of support, assistance, consultation and advice
1139 regarding the process provided in this Title and the rights, responsibilities, consequences and alternatives
1140 pertaining thereto.

1141 (a) The Bishop Diocesan shall make an Advisor available to the Respondent not later than the
1142 earliest of (1) reference for conciliation, to the Conference Panel or to the Hearing Panel, (2) the
1143 imposition of restriction on ministry or placement on Administrative Leave or (3) any interrogation
1144 or request for a statement or other information from the Respondent.

1145 (b) The Bishop Diocesan shall make an Advisor available to the Complainant not later than the
1146 earliest of (1) the forwarding of the intake report to the Reference Panel, (2) the Complainant's
1147 appeal of a dismissal under Canon IV.6.5 or (3) the Bishop's designation of an Injured Person as a
1148 Complainant.

1149 (c) The following shall be disqualified from serving as an Advisor: the Bishop Diocesan, the Church
1150 Attorney, any member of the Disciplinary Board, the Intake Officer, any Investigator, any person
1151 who is likely to be a witness in any pertinent proceeding and the Chancellor or any Vice-chancellor
1152 of the Diocese.

1153 (d) No Respondent or Complainant shall be required to accept the services of any Advisor made
1154 available by the Bishop Diocesan. Any Respondent or Complainant may use the services of any
1155 Advisor of his or her choice after designating that person as Advisor in writing to the Intake
1156 Officer.

1157 (e) All communications between the Respondent and his or her Advisor or attorney and between
1158 the Complainant and his or her Advisor or attorney shall be privileged.

1159 (f) The reasonable costs and expenses of providing Advisors made available by the Bishop
1160 Diocesan shall be the obligation of the Diocese in which the matter of Discipline is proceeding
1161 unless otherwise provided in an Accord or Order. The reasonable costs and expenses of providing

1162 Advisors chosen by the Respondent or Complainant and not made available by the Bishop
1163 Diocesan shall be the obligation of such Respondent or Complainant unless otherwise provided in
1164 an Accord or Order.

1165 **(g)** In all proceedings under this Title at which the Respondent or the Complainant has the right to
1166 be present, their Advisors shall also have the right to be present.

1167 **Sec. 11** No person subject to the authority of the Church may attempt to coerce or improperly
1168 influence, directly or indirectly, the actions of any body performing functions under this Title, or any
1169 member of such body or any other person involved in such proceedings.

1170 **Sec. 12** In all proceedings under this Title whenever a Respondent or a Complainant is required or
1171 permitted to appear or to participate or to be heard or to be present, they each shall have the right to be
1172 accompanied by and to be represented by counsel of their choice. Whenever any notice or other
1173 document is provided to or served upon a Respondent or a Complainant under this Title, such shall also
1174 simultaneously be provided to or served upon their respective counsel, if Respondent or Complainant,
1175 as the case may be, has notified the Bishop of the identity and contact information for such counsel.
1176 Nothing in this Title shall be construed as requiring any Respondent to be represented by counsel.
1177 Anything in this Title required or permitted to be done by the Respondent's counsel may be done by the
1178 Respondent personally.

1179 **Sec. 13** Proceedings under this Title, other than pastoral responses, shall be barred to the extent that
1180 the specific Offense has been the subject of any prior proceeding under this Title against the same
1181 Member of the Clergy which resulted in an Order or Accord. Additionally, in the case of a Member of
1182 the Clergy who has been the subject of proceedings under any predecessor to this Title, proceedings
1183 under this Title, other than pastoral responses, shall be barred to the extent that the specific Offense
1184 was previously included in a presentment against the Member of the Clergy or was expressly set forth in
1185 the Member of the Clergy's waiver and voluntary submission to discipline upon which a Sentence was
1186 been pronounced or in the report of a conciliator.

1187 **Sec. 14** Impartiality of officials and bodies described in this Title shall be addressed as follows:

1188 **(a)** Any Bishop Diocesan exercising authority under this Title shall disqualify herself or himself in
1189 any proceeding in which the Bishop's impartiality may reasonably be questioned. The Bishop shall
1190 also disqualify himself or herself when the Bishop, the Bishop's spouse, or a person within the third
1191 degree of relationship to either of them, or the spouse of such person, **(1)** is the Respondent,
1192 Complainant or an Injured Person or **(2)** is likely to be a witness in the proceeding.

