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Welcome & FAQs

Meals and Convention Fees

If you have not yet paid your convention fee (which includes meals, materials, and parking), please do so at the fees desk. Please recycle bottles and cans.

Lay Delegates Being Replaced by Alternates (or vice versa)

If you need to leave and will be replaced by an alternate delegate (or vice versa), please turn in your packet to the Help desk before leaving so the alternate replacing you can have it. Your rector must sign off on all changes.

Rest Rooms

Restrooms are located on the north side of the narthex. Just before you get to the entrance doors, there will be a staircase going down to the restrooms.

The hadicapped restroom in the Abraham Lincoln bay is currently under construction. One hanicapped restroom is located on the crypt level, which can be reached through via the elevator in the south transept. Handicapped restrooms are also available on floors 3 and 5 using the main elevators in the narthex.

Interpreters

There will be ASL interpreters provided in the first row of the front left section throughout the Convention.

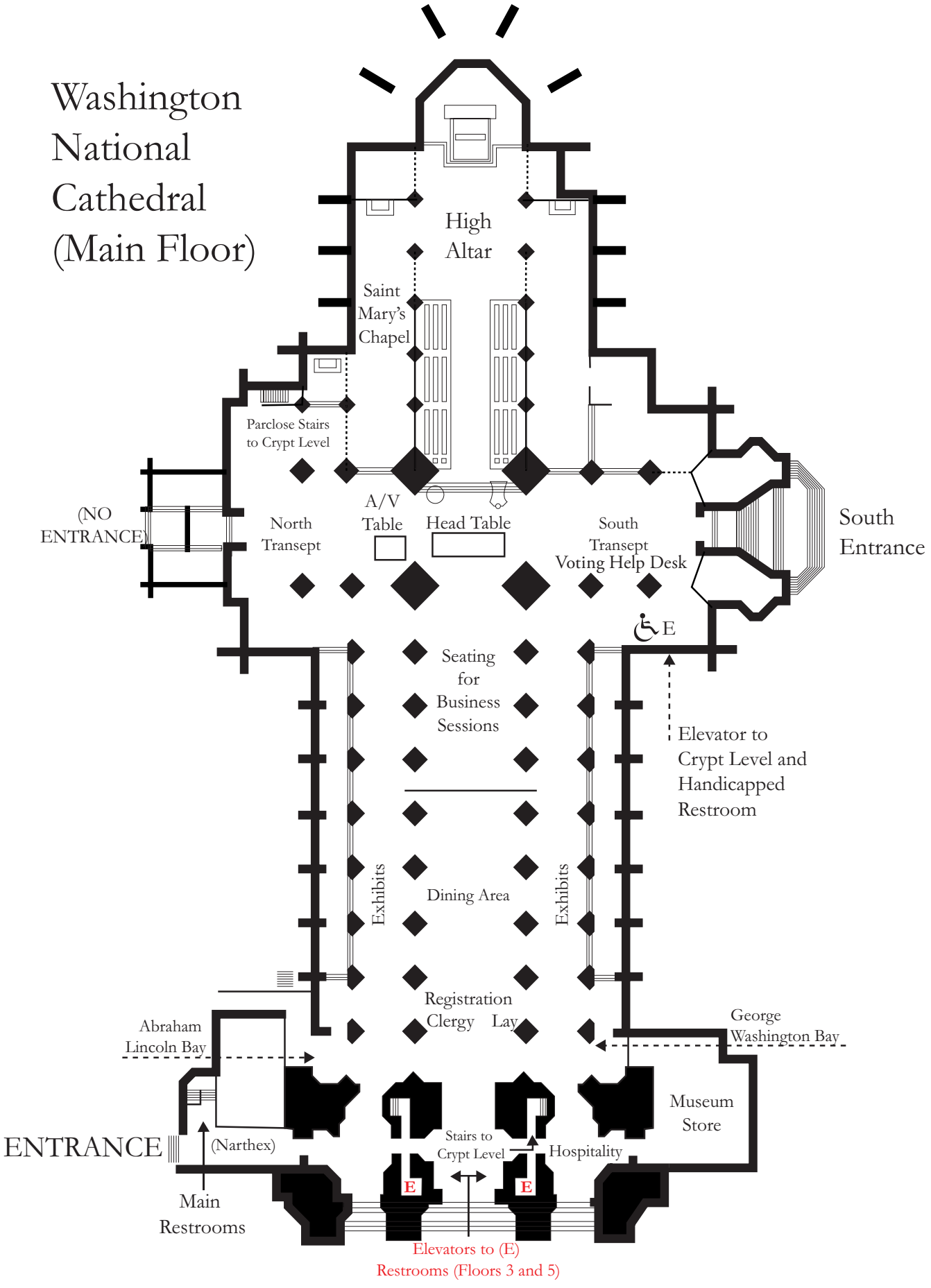
Coffee/Tea

Drinks and a selection of goodies will be served in the narthex.

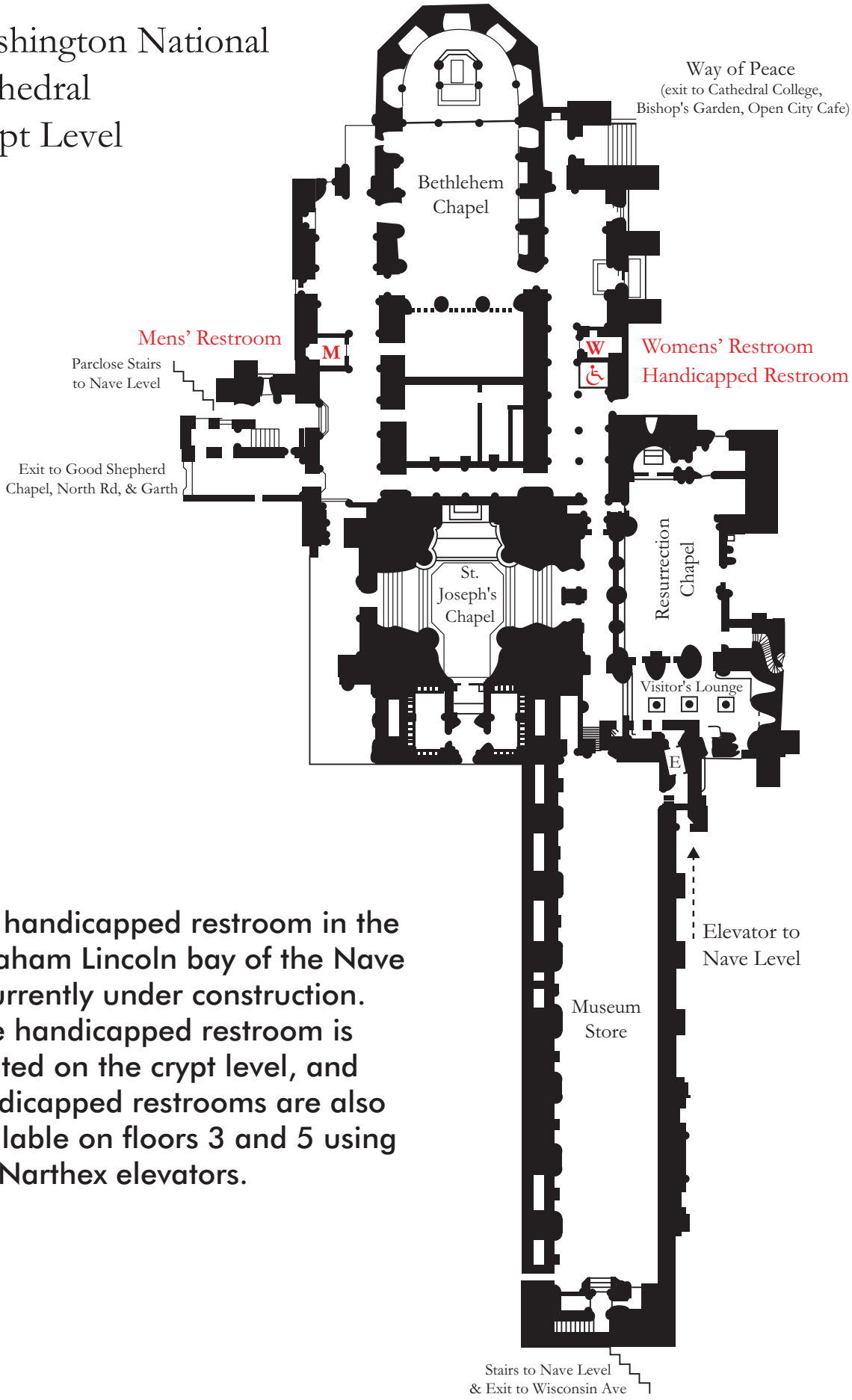
Questions/Lost & Found

If you have any questions during the Convention or have lost something, go to the check-in area. Anything left behind at the close of Convention will be turned over to Security, which is located on level P1 of the garage.

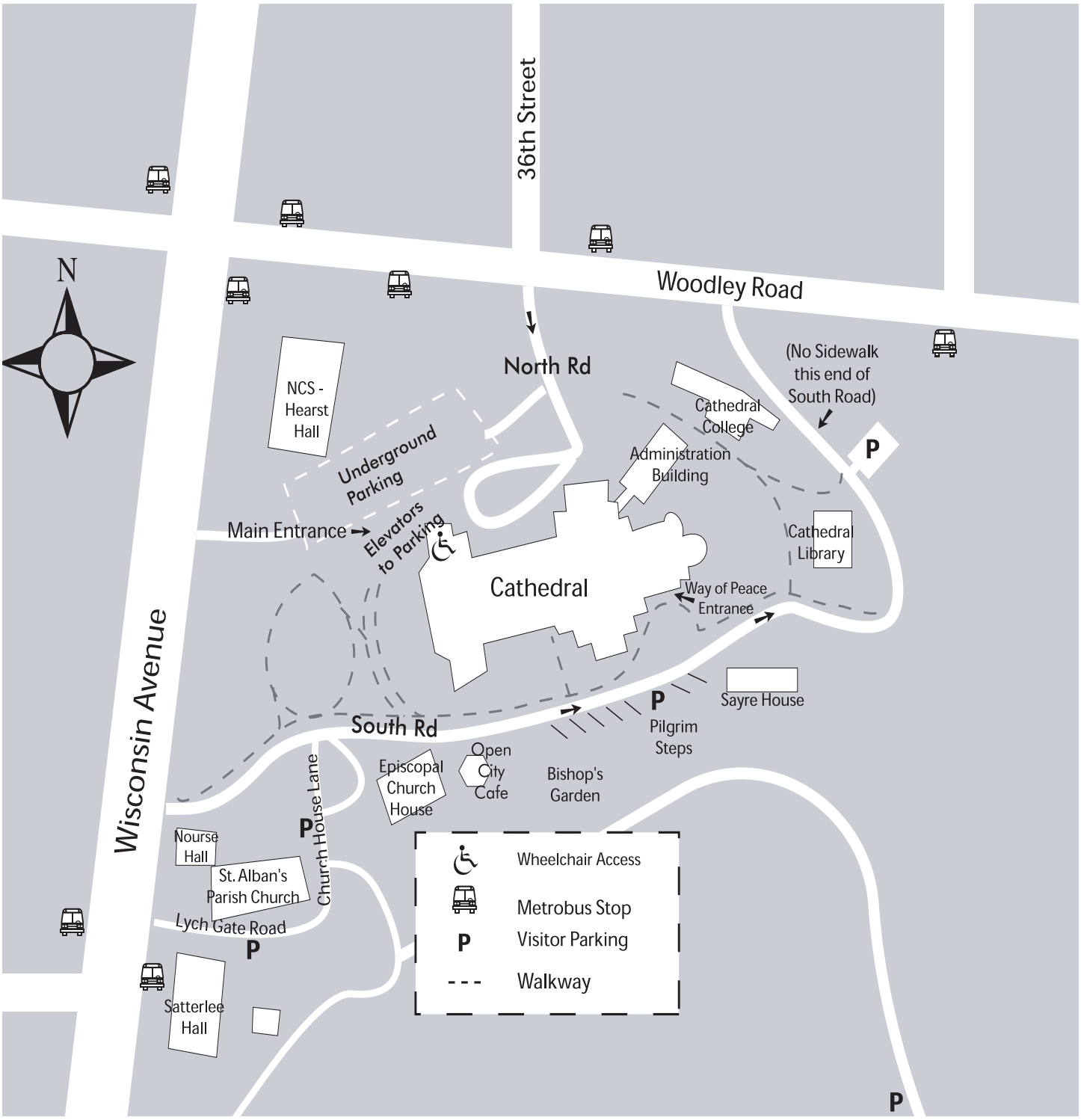
Please Wear Your Name Tag at all Times


Washington
National
Cathedral
(Main Floor)
High
Altar
Saint
Mary's
Chapel
Parclose Stairs
to Crypt Level
(NO
ENTRANCE)
North
Transept
A/V
Table
Head Table
South
Transept
Voting Help Desk
South
Entrance
E
Seating
for
Business
Sessions
Elevator to
Crypt Level and
Handicapped
Restroom
Exhibits
Dining Area
Exhibits
Registration
Clergy Lay
Abraham
Lincoln Bay
George
Washington Bay
Museum
Store
ENTRANCE
(Narthex)
Stairs to
Crypt Level
Hospitality
E
E
Main
Restrooms
Elevators to (E)
Restrooms (Floors 3 and 5)

Washington National Cathedral Crypt Level



The handicapped restroom in the Abraham Lincoln bay of the Nave is currently under construction. One handicapped restroom is located on the crypt level, and handicapped restrooms are also available on floors 3 and 5 using the Narthex elevators.


N
36th Street
Woodley Road
North Rd
NCS - Hearst Hall
Underground Parking
Elevators to Parking
Main Entrance
Cathedral
Cathedral College
Administration Building
(No Sidewalk this end of South Road)
P
Cathedral Library
Way of Peace Entrance
Sayre House
P
Pilgrim Steps
South Rd
Wisconsin Avenue
Episcopal Church House
Open City Cafe
Bishop's Garden
Church House Lane
P
Nourse Hall
St. Alban's Parish Church
Lych Gate Road
P
Satterlee Hall
Wheelchair Access
Metrobus Stop
P Visitor Parking
Walkway
P

In Memoriam

Almighty God, we remember this day before you your faithful servants, and we pray that, having opened to them the gates of larger life, you will receive them more and more into your joyful service; that they may win, with you and your servants everywhere, the eternal victory; through Jesus Christ our Lord. Amen

The Rev. James D. Anderson

February 9, 1933 — February 4, 2022

The Rev. Heulette Carolyn Sparks Lundelius

January 3, 1931 — May 7, 2022

The Rev. Dr. J. Carleton Hayden

December 30, 1933 — June 29, 2022

The Rev. Thomas D. Clay

May 23, 1938 — September 9, 2022

The Rev. Louise J. Lusignan

October 4, 1943 — September 28, 2022

The Rev. Dr. Eugene F. Quinn

September 16, 1935 — November 27, 2022

The Rev. John F. Evans

June 18, 1921 — November 30, 2022

Rules of Order of the Convention

Title I — General Provisions

Sec. 101. Definitions.

In these Rules of Order of the Convention:

(1) Constitution, Canons, and Rules of Order Definitions.— The definitions under section 101 of the Constitution of the Diocese and section 101 of the Canons of the Diocese shall apply to the Rules of Order of the Convention.

(2) President.— The term "President" means the President of the Convention.

(3) Remote Electronic Meeting.— The term "remote electronic meeting" means any meeting of the Convention that—

(A) is not held in a single location where all the participants are physically present; and

(B) uses electronic means for communication among the participants.

(4) Robert's Rules of Order.—The term "Robert's Rules of Order" means the most recent edition of Robert's Rules of Order.

(5) Traditional Meeting.— The term "traditional meeting" means any meeting of the Convention that is held in a single location where all the participants are physically present.

Sec. 102. Relationship to Laws or Other Rules.

(a) Constitution and Canons.— At any meeting of the Convention the Rules of Order of the Convention and Robert's Rules of Order are subject to the Constitution and the Canons.

(b) Rules of Order.— The Rules of Order of the Convention and Robert's Rules of Order shall apply to any meeting of the Convention. To the extent that any provision of Robert's Rules of Order is inconsistent with any provision of the Rules of Order of the Convention, the provision of the Rules of Order of the Convention shall govern.

(c) Traditional Meetings.— Title II shall apply to any traditional meeting.

(d) Remote Electronic Meetings.— Titles II and III shall apply to any remote electronic meeting. To the extent that any provision of title II (relating to meetings of Convention) is inconsistent with any provision of title III (relating to remote electronic meetings), the provision of title III shall govern with respect to any remote electronic meeting.

Sec. 103. Authority.

Any meeting of the Convention may be held as a traditional meeting or a remote electronic meeting.

Title II— Meetings of Convention

Sec. 201. Organization and Opening of a Meeting of the Convention.

(a) Registration.— All participants of the Convention shall register at a place designated by the Secretary.

(b) Divine Service.— Each daily session of a meeting of the Convention shall be opened with Divine Service.

(c) Assembling of the Convention.—

(1) President Present.— If the President is present upon the assembling of the Convention before the call to order, the President shall request—

(A) all the participants of the Convention to be seated; and

(B) a determination of a quorum.

