

Standing Commission for Domestic Mission and Evangelism

Cathedral Center, Los Angeles, CA

Wednesday, April 23-Saturday, April 26, 2008

Present: Frank Brookhart, Angelica Duque, Charles Fulton, Ora Houston, Colenzo Hubbard, David Jones, Lallie Lloyd, Jim Mathes, Ted Mollegen, Joanne O'Donnell, Silito Romero, Stephanie Spellers, Sandye Wilson.

Absent: Donald McLain, Kirstin Nielsen, Beth Panilaitis

Special guests: Gregory Straub (General Convention Office) and Laverne Comerie Hubbard (Standing Commission on Small Congregations; wife of Colenzo Hubbard).

ACTION STEPS:

- Encourage small church leaders to collect and publish articles currently posted on Episcopal Life Online (see p. 5)
- Ted: sending email to Executive Council re: missional priority & training opportunities (p. 13).
- Lallie and David: Short doc (perhaps Church Life publish?) on legacy of 20/20.
- Jim, Sandye, Stephanie: Work on "missional stars" – via email and teleconference (p. 13)
- Impact curriculum of College of Bishops. Encourage continuing education for bishops.
- Connect Eric Law with Gabriel Ferrer re: incorporating Kaleidoscope insights into worship @ G.C. (pp. 1-4)
- Colenzo: Talk to Bonnie re: mutual invitation @ table conversations @ G.C (pp. 1-4).; encourage Bonnie exercise power of persuasion to lower number of resolutions, prioritize (see pp. 11, 13); communicate our desire to help with table sharing around "public narratives" (G.C. sessions facilitated by Marshal Ganz) (p. 4)
- Lallie: Call Gregory Straub's deputy, have trainer re: public narrative exercise come to our next meeting; remind our members to attend provincial meetings, where trainings will occur (p. 4).
- Communique to bishops, ask HoB (House of Bishops) to keep # of resolutions low (p. 11, 13)
- Suzanne Watson has already drafted job description (Congregational Development/Evangelism), so get ideas to her and to Executive Council (p. 12)
- Ask State of the Church to set parochial reports deadline earlier (p. 12)

WEDNESDAY, APRIL 23

Wednesday evening session

Group gathered for dinner at Taix Restaurant at 6:15pm Convened at Cathedral Center for review of agenda at 8:30pm. Compline. Adjourned at 9:10pm.

THURSDAY, APRIL 24

Thursday morning session: Eric Law and Kaleidoscope Curriculum

Meeting began at 8:45am with Morning Prayer, led by Silito Romero, with scripture reflection led by guest, The Rev. Eric Law, director of the Kaleidoscope Institute, based in Diocese of LA.

Introductions, including a word about our primary worshiping communities and the challenge of diversity/multiculturalism.

Eric Law bio: former campus minister, congregational development officer in Diocese of New Westminster (British Columbia, CA), teacher and consultant in several denominations. Combined anti-racism + congregational development + leadership training + multiculturalism = Kaleidoscope. Implemented from Oklahoma to Canada to New York to California. 5 Saturdays over 5 months. How can we have inclusive communities that welcome? How can the church be a gracious environment? Not easy. Must be intentional. Stuck in old paradigm. Need new paradigms for evangelism. Enrolling people into a community, rather than gathering.

Focus on competent lay and ordained leadership in local communities, all to respond to a changing world. Old models don't apply, b/c change is happening so fast, our plans are obsolete before we even get going. Cultural and anthropological shifts are coming quick. Need action plans for 6 months at a time, build up the energy for change. No more 3-year plans.

So, what's the basic skill-set that lay and ordained leaders need to be evangelistic, missional, given our changing world?

7 skill areas for competent leadership in diverse, changing environment:

1. **Self-awareness**, esp. regarding cultural privilege, values, power. Until I'm self-aware, it's all unconscious, bouncing and reacting without understanding of why.
2. **Perceive differences as opportunities**; train people to say learning and growth aren't problems, might actually find God here.
3. **Commitment to pluralism**; easier for Episcopalians. How make faithful decisions w/in plural environment? Can be trained.
4. **Theological reflection on diversity**: self, God, other. Interested in the theology of HOW we create inclusive communities (action, not just why we should become diverse).
5. **Disciplined use of skills, models, theories** that increase inclusivity
6. **Ability to guide a community toward faithful change**, responsive to environment
7. **Ability to use visual and electronic media** to increase interpersonal communication – time to put grace in cyberspace. Evangelism needs to take place online, or not at all.