1193 **(b)** Any member of any Panel provided for in this Title shall disqualify himself or herself in any
1194 proceeding in which the member's impartiality may reasonably be questioned. The member shall
1195 also disqualify himself or herself when the member, the member's spouse, any person within the
1196 third degree of relationship to either of them, or the spouse of such person, **(1)** is the Respondent,
1197 Complainant or an Injured Person, **(2)** is likely to be a witness in the proceeding, **(3)** has a personal
1198 bias or prejudice concerning the Respondent, Complainant or any Injured Person, **(4)** has personal
1199 knowledge of disputed evidentiary facts concerning the proceeding, **(5)** has a personal financial
1200 interest in the outcome of the proceeding or in the Respondent, Complainant, any Injured Person
1201 or any other interest that could be substantially affected by the outcome or **(6)** is a member of the
1202 same congregation or otherwise has a close personal or professional relationship with the
1203 Respondent, the Complainant, any Injured Person or any witness in the matter.

1204 **(c)** Any member of any Panel provided for in this Title who has not disqualified himself or herself
1205 as provided in this section may be subject to challenge by the Church Attorney or the Respondent
1206 on grounds described in this section. The Complainant or the Complainant's Advisor may inform
1207 the Church Attorney of any such grounds. The challenge shall be investigated by the remaining
1208 members of the Panel who shall determine whether the challenged member of the Panel should be
1209 disqualified and replaced according to the procedures of this Title for filling vacancies.

1210 **(d)** No Bishop Diocesan or Panel shall accept from the Church Attorney or from the Respondent
1211 any waiver of any ground for disqualification enumerated in this section unless preceded by full
1212 disclosure of the basis for the disqualification, on the record.

1213 **Sec. 15** In addition to any challenge permitted under Canon IV.19.14, the integrity of the Disciplinary
1214 Board shall be preserved by a system of challenge as to the membership of any Panel of the Board
1215 appointed for a proceeding. Each Diocese shall provide by Canon for a system of challenge. If the
1216 Canons of the Diocese make no provision for challenging a member of the Board, any member of a
1217 Panel appointed for a proceeding may be challenged by the Church Attorney or the Respondent on
1218 grounds of conflict of interest or undue bias. The remaining members of the Board shall determine
1219 whether the challenge is relevant and factually supported and shall determine whether the challenged
1220 member shall be excused from that proceeding. If the member is excused, another member of the Board
1221 shall be appointed to the Panel to fill the vacancy created by the challenge, maintaining the appropriate
1222 balance of lay and ordained members.

1223 **Sec. 16** There shall be a presumption that the Respondent did not commit the Offense. The standard of
1224 proof required to find an Offense by a Respondent shall be that of a preponderance of the evidence.

1225 **Sec. 17** In all matters under this Title, it shall be the burden of the Church through the Church
1226 Attorney to establish an Offense by any Respondent.

1227 **Sec. 18** Except as otherwise provided in this Title, it shall be the duty of all members of the Church to
1228 appear and testify or respond when duly served with a notice to do so from any Panel in any matter
1229 arising under this Title.

1230 **Sec. 19** No Chancellor or Vice Chancellor of a Diocese shall serve as Church Attorney in that Diocese.
1231 No Chancellor or Vice Chancellor of any Province shall serve as Church Attorney in any Diocese of
1232 that Province or any provincial proceeding. Neither the Presiding Bishop's Chancellor nor the
1233 Chancellor to the President of the House of Deputies shall serve as Church Attorney in any proceeding.
1234 The Church Attorney in any proceeding shall not be from the same law firm as any Chancellor or Vice
1235 Chancellor otherwise disqualified under this section.

1236 **Sec. 20** Notices or other papers to be served according to procedures of this Title shall be deemed to
1237 have been duly served if a copy is delivered to the person to be served, is left with an adult resident of
1238 the abode of the person to be served or is mailed by certified mail to the person's usual place of abode.
1239 Notice by publication shall be made in a newspaper of general circulation in the jurisdiction of the
1240 person's usual place of abode. Acceptance of service renders unnecessary any further process.

1241 **Sec. 21** A reference in this Title to a Bishop Diocesan shall include a Bishop Coadjutor if specific
1242 jurisdiction for matters contemplated by this Title has been assigned to the Bishop Coadjutor pursuant
1243 to Canon III.11.10(a)(2).