(2) President not Present.—

(A) In General.— If the President is not present upon the assembling of the Convention before the call to order—

(i) the Convention shall elect a priest or bishop as the presiding officer in accordance with section 803 of the Constitution; and

(ii) that presiding officer shall request a determination of a quorum.

(B) Presiding Officer.— If a presiding officer is elected under subparagraph (A), subsections (e) and (f) of this section and sections 203, 206, and 208 shall apply by substituting the term "presiding officer" for the term "President" each place that term appears.

(d) Quorum.— Upon the request for the determination of a quorum the Secretary of the preceding meeting of the Convention, or a designee of the Secretary, shall announce the total number of participants of the Convention of each order who are registered and determine whether a quorum is present.

(e) Call to Order.— If a quorum is present, the President shall announce the presence of a quorum, declare the Convention is organized and ready for business, and call the meeting of the Convention to order.

(f) Seating.— When the meeting of the Convention is called to order, every participant of the Convention shall immediately be seated.

(g) Challenges to Certification of Participants.— A challenge to the certification of any participant of the Convention (including a challenge to the right of that participant to seat, voice, or vote) may be made in accordance with section 204 or 304 of the Canons. The President shall make the determination of any challenge.

Sec. 202. Appointments.

(a) Coordinator for the Dispatch of Business.— The President shall appoint a Coordinator for the Dispatch of Business who shall hold office until the next meeting of the Convention.

(b) Secretary.—The President shall appoint a Secretary in accordance with section 901 of the Constitution.

(c) Assistants.— The President shall appoint a First Assistant Secretary (in accordance with section 1103 of the Canons), tellers, pages and any other assistants as may be necessary. The President may appoint a Second Assistant Secretary (in accordance with section 1103 of the Canons).

(d) Other Appointments.— The President shall appoint the members of committees and commissions of the Convention and any other appointments at the time as provided in the agenda for the meeting.

Sec. 203. Speaking to the Convention.

(a) Addressing the President.— When any participant is about to speak or deliver any matter to the Convention, the member shall rise, and with due respect, address the President.

(b) Recognition.— If 2 or more participants rise at the same time to speak the President shall decide who shall speak. A participant may not speak until recognized by the President.

(c) Primary Sponsor.— The first participant to speak on a resolution shall be the primary sponsor or the designee of the primary sponsor.

(d) Limitation on Speaking.— No participant may speak more than twice in the same debate nor longer than 3 minutes at one time without leave of the Convention, except that the primary sponsor or designee may speak for up to 5 minutes the first time, and up to 3 minutes the second time.

Sec. 204. Motions.

(a) Requirements to Debate Motion.— A motion may not be debated until that motion has been seconded and presented to the Secretary in writing in any form and in any manner as the Secretary may require.

(b) Precedence of Motions.—When a motion is made and seconded, no other motion shall be received except a motion (in the following order of precedence) to—

(1) adjourn;

(2) lay on the table;

(3) postpone to a certain time;

(4) postpone indefinitely; or

(5) commit or to amend.

(c) Actions on Certain Motions.— If a motion to lay on the table an amendment is passed, the matter before the Convention shall be proceeded with as if no such amendment had been offered. A motion to lay on the table or a motion to adjourn shall be decided without debate. The motion to adjourn shall always be in order if the mover has the floor.

Sec. 205. Amendments to Proposed Amendments.

(a) Only Amendments in 2 Degrees Permitted.— If a proposed amendment is under consideration, a motion to amend the proposed amendment may be offered. It shall not be in order to offer an amendment to the amendment to the proposed amendment under consideration, but a substitute for both amendments (i.e. the first proposed amendment and the second amendment amending the first proposed amendment) may be received, which if adopted, shall operate as an amendment to the original proposition.

(b) No Proposition on Different Subject Permitted.— No proposition on a subject different from the subject under consideration shall be received as an amendment or substitute.

(c) Requirements to Debate Amendment.— No amendment or substitute amendment shall be debated until that amendment has been seconded and presented to the Secretary in writing in any form and in any manner as the Secretary may require.

(d) Division of Propositions.— If a question contains several distinct propositions the same shall be divided at the request of any participant and a vote taken separately, except that a motion to strike and insert shall be undividable.

Sec. 206. Questions of Order.

(a) Decisions.— Any question of order shall be decided by the President without debate, but any participant may appeal from that decision, and on that appeal no member may speak more than once, without express leave of the Convention.

(b) Participant Seated Until Decision Made.— When any participant rises to a point of order, the member who has the floor shall be seated until the point of order is decided by the President.

(c) Determination and Reconsideration.—

(1) Determination.— Except as provided under paragraph (2), any vote shall be a final vote of the Convention and the question may not be debated again during the meeting.

(2) Reconsideration.— A vote may be reconsidered if a motion to reconsider is —

(A) made by a member of the Convention who voted with the majority on the vote to which the motion applies;

(B) seconded by another member of the Convention who also voted with the majority; and

(C) passed by not fewer than 67 percent of all members of the Convention present and voting as a single body.

Sec. 207. Reports.

(a) In General.— No question shall be taken on any report unless upon a motion to print or recommit it; but reports shall, as a course, lie upon the table.

(b) Written Proposals Required.— If a committee determines any action of the Convention is desirable, the committee shall present in writing such resolutions, acts, or canons, as the committee proposes for adoption by the Convention; which only shall be subject to the action of the Convention.

(c) Compliance.— The Convention will not act upon any proposed resolution, act, or canon that is not in compliance with this section.

Sec. 208. Elections.

(a) Nominations.—

(1) In General.—Nominations for elections (other than an election of a bishop) shall be made in accordance with section 402 of the Canons. Nominations may be made from the floor, or by other prescribed

method, but shall be confined to announcement only of the name of the candidate and shall not be seconded. Additional nominations may be made until all nominations are closed.

(2) Elections of a Bishop.— Nominations for an election of a bishop shall be made in accordance with section 502 of the Canons.

(b) Election by Ballot.— All elections shall be conducted by ballot unless otherwise ordered.

(c) Votes Recorded by Orders.— The votes of the clerical members of the Convention and the lay members of the Convention shall be received and counted separately, but the vote shall be regarded as a vote of a single body, unless a vote by orders is required.

(d) List of Nominees.— The Secretary shall prepare a list of all nominations for each elective office, indicating the number of individuals to be voted for in each office.

(e) Verification of Voters.— When a joint ballot is taken, the tellers shall first verify that each voter is a certified member of the Convention with the right to vote, and then allow each voter to cast a vote.

(f) Report of the Tellers.— After the votes have been received and tallied, the Head Teller shall combine the votes of the clerical members of the Convention and the lay members of the Convention into one joint report and present to the Convention—

(1) the total number of votes in each order and the number needed to elect in each order and in total; and

(2) the number of votes in each order and in total for each individual voted for on the ballot.

(g) Statement of Results.— After the report under subsection (f) is presented, the President shall state the result of the joint ballot to the Convention.

(h) Distribution of Materials Restricted.— Except as otherwise ordered by the Convention, no books, pamphlets, or other printed matter shall be distributed at any meeting of the Convention, or be placed in the seats of the members without the express permission of the President; but this prohibition shall not apply to the report of a Committee, or to any other document presented to or accepted by the Convention, or printed by the authority of the Convention.

Sec. 209. Suspension of Rules or Change in Agenda.

The Convention may suspend any of the Rules of Order on a motion passed by not fewer than 67 percent of all members of the Convention present and voting as a single body. The Convention may change the agenda on a motion passed by more than 50 percent of all members of the Convention present and voting as a single body.

Sec. 210. Alternate Lay Members.

Any application of an alternate lay member of the Convention to a seat in place of the principal shall be presented to the Secretary. If the Secretary determines that an alternate is entitled to a seat in accordance with section 303 of the Canons, the Secretary shall announce that substitution to the Convention. If no objection is raised following the announcement, the alternate shall take his seat.

Sec. 211. Resolutions.

(a) Amendments to the Canons.— Any proposal to amend the Canons shall be submitted in accordance with section 7002 of the Canons. This section shall apply to any resolution other than a proposal to amend the Canons.

(b) Individuals who may Submit a Resolution.— Any member of the Convention may submit a resolution.

(c) Period for Submission.— A resolution shall be submitted in writing to the Secretary not later than 60 days before any meeting of the Convention at which the resolution is to be considered.

(d) Transmission to Committee.— The Secretary shall transmit the resolution to the appropriate committee of jurisdiction.

(e) Discretion to Direct the Secretary to Transmit.— The committee of jurisdiction may direct the Secretary to transmit the resolution to each participant of the Convention.

(f) Copies of Resolution.— Any member of the Convention who submits a resolution to the Secretary before the 60-day period described under subsection (c) shall provide sufficient copies of the resolution to distribute to

the participants of the Convention attending the meeting of the Convention. The Committee on Resolutions shall transmit to each Regional Assembly and to each participant of the Convention a copy of all resolutions, accompanied by its report on each resolution, not later than 30 days before the meeting of the Convention.

(g) Limitation on Resolutions not Submitted in Advanced.—

(1) In General.— Any resolution that is not submitted to the Secretary before the 60-day period described under subsection (c) may not be considered by the Convention, unless—

(A) the sponsor or individual submitting the resolution shows cause as to the reasons that the resolution could not be submitted before that 60-day period; and

(B) the Convention agrees to the consideration of the resolution by not fewer than 67 percent of all members of the Convention present and voting as a single body.

(2) Resolutions of Courtesy.— Paragraph (1) shall not apply to any resolution of courtesy.

(h) Resolutions Impacting the Budget.— If a resolution has a potential impact on the budget of the Diocese and is agreed to be considered by the Convention under subsection (g)(1), the resolution shall be forwarded to the Committee on Finance by the Secretary and the Committee on Finance shall report its findings to the Convention before consideration of the resolution by the Convention.

(i) Cost Neutral Recommendations.— Any resolution described under subsection (h) or any motion that requires funding not specifically provided for in the budget submitted to the Convention for consideration, shall contain a recommendation for a corresponding decrease in the funding of another item which is included in the budget so that the impact of the resolution or motion is cost neutral.

Sec. 212. Amendment and Application of Rules.

These Rules of Order of the Convention may be amended by the Convention and shall apply to each meeting of the Convention.

Sec. 213. Journal of Proceedings.

The Journal of Proceedings shall be submitted to the President for approval by the President before publication.

Title III — Remote Electronic Meetings

Sec. 301. Conduct of a Remote Electronic Meeting.

(a) Notice of Meeting.— The Secretary shall provide notice at least 30 days in advance of any remote electronic meeting. Before the meeting, the Secretary shall provide notice of the electronic platform through which electronic participation will be permitted, and information for registration and access to the platform. The platform shall permit each participant to hear the President and any person recognized to speak, and to speak and vote and take other action that such participant is authorized to take under the Constitution, Canons, and Rules of Order.

(b) Convention Managers.— In order to facilitate the conduct of a remote electronic meeting, the President may appoint one or more Convention Managers to report to and assist the Coordinator for the Dispatch of Business and to assist the President and Secretary of the Convention.

(c) Quorum.— The Convention Managers shall determine and report to the Secretary the presence of a quorum as required by the Constitution on the basis of login information. Thereafter, the continued presence of a quorum shall be presumed, unless any participant demands the determination of a quorum, which shall be determined by the electronic login record of the platform. Such a demand may be made following any vote for which the announced totals add to less than a quorum. In the absence of a quorum, the meeting may be adjourned as provided in section 401 of the Constitution.

(d) Technical Requirements and Malfunctions.— Each participant is responsible for his or her audio and Internet connections. No action shall be invalidated on the grounds that the loss of, or poor quality of, a participant's individual connection prevented participation in the meeting.

(e) Muting and Forced Disconnections.— The President may direct that all participants' connections be muted and that a Convention Manager unmute a connection when a participant is recognized. During the meeting the President may cause or direct the muting or disconnection of a participant's connection if it is causing undue

interference with the meeting. The President's decision to do so, which is subject to an undebatable appeal that can be made by any participant, shall be announced during the meeting and recorded in the minutes.

(f) Assignment of the Floor.— To seek recognition by the President, a participant shall use the feature of the platform designated by the President, for example the Zoom Chat feature, and await recognition. The participant shall specify the nature of the request for recognition (for example, to propose an amendment or raise a point of order). Once the pending action is completed, the Convention Manager shall clear the online queue. Section 203(a) shall not apply during any remote electronic meeting.

(g) Interrupting a Participant.— A participant who intends to make a motion or request that under the rules may interrupt a speaker shall use the feature of the platform designated by the President, for example the Zoom Chat feature, for so indicating, and shall thereafter wait a reasonable time for the President's instructions before attempting to interrupt the speaker by voice.

(h) Motions Submitted in Writing.— A participant intending to make a main motion, to offer an amendment, or to propose instructions to a committee, shall, before or after being recognized, submit the motion in writing to the online area or other mechanism designated by the Secretary for this purpose, preceded by the participant's name, parish affiliation or ex officio designation, and the nature of the submission (*e.g.*, "John Smith, Rector of St. Mary's, Springfield, Amendment to Resolution #1"; "Richard Roe, St. Joseph's, Middletown, Amendment to Resolution #2"). The participant shall also include contact information, including a telephone number, which a Convention Manager may use to address questions relating to the submission. Use of the online area or other mechanism designated by the Secretary for this purpose shall be restricted to posting the text of intended motions.

(i) Seconding of Motions and Related Posts.— Participants responding "so moved" to a request from the President for a motion, or seconding any motion that requires a second, shall do so using the feature of the platform designated by the President, for example the Zoom Chat feature, without needing to be recognized by the President.

(j) Display of Motions.— The Secretary shall designate an area for the display of the immediately pending question and other relevant pending questions (such as the main motion, or the pertinent part of the main motion, when an amendment to it is immediately pending), which may include display through the meeting platform. To the extent feasible, the Secretary, or any assistants appointed by the Secretary for this purpose, shall cause such questions, or any other documents that are currently before the meeting for action or information, to be displayed therein until disposed of.

(k) Video Display.— The President, the Secretary, or their assistants shall cause a video of the President to be displayed throughout the meeting, and may also cause display of the video of the participant currently recognized to speak or report (if such display is available). Each participant, by making such display available, consents to display of the video.

(l) Broadcasting.—The Convention Manager may arrange for broadcasting through livestreaming or otherwise so that the public and members of the Diocese other than participants may observe the proceedings.

Sec. 302. Floor Nominations and Voting.

(a) Nominations from the Floor.— Any nominations from the floor permitted by the Constitution, the Canons, or section 208(a)(1) shall be made by using the feature of the platform designated by the President, for example the Zoom Chat feature, to seek recognition from the President, and upon such recognition to announce the nomination.

(b) Voting.— Votes not requiring ballots may be taken through unanimous consent or by the platform feature designated by the President, for example the Zoom polling feature. Other votes, including balloting for elections, shall be taken through the voting mechanism designated by the President, for example an online voting portal for which each participant is provided an individual login code. Voting through this feature will be considered to satisfy any requirement for a written ballot.

Clergy in New Ministries

The Rev. Peter Ackerman, Rector, Christ Church, Chaptico

The Rev. Amanda Akes-Cardwell, Missioner for Faith Formation and Development

The Rev. Dr. Peter Antoci, Vicar, Trinity Episcopal Mission, Upper Marlboro

The Rev. Kim Baker, Rector, St. Luke's, DC

The Rev. Julianne Buenting, Interim Rector, All Souls

The Rev. Anna Broadbent Evelyn, Associate Rector, Grace Church, Silver Spring

The Rev. Robert Bunker, Priest-in-Charge, St. Philip's, Laurel

The Rev. B.J. Buraker, Interim Rector, All Saints, Chevy Chase

The Rev. Linda Calkins, Interim Rector, St. Andrew's, College Park

The Rev. Timothy Carr, Rector, Christ Church, Rockville

The Rev. Vicki Clayton, Rector, St. Bartholomew's & St. Luke's, Brighton

The Rev. Shawn Evelyn, Associate Rector, St. John's, Lafayette Square

The Rev. Nathan Hudleston, Associate Rector, Christ Church, Georgetown

The Rev. Rondesia Jarrett Schell, Interim Rector, St. Stephen and the Incarnation

The Rev. Marilyn Jenkins, Priest-in-Charge, St. George's, DC

The Rev. Scott Lipscomb, Priest-in-Charge, St. Augustine's

The Rev. Catherine Manhardt, Associate Rector, St. James', Potomac

The Rev. Jeanie Martinez Jantz, Interim Rector, Trinity, St. Mary's

The Rev. Dr. Sheila McJilton, Interim Associate Rector, St. Columba's

The Rev. Sarah Miller, Associate Rector, St. David's

The Rev. Sarah Moses, Associate Rector, Grace Church, Silver Spring

The Rev. Anna Olson, Interim Rector, Good Shepherd, and Vicar, Buen Pastor

The Rev. David Potter, Associate Rector, St. John's, Georgetown

The Rev. Steve Rorke, Interim Rector, St. John's, Broad Creek

The Ven. Steve Seely, Archdeacon

The Rev. Bob Trache, Interim Rector, St. Paul's, Rock Creek

The Rev. Francisco Valle, Priest-in-Charge, Our Saviour, Hillandale

The Rev. David Wacaster, Rector, Grace Church, Georgetown

The Rev. Christopher Wilkins, Rector, St. Mark's, Fairland

Newly Ordained Deacons (2022)

The Rev. Jessica Ault

The Rev. Rosa Briones

The Rev. Sally Ethelston

The Rev. Martha Jenkins

The Rev. Althea Long-Green

The Rev. Catherine Manhardt

The Rev. David Potter

The Rev. Francisco de Jesus Serrano

The Rev. Thom Sinclair

The Rev. Dr. Melissa Sites

The Rev. Nancy Stockbridge

The Rev. Adela Vasquez

Convention Exhibitors

While we are unable to host exhibitors at Convention this year, we remain committed to offering opportunities for members of Convention to network with the various committees, ministries, and outreach organizations operating in the Episcopal Diocese of Washington.