Three basic tools work for church-planting and congregational development.

Invites marginalized voices, newcomers to be theologians. No training necessary.

- **RESPECT** guidelines (see p. 3 in white packet or www.ladiocese.ki, search for "RESPECT")
- **Mutual Invitation** guidelines (see packet: p. 4)
- **Bible Study** (see packet: p. 5)

Cycle of Gospel Living

- Powerful challenged by the gospel to take up cross, death, powerlessness. Choose the cross. Miracle of the ear – time to listen.
- Powerless challenged to experience empowerment and endurance, resurrection. Choose power. Miracle of the tongue – time to speak.
- Flows around, all experience powerlessness and power, cross and resurrection.

Power Analysis worksheet (see packet: p. 21)

Where are you personally? Where is your church? Where is society?

Based on power, who needs to speak? Who needs to listen?

Exclusive Boundary Function (cover page for 2nd handout, p. 4) vs. **Inclusive Boundary Function** (see 2nd packet: p. 6)

- Thou shalt not (“We will not ...” – fears we won’t exploit, gets people back to safe zone)
- Thou shalt (“We will ...” – areas where we will be challenged, will covenant to stretch together)
- Evoke images and concepts of God, a God who includes rather than excludes. Narrow range of understandings of who God is, then the community will be narrow. The wider God’s embrace, the wider the community’s embrace. Learn to present a wide range of images of God. Lots of grace.

Grace margin (see packet: pp. 7-8)

Space where authentic revelation, compassionate listening and reciprocal exchange of power can happen. Evangelism and mission have to take place in the grace margin, the place where the insiders and outsiders can meet. Where is the grace margin in your diocese? Your church? A place that’s a stretch for insiders, a place we create where we can share values and welcome, but perhaps beyond our own safe zone. Invite people to go deeper with God, with community, from safety of grace margin.

Comment: We are called to bring people to Christ. We are obsessed with bringing people to church.

Anyone doing similar work across country?

Mexican-American Cultural Center – similar training, focused on Hispanic Ministry.

Natural Church Development and Appreciative Inquiry – connected skill sets.

How much depends on cultural change, how much on competent leadership?

Train teams from congregations: clergy and 5 leaders. Congregation takes off. Even if struggling with internal conflicts, they do reconciliation work and then come back. Stay in the empty tomb long enough to see what are the gifts, what are the trouble spots, before put together an action plan. Hold differences with “sacred curiosity” – genuinely curious about the other’s story, perspective, and we can all approach a deeper truth.

Sentence I hear most often is “Why don’t they ...?” (“they” being the group defined as “different.”) Feel incompetent to be the person translating why “they” are who they are, do what they do, etc. Hungry to develop skills to translate.

They need to be talking to each other! Have you asked “them” about their culture, their story, etc.? Have you asked what it feels like to be respected? Have you asked what it feels like to be included? Imagine doing that with “them.” Beginning of dialogue. Develop a culture of *asking*, a culture of *listening* and a culture of *revealing*.

How do we get over the fear of asking, listening and revealing?

Nurture grace margin.

How reckon with fear of losing “Anglican identity” (code for monoculture)?

Invite people to get in touch with the gut, begin to grieve loss. Ask people, What do *you* mean by “Anglican identity”? Create environment where can be honest. Need to engage the whole church in a conversation about what it means to be Anglican. Need to recapture it. Opportunity to dialogue – a whole church gathering. Get some common language and unpack it.

How legislate? Hard to explain if someone hasn’t had experience.

- Note: HoB (House of Bishops) experienced mutual invitation in 2000.
- Methodist Church in Northwest Canada, every clergy person has to get cultural competency training regularly. Clergy made choice themselves.
- Diocese of Texas, designing its own anti-racism training w/ grace margin, mutual invitation skills imbedded in it.
- Presbyterian Church USA requires cultural competency and anti-racism trainings (separate). Creating a national curriculum and group that can teach it.

Final queries for group to ponder:

How does TEC (The Episcopal Church) change fast enough?

How can we share tools like this – mutual invitation, RESPECT guidelines, grace margin, power analysis – with the wider church?

How convey listening as the essence of evangelism?

How take the gems we’ve heard and seen over our time together and share?

How make sure the fresh, creative work doesn’t get stale once institutionalized?