1244 **Sec. 22** A Hearing Panel or Court of Review may in its discretion obtain legal counsel to give it
1245 opinions on any questions of law, procedure or evidence. Such legal counsel, if any, shall have no vote in
1246 any proceeding before the Hearing Panel or Court of Review.

1247 **Sec. 23** Except as expressly provided in this Title, applicable Diocesan Canon, or in any Accord or
1248 Order, all costs, expenses and fees, if any, shall be the obligation of the party, person or entity incurring
1249 them.

1250 **(a)** The necessary costs, expenses and fees of the Investigator, the Church Attorney, the Conference
1251 Panel, the Hearing Panel and any pastoral response shall be the expense of the Diocese.

1252 **(b)** The necessary costs and expenses of the Provincial Court of Review shall be the expense of the
1253 Province.

1254 **(c)** The necessary costs and expenses of the Disciplinary Board for Bishops and the Court of
1255 Review for Bishops shall be the expense of the General Convention.

1256 **(d)** Nothing in this Title precludes the voluntary payment of a Respondent's costs, expenses and
1257 fees by any other party or person, including a Diocese.

1258 **Sec. 24** If the Presiding Bishop is unavailable to act by virtue of absence, disability or other
1259 disqualification, actions to be performed by the Presiding Bishop in this Title shall be performed by that
1260 Bishop who would be the Presiding Officer of the House of Bishops as provided by Article I, Section 3,
1261 of the Constitution in the event of the resignation, infirmity, disability or death of the Presiding Bishop.

1262 **Sec. 25** If there is neither a Bishop Diocesan nor a Bishop Coadjutor nor a Bishop Suffragan charged
1263 with the administration of clergy discipline in a Diocese and not under a restriction on ministry or
1264 Sentence of suspension, the Diocese shall, by agreement pursuant to Canon III.13.2, arrange for a

1265 Bishop to perform the duties of the Bishop Diocesan under this Title before commencing or continuing
1266 with any proceedings under this Title.

1267 **Sec. 26** Wherever in this Title it is provided that any communication, deliberation, investigation or
1268 proceeding shall be confidential, no person having knowledge or possession of confidential information
1269 derived from any such communication, deliberation, investigation or proceeding shall disclose the same
1270 except as provided in this Title, in any Accord or Order, or as required by any applicable law.

1271 **Sec. 27** Privileged Communication shall not be disclosed, nor shall any negative inference be drawn
1272 respecting the claim of the privilege, unless the privilege is waived by the person to whom the privilege
1273 belongs. Waiver of a privilege may occur by **(a)** voluntary disclosure; **(b)** failure to timely object to use
1274 of a Privileged Communication; or **(c)** placing the Privileged Communication at issue. Notwithstanding
1275 any provision of this section to the contrary, no waiver by a penitent of the privilege which attaches to
1276 communications or disclosures made within the Rite of Reconciliation of a Penitent shall work to
1277 require any confessor to divulge anything pertaining to any such communications or disclosures, the
1278 secrecy of the confession being morally absolute as provided in the Book of Common Prayer.

1279 **Sec. 28** Noncompliance with any procedural requirements set forth in this Title shall not be grounds for
1280 the dismissal of any proceeding unless the non-compliance shall cause material and substantial injustice
1281 to be done or seriously prejudice the rights of a Respondent as determined by the Panel or Court before
1282 which the proceeding is pending on motion and hearing.

1283 **Sec. 29** Solely for the purposes of the application of these Canons to persons who have received the
1284 pronouncement of the former Sentence of removal, the former Sentence of removal shall be deemed to
1285 have been a Sentence of deposition.

1286 **Sec. 30** Records of proceedings shall be preserved as follows:

1287 **(a)** Each Hearing Panel and Provincial Court of Review shall keep a complete and accurate record
1288 of its proceedings by any means from which a written transcript can be produced. When all
1289 proceedings have been concluded, the president of the Panel or Court shall certify the record. If the
1290 president did not participate in the proceeding for any reason, the Panel or Court shall elect another
1291 member of the Panel or Court to certify the record.

1292 **(b)** The Panel or Court shall make provision for the preservation and storage of a copy of the
1293 record of each proceeding in the Diocese in which the proceeding originated.

1294 **(c)** The Panel or Court shall promptly deliver the original certified record of its proceedings to the
1295 Archives of The Episcopal Church.