African Palms USA

An outreach ministry of St. John's, Olney, African Palms provides palm crosses to churches, schools, hospitals, prisons, bookstores, nursing homes, and church goods distributors for use on Palm Sunday and other special occasions. Grants are awarded from net proceeds to Tanzania for projects that benefit entire communities.

Website: https://africanpalmsusa.org

The Bishop John T. Walker School for Boys

BWS is a tuition-free Episcopal school for children from traditionally underserved communities, nurturing the spiritual, intellectual, social-emotional, artistic and physical development of its students.

Website: https://bishopwalkerschool.org

The Claggett Center

Since being founded in 1952, the Claggett Center has been a vital, life giving center for mission and ministry. Today, Claggett continues to be a place set apart to serve all people in spiritual renewal, growth, and learning through ministries of hospitality and programming.

Website: https://www.claggettcenter.org

Congregational Growth Grants

Congregational Growth Grants are intended to provide funds for initiatives that foster congregational growth through collaborative models of ministry.

Staff: Mildred Briones Reyes

https://edow.org/diocesan-resources/grants-scholarships/congregational-growth-grants/

The Corporation for the Relief of Widows & Children of the Clergy of the Episcopal Church in Maryland

Membership in the Corporation guarantees a broad range of financial benefits for surviving spouses, partners, and dependent children of the clergy person. Single clergy with no dependents can also name a next-of-kin to receive a one-time $10,000 death benefit. All clergy are invited to join.

Website: https://episcopalcorporation.org

Creation Care Task Force

This task force serves as a resource for congregations and our collective diocese to create lasting change and deepen our commitment to care for all of creation.

Co-Chairs: Melissa Sites and Doug Holy | creationcare@edow.org

Website: https://edow.org/ministries-programs/equity-and-justice/creation-care/

EDOW Refugee Response Team

The EDOW Refugee Response Team empowers and supports diocesan parishes in their efforts to welcome and assist refugees by partnering with the diocesan deacons and other established networks; helping to connect the resources of our parishes to the needs of organizations aiding and settling refugees; and supporting parishes who are new to this work.

Interim Chair: Nancy Stockbridge | refugee.response.team@edow.org

Website: https://edow.org/ministries-programs/equity-and-justice/immigrants-refugees-partnerships/

Episcopal Church Women

Our mission is to build an accepting atmosphere where every woman is welcomed and valued for her individual ministry.

President: Elsie E. Kirton

Website: http://www.ecw-edow.org

Financial Resources Committee

The Financial Resources Committee is charged with the design and implementation of plans to strengthen the financial capacity and ministry of congregations in the Diocese of Washington.

Staff Liaison: The Rev. Canon Andrew Walter | awalter@edow.org

Website: https://edow.org/congregational-resources/stewardship/

GAL Financial – Grace Longo ChFC®, CLTC, RICP®

With over 30 years of experience in the financial services industry, including 12 with the Church Pension Group, GAL Financial provides life and long term care insurance, retirement and income planning services that may help people feel confident about their financial decisions.

Email: hello@financial-grace.com

Website: www.financial-grace.com

Gun Violence Prevention

We provide support for victims of gun violence through prayers, vigils and program support. We coordinate with local organizations and religious institutions who are also committed to stopping gun violence.

Website: https://edow.org/ministries-programs/equity-and-justice/gun-violence-prevention/

Latino/Hispanic Ministry

Our mission is to accompany Latino people in their journey of faith and struggle, endeavoring to equip communities to carry out the ministry of Jesus Christ in the world.

Contact: Mildred Briones Reyes, Missioner for Latino/Hispanic Ministry | mreyes@edow.org

Website: https://edow.org/ministries-programs/multicultural-ministries/latino-ministry/

The Order of the Daughters of the King

The mission of the Order is the extension of Christ's Kingdom through prayer, service, and evangelism.

Diocesan Assembly President: Adrian Blount

Website: http://www.dokdc.org

Prison Ministry Task Force

We seek to engage and transform the carceral and justice systems that impact all people in our country. We will support Episcopalians and community partners to find engaging, loving and tangible ways to uplift and impact the lives of returning citizens and break down barriers to successful reentry.

Staff Liaison: Rudy Logan, Mission for Equity and Justice | rlogan@edow.org

Website: https://edow.org/ministries-programs/equity-and-justice/prison-ministry/

Reparations Committee

The mission of the Reparations Committee is to lead, encourage, and assist the Diocese toward making reparations for its participation in wrongs against the Black community within the geographic bounds of the diocese.

Chair: The Rev. Peter Jarrett-Schell | rev.peterjs@calvarydc.net

Website: https://edow.org/ministries-programs/equity-and-justice/reparations/

Samaritan Ministry of Greater Washington

A faith-based community partnership bringing together neighbors – who face poverty, unemployment, underemployment, homelessness, or other debilitating challenges – with partner leaders, donors, staff volunteers, and professional staff in a shared ministry that improves lives, one next step and neighbor at a time.

Executive Director: The Rev. David B. Wolf

Website: https://samaritanministry.org

Seabury Resources for Aging

Our mission is to provide personalized, affordable services and housing options to help older adults in the greater Washington, DC area live with independence and dignity.

Chief Executive Officer: Dawn Quattlebaum

Congregational Resources Coordinator: Elizabeth Boyd

Website: https://www.seaburyresources.org

The School for Christian Faith and Leadership

The School of Faith and Leadership is dedicated to walking alongside leaders and individuals, offering resources and opportunities to strengthen congregational ministries and to inspire every person to grow on a path of discipleship.

Contact: The Rev. Emily Snowden, Missioner for Church Revitalization | esnowden@edow.org

Website: https://edow.org/congregational-resources/school-for-christian-faith-and-leadership/

Southern Africa Link Committee

This committee facilitates networking, education, mutual local ministry, and advocacy between the parishes and organizations of the Diocese of Washington with the Anglican Church of Southern Africa.

Chair: Abbott McCartney

Website: https://edow.org/ministries-programs/multicultural-ministries/southern-africa-link-committee/

The Union of Black Episcopalians

Our mission is to unite the diverse cultures, concerns, and gifts of Black Episcopalians by living the Baptismal Covenant.

President: The Rev. Gayle Fisher-Stewart

Website: https://www.UBE.org

Virginia Theological Seminary

VTS is the flagship seminary of the Episcopal Church, preparing women and men from around the world for both ordained and lay service in the Church.

Website: https://www.vts.edu

Washington Episcopal Holy Land Committee

This committee meets bi-monthly and works to bring awareness, assistance, and advocacy to the challenges faced by Episcopal Diocese of Jerusalem and its institutions in the Holy Land. Among its efforts are an annual Christmas simulcast with Bethlehem Christmas Church, a weekly DC-area events calendar and programs for area parishes.

Chair: Tom Johnson

Website: https://edow.org/ministries-programs/multicultural-ministries/washington-episcopal-holy-land-committee/

Washington National Cathedral

Grounded in the reconciling love of Jesus Christ, Washington National Cathedral is a house of prayer for all people, conceived by our founders to serve as a great church for national purposes.

Dean: The Very Rev. Randolph Marshall Hollerith

Website: www.cathedral.org

Washington National Cathedral Sanctuary Ministry

This ministry provides support and solidarity for our immigrant brothers and sisters who are being wrongfully profiled, and who risk detention, deportation, and family separation.

Co-Chairs: Dora Currea, Marty Dickinson , and Claudia Russell

Website: www.cathedral.org

Worship Times

Worship Times specializes in developing websites with features ministries need online, taking care of the technical aspects so parish leaders can focus on ministry. Worship Times designed and developed the new EDOW website.

Director of Sales: Andy Graves | andy@worshiptimes.org

Website: https://worshiptimes.org

TENDING OUR SOIL
Thriving Congregations in the
Episcopal Diocese of Washington

The Tending Our Soil initiative is now accepting applications to join the third and final year of this innovative and highly adaptive three-year journey to listen to what God is up to in our congregations and our neighborhoods so that we might grow in our capacity to be vital bearers of God's love in our communities.

Congregational leaders are accompanied by trained coaches on a journey to refine the mission and vision to which God has called them at this time. Each year includes four learning labs, with opportunities to hear from trusted speakers and resources for meaningful work to move their communities toward a thriving future.

Hear what current leaders are saying:

> *The Tending Our Soil program helped us find the words to openly share our faith; which makes it easier, and more fun, to initiate these types of conversations both within our church and with our surrounding community.*
>
> The Rev Vikki Clayton, Rector of St. Luke's, Brighton

> *Long-time parishioners and relative new-comers are learning from one another and cross-pollinating one another's ideas. Tending our Soil is already bearing fruit.*
>
> The Rev. Catharine Gibson, Rector of Christ Church, Durham Parish

> *The Tending Our Soil process invites congregations to tell their stories and to celebrate what they are doing well. Participants are given the tools to leverage their strengths and to assess the needs of the neighborhood around their worshiping community. I am grateful for this process.*
>
> The Rev. Sarah Odderstol, Rector of Grace Church, Silver Spring

Invite the Rev. Canon Anne-Marie Jeffery, Canon for Congregational Vitality or the Rev. Emily Snowden, Missioner for Church Revitalization, to give a presentation to your congregation. (ajeffery@edow.org or esnowden@edow.org)

Learn more at www.edow.org/tending

Parochial Report Filing for 2022

Parocial Report filing is now available online.

To begin preparing for the upcoming filing year, please log into the DFMS Filing website at https://reports.dfms.org and review the updated form with new questions. Line by line instructions are available on the General Convention website at: https://www.generalconvention.org/pr-workbook-and-instructions

There you will also find a video walkthrough of each page of the report for 2022.

If you require additional assistance with filing your parochial report form, please contact your diocesan office for help. The General Convention Office is here and happy to assist should you need further assistance.

Please note the deadline to complete your reports is **March 1, 2023**.

A reminder that your reports are due online using the DFMS Filing website. You may use the blank PDF version of the form as your working document, but it will need to be entered online for it to be officially submitted as complete. A blank form can be downloaded on the General Convention website at https://www.generalconvention.org/forms-and-instructions.

Please also remember to complete your **clergy compensation form**. A resolution of the 1976 Convention states that "the salary and allowances of each diocesan and parochial ecclesiastical and administrative position be published annually in the Journal." It, and links to all other documents can be found on our diocesan website at https://edow.org/diocesan-resources/reports/parochial/.



128th Annual Convention of the Diocese of Washington

Agenda

Saturday, January 28, 2023

8:00am Check-In Opens (Nave)

8:40am – VPoll Instructions & Practice Vote

9:00am – Worship

10:15am – Break

10:30am – First Business Session

(1) Welcome & Call to Order
(2) Announcement of the Presence of a Quorum, Mr. Keith Roachford
(3) Welcome from the Dean
(4) Consent Agenda
    (a) Adoption of the Agenda
    (b) Appointment of the Officers and Other Required Appointments
    (c) Resolutions of Courtesy
(5) Introduction of New Clergy in Ministries (in Convention booklet)
(6) Receipt of New Resolutions
(7) Report of Nominations
(8) Casting of the First Ballot
(9) First Ministry Video

11:00am – Bishop's Address

The Rt. Rev. Mariann Edgar Budde

11:45am – Second Business Session

(10) Report of the Tellers on the First Ballot
(11) Casting of Second Ballot
(12) Second Ministry Video
(13) Treasurer's Report
(14) Presentation and Adoption of 2023 Budget
(15) Report of the Tellers on the Second Ballot
(16) Casting of the Third Ballot (*if needed*)
(17) Recognition of The Ven. Sue Von Rautenkranz
(18) Third Ministry Video

(19) Tending Our Soil Video
(20) Report of Tellers on the Third Ballot (*if needed*)
(21) Casting of the Fourth Ballot (*if needed*)

1:00pm — Lunch Break

1:45pm — Continuation of Second Business Session

(22) Report of the Tellers on the Fourth Ballot (*if needed*)
(23) Casting of the Fifth Ballot (*if needed*)
(24) Fourth Ministry Video
(25) Report of the Committee on Resolutions
(26) Late Resolutions Approved for Consideration
(27) Report of the Committee on the Constitution and Canons
(28) Report of the Tellers on the Fifth Ballot (*if needed*)
(29) Casting of the Sixth Ballot (*if needed*)
(30) Recognition of Diocesan Leadership
(31) Fifth Ministry Video
(32) Setting the Dates and Place (Friday and Saturday, January 26 & 27, 2024 at a place to be determined by the Bishop and Standing Committee)
(33) Report of Tellers on Sixth Ballot (*if needed*)

Closing Prayers and Song

(34) Adjournment

Consent Agenda Resolution

Resolved, that the Convention hereby ratifies, approves, and adopts all of the actions taken by the Convention of the Diocese of Washington: at the 127th Annual Meeting, held on January 29, 2022; at the 126th Annual Meeting, held on January 30, 2021; and, at the Special Meeting held on April 17, 2021.

Resolved, that the Convention hereby adopts the revised Rules of Order of the Convention (as set forth in [describe location in Convention booklet]), to replace and supersede the Rules of Order of the Convention previously adopted.

Consent Agenda

Adoption of the Agenda

(See page 23)

Appointment of the Officers and other Required Appointments

Appointments Requiring Consent

Secretary of the Convention: Mr. Keith Roachford
The Chancellor: Mr. John van de Weert
The Treasurer: Mr. Jonathan Nicholas

The Commission on Ministry (new members/re-appointments only)

The Rev. Patricia Phaneuf Alexander
The Rev. Debbie Kirk
The Rev. Linda Mahler
The Ven. Steve Seely
Mr. Michael Sherman

Disciplinary Board (new members/re-appointed members only)

The Rev. Sari Ateek
Ms. Iona Harrison
Mr. Ian Hutson

Appointments not Requiring Consent

Historiographer: Ms. Susan Stonesifer

The Committee on the Constitution and Canons

The Rev. Sarah Duggin
The Rev. Carol Cole Flanagan
The Rev. Greg Syler
Mr. Tony Coe
Mr. Lee Davis
Ms. Elizabeth Lee
Mr. David Schnorrenberg

The Committee on Resolutions for the 2024 Convention

The Rev. Peter Antoci
The Rev. Martha Jenkins
The Rev. David Wacaster
Dr. Linda Freeman
Ms. Erika Gilmore
Ms. Marion Helfrich

Convention Managers

The Rev. Canon Andrew Walter
The Rev. Canon Anne-Marie Jeffery
The Rev. Dr. Robert Phillips
Mr. Allen Fitzpatrick
Ms. Mildred Reyes
Ms. Keely Thrall
Ms. Kimberly Vaughn

The School for Christian Faith and Leadership in the Episcopal Diocese of Washington

The School seeks to be known as a **catalyst** for **faithful discipleship** and **adaptive leadership**, offering trusted resources and learning journeys that equip individuals for **baptismal living** and lead faith communities into **greater vitality** for the 21st century.

We offer both live and on-demand courses in areas of leadership, evangelism, stewardship, pastoral care, finance, justice and more as well as resources and curriculum for congregations.

THE SCHOOL
FOR CHRISTIAN FAITH
& LEADERSHIP

Some of our Winter and Spring Offerings:

Tell Me the Truth about Racism Workshop with the Rev. Will Bouvel and Jen Holt Enriquez in person on Tuesday, January 17.

Confronting Racial Injustice via the Way of Love with Dr, Jayne Osgood and Dr. Enid LaGesse. Seven sessions starting Wednesday, February 16, 6:30-8pm.

Common Threads (On-Demand) with the Rev. Billy Kluttz. Accessible anytime.

Digital Engagement for Parish Vitality with Ryan Panzer begins in March. Four sessions.

Check out our offerings at learn.edow.org.