Thursday afternoon session: Gregory Straub, updates

Gregory Straub

- Reviewed info on relations with our commission.
- Update on activity re: A039: Lynn Griffo has gathered info on reconciliation efforts. Surveyed all places where reconciliation training has been done. Good to include an update in our final report. Go to www.episcopalchurch.org for Church Center, then congregational development/ research – see Fast Facts, archived and downloadable.
- General Convention schedule preview. Recurring themes:
 - Provincial gatherings
 - Added Sabbath time (Committee on Dispatch of Business needs time when not in session!)
 - Worship moved from morning to late morning, accommodate more people
 - Tailoring size of committee to historic legislative load (smaller committees for smaller load, larger committees that can break into small groups if larger load)
 - Marshall Ganz, professor @ Harvard’s Kennedy School of Government, will lead sessions on public narrative – What brings you here? What brings us here? Building energy, passion and common cause. Trainers will lead table discussions. General Convention will train to go back to parishes & dioceses to lead public narrative exercises. General churchwide discussion on mission. How can our commission help?
 - Colenzo can mention our interest to Bonnie Anderson

- Lallie will call Gregory's deputy, have a trainer come to our next meeting OR we attend our own provincial gatherings
 - Become trainers serving @ the tables: trainers will be taken from the provincial trainings, so as many commission members as possible should attend
- Note to Gregory: Our commission suggests cutting legislative load in half. GS: Other ideas for streamlining have come before. Tried to require submission of legislation by 30 days before, instead of 2 days in. Chancellors shot it down.

Updates from related commissions, departments, offices

Ora Houston and Charles Fulton (Small Congregations):

- Ora and Charles attended small congregations conference, significant b/c brought these leaders together for constructive work. Workshops on reaching "the unchurched" (Ora distributed handout, led by Rev. Susan Snook). Creative models for rural and small town ministry. Lots of conversation on clergy vs. lay ministers AND sharing power. The Most Rev. David Moxon, Archbishop in New Zealand, spoke to group: "The church does not have a mission. God's mission has a church."
- Laverne offered update on commission. Small church leaders submitting articles on best practices, printed in Episcopal Life Online (collect and publish?). Real focus on mutual ministry models.
- Charles notes: 815 will soon roll out a greatly expanded staff for congregational development. Evangelism, small church, etc.

Joanne O'Donnell: Faith-based reconciliation and status of A039

- Diocese of LA created its own reconciliation training, with Joanne and Brian Cox (conservative leader) at front. Carried to HoB (goal stated in A039) this spring. Covered 8 principles, then table discussions. (Feedback from bishops: Wish had more. What's the ongoing education for bishops? Hard b/c always say clergy + lay leaders, but no bishops present, so change only goes so deep. Important prep for Lambeth. Application far beyond the church: creative principles for approaching conflict and seeking resolution.)
- Will visit Diocese of San Joaquin, at PB's request.
- Variety of conflicts (sexuality, Jerusalem conflict), but with the same tools.

Jim Mathes and David Jones: What is the basic education for Christians?

- 10 basics: education for Christian leaders (lay and clergy – thoughtful leaders in a diocese): evangelism, stewardship, etc. Take note of Elizabeth Geitz' work on fireweed evangelism

Charles Fulton update

- Retirement: will continue with commission through end of triennium, departing job this summer.
- Faith Story (articulating personal experiences of God): has new life, real interest; maybe people are feeling like they can't do anything about the larger issues, but can seek to personally get equipped and share our stories.
- Focus groups with 15- to 20-year olds never involved in church.
 - In Fort Wayne, Indiana. 15-18 group, 18-21 group. Racially diverse, moderate education. Needed larger pool. Zero knowledge re: Episcopal Church. Spiritual but not religious. No boundaries or secrets, esp. re: sex and drugs.
 - Could not talk about family, or even define it – attached to mothers, but that's it. Naïve relationships with mothers and no relationship with men. Eventually, said family is "The

people who are there.” Stunted development. Church may need to provide a mature model for being family, introduce God/priest/church as a mature adult you can push against who doesn’t leave you. (Colenzo’s church called St. Joseph’s, b/c Jesus’ biological father wasn’t the one who raised him).

- Would you ever go to church? “Why would I go to a sin box to feel bad?” Forget Sunday mornings. Kids finally realized, “Hey, our grandparents used to go. But our parents didn’t, and now we don’t. If we don’t take our kids to church, then the churches are gonna be dead.” Not worried, just taking note.
- Our church needs to get excited about journeying with people, getting out on street and into communities. Mentoring. Contagious faith.
- Real need for support for teenaged/young adult moms.