1296 **(d)** The Bishop Diocesan shall **(i)** promptly deliver to the Archives of The Episcopal Church a copy
1297 of any Accord or Order which has become effective and a record of any action of remission or
1298 modification of any Order and **(ii)** provide for the permanent preservation of copies of all Accords
1299 and Orders by means which permit the identification and location of each such copy by the name of
1300 the Member of the Clergy who is the subject thereof.

1301 **Sec. 31** Any Member of the Clergy canonically resident in the Diocese who deems himself or herself to
1302 be under imputation, by rumor or otherwise, of any Offense for which proceedings could be had under
1303 this Title, may on his or her own behalf request the Bishop Diocesan to conduct an inquiry with regard
1304 to such imputation. Upon receipt of such request by a Member of the Clergy, it shall be the duty of the
1305 Bishop Diocesan to cause the matter to be investigated and to report the result to the Member of the
1306 Clergy.

1307 **Sec. 32** No Member of the Clergy shall be accountable for any Offense if the act or omission
1308 constituting the Offense shall have occurred only prior to the effective date of this Title, unless such act
1309 or omission would have constituted an offense under the predecessor to this Title.

1310

1311 **CANON 20: Of Transitional Provisions and Conforming Amendments to Other Canons**

1312

1313 **Sec. 1** Capitalized terms used in this Canon and which are not otherwise defined in this Title shall
1314 have the meanings provided in the predecessor to this Title.

1315 **Sec. 2** The effective date of this Title shall be July 1, 2011. Except as otherwise provided in this
1316 Canon, the predecessor to this Title shall stand repealed on the effective date of this Title.

- 1317 **Sec. 3** Matters which are pending under the predecessor to this Title on the effective date of this Title
1318 shall proceed as follows:
- 1319 (a) A Temporary Inhibition shall continue in accordance with its terms until it expires in accordance
1320 with Canon 1.2(f) of the predecessor to this Title. A Temporary Inhibition which is effective prior
1321 to the effective date of this Title and which expires by reason of the lapse of time as provided in
1322 Canon 1.2(f)(vi) of the predecessor to this Title may be extended and reviewed (1) as provided in
1323 the predecessor to this Title in the case of any matter proceeding in accordance with the
1324 predecessor to this Title as provided in this section or (2) in the case of any other matter, through
1325 the issuance of a restriction on ministry or the placement of the subject Member of the Clergy on
1326 Administrative Leave or both in accordance with the provisions of this Title.
- 1327 (b) A Charge against a Priest or Deacon which is pending on the effective date of this Title, and
1328 upon which the Diocesan Review Committee has neither issued a Presentment nor voted not to
1329 issue a Presentment, shall be referred to the Reference Panel and the matter shall proceed in
1330 accordance with the provisions of this Title.
- 1331 (c) A Charge against a Bishop, which is pending on the effective date of this Title, and upon which
1332 the Review Committee has neither issued a Presentment nor voted not to issue a Presentment, shall
1333 be referred to the Reference Panel and the matter shall proceed in accordance with the provisions of
1334 this Title.
- 1335 (d) A request for a Statement of Disassociation which is pending on the effective date of this of this
1336 Title shall proceed in accordance with Canon IV.17.7 (a), and the matter shall thereafter further
1337 proceed, if at all, in accordance with the provisions of this Title.
- 1338 (e) A Presentment against a Bishop under Canon 3.21(c) of the predecessor to this Title which is
1339 pending on the effective date of this Title shall proceed in accordance with Canon IV.17.7, and the
1340 matter shall thereafter further proceed, if at all, in accordance with the provisions of this Title.
- 1341 (f) A case in which a Presentment against any Member of the Clergy is issued prior to the effective
1342 date of this Title, and in which the Respondent's answer or other response is not made or does not
1343 become due until after the effective date of this Title, shall be referred to the Conference Panel and
1344 the matter shall proceed in accordance with the provisions of this Title.
- 1345 (g) A case which is pending before any Ecclesiastical Trial Court of any Diocese, and in which the
1346 Respondent's answer or other response is made or becomes due prior to the effective date of this
1347 Title, and in which no Trial has been had, shall proceed in accordance with the provisions of the
1348 predecessor to this Title unless the Church Attorney, the Respondent and the president of the
1349 Disciplinary Board shall agree in writing that the case shall proceed under the provisions of this
1350 Title, in which event the matter shall be referred to the Hearing Panel and the matter shall proceed
1351 in accordance with the provisions of this Title.
- 1352 (h) An appeal from any Judgment rendered by any Ecclesiastical Trial Court of any Diocese after
1353 the effective date of this Title shall proceed in accordance with the provisions of this Title.
- 1354 (i) A case which is pending before any Court of Review of the Trial of a Priest or Deacon shall
1355 proceed in accordance with the predecessor to this Title unless the Church Attorney, the
1356 Respondent and the president of the Provincial Court of Review shall agree in writing that the case
1357 shall proceed under the provisions of this Title, in which event the matter shall be referred to the
1358 Provincial Court of Review and the matter, including any grant of a new hearing, shall proceed in
1359 accordance with the provisions of this Title.
- 1360 (j) A case which is pending before the Court for the Trial of a Bishop, and in which the
1361 Respondent's answer or other response is made or becomes due prior to the effective date of this
1362 Title, and in which no Trial has been had, shall proceed in accordance with the provisions of the
1363 predecessor to this Title unless the Church Attorney, the Respondent and the president of the
1364 Disciplinary Board for Bishops shall agree in writing that the case shall proceed under the
1365 provisions of this Title, in which event the matter shall be referred to the Hearing Panel and the
1366 matter shall proceed in accordance with the provisions of this Title.
- 1367 (k) A case which is pending before the Court of Review of the Trial of a Bishop shall proceed in
1368 accordance with the predecessor to this Title unless the Church Attorney, the Respondent and the