Voting

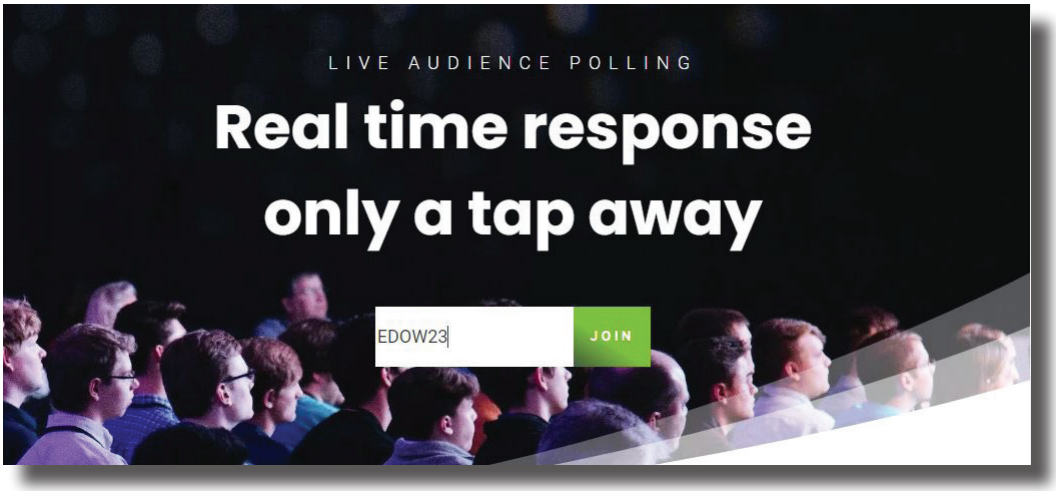
Voting in Diocesan Elections

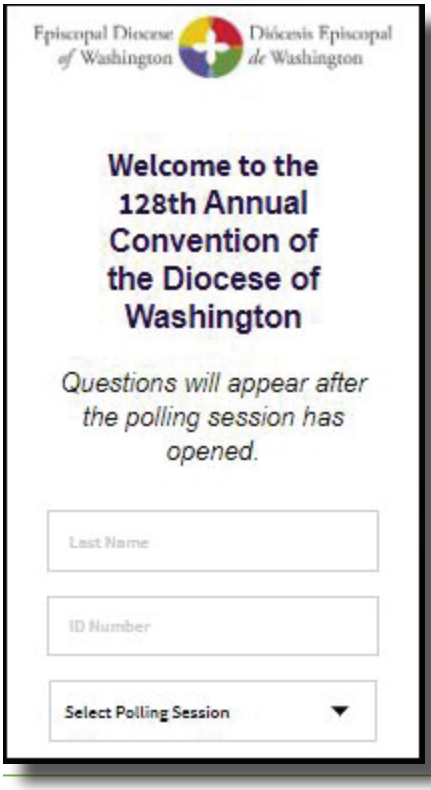
Some strong suggestions to have the election process go smoothly:

1. Please make sure the paperwork to certify delegates or to seat alternate delegates has been done so they may take their seats in time to vote.
2. If you want to vote for anyone other than those listed in the nominating report, you will need to nominate that person from the floor – there is no provision for write-ins.
3. Try to decide for whom you want to vote before we take the first ballot.

Voting using VPoll

On your mobile device, access the internet and go to https://www.vpoll.mobi/. In the box labelled "Access Code" enter: **EDOW23**, then click "JOIN".





Enter your last name and VPoll ID number (on the label of your booklet). Then, in the dropdown field, select "**2023 SC & DGC**" as your polling session. (Credentials must be typed exactly as they are written on your label.)

No questions will appear until we have started the voting process.

Refresh your screen if questions do not appear upon opening of the ballot.

Alternate Deputies to General Convention will not be voted on at the same time as Standing Committee Members or Deputies to General Convention. The polling session name for Alternate Deputies to General Convention is "**2023 ADGC**"

Nominees for Elective Office

Members of Standing Committee

The Standing Committee serves as an advisory group to the Bishop, recommends candidates for Ordination, makes recommendations on requests from congregations concerning alienation of property, and consents to the elections of all bishops in this country. Two clergy and two lay members (half of the Committee) are being elected for a two-year term at Convention. Standing Committee generally meets fourth Mondays at 6:00.

Clerical Member of Standing Committee

Two presbyters to be elected for two-year terms (through 2025)

The Rev. John Graham, St. Stephen and the Incarnation



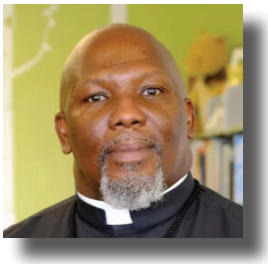
My 38 years of ordained ministry have been spent serving small churches. The lives of each have oscillated between survival and renewal. All have counted on the support of the larger church to see them through ups and downs. If elected, I would represent the special witness of smaller churches in the deliberations of the Diocesan Council and the Bishop. I'm also fluent in Spanish, which might help the Council extend its reach. Personal matters: I love Sakena McWright, my wife of 40 years, jazz, baseball and time with old friends.

The Rev. Maria Kane, St. Paul's, Piney



Maria has served as rector of St. Paul's, Waldorf, since 2014. She chairs the Diocese's Human Resources Committee and is finishing her first term on Standing Committee. She has also served on the Diocesan Financial Resources Commission and Campus Ministry Advisory Board. As a historian, Maria has a keen interest in America's changing religious landscape and how the church can view it as an invitation for creativity and clarity rather than a cause for lament. Maria's other passions include visioning, worship, and intergenerational formation.

The Rev. Ricardo Shepperd, Atonement



I currently serve as the Rector of Atonement Episcopal Church in South East DC where we are "a Loving Church for a Changing Time". I have the privilege of serving as the Chair of the Task Force on Black Ministries and on Diocesan Council, my term ending in January 2023. I seek to continue to share my gifts with the diocese as a member of the Standing Committee.

Lay Member of Standing Committee

Two members to be elected for two-year terms (through 2025)

Kay Pierson, Trinity, DC



Kay Pierson has served as President of the Standing Committee for three years. At Trinity Church DC, she has been a senior warden, served several terms on the vestry, is a layreader and a member of the choir. She looks forward to being a part of the committee looking to create a "new church" in five areas of the Diocese; as well as participating in discussion on reparations. She actively seeks ways to unite the Diocese, and to bring the ministry of Jesus to everyday life in new ways. She has three children and lives in Maryland.

Deputies and Alternate Deputies to General Convention

Just as the Diocese has a regularly scheduled Convention to conduct business, the National Church holds the General Convention every three years to conduct business. The bishops form the House of Bishops, and the elected deputies (both clergy and lay) form the House of Deputies. The Deputies are assigned to cover various aspects of the Convention and serve on various committees. There are several meetings scheduled before each General Convention, and often just after. The year before General Convention, four clerical and four lay deputies are elected. An equal number of alternates are also elected.

Voting for Alternate Deputies will occur after balloting for Deputies has been concluded to allow those not elected as Deputy to be nominated from the floor.

NOTE: Lay Deputies and Alternate Deputies have the added requirement that they have been confirmed or received into the Episcopal Church.

Deputies to General Convention (Louisville, KY, 2024)

Clerical Deputy to General Convention

Four presbyters to be elected for three-year terms (through 2026)



The Rev. Dr. Joan Beilstein, Ascension, Sligo Parish

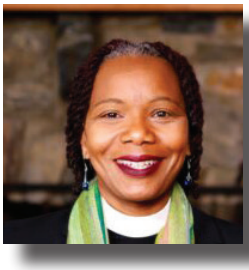
Greetings! I am a lifelong member of the Diocese. I have been a priest for almost 30 years and have served as Rector of Church of the Ascension in Silver Spring for 15 years. I am currently Dean of the Southern Montgomery County Region. I have served as a Deputy to GC four times and served in other diocesan leadership positions. Recently, I've felt the Holy Spirit nudging me in the ribs to go to GC again! I am deeply committed to our Church's future. God needs us to be Jesus' Way of Love more than ever. It would be my privilege to serve.

The Rev. Yoimel Gonzalez Hernandez, St. Alban's



The Rev. Yoimel González Hernández works as an associate priest at St. Alban´s Episcopal Church and dean of the diocesan Latino Deacon´s School. He collaborates with other diocesan initiatives in communications, translations, and ordinations. Yoimel represented EDOW as an Alternate Deputy at the 80th General Convention (Maryland, 2022), and the Episcopal Church as a delegate to the 11th Assembly of the World Council of Churches (Karlsruhe, Germany, 2022). He is passionate about formation, multicultural ministries, and communications.

The Rev. Glenna Huber, Epiphany, DC



Glenna Huber has served regionally, locally, and in national church events. Locally she has served on the Standing Committee, as an Alternate and Deputy for two General Conventions. Now she has been appointed to an interim committee. It has been a joy for her to serve the Diocese on the National Church level. This upcoming convention would be an opportunity to serve and cast a vote for the next Presiding Bishop. Rev. Huber considers the role a privilege to see how national decisions are implemented on the local level.

The Rev. Greg Syler, Ascension and St. George's



I'd be honored to serve once again as Deputy to General Convention, as I've done at GC in 2015, '18 and '22. We have so many strengths in our Diocese of Washington, and I'm grateful to share them with our wider church. I also love the careful, holy (endurance!) work of General Convention processes and committees — all of which is about clarifying our commitment to full inclusion, God's justice and equity. I am married to Iman, and we have two children: Carter (age 14) and Josiah (born Oct. 2022). I'd be honored to receive your vote.

Lay Deputy to General Convention

Four presbyters to be elected for three-year terms (through 2026)

Mary Neznek, St. Mark's, DC

St Mark's Incarceration Justice; Co-chair Environmental Justice; Navajo Nation Committees; Chancel Choir;Holy Land Comm EDOW; Diocese Conv Del; EPF-PIN Church/Gov't World;



Restorative Justice mediator; educator;trauma/behavior disorders: Episcopal Ctr. Children; DCPS; Instructor Cath U.Amer, 40 yr. Floral Altar Guild Wash Cath; AbD:conflict analysis/restorative justice(George Mason U) MEd.(GeoWash U) MA/MSArab Studies/Arabic lit: Georgetown U) writer/editor/Govt Relations Disabilities Advocate Nat. Coalition Amer. Disabilities Act (ADA)

Matthew Taylor, St John's, Lafayette Square



Matthew is currently serving as the lay representative to the Executive Council of the Episcopal Church from Province III. He has previously served as first alternate deputy to the 79th & 80th General Conventions and as the Lay Representative to Diocesan Council. Matthew is a parishioner at St. John's, Lafayette Square, where he is a Sunday school teacher, member of the tech team, and on the leadership team for the Young Adult group. He is passionate about bringing the church to rising generations. Outside of church, Matthew is an attorney.

Anton Vanterpool, St. Alban's



Blessed to serve on Standing Committee for four years. Appointed Secretary in 2020. Worshipping at St Alban's over 20 years, serving in choir and church school teacher. Continued in both ministries in person and virtual during COVID-19. Diocesan delegate, 2011-2013, diocese volunteer since 2011. Helping people improve their Communications and Leadership skills over 30 years in Toastmasters International. Military veteran who served in choir, organ search committee, church school, rector search committee and vestry as part of six Episcopal parishes. Ecumenical service as online lay reader and greeter for the Kingstowne Communion, a new Methodist Church in Alexandria, VA. Continue to bring critical listening and evaluation skills to the issues our bishop faces.

Alternate Deputies to General Convention (Louisville, KY, 2024)

Clerical Alternate Deputy to General Convention

Four presbyters to be elected for three-year terms (through 2026)

The Rev. Susan Fitz, Christ Church, Durham



Ordained a deacon in Sept 2018. Serves Christ Church, Durham. Facilitated Sacred Ground circles, End-of-Life Seminar, Alpha group, numerous book and bible studies & team leader for Tending our Soil Initiative. Serves as co-chair for Deacon Council. SO MD rep for Diocese Strategic Planning, Covid-19 fund & an alternate General Convention. Works with area non-profits/schools/veterans. A 44-year Navy vet/Gov't civilian, holds leadership positions in local non-profits. Strengths: leadership, organization, and finance. Desire to make a difference.

Lay Alternate Deputy to General Convention

Four presbyters to be elected for three-year terms (through 2026)

Erika Gilmore, St. George's, DC



Erika is completing her term on EDOW's Standing Committee, and looking forward to to further serving the diocese in a new capacity, as Lay Alternate Deputy. She started in the Diocese as a student at Howard University where she was active in the Anglican student ministry group, AJSA. Joining St. George's, DC after college, she has been active as a lector, choir member & the now the Jr. Warden. Erika also serves EDOW on the Resolutions Committee.

Vote Tally Sheet

A. Clerical Member of Standing Committee

Two presbyters to be elected for two-year terms

The Rev. John Graham

The Rev. Maria Kane

The Rev. Ricardo Shepperd

B. Lay Member of Standing Committee

Two lay members to be elected for two-year terms

Ms. Kay Pierson

C. Clerical Deputy to General Convention

Four presbyters to be elected for three-year terms

The Rev Dr Joan Beilstein

The Rev. Yoimel Gonzalez Hernandez

The Rev. Glenna Huber

The Rev. Greg Syler

D. Lay Deputy to General Convention

Four lay members to be elected for a three-year term

Ms. Mary Neznek

Mr. Matthew Taylor

Mr. Anton Vanterpool

E. Clerical Alternate Deputy to General Convention

Four presbyters to be elected for three-year terms

The Rev. Susan Fitz

F. Lay Alternate Deputy to General Convention

Four lay members to be elected for a three-year term

Ms. Erika Gilmore

Proposed 2023 Operating Budget

	2022 Budget	2022 Y/E Projection	2023 Budget	Variance: 22 Y/E Projection vs. 23 Budget
Revenue				
Congregational Giving	2,300,000	2,378,281	2,300,000	0
Soper Income (*operating*)	1,752,169	1,752,169	1,727,815	(24,354)
Lilly Endowment Grant Funding (*including Parish Participation Fees*)	247,200	247,200	250,800	3,600
Corten Education Fund	65,000	0	145,000	80,000
Bishop's Annual Appeal	180,000	103,026	150,000	(30,000)
Interest & Dividend Income	100,000	102,623	100,000	0
Other Income	90,000	89,401	90,000	0
TEC Grant for Latino Church Plant	10,000	10,000	10,000	0
Latino Ministry Support from Reserves	15,000	15,000	15,000	0
General Convention/Lambeth Support from Reserves	0	16,000	0	0
Total Revenue	**4,759,369**	**4,713,700**	**4,788,615**	**29,246**
Expense				
Diocesan Ministries				
Church Revitalization				
Salaries & Benefits	1,126,427	1,156,674	770,903	(355,525)
General and Administrative Expenses (*G&A*) Allocation	197,018	209,241	129,343	(67,676)
Strategic Advisors	25,000	2,604	15,000	(10,000)
New Worshipping Communities	24,000	24,000	24,000	0
Rising Generations – Clergy	0	45,000	0	0
Congregational Grants	200,000	200,000	200,000	0
Latino Ministry Grants and Support	140,836	126,340	120,322	(20,514)
Lilly Endowment Grant Expenditures	296,943	296,943	340,533	43,590
Growing Young – Congregations	0	13,000	13,000	13,000
Aid to Congregations in Transition: *Transitions/Strategic Opportunities*	65,000	65,000	65,000	0
Total Church Revitalization	**2,075,224**	**2,138,802**	**1,678,100**	**(397,124)**
Faith and Leadership				
Salaries & Benefits	504,505	481,570	419,696	(84,809)
G&A Allocation	83,638	88,134	70,417	(13,221)
Campus/Young Adult Ministries	109,000	82,259	89,000	(20,000)
School for Christain Faith & Leadership	30,000	32,500	32,500	2,500
Youth Ministry	5,000	4,500	7,500	2,500
Clergy Discernment & Development	22,500	26,009	18,000	(4,500)
Seminarian Support	15,000	17,813	18,250	3,250
Ordination Process Expense	15,000	15,206	18,250	3,250
Vocational Deacons	17,750	16,637	17,750	0
Diocesan Confirmation	20,000	21,097	20,000	0
Total Faith and Leadership	**822,393**	**785,725**	**711,363**	**(111,030)**

	2022 Budget	2022 Y/E Projection	2023 Budget	Variance: 22 Y/E Projection vs. 23 Budget
Equity and Justice				
Salaries & Benefits	122,351	119,221	268,917	146,566
G&A Allocation	21,400	21,701	45,119	23,719
Program Support	20,000	15,000	22,500	2,500
Total Equity and Justice	**163,750**	**155,922**	**336,536**	**172,786**
Total Diocesan Ministries	**3,061,368**	**3,080,449**	**2,725,999**	**(335,369)**
National & International Ministries				
TEC	573,071	573,071	522,231	(50,840)
Provincial Synod	13,372	8,023	13,372	0
Total National & International Ministries	**586,443**	**581,094**	**535,603**	**(50,840)**
General Administration				
Salaries & Benefits	545,075	525,629	601,281	56,207
Advisers	30,000	66,938	30,000	0
Bank Fees	30,000	31,553	30,000	0
Audit	65,000	56,256	72,000	7,000
Investment Expense	7,500	7,500	7,500	0
Parking	31,500	31,500	31,500	0
Telecom	42,000	41,523	42,000	0
Building Maintenance	17,500	19,941	17,500	0
Lease and Maintenance of Peripherals	15,000	14,232	15,000	0
Equipment	5,000	10,300	5,000	0
Depreciation	45,000	30,934	45,000	0
Property Taxes	30,000	25,000	30,000	0
Insurance	75,000	88,296	75,000	0
Postage & Mailing	7,500	7,674	7,500	0
Office Supplies	20,000	15,000	20,000	0
Archival	6,000	9,189	6,000	0
Legal Services	20,000	43,139	20,000	0
Cloud Based Service and Software	55,000	51,469	55,000	0
Staff Development and Travel	12,500	19,436	12,500	0
Catering for Meetings and Church House functions	12,000	12,786	12,000	0
Staff Sabbatical Expense/Reserve	5,000	3,333	5,000	0
Miscellaneous/Reserve	30,000	20,628	30,000	0
G&A Allocation	(334,876)	(353,161)	(327,203)	7,673
Total General Administration	**771,699**	**779,095**	**842,579**	**70,880**
Governance				
Salaries & Benefits	76,850	71,286	288,689	211,839
G&A Allocation	13,441	13,088	46,247	32,805
General Convention/ Lambeth	21,000	13,279	0	(21,000)
Diocesan Convention Expense	60,000	29,462	60,000	0
Diocesan Council Expense	7,500	0	7,500	0
Diocesan Standing Committee Expense	600	0	600	0
Diocesan Regional Assemblies	2,000	0	2,000	0
Comm. of Convention & Council	1,000	0	1,000	0
Interpreter for Deaf	7,500	0	7,500	0
Total Governance	**189,891**	**127,115**	**413,535**	**223,644**

	2022 Budget	2022 Y/E Projection	2023 Budget	Variance: 22 Y/E Projection vs. 23 Budget
Communications				
Salaries & Benefits	110,795	109,247	215,027	104,232
G&A Allocation	19,379	20,997	36,077	16,698
Consulting	15,000	13,182	15,000	0
Total Communications	**145,174**	**143,426**	**266,104**	**120,930**
Development				
Bishop's Annual Appeal	4,795	0	4,795	0
Total Development	**4,795**	**0**	**4,795**	**0**
Total Expense	**4,759,370**	**4,711,180**	**4,788,615**	**29,245**
Change in Net Assets from Operations	**(0)**	**2,520**	**(0)**	**(0)**

Report of the Committee on the Constitution and Canons for the 128th Annual Convention

The Committee on the Constitution and Canons has five items with proposed amendments to the Constitution and Canons for this year. Three items are procedural that have directly or indirectly resulted from the emergency pandemic experiences, one item is technical and conforming, and one item is substantive in restructuring the Standing Committee. The text of the proposed amendments for all five items were introduced and published last year in the Convention Booklet for the 127th Annual Convention on January 29, 2022.