Ted Mollegen: Scenario Planning w/ Executive Council

- Quito Executive Council meeting inc. scenario planning as a strategic planning tool. 2/3 of council and staff showed up early to participate. Led by Jay Garry (unknown commodity, but very good). Congregations in Ministry committee charged to put together scenario planning exercise for future meeting. Energized Council and got people into problem-solving instead of burying heads. Hard to make time for learning like this – simply no time to do it all (GC under-funded Executive Council this triennium).

Lallie Lloyd:

- Lallie and Silito will meet w/ PB Katharine Jefferts Schori and Bonnie Anderson. PB would like to see interim report before meeting.
- Requested time w/ Executive Council, to share some specific interim resolutions and discussion points.
- Resolutions for which we are responsible (see [*SCDME_ResolutionsUpdate_4.24.08*](#))
 - A084 (20/20): conversations clearly happening in the demographic areas 20/20 highlighted; seeds have been planted.
 - A037 (evangelism)
 - A039 (reconciliation training): Joanne will update interim report with Griffio info.
 - A042 (church planting initiatives):
 - Fundraising for church planting – process has just begun. Make sure prospects cleared with bishops. Looking for a couple hundred people who can give millions each – gift of a lifetime. Get them involved as experts, not just as givers.
 - Colenzo: Should target ministry in underserved communities (rural and urban, not just suburban).
 - Kirk Hadaway in charge of assembling diocesan reports on church-planting initiatives. Very little is strategic and future-oriented, most is a report on what they’re doing right now.
 - What do with report? Will help to make case with donors (might be that we’re doing so little, please help.)
 - A051 (electronic CCAB meetings)
 - A087 (missionary dioceses)
 - A112 (commission mandate): strike “particularly in rural and metropolitan areas”
 - A159 (interdependence in Anglican Communion)
 - B023 (response to decline)
 - D031 (budget priorities)

Meeting adjourned at 5:03pm. Group regathered for food, worship and fellowship with Holy Spirit, a worship community that meets at Comfort Café in Silver Lake.

FRIDAY, APRIL 25

Friday morning session: Intros, Anthony Guillen, “The Church’s Purpose” conversation, evangelism exercise

Introductions

Convened at 8:45am with check-ins: What did you notice at Holy Spirit-Silver Lake last night? What do you wonder?

- Noticed: Openness, welcome, senses delighted, great commitment and community among those who attend, majority from other churches.
- Wonder: Could it include even more? Should it be replicated (if not expanded)? How work as an evangelical model?

Anthony Guillen, Staff Officer for Latino/Hispanic Ministry for the Church Center

Based here at the Cathedral Center. 2 ½ years in post, before that, rector in Oxnard for 13 years. Before that, missionary in Mexico. Grew up in Texas, had to re-learn Spanish.

Sensitive to issues re: assimilation and heritage. Latino presence in U.S. is enormous, so TEC needs to be cognizant. 343 congregations in U.S. involved in Latino/Hispanic ministries (not sure how many bilingual congregations, how many standalone, how many predominantly Anglo with Spanish-speaking worship community). 217 Latino clergy in U.S. 163 English-speakers involved in the ministry – of those, a large number of women (role of women in the church a big feature).

28 seminarians committed to this ministry; 9 are Latinos. CDSP and VTS (not any at ETSS). Even more are being trained locally in dioceses, esp. Dallas, Utah, Newark. Working with ethnic missionaries on a vocations conference for people of color.

Just now pulling together a history of Latinos in TEC. Partnering with Kirk Hadaway. Hard to track – often move from church to church, merged into other congregations. Definitely experienced growth. 1980 – 120 congregations. 2007 – 343 congregations involved.

Province 9: another 362 congregations in 6 countries, 7 dioceses. 2 fastest growing are Dioceses of Dominican Republic and Honduras (just ordained 46 new priests, strong lay program). Others: Colombia, Venezuela, Ecuador, Puerto Rico (now in TEC). Largest diocese in all TEC is Haiti.

Issues in Hispanic Ministries:

- General Convention called for a Committee on Hispanic Ministry to study what the church needs to do to reach out to Hispanics. After a year, reported need for a missionary at 815. Dismissed. Another person brought in – more conservative, 20 years, some growth, a lot of studies on the need for theological education and cultural training for seminarians and clergy and for establishing congregations. Grew, not strategically but b/c local people responded to local needs. Mostly national groupings: a U.S. diocese would have either a Dominican focus or Puerto Rican focus or Nicaraguan focus – all divided.