1369 president of the Court of Review for Bishops shall agree in writing that the case shall proceed under
1370 the provisions of this Title, in which event the matter shall be referred to the Court of Review for
1371 Bishops and the matter, including any grant of a new hearing, shall proceed in accordance with the
1372 provisions of this Title.
1373 And be it further
1374
1375 *Resolved*, That Canon I.1.6(c) be amended as follows, effective as of the effective date of this Title:
1376 **(c)** It shall be the duty of the Recorder to furnish, upon proper authority and at the expense of the
1377 applicant, such information as may be in the possession of the Recorder, based upon the reports
1378 required under Clause (b) hereof; ~~but in no case shall the Recorder publish, or furnish for publication,~~
1379 ~~the ground of any suspension, removal, or deposition.~~

RESOLUTION A186 REFER IMPAIRMENT OF CLERGY ISSUE TO STANDING COMMISSION ON MINISTRY DEVELOPMENT

1 *Resolved*, The House of _____ concurring, That the 76th General Convention, having received the report and
2 recommendations of the Title IV Task Force II regarding possible canonical amendments by which to
3 address the needs and circumstances of Members of the Clergy who may be impaired by physical, mental or
4 substance abuse-related causes, hereby refers this issue to the Standing Commission on Ministry
5 Development for further study and recommendations to the 77th General Convention.

RESOLUTION A187 AMENDMENTS TO TITLE III AND TITLE V TO CONFORM TO CHANGES TO TITLE IV

1 *Resolved*, the House of _____ concurring, That the following provisions of Titles III and V of the
2 Constitution and Canons for the Governance of The Episcopal Church are amended to read as indicated:
3

4 **Canon III.7.8:**

5 **Sec. 8** If any Deacon of this Church ~~not subject to the provisions of Canon IV.8~~ shall declare, in writing, to
6 the Bishop of the Diocese in which such Deacon is canonically resident, a renunciation of the ordained
7 Ministry of this Church, and a desire to be removed there from, it shall be the duty of the Bishop to record
8 the declaration and request so made. The Bishop, being satisfied that the person so declaring is ~~not subject to~~
9 ~~the provision of Canon IV.8 but is~~ acting voluntarily and for causes, assigned or known, which do not affect
10 the Deacon's moral character, shall lay the matter before the clerical members of the Standing Committee,
11 and with the advice and consent of a majority of such members the Bishop may pronounce that such
12 renunciation is accepted, and that the Deacon is released from the obligations of the Ministerial office, and is
13 deprived of the right to exercise the gifts and spiritual authority as a Minister of God's Word and Sacraments
14 conferred in Ordination. The Bishop shall also declare in pronouncing and recording such action that it was
15 for causes which do not affect the person's moral character, and shall, if desired, give a certificate to this
16 effect to the person so removed from the ordained Ministry.