First, the Committee proposes an amendment to the Constitution to authorize remote electronic meetings of the Convention and amendments to the Canons to carry out the authorization. These amendments are a response to the COVID-19 pandemic. This item was discussed in the report of the Committee to the Convention at the annual meeting on January 30, 2021 before the publication of the proposed amendments at the annual meeting on January 29, 2022.

Second, the Committee will propose an amendment to the Constitution to authorize an expedited amendment process in the case of emergencies. This amendment is also a response to the COVID-19 pandemic. This amendment would authorize the Convention to amend the Constitution without taking a second vote of approval in the following year, if the Convention determines that an emergency exists that requires the extraordinary action. This item was also discussed in the report of the Committee to the Convention at the annual meeting on January 30, 2021 before the publication of the proposed amendments at the annual meeting on January 29, 2022.

Third, the Committee will propose an amendment to the Constitution to provide for the waiver of any procedural requirement relating to the conduct of a meeting of the Convention by unanimous consent. The procedures for conducting the meetings of the Convention are governed by four sets of complementary rules arranged in a hierarchy of interpretive priority. This constitutional amendment provides a means of waiving technical rules when there is no objection by any member of the Convention to speed up the conduct of meetings. This item was also discussed in the report of the Committee to the Convention at the annual meeting on January 30, 2021 before the publication of the proposed amendments at the annual meeting on January 29, 2022.

Fourth, the Committee will propose technical and conforming amendments to the Constitution and the Canons relating to the use of the term "disability". The amendments remove references to "disability" as a reason to apply certain provisions and clarify the intended meaning that the provisions apply when a person is unable to perform the duties of an office.

Fifth, the Committee will propose amendments to the Constitution and the Canons to restructure the Standing Committee to provide for Regional Assemblies to nominate an individual from the respective region to stand for election to the Standing Committee at the annual meetings of the Convention.

Remote Electonic Meetings

The COVID-19 pandemic ended in-person meetings such as the annual meetings of Convention and required compliance with certain Federal, State, and local laws. Organizations and corporations throughout the country faced similar legal and business problems, including a lack of clear authorization to hold certain kinds of meetings and conduct certain kinds of business. The proposed amendment to the Constitution provides the express authorization for an option to hold meetings of the Convention as remote electronic meetings. The proposed amendment to the Canons provides for the Convention to make rules of order for remote electronic meetings of the Convention and expressly authorizes Diocesan committees, councils, and other entities to hold remote electronic meetings.

Therefore, the Committee on the Constitution and the Canons moves—

(1) the adoption of a resolution to amend the Constitution of the Diocese with this being the first of two Conventions to approve it; and

(2) the adoption of a resolution amending the Canons, as follows:

Resolved,

Section 1. Amendments to the Constitution to Authorize Remote Electronic Meetings.

Article 2 of the Constitution is amended—

(1) in the heading, by striking "Annual"; and

(2) by adding at the end the following:

"Sec. 202. Remote Electronic Meetings.

"The Convention may hold any meeting of the Convention as a remote electronic meeting.".

Resolved,

Section 1. Amendments to the Canons to Authorize Remote Electronic Meetings.

(a) Definitions.— Section 101(b) of the Canons is amended—

(1) by redesignating paragraphs (5) through (7) as paragraphs (7) through (9); and

(2) inserting after paragraph (4) the following:

"(5) Diocesan Entity.— The term 'Diocesan entity' means—

"(A) the Standing Committee;

"(B) any Regional Assembly;

"(C) the Council;

"(D) the Committee on Finance for the Diocesan Council, the Committee on Investments for the Diocesan Council, or the Committee on Audits of the Diocese for the Diocesan Council;

"(E) the Commission on Ministry;

"(F) the Committee on the Constitution and Canons;

"(G) the Committee on Resolutions;

"(H) any committee that is established by—

"(i) a resolution of the Convention, the Council, or the Standing Committee; or

"(ii) the Ecclesiastical Authority; or

"(I) any Disciplinary Board or Panel relating to clerical discipline under Canon 66.

"(6) Remote Electronic Meeting.— The term 'remote electronic meeting' means any meeting of the Convention or a Diocesan entity that—

"(A) is not held in a single location where all the participants are physically present; and

"(B) uses electronic means for communication among the participants.".

(b) Authority.— Title II of the Canons is amended—

(1) by redesignating Canons 6 and 7 as Canons 7 and 8, respectively;

(2) by redesignating sections 601 and 701 as sections 701 and 801, respectively; and

(3) by inserting after section 501 the following:

"Canon 6

"Remote Electronic Meetings

"Sec. 601. Remote Electronic Meetings.

"(a) Meetings of the Convention.— The Convention may prescribe procedures in the Rules of Order of the Convention for holding any meeting of the Convention as a remote electronic meeting, including procedures for holding any election at that meeting.

"(b) Meetings of Diocesan Entities.—

"(1) In General.— A Diocesan entity may prescribe procedures for holding any meeting of that Diocesan entity as a remote electronic meeting, including procedures for holding any election at that meeting.

"(2) Requirements.— Any procedures prescribed under paragraph (1) shall provide that—

"(A) in any remote electronic meeting every member participating in the meeting is capable of simultaneously communicating with every other member participating in the meeting; and

"(B) in the case of a Regional Assembly, in any remote electronic meeting every member participating in the meeting is capable of simultaneously communicating with every other member participating in the meeting when recognized to speak.".

(c) Effective Date.— This resolution shall take effect on the day after the last day of the annual meeting of the Diocesan Convention in calendar year 2023.

Expedited Constitutional Amendment Process

Article 13 of the Diocesan Constitution provides for the exclusive process for amending the Constitution. It requires the amendment to be in writing and approved by a majority vote at Convention, for the approved text to be sent to each parish, and a second majority vote of approval at the following meeting of the Convention. The COVID-19 pandemic demonstrated that emergencies of long durations can create unforeseen problems in the Convention acting as a body quickly. The requirement that there are two successive votes of approval means as a practical matter that it takes two years to amend the Constitution. The proposed expedited process to amend the Constitution on a single vote at a single meeting is reserved for only the most pressing emergencies requiring immediate action. The process is not to be used as a matter of convenience.

The expedited process amendment has safeguards to protect the process from being misused for any proposed amendment under the expedited process, the Bishop would be responsible for providing to the vestry of each parish before a meeting of the Convention (1) notice of the amendment and a description of the emergency to be addressed, and (2) the written text of the proposed amendment. Before the proposed amendment could be considered at the meeting of the Convention, the members of the Convention would formally decide whether there was an applicable emergency. To use the expedited process, the Convention would be required to pass a separate resolution stating that the Convention determines that there is an emergency that necessitates the use of the expedited process. The vote would require a 67 percent supermajority of members for approval. If the resolution is approved the Convention would consider the proposed constitutional amendment

under all usual procedures, including any amendments proposed on the floor. The final vote of approval for the proposed amendment would also require a 67 percent supermajority of members.

Generally, the COVID-19 pandemic was an unanticipated emergency. It is very difficult to accurately predict the exact nature of future emergencies. Some possible scenarios include another pandemic, a climate change related crisis, a natural or humanmade disaster (including mass terrorist attacks or war), or other issues, such as an emergency related requirement from the General Convention that needs immediate implementation (*i.e.* in less than two years), or an emergency authorization enacted in State or Federal law (*e.g.* relating to an exception applicable to religious organizations) that needs clarification by the Diocese in order to apply. All these scenarios seem unlikely. Hopefully, the expedited emergency process will not be needed for decades.

Therefore, the Committee on the Constitution and the Canons moves the adoption of an amendment to the Constitution of the Diocese with this being the first of two Conventions to approve it:

Article 13 of the Constitution is amended in section 1301 by adding at the end the following:

"(d) Emergency Amendment Process.—

"(1) In General.— Notwithstanding subsection (b), a proposed amendment shall take effect if—

"(A) the Ecclesiastical Authority—

"(i) provides notice to the vestry of each of the parishes and separate congregations of the Diocese and the members of the Convention that describes the emergency that the Ecclesiastical Authority has determined necessitates the use of the amendment process under this subsection;

"(ii) includes in the notice the text of the proposed amendment; and

"(iii) introduces the proposed amendment in writing at a meeting of the Convention;

"(B) at the meeting of the Convention a resolution stating that the Convention determines that there is an emergency that necessitates the use of the amendment process under this subsection is—

"(i) voted on before the consideration of the proposed amendment; and

"(ii) approved by 67 percent of the votes of all members of the Convention present and voting; and

"(C) the proposed amendment is approved by 67 percent of the votes of all members of the Convention present and voting.

"(2) Voting as a Single Body.— Section 501(b) shall not apply to any vote under paragraph (1).

"(3) Effective Date.— Notwithstanding subsection (c), a proposed amendment shall take effect—

"(A) on the date following the last day of the meeting of the Convention that approved the amendment; or

"(B) any date that is provided with the proposed amendment.".

Unanimous Consent Requests

Formal rules of procedure are indispensable for meetings of the Convention. The rules are intended to aid the efficiency and productivity of the meetings. The rules should never impede the procedural conduct of the meeting when all members are in agreement. The proposed constitutional amendment provides that any participant of the Convention (which by definition in the Constitution includes voting members of the Convention and persons who have seat and voice) may make a unanimous consent request that waives any procedural requirement that relates to the conduct of the meeting. The obvious safeguard for this proposed amendment is that any agreement would be truly unanimous. Any single participant may object to the request on the basis of any

reason. Although a unanimous consent request under the proposed amendment may be made at any time during the meeting, it is very useful at the end of the day in a meeting to finish up business quickly. (A motion to suspend the rules or a motion for unanimous consent under Robert's Rules does not have the same effect and can raise issues of parliamentary interpretations).

A rule for a unanimous consent request is needed in the Diocesan Constitution because it is the authority that has priority over the other three sets of rules of procedure applicable to meetings of the Convention. Each set of procedural rules is in an established hierarchy that takes precedence and govern all the other following sets of rules. The hierarchy within the Diocese is the Constitution, the Canons, the Rules of Procedure adopted by the Convention, and Robert's Rules of Order.

A motion to suspend the rules under Robert's Rules of Order (followed by another motion to take a certain action) cannot suspend or vacate a procedural requirement of the Constitution, Canons, or Rules of Order of the Convention. It would be bad precedent to suspend the rules under Robert's Rules of Order and violate a higher requirement that governs. In fact, Robert's Rules of Order recognizes this very problem under "Rules that Cannot be Suspended" page 263. Unanimous consent is presently available under Robert's Rules of Order, but even without a motion to suspend the rules, the unanimous consent request under Robert's Rules of Order cannot waive a constitutional or canonical procedural requirement.

The proposed amendment provides for a procedure to simplify and expedite the conduct of meetings when the members of the Convention are unanimous.

Therefore, the Committee on the Constitution and the Canons moves the adoption of an amendment to the Constitution of the Diocese with this being the first of two Conventions to approve it, as follows:

Article 8 of the Constitution is amended—

(1) by redesignating section 804 as section 805; and

(2) by inserting after section 803 the following:

"Sec. 804. Unanimous Consent Requests to Waive Procedural Provisions.

"(a) In General.— The Convention may waive any provision of this Constitution, the Canons, or rule of procedure at any meeting of the Convention, if—

"(1) any participant of the Convention makes a unanimous consent request to waive the provision;

"(2) no participant of the Convention present at the meeting objects to the request; and

"(3) the provision relates to any procedure for the conduct of the meeting, including elections.

"(b) Applicability of Procedures.— The Convention may adopt canons relating to the applicability of any procedure under subsection (a).".

Amendments Relating to Disabilities

The Constitution and the Canons have many provisions that use the term "disability" and that are inaccurately worded and could be misapplied in a way that was never intended. This issue came to light in 2021 during the regional community listening sessions on amending Canon 54 relating to Diocesan stewardship and parish viability. Many provisions in the Constitution and Canons state that a certain rule will apply if an individual who holds an office is "disabled or absent". The rule uses the term "disability" in an inaccurate way. The proposed amendments are technical and

conforming and provide that the particular rule will apply only if the individual is absent or unable to perform the duties of the office.

Therefore, the Committee on the Constitution and the Canons moves—

(1) the adoption of a resolution to amend the Constitution of the Diocese with this being the first of two Conventions to approve it; and

(2) the adoption of a resolution amending the Canons, as follows:

Resolved,

Section 1. Amendments to the Constitution Relating to Disabilities.

The Constitution is amended—

(1) in section 201—

(A) in subsection (b)(2)(B)(ii)(II) by striking "disabled or absent" and inserting "absent or unable to perform the duties of the office"; and

(B) in subsection(c)(3)(B) by striking "disabled or absent" and inserting "absent or unable to perform the duties of the office";

(2) in section 601—

(A) in subsection (b)(2) by striking "disabled or absent" and inserting "absent or unable to perform the duties of the office"; and

(B) in subsection (c)—

(i) in paragraph (1)—

(I) in subparagraph (A)(ii) by striking "disabled or absent" and inserting "absent or unable to perform the duties of the office"; and

(II) in subparagraph (B)(ii) by striking "disabled or absent" and inserting "absent or unable to perform the duties of the office"; and

(ii) in paragraph (2)(B) by striking "disabled or absent" and inserting "absent or unable to perform the duties of the office";

(3) in section 802—

(A) in subsection (b)(2)(B) by striking "disabled or absent" and inserting "absent or unable to perform the duties of the office"; and

(B) in subsection (c)—

(i) in paragraph (2)—

(I) in subparagraph (A)(ii) by striking "disabled or absent" and inserting "absent or unable to perform the duties of the office"; and

(II) in subparagraph (B)(ii) by striking "disabled or absent" and inserting "absent or unable to perform the duties of the office"; and

(ii) in paragraph (3)(B) by striking "disabled or absent" and inserting "absent or unable to perform the duties of the office"; and

(4) in section 902—

(A) in subsection (a)(2)(B) by striking "disabled or absent" and inserting "absent or unable to perform the duties of the office"; and

(B) in subsection (b)(2)(B) by striking "disabled or absent" and inserting "absent or unable to perform the duties of the office".

Resolved,

Section 1. Amendments to the Constitution Relating to Disabilities.