- Daniel Caballero reached out, brought different groups and organizations together. Removed some of old guard. 5 ½ years. In 2002, Nuevo Amanecer (New Dawn). Time to work together. 250 leaders. “Together we grow and are strengthened.” July 2008 in Atlanta.
- No vision or clear strategy for a long time. Few models. Need a clear, consensus-based strategic plan. Meeting w/ variety of leaders, inc. Latino marketing reps, Methodists.
- Fastest growing segments of church are Latino and Asian-American, a good 10 years younger than the average American.
- Must learn about Latino spirituality and practice: where are people coming from spiritually? Our Lady of Guadalupe, Posadas, Ash Wednesday (not an “Easter” people).
- Fits with our Anglican ethos and history, connected to language (see Preface to BCP). Put the worship into the language of the people. We were revolutionary before – time to recapture that spirit, keep translating into different cultures and languages.
- New churches are growing in North Carolina, Florida, Virginia, Oregon, Olympia, Washington. Traditional strongholds (L.A., Texas) don’t have Latino missionaries. Need to enhance growth.
- Clergy development huge. In beginning, most Latino priests came from Province 9, former Roman Catholics, not much Anglican formation, many monolingual. Institute for the Enhancement of Clergy Skills – intensive training has served 150 clergy. Andale: Academy for Training Lay People. Mujeres Unidas en Liderazgo to train lay women. Seminarian Encuentro in Virginia.
- Many resources missing: need songbook, lectionaries and inserts. Morehouse will produce “What We Do in Church” booklet in Spanish, getting Latinos enrolled in CDO processes (bilingual), lifelong Christian formation curriculum, interseminary theological ed program, online MDiv and CPE program for Episcopalians.
- Desperately need formation processes for clergy to enter the Episcopal priesthood (refer to Ministry Development). We need clergy, but we need them to be formed as Anglicans.
- See www.episcopaleslatinos.org, www.iglesiaepiscopal.org/latino, www.episcopalchurch.org/latino.

Questions/Comments:

How make sure these insights get into legislative process for this and other commissions?
Trying to pull as much info together as possible.

Latino/Hispanic?

Hispanic refers to Spanish connections: originating in Spain (colonial), Spanish-speaking (not all Latinos speak Spanish). Latino/a embraces Latin America, dark and light skinned, Spanish and English and Portuguese speakers. Others hold Hispanic as part of heritage, and b/c Latino is gender specific. So use “Latino/Hispanic.”

Strategies for initiating Latino/Hispanic ministry. What’s effective? What’s not? In Diocese of Virginia, backed into the work; models might not be effective, but they’re what’s there.

Seen a lot of what’s worked and not, and want to caution the church. Make some recommendations. Call the church to be more mission-minded and evangelistic. Fair amount of non-action b/c think all Latinos are Roman Catholic – leave “them” alone. Study in 1988 discovered R.C. losing 600K Latinos a year in the U.S.; Latin American countries falling even faster, usually for evangelical traditions.

How truly bring groups together, not just Anglos and Latinos in same building?

How connect with former R.C.s, including Latinos and others? Need a strategy. Time to market in this direction. Don't worry about sheep stealing. People often have no real formation, just been baptized in R.C. or other church. Hungry for a spiritual home.

Need to address, develop and celebrate ties with Province 9. They ARE a part of TEC.

How prepare for advent of Latino ministry in our dioceses?

Some struggling congregations are surrounded by growing Latino populations. How do small churches link with changing neighborhood? Feels daunting. But the growth is happening, often in unexpected locations (Lexington, Nebraska, etc.).

The Church's Purpose

Need to keep revisiting the church's purpose. Lallie guided through conversation around query: "What's your deepest passion and hope for what the church could be?"