17
18 **Canon III.9.3(c)(3):**

19 (3) If the Priest fails to comply with the provision of this Canon, [the Bishop of the Diocese in which the
20 Priest is canonically resident may proceed in accordance with Canon IV.11] *such failure may be considered a breach*
21 *of Canon IV.4.1(b)(3) occurring in the Diocese in which the Priest is canonically resident.*

22
23 **Canon III.9.8**

24 **Sec. 8** If any Priest of this Church ~~not subject to the provisions of Canon IV.8~~ shall declare, in writing, to
25 the Bishop of the Diocese in which such Priest is canonically resident, a renunciation of the ordained Ministry
26 of this Church, and a desire to be removed therefrom, it shall be the duty of the Bishop to record the
27 declaration and request so made. The Bishop, being satisfied that the person so declaring is ~~not subject to the~~
28 ~~provision of Canon IV.8 but is~~ acting voluntarily and for causes, assigned or known, which do not affect the
29 Priest's moral character, shall lay the matter before the clerical members of the Standing Committee, and with
30 the advice and consent of a majority of such members the Bishop may pronounce that such renunciation is
31 accepted, and that the Priest is released from the obligations of the Ministerial office, and is deprived of the

32 right to exercise the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred in
33 Ordination. The Bishop shall also declare in pronouncing and recording such action that it was for causes
34 which do not affect the person's moral character, and shall, if desired, give a certificate to this effect to the
35 person so removed from the ordained Ministry.

36

37 **Canon III.9.20(b)**

38 (b) In the course of proceedings under this Canon, if ~~a charge is~~ *allegations of misconduct are* made by the Vestry
39 against the Rector that could ~~give rise to a disciplinary proceeding~~ *constitute an Offense* under ~~Canon IV.4 Title~~
40 *IV*, all proceeding under this Canon with respect to such ~~charge~~ *charge allegations* shall be suspended until the ~~charge~~
41 *has allegations have* been resolved or withdrawn.

42

43 **Canon III.12.7(a)**

44 (a) If any Bishop of this Church ~~not subject to the provisions of Canon IV.8~~ shall declare, in writing, to the
45 Presiding Bishop a renunciation of the ordained Ministry of this Church, and a desire to be removed
46 therefrom, it shall be the duty of the Presiding Bishop to record the declaration and request so made. The
47 Presiding Bishop, being satisfied that the person so declaring is ~~not subject to the provision of Canon IV.8~~
48 ~~but is~~ acting voluntarily and for causes, assigned or known, which do not affect the person's moral character,
49 shall lay the matter before the Advisory Council to the Presiding Bishop, and with the advice and consent of a
50 majority of the members of the Advisory Council the Presiding Bishop may pronounce that such
51 renunciation is accepted, and that the Bishop is released from the obligations of all Ministerial offices, and is
52 deprived of the right to exercise the gifts and spiritual authority as a Minister of God's Word and Sacraments
53 conferred in Ordinations. The Presiding Bishop shall also declare in pronouncing and recording such action
54 that it was for causes which do not affect the person's moral character, and shall, if desired, give a certificate
55 to this effect to the person so removed.

56

57 **Canon V.4.1(a)(4):**

58 (4) upon the certification to the Presiding Bishop by the ~~Advisory Committee~~ *Disciplinary Board for Bishops* as
59 to the abandonment of the ~~communion of this Church~~ by a Bishop pursuant to Canon IV.4016;

60

61 **Canon V.4.1(a)(5)**

62 (5) upon the certification by the Standing Committee as to the abandonment of the ~~communion of this~~
63 Church by a Priest or Deacon pursuant to Canon IV.[10]16; or

RESOLUTION A188 BUDGET FOR TITLE IV TASK FORCE

- 1 *Resolved*, the House of _____ concurring, That General Convention requests the Joint Standing Committee on
- 2 Program, Budget and Finance to consider a budget application of \$15,000.00 for the implementation of the
- 3 education efforts required by the adoption of the revised Title IV.

REPORT OF THE HISTORIOGRAPHER FOR THE PAST TRIENNIUM (TO 2009)

During the past triennium I have continued to gather historical evidence at the request of the Presiding Bishop's chancellor for use in various court cases whereby certain would-be breakaway parishes have challenged the hierarchical nature of The Episcopal Church and its related jurisdiction of church property. This effort at protection has been greatly assisted by my junior colleague Professor Bruce Mullin, who is far more knowledgeable than me in the minutiae of diocesan and parochial histories in the USA, and it has been largely successful as the secular press has indicated. Professor Mullin has even created a public presentation on the value of such obscure evidence, entitled *In Praise of Dusty Books*.