(a) In General.— The Canons are amended—

(1) in section 203(b)(2) by striking "disabled or absent" and inserting "absent or unable to perform

the duties of the office";

(2) in section 302(b)(2)(B) by striking "disabled or absent" and inserting "absent or unable to perform the duties of the office";

(3) in section 1103—

(A) in subsection (a)(2)(B) by striking "disabled or absent" and inserting "absent or unable to perform the duties of the office"; and

(B) in subsection (b)(2)(B) by striking "disabled or absent" and inserting "absent or unable to perform the duties of the office";

(4) in section 1203—

(A) in subsection (a)(2)(B) by striking "disabled or absent" and inserting "absent or unable to perform the duties of the office"; and

(B) in subsection (b)(2)(B) by striking "disabled or absent" and inserting "absent or unable to perform the duties of the office";

(5) in section 1205—

(A) in subsection (b)(2)(B) by striking "disabled or absent" and inserting "absent or unable to perform the duties of the office"; and

(B) in subsection (d)(2)(B) by striking "disabled or absent" and inserting "absent or unable to perform the duties of the office";

(6) in section 1302—

(A) in subsection (a)(2)(B) by striking "disabled or absent" and inserting "absent or unable to perform the duties of the office"; and

(B) in subsection (b)(2)(B) by striking "disabled or absent" and inserting "absent or unable to perform the duties of the office";

(7) in section 1304—

(A) in subsection (b)(2)(B) by striking "disabled or absent" and inserting "absent or unable to perform the duties of the office"; and

(B) in subsection (d)(2)(B) by striking "disabled or absent" and inserting "absent or unable to perform the duties of the office";

(8) in section 2303(b)—

(A) in paragraph (2)(B) by striking "disabled or absent" and inserting "absent or unable to perform the duties of the office"; and

(B) in paragraph (3)—

(i) in subparagraph (A)—

(I) in clause (i)(II) by striking "disabled or absent" and inserting "absent or unable to perform the duties of the office"; and

(II) in clause (ii)(II) by striking "disabled or absent" and inserting "absent or unable to perform the duties of the office"; and

(ii) in subparagraph (B)(ii) by striking "disabled or absent" and inserting "absent or unable to perform the duties of the office";

(9) in section 2802(c) by striking "disabled" and inserting "unable to perform the duties of the office";

(10) in section 2902(c) by striking "disabled" and inserting "unable to perform the duties of the office";

(11) in section 3002(c) by striking "disabled" and inserting "unable to perform the duties of the office";

(12) in section 4102(c) by striking "disabled" and inserting "unable to perform the duties of the office";

(13) in section 4202(c) by striking "disabled" and inserting "unable to perform the duties of the office";

(14) in section 4302(c) by striking "disabled" and inserting "unable to perform the duties of the office"; and

(15) in section 4403(e)(4)—

(A) in subparagraph (A) by striking "disabled" and inserting "unable to perform the duties of the office";

(B) in subparagraph (B) by striking "disabled" and inserting "unable to perform the duties of the office"; and

(C) in subparagraph (C) by striking "disabled" and inserting "unable to perform the duties of the office".

(b) Effective Date.— This resolution shall take effect on the day after the last day of the annual meeting of the Diocesan Convention in calendar year 2023.

Standing Committee Restructuring for Broader Regional Membership

The Standing Committee of the Diocese is composed of members who are nominated from the Regional Assemblies (or from nominations made on the floor at meetings of the Convention). The members are required to be elected by the Convention. (Article IV of the Constitution of the General Convention of the Episcopal Church states that "In every Diocese a Standing Committee shall be elected by the Convention thereof…"). The current Constitution and Canons of the Diocese sets the number of members at eight, provides four members will be priests and four members will be lay individuals, and provides for Regional Assemblies to submit multiple nominations for the Standing Committee. Currently there are eight regions. The number of regions may only be changed by amending the Canons.

Over the years the prevailing membership of the Standing Committee has not been a representative sample of membership from the eight regions. The members (both clerical and lay) have disproportionately been elected from certain regions more than others. The proposed amendments to the Constitution and the Canons would provide that each Regional Assembly would nominate one individual for the Standing Committee. The individual could be clerical or lay and would be from that region. In addition, any number of floor nominations could be made for Standing Committee at a meeting of the Convention. The floor nominations could be for qualified individuals from the applicable region regardless of being clerical or lay.

Each Regional Assembly may choose any qualified individual to be a nominee. A qualified individual is any cleric canonically resident in the Diocese from the region or lay communicant of this Diocese in good standing who is from the region and at least 18 years of age. The proposed amendment requires that each Regional Assembly will consider the balance of clerical and lay membership on the Standing Committee when making the nomination and authorizes the Regional Assemblies to coordinate efforts to maintain clerical and lay membership on the Standing Committee. The proposed amendment does not restrict a Regional Assembly's choice of nominee, such as a requirement that Regional Assemblies alternate clerical and lay nominations. However, it is anticipated that the Regional Assemblies will develop a custom or practice to maintain both clerical and lay membership, such as alternating clerical and lay nominations each year that nominations are made.

The proposed amendments consolidate the provisions relating to membership in the Canons. This will have the related provisions grouped together and facilitate any future adjustments made by amendments that the Convention may decide to make.

Therefore, the Committee on the Constitution and the Canons moves—

(1) the adoption of a resolution to amend the Constitution of the Diocese with this being the first of two Conventions to approve it; and

(2) the adoption of a resolution amending the Canons, as follows:

Resolved,

Section 1. Amendments to the Constitution on the Standing Committee.

Article 10 of the Constitution of the Diocese is amended to read as follows:

"Article 10

"Standing Committee

"Sec. 1001. Establishment.

"There is established a Standing Committee.

"Sec. 1002. First Meeting.

"(a) In General.— The Standing Committee shall meet on the last day of the annual meeting of the Convention, or as soon after that annual meeting as practicable.

"(b) Election of President and Secretary.— At the meeting of the Standing Committee described under subsection (a), the Standing Committee shall elect 1 of the members to be President and another member to be Secretary.

"Sec. 1003. Rules and Proceedings.

"(a) Rules.— The Standing Committee may establish and modify rules that—

(1) relate to the proceedings of the Committee; and

(2) are consistent with the Constitution and Canons of the Diocese.

"(b) Notice of Meetings.— The members of the Standing Committee shall be given reasonable notice of any meeting of the Committee.

"(c) Quorum.—

"(1) In General.— Except as provided under paragraph (2), a majority of the members shall constitute a quorum.

"(2) Exceptions.— The rules of the Standing Committee or a Canon may require a quorum that is greater than a majority.

"(d) Minutes.— The Standing Committee shall keep regular minutes of the proceedings of the Committee.".

Resolved,

Section 1. Standing Committee.

(a) In General.— Canon 7 is amended to read as follows:

"Canon 7

"Standing Committee

"Sec. 701. Membership.

"(a) Number of Members.— The number of members of the Standing Committee shall be equal to the number of regions in the Diocese.

"(b) Nomination by Regional Assemblies.— Each Regional Assembly shall nominate an individual for election as a member of the Standing Committee.

"(c) Qualifications.— An individual is qualified to be a nominee for election to the Standing Committee, if that individual is—

"(1) a priest or deacon of this Church who is—

"(A) canonically resident in this Diocese; and

"(B) from the applicable region as determined under section 2302(b)(2); or

"(2) a lay communicant of this Diocese in good standing who is—

"(A) at least 18 years of age; and

"(B) a member of a parish, separate congregation, organized mission, cathedral or college chaplaincy within the applicable region.

"(d) Clerical and Lay Membership.— When making a nomination for election to the Standing Committee, each Regional Assembly may—

"(1) nominate any qualified individual described under subsection (b)(1) or (2);

"(2) consider the balance of the number of clerical and lay members of the Standing Committee; and

"(3) act in coordination with any other Regional Assembly to maintain an equal or approximately equal number of clerical members relative to the number of lay members.

"Sec. 702. Terms.

"(a) Staggered 2-Year Terms.— The term for each member of the Standing Committee is 2 years. The terms of the members shall be staggered in 2 classes.

"(b) Term Limitations.— A member of the Standing Committee shall not be eligible for reelection until after the lapse of 1 year, if that member has served continuously on the Standing Committee for—

"(1) 3 full 2–year terms; or

"(2) 2 full 2–year terms and any part of an additional 2–year term.

"(c) Service Until Successors Elected.— Each member of the Standing Committee shall serve until a successor is elected.

"Sec. 703. Vacancies.

"(a) In General.— If there is a vacancy in the membership of the Standing Committee, the remaining members —

"(1) shall be notified of the vacancy and the time and place of a meeting of the Standing Committee to fill the vacancy; and

"(2) subject to subsection (d), shall vote at the meeting to fill the vacancy.

"(b) Qualifications.— An individual is qualified to fill a vacancy, if that individual meets the qualifications under section 701(c).

"(c) Timeliness.— A vacancy shall be filled under subsection (a) as soon as practicable after the vacancy occurs.

"(d) Service.—

"(1) In General.— An individual who is elected by the Standing Committee to fill a vacancy under this section shall serve until the first annual meeting of the Convention following that election.

"(2) Remainder of Term.— If there is any time remaining in the applicable term—

"(A) the applicable Regional Assembly shall nominate an individual to fill the vacancy for the remainder of the term; and

"(B) Canon 4 shall apply to the election.

"Sec. 704. Reports and Records.

"(a) Report.— The Standing Committee shall make an annual report to the Convention of the official acts of the Standing Committee.

"(b) Examination of Records.— The Bishop may examine any record of the Standing Committee, including any record of the proceedings of the Standing Committee.".

(b) Conforming Amendment Including Deacons as Assistant Clergy.— Section 4707(b)(1)(A) of the Canons is amended by inserting "or deacon" after "priest".

(c) Effective Date.— This resolution (amending the Canons) shall take effect on the day after the date of the second vote of approval of the amendment to amend Article 10 of the Constitution of the Diocese first approved in calendar year 2023.

Report of the Investment Committee January 1, 2023

The Investment Committee was established in 1950 in order to provide professional supervision of the investment funds belonging to parishes, separate congregations, missions, and the Diocese which are invested in the Diocesan Investment Fund. The Fund was valued at $37,361,310 as of December 31, 2022 and has 53 participants including the Diocese.

The Ruth Gregory Soper Fund came under the management of the Diocese in 2013 and was valued at $31,793,379 as of December 31, 2022. Vanguard Institutional Advisory Services serves as the investment manager for both the Diocesan Investment Fund and the Ruth Gregory Soper Fund.

The Committee also reviews those Trusts of which the Diocese is a beneficiary to ascertain that those trusts are being invested appropriately so as to maximize the return to the Diocese while minimizing risk to ensure that the Diocesan objectives of income and reasonable growth consistent with safety are being met. Hence, the Investment Committee monitors the W. Seton Belt Charitable Trust, of which St. Barnabas Parish is a co-beneficiary, and the W. Seton Belt Retired Clergy Fund, both of which PNC Bank is the trustee. The Charitable Trust was valued at $40,921,163 as of December 31, 2022, and the Retired Clergy Fund was valued at $3,015,540. In 2022, the Committee was successful in persuading PNC to reduce it management fees charged to these Trusts.

Members of the Committee are Episcopalians who are members of the investment and financial community who possess the expertise and experience to guide the investment process and oversee the performance of Diocesan investments. The Committee believes that the professional supervision that it offers is to the benefit of all Diocesan parishes, separate congregations, and missions in the investing of their funds, and the Committee encourages participation in this Fund.

The investment objective of both the Diocesan Investment Fund and The Ruth Gregory Soper Fund is to maximize long-term total return (*i.e.*, income plus appreciation/depreciation) consistent with prudent risk parameters and employing a balanced portfolio approach. The importance of asset allocation and diversification is well recognized as an important tool in the management of investment risk. As a result, the Committee has explored in depth the benefits of investing in multiple asset classes (U.S. equities that include large, mid, and small-cap companies, international equities, real estate equities, and fixed income). The Committee has adopted an asset allocation strategy of investing in multiple asset classes that perform differently under varying market conditions, with those asset classes to be periodically strategically rebalanced. The goal of this approach is to reduce risk and enhance returns over time by taking advantage of the varying correlations among different asset classes. Typically, the broad asset allocation consists of roughly

60-75% equities (stocks) and the balance in fixed income securities. The Investment Committee receives and reviews reports from Vanguard Institutional Advisory Services for the Diocesan Investment Fund and the Ruth Gregory Soper Fund, including reports on investment performance, and meets with the managers on a regular basis. The Committee also received reports from PNC for the W. Seton Belt Charitable and Retired Clergy Trusts and meets periodically with its managers as well.

The Committee's Statements of Investment Policy for both the Diocesan Investment Fund and The Ruth Gregory Soper Fund summarize the principles, policies and procedures, including socially responsible screens for individual investments, under which those funds are managed. Those Guidelines are available on the Diocesan website. The Committee also establishes asset allocation guidelines for these funds which are reviewed and updated periodically. Quarterly reports from the investment manager on these funds, including investment performance, are posted on the Diocesan Website.

Report of the Task Force on Black Ministries September 1, 2022

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Introduction/Reflections on Task Force's Work

The evil and sin of racism have very deep roots in American society, culture, and church. Many white families and institutions who benefited from their direct or indirect participation in the institution of slavery also imposed conditions that prevented the Black community and Black Church from thriving in America. The Episcopal Church and the Diocese of Washington are no exceptions in the pernicious acts that left deep wounds scaring 'the souls of Black folk.'

The legacy of slavery and the determined effort of white supremacy sought to diminish and destroy the lives of Black people. Yet their undaunted faith in God expressed through the prayers and songs of both enslaved and free Africans in plantation fields and would-be churches, that gave them hope against all hopelessness. The unintended rise of the Black Church, amidst 'undeserved suffering' and against all odds, created a unique Black community of faith and a redemptive path that arguably saved the Black community in America.

Black people have been part of The Episcopal/Anglican Church since 1624 when large groups of English missionaries were sent to America under the Society for the Propagation of the Gospel (S.P.G.) to christianize the Blacks and Indians. These Black Anglicans typically worshiped in balconies separate from white people. It was not until Richard Allen and Absalom Jones, and their

followers left the Methodist Church and applied to join The Episcopal Church as an organized body with their own local leader that the Black Episcopal church was created in 1794. More Black churches were formed and eventually Black bishops were ordained to oversee the creation of a separate Black church. As the Civil Rights Movement gained momentum in the 1950s and Black Episcopal churches were included in the polity of The Episcopal Church and their members attended conventions, there were no longer separate bishops. Several churches formed at this time still exist and are recognized as Historically Black Churches. In the Diocese of Washington, other Episcopal churches considered Black Churches are formerly white churches that became predominantly black churches during the "white flight" to the suburbs in the 1960s.

Predominately Black Episcopalian churches serve as a reservoir of hope, social justice, and racial equality for the Black community within the confines of our own apartheid state of America. In the 1980s, our first diocesan Black bishop, the Rt. Rev. John T. Walker, stirred up the consciousness of this diocese among both Black and white congregations to take the church to the streets for social and racial justice that entailed community partnership, mobilization, and advocacy launching for the future connecting the church and community as partners. The Black Church possesses an immense history, power, and influence despite generations of ill treatment and racism, and because of this, black churches need to re-empower ourselves to thrive, continuing to speak truth to power and serve black communities beyond the sanctuary.[1]

I. Executive Summary

Pursuant to the resolution from the 127th Convention, the Task Force on Black Ministries was appointed in mid-March, 2022. Its fourteen (14) members, coming primarily from historically Black churches, churches with a majority Black congregation, interested Black members of diverse congregations and a representative from the Union of Black Episcopalians, interacted via workshops and large or small group meetings. Currently, within the Diocese of Washington there are twenty-two (22) churches (see Appendix A) identified as historically Black or having a predominantly Black congregation; these churches represent roughly 25% of the eighty-six parishes within the Diocese of Washington.

The Task Force focused on defining reasons for the resolution and the best way to address the following question: *What are the issues that prevent the Black Church from thriving in the Diocese of Washington?* This question evoked extensive and thought-provoking discussions. These discussions helped the Task Force identify issues that must be addressed in order for the Black Church to thrive. Following the identification of these issues, the Task Force settled on a framework to discuss and address the issues, from which recommendations were developed. While the Task Force sought to provide an extensive and comprehensive report, due to time constraints, several issues identified will require considerably more time to adequately address.Therefore, the members of the Task Force agreed that its work should be continued.

Addressing the issues that prevent the Black Church from thriving in the Diocese of Washington requires a sustained effort, additional support, and innovative and transformative ways of thinking around leadership development, clergy recruitment, innovative and relevant worship programs, socio-economic justice issues impacting congregations and constituents within our

1 https://sojo.net/articles/importance-thriving-black-church

beloved communities, as well as financial and in-kind support to Black churches. The Task Force recommends the establishment of a permanent commission (or committee), by the Diocese of Washington staffed to explore, design, and implement strategies to make Black churches viable and prosperous in the Diocese of Washington. The permanent commission would build on the work of the Task Force and ensure that these issues/recommendations are addressed.

II. Background

In January 2022, the Rev. Antonio J. Baxter submitted a resolution to the 127th Convention of the Episcopal Diocese of Wasington calling for the creation of a Task Force on Black Ministries in the Diocese of Washington. The concept of the resolution originated based on conversations with current organizations such as The Episcopal Church's Office of Black Ministries (now called African Descent Ministries) and the Diocese of New Jersey (Missioner of Black Ministries). The resolution requested that the Diocesan Council appoint ten individuals to the Task Force based upon the criteria that they be members of churches that are historically black or have a significant Black membership. The Task Force would be commissioned to undertake the following work by September 1, 2022:

1. Examine issues such as racism and its impact on the vitality of Black churches in the Diocese of Washington.
2. Identify strategies needed specifically to ensure vitality of Black churches in the Diocese of Washington.
3. Identify specific resources needed to make these strategies successful.

After the resolution was introduced at Convention, an amendment was made to include a representative from the Union of Black Episcopalians (UBE) on the Task Force. This amendment was successfully passed, after which, the resolution was voted on and approved by the convention with over eighty percent (80%) approval. Following the approval of the resolution, the Diocese solicited volunteers to serve on the Task Force via an application process. The Rev. Ricardo Sheppard was asked to serve as the chair of the Task Force, and the Rev. Dr. Anne-Marie Jeffery, Canon for Congregational Vitality, to serve as the diocesan staff liaison. The Task Force on Black Ministries began meeting in March 2022.