- We're supposed to be "the way" – resurrection madness, run and tell people the good news, be Christ's hands and heart and feet in the world. Our lives should be the sermon. Be the body of Christ in the world.
- Restore all people to unity with God and each other in Christ (BCP). Agent for reconciliation in Anglican Communion and the world.
- Carry out God's mission in the world. Hopefulness.
- I know God has a purpose and a plan. I pray I can be used to fulfill that purpose. Love everyone and share my experiences of loving and being loved. That's a way of being church.
- Loving, healing and supporting. Institutionalizing "the way". Go to the people, don't stay and wait.
- Church provides atomized individuals with a home in time and a home in place. It is relational with its members. Provides meaning by giving us a series of stories by which to interpret life and its meaning. Provides a home in the place where we live. An enlarged family.
- Hear the gospel, made to feel at home, intelligence respected, opportunities for ministry, all people are accepted. Also a place where we don't get beat down spiritually.
- Image of God and peaceable kingdom. Unique charism of being inclusive, working to eradicate poverty, crossing exclusionary boundaries of all kinds. Even includes those who struggle with inclusivity. Gives the prayer book legs.
- Gather together everyday people with faults and warts and pain and unknowns, and bring them into the grace and mercy of Jesus Christ, into relationship.
- Create and participate in the space where the Holy Spirit works. Place where we're open and encouraged to live out the Great Commission.
- Mission statement: Lord's prayer. Thy will be done on earth as it is in heaven. A commitment I'm working toward, not just a request.
- Where's the Great Commission? Too easy to think our mission is to reconcile *and* to be reconciled. Mutual. Holy conversation with all sorts of people who know something of God. Tell my story, invite the other person to tell their story. I may be the agent, but I'm also completed in

the conversation. Purpose is to go out, so that we all find ourselves in God's presence through our experience.

- A transformational community empowered by the resurrection. A group of people in the process of being transformed and converted by the good news. Transforming the community where they live and serve. Resurrection important, especially to communities that have been on the cross for a long time. How ask people to move into a new reality where they dream big dreams, pray big prayers, not limited by fear and scarcity, believe God can do wonderful things through them?
- Be the body of Christ in the world: loving, healing and suffering
- Community where we come to know God and be with God and be one with God to the point where we are the life of Christ made manifest. Fall in love with God, let that love change us, we change the world. Community where discover ourselves so loved that we can dream big dreams and take big risks for the love of God, experience resurrection and love so that we can bear resurrection and love everywhere – especially to the places where resurrection and love are most desperately needed.
- We can be Christians related to God (vertical), but hard to be Christians related to each other (horizontal).
- Especially for communities of color, place to be safe (not the same as “safe” like nice or not challenged, or even physically safe – “safe”, as in, not rejected). Pastoral role is being steward of safety. Truly be self, speak truth, enter the conversation, not get walloped. How do we create that environment of safety?
- Community where we say “Come on in.” Trust that the one walking in was led by God, and our job is to figure out how to say “yes” to this God-bearer.
- Random associations: Refuge, safety, free from rejection, unknown

Evangelism exercise

- How has God/ Jesus/The Holy Spirit led me to my ministry (calling, vocation, passion, service, mission)? Name three moments in your life story where you felt/knew/see God leading you to your ministry.
- How does my ministry bring me to God/Jesus/The Holy Spirit?

Share in pairs (5 minutes each), then the listener responds by offering feedback (here's what I heard, what made my heart jump) (2 minutes each).

Friday afternoon session: evangelism exercise feedback, approaching Executive Council, mid-triennium report draft,

Three people shared their stories with the larger group: lay (Ora Houston), clergy (Silito Romero), bishop (Frank Brookhart). “Whatever God is going to give you, is going to come to your door.” “Sometimes, what God is giving you comes only after pain and discomfort.”

- We noticed: How vibrant and alive the stories are. How vulnerable this exercise makes us. How seldom we open in this way. What power and spirit gets unleashed. Gets us out of “church” language. How beautiful and overwhelming that God has called us by name, given us all these different missions and gifts.

- We wondered: How relationships in my church would be transformed if we shared like this, if we were safe enough to actually share like this at church. What evangelism would be like if it were the mutual sharing of what God is up to in our lives, invitation to discover God alive in our lives. How to share personal faith story to people w/o a framework for understanding Jesus/God/Holy Spirit in their lives.

Process decision re: Executive Council:

Do we have an urgent need to meet w/ Executive Council?

- Could we at least make a recommendation to the other commissions, via Executive Council (which can make suggestions, if not mandate), to exercise restraint in the volume of resolutions? “Less is more and need time to build community, get excited as a church.” Efforts have been made in the past, and resulted in 40% decrease in legislative load. Ask commissions submitting legislation to prioritize their resolutions, so legislative committees at G.C. know what’s the highest priority to consider. Is it realistic to ask a commission to prioritize? Get committees, as first order of work, to prioritize legislation (they’re asked to do it, but some don’t bother.) Dispatch of Business should also have an eye on larger themes, what simply must get done.
- No way to change the focus of G.C. 2009 from legislative body to community-building at this stage. A resolution for 2012 convention makes more sense.
- Is this really our work? Shouldn’t we be focused on decline? Or is it so tough to have the real conversation because we’re so busy looking at everybody’s pet project?