On December 6, 2007, in Cairo, Egypt, I was grateful to be honored by Archbishop Williams with his award of the Cross of St. Augustine of Canterbury, in recognition of my services to the church, especially in historical and ecumenical scholarship. And shortly after returning I was privileged to be an invitee on December 18 to the New York firm of Sotheby for the auction of a copy of the Magna Carta (710 years old), for which \$21.3 million was paid (I was not among those bidding).

The journal entitled *The Weekly Standard* invited me to write, and subsequently published, an essay on the historical origins of Anglican evangelicalism in its issue of January 14, 2008, and the publisher Brill of Leiden commissioned from me an article on The Thirty-Nine Articles of Religion, which has appeared in the final volume of their "Encyclopedia of Christianity." My volume on the Wisdom Literature in the series *Ancient Christian Commentary on Scripture* has now passed a print-run of 17,000, and, so far, it has also appeared in Italian and Spanish translations, with other languages on the way.

In the midst of these activities, as well as my normal teaching, I tripped by a freak accident on a New York City curb in late March of 2008, managing to break my ankle in three places with the result that I was hospitalized some six weeks for rehabilitation, missing a pilgrimage to "London, Crossroads of Anglicanism," which I had been invited to lead, as well as an international conference of the Fellowship of St. Alban and St. Sergius held at St. Vladimir's Seminary, where my paper on *The Anglican Understanding of Primacy* was delivered in my name. I had also been the designer of a major conference at General Seminary in April on the proposed Anglican Covenant, involving representatives from all the Episcopal seminaries with many different points of view, for which I also prepared a paper that was read on my behalf. And on April 18, I was taken to the ecumenical reception in honor of Pope Benedict XVI, where I caused some confusion, because the only place I could be seated in my wheel chair was in the midst of the College of Cardinals.

Once more ambulatory, in the fall of 2008, I resumed my overseas journeys (which are usually partly ecumenical and partly historical), traveling to Manila for the second international conference of The Episcopal Church on "Globalization and Catholicity" with the Iglesia Filipina Independiente, as well as with observers from the Lutheran Church of Sweden. And then in December, I traveled to Japan (Kyoto and Tokyo) to give a paper on *The Origins of Anglicanism* in a conference organized by the Nippon Sei Ko Kai, which will subsequently be published in Japanese translation with three other invited papers by scholars from other countries.

Historically speaking, for me in the past triennium the most significant event was the publication this past summer of my *Companion to Bede* (in 162 pages by Eerdmans). Bede (672-735) is the gateway book to the beginnings of Anglican history, and I am pleased that this new volume has gotten much attention as well as no fewer than three book-signing receptions.

The Historiographer also serves as a voting member of the Board of Directors of the Historical Society of The Episcopal Church, and I have participated in many of their activities in service to the church over the past three years. Of particular importance is the continued growth of the African

American Episcopal Historical Collection, established by the Society in partnership with Virginia Theological Seminary. That partnership has been extended for another five years, and Virginia Theological Seminary has increased its support of the collection to enable funding a full-time archivist.

The Historical Society continues publication of its quarterly journal, *Anglican and Episcopal History*, of which I serve as an advisory editor. In 2007, John Woolverton retired after almost thirty years as the editor of the journal, and he was honored by the Society at its annual membership meeting, where I offered a tribute to his editorship. Succeeding John Woolverton is Edward L. Bond, Professor of History at Alabama A& M University.

The Historical Society awards annually small research grants to assist scholars engaged in new studies of the history of the church, and I have participated in their selection. The Society sponsors a dinner during General Convention that includes a speech by a prominent church historian. In 2006, Frederick Quinn, himself a director of the Society, titled his lecture *'Oh Brave New World that has such people in it!' Anglicanism's Global Future*. Society President Fredrica Harris Thompsett noted that Dr. Quinn's address inaugurates a new lecture series for the Society, the Manross Lecture, named for the Society's chief benefactor, W.W. Manross. Speakers for the 2009 convention dinner will be Daniel Joslyn-Siemiatkoski, Professor at the Church Divinity School of the Pacific and the new Book Review Editor of the Society's journal, and Jane Shaw, Dean and Professor at New College, Oxford and visiting scholar in 2009 at the University of California, Berkeley. They will offer the perspective of young scholars upon the history of our church.