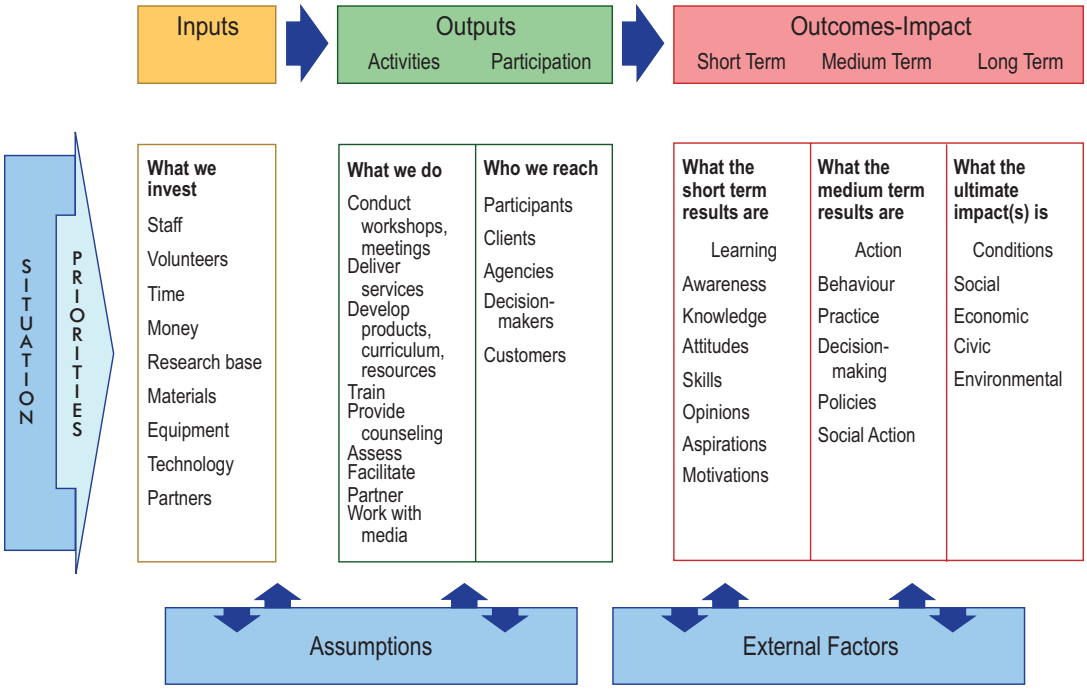
III. Approach

The Task Force met over several months in person, online and in hybrid meetings to define the issues, develop a framework for our discussions, gather information on the history of Black churches, and to understand and appreciate our relevance in our beloved communities.
On May 7, 2022, the Task Force on Black Ministries met at Trinity Episcopal Church, DC and held a planning workshop. The workshop planning session was facilitated by Canon Anne-Marie Jeffery using the Consensus Workshop Method (from the Technology of Participation Network) to create alignment around the issues and set team priorities. This method engaged all group members, organized the group's ideas and revealed the consensus in large groups. The following question was used at our in-person meeting: What are the issues that prevent the Black Church from thriving in the Diocese of Washington? After a vigorous discussion of the multiple

responses, the Task Force agreed upon six. The six central issues, not necessarily an indication of the capacity or capability to grow, are :

1. Leadership that lacks vision, missional focus, and a capability to identify and raise up new leaders.
2. A lack of understanding of why the Black Church was relevant and is relevant now.
3. The inability to engage and have partnerships in the communities around our churches in which many of us no longer live.
4. Lack of financial resources due to inequitable disbursement of funds and disproportionate financial income.
5. The impact and effect of internalized oppression on Black Episcopal churches.
6. **The lack of programs that are relevant to current and future members and programs to support generational membership and growth.**

After agreeing on the issues, members of the Task Force chose or were assigned to issue groups. These groups were tasked with discussing these issues and making recommendations. The discussion of the issues framework began by looking at root causes of the issue. Upon looking at the root causes, each group worked through the issue using the logic model. The logic model is a systematic and visual way of presenting and sharing the understanding of the relationships among the resources needed to operate programs, the activities planned, and the changes or results hoped to achieve. This is the praxis by which the Task Force developed its recommendations.



IV. Recommendations

Each group identified at the May 7, 2022 workshop used the logic model as a means to develop recommendations. As the groups utilized the logic model they identified intersections (or interdependencies) between some of the issues, *i.e.*, there were interdependencies between the six areas, in terms of cause/effect and recommendations to address the issue. Intersections were identified as the Task Force discussed recommendations:

1. A lack of understanding of the history and why the Black Church was relevant and is relevant now, impacts:
    a. The recognition of the Black Church (at the Diocesan and Parish level) and the ability to engage and have partnerships in the communities in which many of us no longer live.
    b. The development of programs that are relevant to the present and future members of all generations.
2. Inadequate financial resources impact a church's ability:
    a. To hire clergy with an appropriate blend of pastoral and leadership skills, as well as develop a staff infrastructure to support the operations of the church.
    b. To design and implement programs that would grow the church in an impactful manner within its beloved community.

Understanding these intersections was critical to the development of recommendations because it aided the Task Force's knowledge of the way one issue impacts another issue. The Task Force believes that addressing these issues will require a sustained effort by a permanent commission (or committee), staffed to explore, design, and implement strategies to empower and revitalize the Black churches in the Diocese of Washington. A permanent commission would execute and further develop the work of the Task Force and ensure that issues/recommendations are addressed. Following the order of the issues as formulated in our approach, the Task Force identified the following initial issues and recommendations.

1. **Develop leadership that provides vision, and missional focus, and that identifies, trains, cultivates, and promotes new leaders.**
   The Task Force recommends that a permanent commission be created for Black Ministries in the Diocese of Washington. While the Task Force was able to identify issues and make recommendations, time constraints limited in-depth discussion. A permanent commission allows for continued discussion and the ability to engage around the effectiveness of the initial recommendations of the Task Force. It also offers an opportunity for Black churches to engage one another and to offer support to one another. (Governance)
    a. Staff will be needed to address the issues identified in the methodology section of this report. While a permanent commission will continue to build on the recommendations and work of the Task Force, it is imperative that there is dedicated staff to ensure engagement and strategic leadership on the development of Black Ministries. The Task Force recommendation on staff is explained in greater detail in the financial issues section of the recommendations.
    b. According to the article in the *Philadelphia Tribune*[2], the majority (over 70%)

2 Yonat Shimron. "Worries About Black Episcopal Churches Surface" accessed November 30, 2021, https://www.phillytrib.com/religion/worries-about-black-episcopal-churches-surface/article_5304facb-a4e7-5a56-bd76-d8119a59bb61.html

of Black clergy come from Black churches. The Task Force recommends a recruitment program to identify, hire, retain, and develop Black clergy to support the parishes. It also recommends looking beyond normal avenues for the recruitment of Black clergy (Historically Black Colleges and Universities, areas outside parishes and seminaries).

c. The Task Force also recommends providing outside training for clergy and lay leaders, and bringing in outside leaders to engage and develop Black clergy and lay leaders for leading Black churches.

2. **Create an understanding of the relevance of the Black Church in the past and now.**

The Black Church has always served as a focal point for the Black community. When things were bleak, the Black Church was a bastion of hope. When Black people were left hungry and homeless, the Black Church provided food and shelter. When our country created social divisions for people based on race, the Black Church formed a base of solidarity. The Black Church has doubled as school, community center, political hall, and community theater for both religious and secular programs.

To accomplish this, many Black churches developed a variety of social services including libraries, job training programs, basic education programs, and health care programs. The Church is sensitive to the changing cultural and social realities encountered by Black Americans. The Church is willing to break boundaries of "tradition" to accomplish both the salvation of the individual and the community. Black churches also were the first institutions built by Black people and run independent of white society in the United States, with the earliest Black Christian congregations roughly contemporaneous with the Declaration Independence of 1776, including churches in Georgia, South Carolina, and Virginia. Since then, African Americans have taken their "masters' religion" and made it their own through a flowering of denominations that run the gamut from the AME Church to the Church of God in Christ to so many storefront sanctuaries that remain a key refuge for many in hard times. In doing so, they have not only given the wider world astonishing cultural gifts in the form of oratory and song; they have found a new through-line in the Christian liberation story that they have used as a redemptive force to shine a line on the hypocrisy at the heart of their bondage. That was as true for Frederick Douglass as it is today for Rev. William Barber, Jr.[3]

If the question needs to be asked, why do we need the "Black Church," it makes it clear that we have not done a good job of educating the masses of the role, history and relevance of the Black Church. With the creation of a permanent commission on Black Ministries, the Task Force would recommend in the area of Understanding the Relevance of the Black Church that they be tasked with:

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3 *To Understand America, You Need to Understand the Black Church*, Henry Louis Gates Jr. (https://time.com/5939921/henry-lous-gates-american-history-black-church/)

a. Creating a space where the history of the Black Church within the Diocese of Washington and beyond may be taught.
b. Creating an archive where the rich history of the Black Church may be stored.

3. **Provide resources to engage and create partnerships in the communities around our churches, in which many of us no longer live.**
The practice of worship and forming community during enslavement times of African Americans was done in secret knowing that enslavers threatened beatings for such gatherings. This perseverance and trust in the Lord gives rise to the relevancy of the Black Church today in society.
Within the diocese, neighborhood gentrification has become a social norm along with the social implications it historically carries into the community with ethnic, racial, and socioeconomic community newness. These changes have impacted many urban Black congregations and their relationship with the surrounding community that may now look very little like the church membership resulting in neither the church nor the community knowing much about each other. Additionally, there is an increase of church members who are now commuters from other areas.[4] Among the tenets identified in EDOW for congregation vitality and a healthy parish is one that places a focus on putting into action caring for our neighbors and their welfare as a faith community entitled Blessing Our Community.[5]
Becoming a blessing for our surrounding communities is upheld where the Black Church embarks upon intentionally pursuing its legacy of addressing social and justice matters. Currently, this is best accomplished by actively engaging in dialogue and listening to local community and other organization leaders to ascertain their concerns to address in partnership with the church. Additionally, the church can offer to fill in a missing need or a void within the community. Such pursuits can serve as an investment of initiating and building neighbor to neighbor relationships as servant leaders in the community to make a difference in the world. Jesus said, "Just as the Son of Man came not to be served but to serve…" (Mathew 20:28, NRSV)
In the long run, the Black Church faith community as the feet, hands, eyes and heart actively living out God's love beyond the walls and front doors of the church affords the opportunity to have a viable missional partnership with their surrounding geographical community and neighbors. All Christians basically desire to make a difference, want to serve, and want to bless others. We want to be a part of a movement that believes in healing, justices, and equality for all persons.[6] With

4 Eight Signs Your Church May Be Closing Soon https://thomrainer.com/2017/05/eight-signs-church-may-closing-soon/ This source was used as part of an UBE Survive and Thrive Workshop

5 The Vital Signs of Parish Health. The Work of Parish Revitalization, https://edow.org/congregational-resources/congregational-vitality/parish-vital-signs-how-are-we-doing/

6 What Does 21st Century Leadership Look Like? https://achurchforstarvingartists.blog/2019/10/21/what-does-21st-century-leadership-look-like/ This source was used as part of an UBE Survive and Thrive Workshop.

the creation of a permanent commission on Black Ministries, the Task Force would recommend in the area of community engagement that they be tasked with:

a. Offering specific training for Black congregations and clergy to create a cultural shift from inward ministry only toward a Jesus movement outward focus ministry centering on community outreach to serve their neighbors. Such training may entail exploring and identifying who are your neighbors; reviewing the church mission statement for community outreach alignment and budget item for the intentionality of outward ministry focus; analyzing the current church-community relationship status (how does the community see the church and would the church be missed if it moved); understanding what community outreach service is and is not; assessing the sustainability of church community service ministry (volunteers, resources), ways to approach community outreach and factors to consider for success; understanding why doing community outreach ministry is necessary, and designing a strategy plan and goal for community outreach ministry.
b. Supporting and offering workshops/seminars to equip Black congregations and clergy on how to do community organizing, community mobility, and community advocacy; how to identify potential partners for community outreach; and on the importance of learning from community leaders regarding what is needed in the community and what may be missing that would be helpful for the welfare of the community. Workshop training may also entail how to do community tours and identify potential community partners (other church denominations, neighborhood councils, ecumenical groups, seminary outreach teaching initiatives Virginia Theological Seminary and Wesley Theological Seminary, area Veterans of Foreign Wars chapters, food pantries, community non-violence organizations, health nonprofits, immigration resettling organizations, schools, and many other community organizations.) Equipping may also look like inviting parishes to share best practices, challenges, and lessons learned for community outreach and challenges in group discussions.
c. Offer training to Black congregations and clergy on where to access and how to utilize various community resource tools such as how to do asset mapping, analyze parish parochial reports, and use MissionInsite to obtain a mission field snapshot of community-neighborhood demographics surrounding the church location.

4. **Create resources to provide funding to Black churches recognizing that there has been inequitable disbursement of funds and disproportional financial income in part due to the inequitable development of our city and surrounding areas.**

a. Currently, there is no formal program or office which is dedicated to Black Ministries in the Diocese of Washington. With no active program, there is no dedicated funding for the purpose of Black Ministries. The Latino/Hispanic

Ministries of the Diocese of Washington provides a good example as to what the Task Force recommends for the Diocese of Washington. The Task Force recommends that there be dedicated staff for the Black Ministries by having a Missioner for Black Ministries who would be given a budget to develop programs and initiatives with Black churches in the Diocese of Washington as well as strategic plans for the Diocese for Black Ministries.

b. Just as there is a dedicated budget or source of funding for Latino/Hispanic Ministries, the Task Force recommends that there be a budget/dedicated funding for Black Ministries for the Diocese of Washington. The Task Force also recommends that the sale of properties from historically/predominantly Black churches should be specifically restricted for a Black Ministries endowment fund. This dedicated budget/funding can be used toward assisting in trainings that were requested in Issue # 3 (Community) as well as Issue # 6 (Relevant Programs).

c. The Task Force would also recommend partnering predominantly white churches (those with resources) with Black churches to encourage collaboration and the sharing of resources.

5. **Investigate the impact and effects of internalized oppression on Black Episcopal churches and identify resources to address this effect of this oppression.**

Oppression is hatred of one group toward another group which is upheld by public policy and private action. When one group of persons is the object or target of systemic oppression over long periods of time, the mis-education, mis-information, subjugation, and lies begin to be normal, routine, customary, and acceptable to members of the group who are discriminated against. This "normal-ness" is internalized oppression.[7] When people from targeted groups internalize myths and misinformation, it can cause them to feel (often unconsciously) that in some way they are inherently not as worthy, capable, intelligent, beautiful, good, etc. as people outside their group. They turn the experience of oppression or discrimination inward. They begin to feel that the stereotypes and misinformation that society communicates are true and they act as if they were true. This is called internalized oppression.[8]

The Church should take seriously the dehumanization of persons which stems from internalized oppression. Jesus teaches we should be free and fully human. Oppression, and the suffering resulting from it, inhibit our freedom to realize the gospel of Jesus Christ which is a message of hope and healing. Jesus said, "… I came that they might have life, and have it abundantly." (John 10:10)

It is important that we don't assume that just because someone is a member of a group that has experienced bias, they are suffering from the results of

7 *What is Internalized Oppression*, Dr. Lynne Westfield https://www.r2hub.org/library/what-is-internalized-oppression

8 Healing from the Effects of Internalized Oppression, Community Tool Box

internal oppression. Individuals are different, and have different experiences and backgrounds. If you assume internal oppression in all cases without getting to know the individual at least a little, you may, in trying to be helpful and empathetic, find that instead you're being condescending or insulting.
With the creation of a permanent commission on Black Ministries, the Task Force would recommend in the area of Internal Oppression that they be tasked with:

a. Working with the Episcopal Office of African Descent Ministries to make the training "Healing From Internalized Oppression" available to Black churches.
b. Creating a framework to build Black clergy and lay leaders colloquy groups where there can be better sharing of ideas and resources.

6. **Create programs that are relevant to the specific challenges facing Black churches.**
Historically, the Black Church has played a vital role in the Black community, spiritually, socially, and politically. In the current period the Black Church, like the Church as a whole, is confronting unprecedented intellectual, social and political challenges. The decline in church attendance among the young and the drift to alternative forms of spirituality, the powerful influence of a take-no-prisoners culture, the financial hardship of a pandemic are all impacting Black congregations in troubling ways.[9] Because of this, the need for programming that speaks to the needs of the membership and the community, socially and physically is imperative. In the Gospel of Luke 4:18-20, Jesus made clear that his mission is twofold; soul liberation and social liberation. The gospel is holistic in nature. The gospel is concerned with the eternal and earthly state of mankind. The Black Church exemplifies his twofold mission through its dedication to social justice advocacy for the Black community and to the salvation of our souls.[10] In today's Church there is a great need for relevant programs that speak to the different generations. The Church is at a crossroad as they have now become hybrid, reaching more people than ever before and also providing more choices of places to worship. Within this new season it is imperative that the Church reevaluate its programing.
With the creation of a permanent commission on Black Ministries, the Task Force would recommend in the area of relevant programing that they be tasked with:

a. Assisting the Black Church to connect its leadership (lay and ordained) with training and resources that engage different generations within the Black community.
b. Providing information, opportunities and financial resources for Black church leaders to attend workshops and training that provide information on strategic planning, virtual and hybrid church, worship and music, and community organizing.