Our priorities:

- State strong case on reversing decline. Cooperate with commissions on Communication and Stewardship. Hope that they scan the Blue Book, see our headlines and have to pause.
- Stay strong on capital funds (A042)
- Face into the decline by also telling some good news. Also have to say here’s HOW to turn it around. Be careful that we don’t just say, Come bail us out! We need more butts and dollars. Focus on our mission. Compelling examples of where mission is happening. Tell it with specificity. Name the dysfunction of places in decline: bad leadership, insular/focusing on ourselves, not doing mission in the world.

Three things worth holding up to Executive Council; be bold, tell them how to stop decline:

1. Money for church planting (which primarily make new disciples)
2. Personal evangelism – getting in touch with God’s story – Will you proclaim by word and example the good news of God in Christ?
3. Hold up good things, good models and point to ways of systematizing lessons, training people to do things differently. Get out of mindset that good things happen randomly or accidentally. Truth is, lots of growing churches aren’t following a formula; sometimes a combination of charisma and timing and working hard.

Consider re-title: How to Reverse the Numerical Decline. Then again, emphasis on numbers is tricky. Numbers aren’t a measure of our mission. Tells us how many people we have contact with on what basis. Doesn’t mean we’re not an effective force in society or that we’re not changing lives. What *does* it mean? Parochial report doesn’t help: does not allow to say what real impact you’re making in your community; risk that we’re getting numbers but not disciples.

Note: Baptismal Covenant is the flywheel that drives the church.

Reflections on the Mid-triennium Report

- New title possibility from Jim: “Called to Action in an Age of Great Missional Opportunity” (if in auto business and knew 79% of people didn’t have cars, wouldn’t you see it as an opportunity?).
- \$900K of development funding in ’06, inc. development for church planting. Continue to fund.
- Church designate every 5th Sunday Evangelism Sunday, creative ways of faith-sharing. Then use YouTube to share methods. How we’re going to bring friends to church on 5th Sundays.
- Tie leadership training and Kaleidoscope program together. Give them a major encouragement. Cite them as an example.
- Make sure new office of Evangelism and Church Vitality has a clearly defined job description, reflects priority of providing church with practical tools for evangelism (Suzanne Watson has already drafted description, so get ideas to her and to Executive Council). Imagine center as an online center where we share the strategies, not just a person or office.
- Resources for personal evangelism, inc. work like Eric’s.
- Place to honor evangelism/mission stars – programs or congregations. Let folks learn from each other, from these experts.
- Workshops and trainings at G.C.: evangelism central – an event a day.
- Resolution that bishops, with consent of Standing Commission, can remove ineffective clergy.
- Marshall Plan for the Church: a coordinated effort to rebuild, using an integrated plan and smart funding.
- Raising the bar for leadership
- Parochial report have some way of capturing people served in mission (note: can also get info from surveys – parochial report not only way to get info). Get reports earlier so can know what’s really going on in the church. September or October before have a report for the previous year. Refer to State of the Church.
- Who are the people we need to be in constant connection with as we do our work? Ethnic ministries. Other national figures to give us a wide lens.
- Where does “making G.C. a time to celebrate, nurture and nourish our common life” fit into the larger mission? The context? Goal?

Dinner at Cathedral Center. Followed by Reconciliation Training with Diocese of LA trainers. Adjourned at 8:50 p.m.

SATURDAY, APRIL 26

Saturday morning session: Reconciliation training feedback, final business re: Executive Council, General Convention, resolutions load, mid-triennium report, review of SCDME mandate

Opened with extended prayers and check-ins. Debriefed reconciliation exercise from Friday night.

- We noticed: Grounded facilitators, authentic presentations and voices. Hurt is so close, and we tend to hold onto it. Extraordinary to see the positive results of healing. Highlight of the meeting.
- We wondered: How could we propagate in wider church? How look if take from individual to systemic/institutional reconciliation? How make safe enough for people to be that vulnerable?

What take to Executive Council/present @ General Convention?