The Historical Society also jointly sponsors a triennial conference with the National Episcopal Historians and Archivists and the Episcopal Women's History Project. In June 2007, the conference *Legacies and Promises: 400 years of Anglican/Episcopal History* was held in Williamsburg, Virginia, in conjunction with the observance of the 400th anniversary of the Jamestown Settlement. At the conference I delivered a paper on evidence of Anglican slaveholding in Brooklyn, and I served as celebrant and preacher for a service according to the 1559 Book of Common Prayer. The next conference will be held in Raleigh, North Carolina, June 21-23, 2010, and will be devoted to setting the church's embrace of the Millennium Development Goals in historical perspective.

J. Robert Wright,
Historiographer of The Episcopal Church

TITLE IV REVIEW COMMITTEE

MEMBERSHIP

The Rt. Rev. Dorsey F. Henderson, Jr., <i>Chair</i>	Upper South Carolina IV, 2009
Mr. J. P. Causey, Jr., <i>Secretary</i>	Virginia III, 2009
The Rt. Rev. David C. Jones	Virginia III, 2009
The Very Rev. H. Scott Kirby	Eau Claire V, 2009
The Rev. Carolyn S. Kuhr	Montana VI, 2009
The Rt. Rev. C. Wallis Ohl, Jr.	Northwest Texas VII, 2009
The Rt. Rev. Bavi E. Rivera	Olympia VIII, 2009
Ms. Deborah J. Stokes	Southern Ohio V, 2009
The Rt. Rev. James Edward Waggoner, Jr.	Spokane VIII, 2009

The Title IV Review Committee, with the assistance and advice of its Lay Assessor, J. B. Burtch, Jr., Esq. (Virginia III), meets as necessary to discharge its responsibilities under Title IV of the Canons of the General Convention with regard to the ecclesiastical discipline of bishops.

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ABBREVIATION LIST

DFMS, PECUSA	The Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America
ECC	Episcopal Church Center (see below)
CCABs	Commissions, Committees, Agencies and Boards (see below)
CEPVA	Consortium of Episcopal Professional and Volunteer Associations
GC	General Convention
HB, HOB	House of Bishops
HD, HOD	House of Deputies
ELCA	Evangelical Lutheran Church of America
LECC	Lutheran Episcopal Coordinating Committee
LFF	Lesser Feasts and Fasts
NEAC	National Episcopal AIDS Coalition
T.A.P.	Teens for AIDS Prevention
TEC	The Episcopal Church

AGENCIES AND BOARDS

AEC, Archives	Board of the Archives of the Episcopal Church
BCD	Board for Church Deployment
CPF	Church Pension Fund
ECBF	Episcopal Church Building Fund
ERD	Episcopal Relief and Development
GBEC	General Board of Examining Chaplains
FM	Forward Movement Publications

EC, COUNCIL

EXECUTIVE COUNCIL

A&F	Administration and Finance
CIM	Congregations in Ministry
INC	International Concerns
NAC	National Concerns
AR	Anti-Racism Committee
EJLC	Economic Justice Loan Committee
ECCIM	Executive Council on Indigenous Ministries
JAC	Jubilee Advisory Committee
ST&F	Committee on Science, Technology and Faith
SRI (now CSR)	Committee on Corporate Social Responsibility (formerly Social Responsibility in Investments)
HIV/AIDS	Standing Committee on HIV/AIDS
CSW	Committee on the Status of Women

STANDING COMMISSIONS

SCAIPC	Anglican and International Peace with Justice Concerns
SCECC	Episcopal Church Communications
SCCC	Constitution and Canons
SCDME	Domestic Mission and Evangelism
SCEIR	Ecumenical and Interreligious Relations
SCHealth	Health
SCLCEF	Lifelong Christian Education and Formation
SCLM	Liturgy and Music
SCMD	Ministry Development
SCNC	National Concerns
SCSC	Small Congregations
SCSD	Stewardship and Development
Structure	Structure of the Church
SCWM	World Mission

JOINT STANDING COMMITTEES

JSC on Nom..... Nominations
JSCPA or P&APlanning and Arrangements
PB&F.....Program, Budget and Finance

OTHER GROUPS (REPORTING IN THE BLUE BOOK)

Budgetary Funding Task Force
Title IVDisciplinary Policy and Procedures (Task Force on Title Four Revisions)
Historiographer of the Episcopal Church
Title IV Review