- Training opportunities at General Convention. Ted proposed sending to Executive Council, to be discussed by Agenda Committee and Congregations in Ministry: G.C. is a significant opportunity to present educational workshops on congregational and diocesan best practices. Need for training and education. Could also partner with Center for Evangelism and Congregational Vitality for “taste and see” opportunities in a variety of areas. Not during worship. Visitors really appreciate. Church Center has a booth, very visible. Wanted short trainings. Organize something on the day of the big service. Do it on Sunday afternoon. Showcasing star missional churches and (programs?). 10 days: put a spotlight on a missional group each day. What can we learn from them? Healthy ego and competition is alright. Incentive makes a difference in sales. Do we pay? Ask the sponsoring program or home diocese to make an effort to send the group.

Be in touch with Communications to make sure it's in Convention Daily. Design selection process, criteria. Get Council and 815 staff involved. Nominations, dioceses invited to nominate. Look around a diocese: what are the sparkles? Publish list of all the nominees. Ask Suzanne Watson to send out to dioceses, support on mailings, etc. Get ethnic desks involved, and make sure the best practices are representative, inform bishops of what's actually present in their own dioceses (not just the insider favorites), looking for creativity and variety. Have nominators be bishops and deputies – just get out of the box! Highlight a congregation that has benefited, but not necessarily a program. Get close to the basic unit: the congregation.

Category for excellent resources (profit or non-profit?). Showcase and lift up resources that congregations can use to get into the first category.

Gregory: Our mandate is not to do program. But it is to publish resources, share info with the rest of G.C. Providing resources to the church, best practices and policies. At 2000 convention, SCDME had a booth at Convention, graphs with info on membership in dioceses, done with non-standing commission money (raised by members).

Missional stars: highlighted, honored, recommend space be made available for training (Planning and Arrangements). Sandye, Jim, Stephanie volunteered to organize. Will teleconference.

Rooms: (Gregory) National Altar Guild and ECW rooms.

Be sure to include a gimmick! Get attention to what we're up to.

Resolutions Load

Standing Commission request that Executive Council request chairs of CCABs to reduce their resolution load dramatically, be judicious in what they offer to the Convention. Exercise restraint and propose resolutions that are essential. So that there is time and space for more conversation around mission. (Given the overload @ G.C. 2006.)

Note: What may look like a frivolous resolution can be really useful, for instance, to the Washington office. They need a statement from the church.

Next iteration of Mid-triennium Report –

Needs new intro. Jim Mathes updated intro (see attachment [SCDME_InterimReportDraft2_4.26.08](#)).

Use 20/20 language or just work with the seeds it planted?

Lallie: The vision of 20/20 doubling the church by 2020 was a place where energy was build around a whole host of issues and initiatives. The language of 20/20 carries meaning surrounding these issues and initiatives. Some have less energy. Does this language still serve our purpose? Do we want to hold on to it or let it go and celebrate what it accomplished?

Sandye: This language builds walls, not bridges. Give proper burial. Move on.

Jim: Honor the language and the work that came before. But it's hard to see what we're really focusing on. So little focus, looks like nothing. To be transformational, say what we're NOT going to do, as well as what we're going to do.

David: Hear 20/20, think "double the size." Let that go. Our focus now is on strengthening the church for God's mission. We've gone to a deeper place.

Ted: Don't talk 20/20 at all in SCDME report. Put out short paper w/ history, legacy, gratitude.

Review of SCDME Mandate

(red = new text; purple = commentary; strike-out = original language now deleted)

Our mandate is "to identify, study and consider major general 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.** ~~the domestic mission of this Church.~~ This shall include ~~a review of the shaping of new~~ **developing excellent leadership and ministries that engage the diversity of God's creation** *(suggest more concrete language: "the racial, ethnic, generational, linguistic, socioeconomic diversity of our communities")* **and reflect the depth of God's love for the world, including but not restricted to cultural competency, leadership development, ethnic diversity, church planting and revitalization, reconciliation training, and young leaders.** ~~particularly in rural and metropolitan areas.~~ The Commission shall develop and recommend to the General Convention comprehensive and coordinated policies and strategies to **further this mandate.**"

Next meeting:

Oct. 1-4 in Phoenix, AZ. Note: National Service of Repentance @ National Cathedral.

CHANGE: Travel date Tuesday, start meeting Wednesday morning, finish Friday morning.

Date Notes:

May 18: National day to preach on race in America (National Council of Churches)

May 18-20: Reconciliation training in this diocese

Closed with mutual invitation, sharing the grace of our time together, and a challenge/opportunity this opened up for you. Adjourned at 11:45 a.m.

Respectfully submitted by Stephanie Spellers, secretary to the Commission (revsteph@gmail.com).