9 Jacqueline C. Rivers,. Executive Director and Senior Fellow for Social Science and Policy, Seymour Institute for Black Church and Policy Studies, *The Black Church: Current challenges and Enduring Hope.* (https://jmp.princeton.edu/events/black-church-current-challenges-and-enduring-hope)
10 Raphael G. Warnock, The Divided Mind of the Black Church: Theology, *Piety and Public Witness*

c. Providing training on how to formulate vision and strategic plans in areas such as: Worship, Music, Governance, Community Engagement, Building Preservation, *etc.*

V. Task Force -Additional Considerations

As part of its initial plan, the Task Force believed that we could consider data relative to Black churches, and also existing programs within the Diocese of Washington that could provide perspective to the root causes and recommendations of this report. The extent of our deliberations and time constraints are discussed below. We recommend that these areas be further explored by a permanent commission.

Data/Statistics on Black Churches

The Task Force recognized that a key element to assessing the questions as to why Black churches are not thriving disproportionately centered on having a uniform understanding or perspective of what the history of the Black churches is in the Diocese of Washington, such as:

- What are the Black churches or Churches with predominantly Black congregations?
- What is the leadership composition of these churches and how are they deployed, as compared to white churches?
- Where does the Diocese recruit clergy for churches and is there sufficient diversity in its search?
- What has happened with these churches over the last 10 years?
- What is the percentage of supply clergy at these churches and the rationale of staffing supply clergy if the Diocese is interested in congregational growth?
- How has the Diocese supported Black churches in the past when there is a perceived need for intervention? What were the outcomes and lessons learned?
- What is the ethnic composition of the communities in which Black churches reside?
- How do other dioceses within the United States promote diversity in race and ethnic composition, as compared to the Diocese of Washington.

We recognized that this data was not readily available and, if it were, the Task Force did not have sufficient time to explore these questions in more detail. We agreed that these questions will need to be addressed by a permanent commission. We briefly explored data elements of seven (7) Black churches listed below, as there was the presumption that gentrification or Black flight was adversely affecting membership attendance at Black churches.

MissionInsite QuickInsite Data			
Demographics— Racial and Ethnic Diversity	% Black	% White	% Other Asian, Hispanic
Trinity, DC	50%	27%	23%
St. Lukes', DC	19%	58%	23%
Our Saviour, Brookland	72%	16%	12%
Calvary	40%	47%	13%
Atonement	92%	1%	7%

MissionInsite QuickInsite Data			
Demographics— Racial and Ethnic Diversity	% Black	% White	% Other Asian, Hispanic
St. George's, DC	49%	35%	16%
St. Timothy's	94%	6%	6%

This raised a question as to whether there were underserved communities within the service area, and a compelling argument for some of us: is it that the Church is not thriving or is it that there is a missed opportunity at the parish level and the diocesan level (in terms of support) to feed God's sheep.

Assessment of Diocese of Washington Programs Effectiveness to Strengthen Black Churches

The Task Force discussed consideration of programs and initiatives that existed or were under development at the Diocese of Washington. While this would be a worthy endeavor, we decided that there was insufficient time to adequately explore these programs and whether they were effective to address the issues we raised in our meetings.

We deliberated on the question: **If these programs are effective then why are churches not thriving and disproportionately so?** One reason is that this level of effort is fairly new. The naming of church vitalization as part of the Diocesan strategic plan in 2019 was when we saw the increase of resources and more strategic planning. The pandemic has greatly slowed the process but revitalization itself is a slow process. There is no magic wand. **Another question is whether (relevant before and during the pandemic), the churches have the bandwidth to engage in these programs**. For example, "The Tending Our Soil" program requires a clergy leader. Many predominantly Black congregations are using very part-time or long-term supply clergy who realistically cannot provide the support needed. **Another question is whether the present programs are geared towards Black churches.** Other denominations and Episcopal dioceses have created programs/initiatives specifically created vitality programs for Black churches. One example of this from the Methodist Church is Strengthening the Black Church (https://sbc21.org). "*We Strengthen congregations to transform communities through leadership development, discipleship-making systems, revitalization and real-time social justice ministry*"

These questions should be examined in more detail and in collaboration with lay and clergy of Black churches within the Diocese of Washington and perhaps other denominations that have been successful in developing programs.

We agreed that this task should be undertaken by the permanent commission and strategies be developed to promote participation by Black churches and strengthen its contribution and relevance within its congregation and community. The Task Force considered the following resources of the Diocese of Washington to address Church Revitalization & Vitality that should be examined by the permanent commission.

1. **The Tending Our Soil Thriving Congregation Initiative** is the signature effort to strengthen and revitalize congregations in the Diocese of Washington. Three cohorts of 12 congregations will engage in this program for a period of three years

each. As of the fall of 2022, 24 congregations will be engaged in this work and of the group, 4 are predominantly black congregations – St. John's, Zion Parish, St. Timothy's, St. Mark's, Fairland, and Epiphany, Forestville.

2. **Seven Vital Signs of Parish Health:** This is a tool to help congregations discover opportunities for growth and discern your next steps whether they be new ministries or revamping old ones. The vital signs undergird all of the vitality work including the Tending Our Soil Program and our clergy transition process. The Canon for Congregational Vitality works with congregations to engage with the vital signs and work on next steps. Other resources used include MissionInsite reports on community demographics and the Readiness 360 survey that helps parish see how ready they are to grow.
3. **Growing Young**: A recent addition to the vitality offerings is the Growing Young cohort, a program sponsored by the Fuller Youth Institute, which focuses on helping congregations reach younger people Of the eight congregations signed up, two are predominantly Black.
4. **Canon 54**: At a special Convention in 2021, the diocese voted for Canon 54, a canon which would allow the diocese through the Diocesan Council to intervene and support parishes that are struggling. A team is appointed by Council who, through health and viability assessments, makes a determination of whether the long-term viability of a parish as a self-sustaining entity furthering the mission of The Episcopal Church is in jeopardy to the extent that Diocesan oversight or intervention is necessary. Upon recommendation of the Council, advice, assistance, oversight, intervention, or other involvement is provided to, if feasible, accomplish the goal of restoring the health and viability of the parish. So far three congregations have entered into the Canon 54 process. All are predominantly Black congregations. Part of the work of the first congregation to enter this process is to engage in a yearlong renewal plan which will engage them in Vital Signs and explore whether they can rebuild vitality.
5. **Congregational Growth Grants**: The diocese also provides congregational growth grants to assist congregations in exploring new ways to grow congregations and meet the needs of a changing world. These grants are awarded twice a year. In the last round, of the 15 parishes that received money, five were historically/predominantly Black churches.

Appendix A: Task Force Black Ministries

List of Black Churches

(Historically Black or Predominately Black Congregations)

	Parish Name	Region
1	Atonement (Southeast DC)	South District of Columbia
2	Calvary (Northeast DC)	South District of Columbia
3	Christ Church, Clinton (MD)	Southern Maryland
4	Epiphany, Forestville (MD)	North Prince George's County
5	Holy Comforter (Northwest DC)	North District of Columbia
6	Holy Communion (Southeast DC)	South District of Columbia
7	Our Saviour, Brookland (Northeast DC)	Central District of Columbia
8	St. Timothy's (Southeast DC)	South District of Columbia
9	St. Barnabas, Leeland (Upper Marlboro, MD)	Southern Maryland
10	St. Christopher's (New Carrollton, MD)	North Prince George's County
11	St. George's, DC (Northwest DC)	Central District of Columbia
12	St. John's, Broad Creek (Fort Washington, MD)	Southern Maryland
13	St. John's, Zion Parish (Beltsville, MD)	North Prince George's County
14	St. John's Mount Rainier (MD)	North Prince George's County
15	St. Luke's, DC (Northwest DC)	Central District of Columbia
16	St. Mark's, Fairland (Silver Spring, MD)	Central Montgomery County
17	St. Mary's (Foggy Bottom, DC)	Central District of Columbia
18	St. Michael and All Angels, (Adelphi, MD)	North Prince George's County
19	St. Philip the Evangelist, (Anacostia, Southeast DC)	South District of Columbia
20	St. Philip's, Baden (Brandywine, MD)	Southern Maryland
21	Transfiguration (Silver Spring, MD)	Central Montgomery County
22	Trinity, DC (Northwest DC)	North District of Columbia
23	St. Monica's & St. James' (Northeast DC)	South District of Columbia

Speaking to Resolutions or Other Motions

Parliamentary procedure and rules of order are simply ways in which 400 people can talk without resulting in chaos. Above all else, please remember that we are gathered in Christian fellowship and should at all times be open to the Holy Spirit. Remember, 400 people are never going to agree on anything, and all views are to be respected and given a chance to be voiced.

There are three microphones available for the use of members of convention. If you have the right to vote or to seat and voice, you are entitled to speak.

Wearing your name tag, go to a mic, and when recognized by the chair, address the chair and state your name and congregation (or position that gives you your rights, such as committee chair, Standing Committee, *etc*.). You would begin, "Thank you, Bishop Budde, my name is John Doe, a delegate from St. Swithin's".

Speak into the microphone so that all can hear you. Speak for yourself, using "I" statements, and be concise and focused, always addressing your remarks respectfully to the chair.

Our Rules of Order allow the principal sponsor of a resolution to be the first to speak to it. That person may do so for up to five minutes the first time, and up to three minutes the second time. All other members may speak up to three minutes twice in any single debate. Remember that you must wait your turn each time you speak. Be aware that our Rules of Order state that if you make a motion with financial implications, you must identify a funding source.

If you are making a motion, begin your motion with "I move that we do…" Someone will need to second the motion. If it is seconded, then it is on the floor (open for discussion), otherwise the motion will not be considered.

When a vote is called for in debate, it is our custom to do a show of hands.

Some Frequent Sources of Confusion in Debate

The most common confusion occurs when there have been many amendments on a particular resolution. If there is an amendment on the floor, it is the amendment only that is then under debate. At any one time there may be one, but no more than one, amendment to that amendment, and it is not proper to make an amendment to some other part of the resolution until the current motion has been decided. When debate has ended on the amendment to the amendment, a vote is taken on that, in which case, one of two things happens:

- if it passes, then that becomes the amendment on the floor and debate re-opens; or
- if it doesn't pass, then the original amendment is what is on the floor. If you remember that you are only voting on one layer at a time, then it makes it easier to understand.

If you are unclear as to what's under vote at any time, you have the right to ask for clarification, and the chair will explain.

To "call for the question" is an extraordinary procedure for terminating debate and requires an affirmative vote of ⅔. It is improper to make this motion other than by waiting your turn to be recognized. Thus it is improper (and bad manners) to shout from your seat, "I call the question."

It should only be made when the debate has wound down and asks that debate be terminated and the vote taken. Please note that this should not be used to prevent or squash debate, but rather to be helpful when it is clear that there is nothing new to add.

To "lay the motion on the table" (often stated as "move to table") is a motion that is often misused. It is correctly used to lay something aside temporarily to take care of a more urgent matter, and after that urgent matter is taken care of, it is generally taken from the table and the matter will resume consideration.

You can ask to postpone the discussion either until a time certain, or indefinitely. Again, a caution that this should not be used to prevent or squash debate, but to be helpful in identifying a possible different path to take.

Submission of Amendments

You will find an amendment form for each resolution in your registration packet. Any amendment must be written down and submitted to the Secretary at the Convention. These changes will be typed and shown on the overhead screen. Procedurally, you have two choices:

- At any given time, turn it over at the A/V table, remain there while it is typed to answer any questions and verify the result, or let them know where you will be sitting and plan to check back in to assist in this process. It is, of course, possible that by the time you reach the microphone that your amended language, or part of it, will no longer be applicable.
- Wait until you speak and turn it over at the A/V table, remain there while it is typed to answer any questions and verify the result, which will be then given to the head table and shown on the screen (this means the whole convention has to stop and wait).

Resolution 1: Toward Repentance and Reparations in the Episcopal Diocese of Washington

Sponsors: The Rev. Peter Antoci (St. Thomas, P.G. County), The Rev. Antonio Baxter (Atonement), The Rev. Anne Derse (St. John's, Norwood Parish), Stacy Carter (Grace Church, Georgetown), Mark Edwards (St. John's, Norwood Parish), The Rev. Gayle Fisher-Stewart (ret.), Erika Gilmore (St. George's, DC), The Rev. Yoimel Gonzalez (St. Alban's), The. Rev. Vince Harris (ret.), Robert Hartman (St. John's, Norwood Parish), The Rev. Peter Jarrett-Schell (Calvary), The Rev. Rondesia Jarrett-Schell (St. Stephen and the Incarnation), C. Michael Livingston, Sr. (Calvary), Clara Lovett (St. John's, Norwood Parish), The. Rev Kathryn McMahon (Good Shepherd), Jonathan Nicholas (All Souls), The Rev. Sarah Odderstol (Grace Church, Silver Spring), The Rev. Ricardo Shepherd (Atonement), Elly Sullivan (St. John's, Norwood Parish), The Rev. Greg Syler (Ascension & St. George's Churches), The Rev. David Wacaster (Grace Church, Georgetown)

Sec. 1 – Apology, Repentance and Reparation

Resolved,

1. The Diocese acknowledges its long, complicated history of participation in, and benefit from, anti-Black racism, and commits to continue uncovering and sharing that history.
2. The Diocese now publicly confesses and repents of its participation in anti-Black racism, apologizes for the harms done against the Black community, including both the Black members of this Diocese, and the larger Black community in this geographical region.
3. The Diocese commits to make reparation, with the acknowledgement that the injuries and harms from 400 years of abuse can never be fully healed.
4. The Diocese commends those congregations that have undertaken a serious study of racism through Sacred Ground and other anti-racism curricula and calls upon all congregations and their leadership to undertake anti-racism training and education, and to research and publicize their own specific histories with the legacy of anti-Black racism.
5. We recommit ourselves, as a Diocese, to God's dream of the Beloved Community and take the next, most necessary steps toward restitution for the sinful legacy of racism that we have inherited.

Sec. 2 – Advisory Committee

And be it further ***Resolved***,

1. **Commendation.**— That the current Reparations Task Force of the Diocese is commended for its work to date, and hereby dissolved.
2. **Establishment.**— That there is established The Committee on Diocesan Reparations (in this Resolution referred to as "the Committee") consisting of two working groups: the Policy Working Group, and the Education Working Group.

3. **Membership.**— Not later than March 1, 2023, the Bishop with the advice of the Standing Committee, and Diocesan Council, shall appoint 8 members to the Policy working group, and 8 members to the Education working group.
   a) All appointed members shall be individuals with demonstrable history of commitment to racial justice (including participation in organizations and initiatives working toward racial equity).
   b) At least 5 members of those appointed to the Policy Working Group shall be African American.
   c) In making appointments, the Bishop and Standing Committee shall endeavor to reflect the geographical, lay/clerical and other significant diversities of the Diocese.
4. ***Ex-Officio* Members.**— The Chancellor of the Diocese, the Treasurer of the Convention, The President of the Standing Committee, The Moderator of Council and the Chief Operating Officer shall serve as ex officio members of the Policy Working Group.
5. **Co-Chairs.**— The Bishop shall designate 1 of the members appointed under section 3 with a demonstrable history of leadership in issues of racial justice, as Chair of the Policy Working Group, preferably an African-American member of a predominantly African-American congregation. The Bishop shall further designate 1 of the members appointed under section 3 with a demonstrable history of leadership in issues of racial justice, as Chair of the Education Working Group. These shall jointly serve as Co-Chairs of the Committee.
6. **Terms.**— The term for each appointment shall end with the termination of the Committee.
7. **Vacancies.**— If a position on the Committee is vacant or a member of the Committee becomes unable to serve, the Bishop may appoint a replacement member for the remainder of the applicable term.

Sec. 3 – Policy Working Group

1. **In General.**— The Policy Working Group shall investigate and make recommendations on:
   a. What additional research is necessary to uncover and share the full history of this Diocese, and its antecedents, with anti-Black racism, and the impact of that history.
   b. What transformational policies and structural changes might be necessary and appropriate to promote and achieve more just and equitable outcomes for Black communities, Black congregations, and Black individuals when interacting with this Diocese, whether they be members of this Diocese or not.
   c. What initiatives on the part of the Diocese are advisable to support the healing, atonement and repair of historical injuries against the Black community.

d. Appropriate communication approaches for truth-telling and story-sharing regarding this history, and methods for distributing information to the wider community.

e. What actions and goals would be most appropriate to provide redress for harms done, including specific financial commitments and other targets.

f. What Diocesan resources, both financial and otherwise, would be appropriately used to achieve such redress.

g. What administrative and/or legislative action would be necessary to make such resources available for redress.

h. Fair and sensible criteria to identify eligible recipients for disbursements.

i. Proposed policies and mechanisms for disbursements.

j. Reasonable timeframes for disbursements.

k. Appropriate methods to educate EDOW parishes about the Committee's findings.

2. **Consultation.**— The Policy Working Group shall engage the advice and consultation of directly impacted stakeholders, specifically, representatives of the Black communities within the geography of the Diocese to whom reparations might be due.

3. **Progress Report.**— The Policy Working Group shall submit a report of current progress for the consideration of Diocesan Convention held in calendar year 2024.

4. **Report.**— Not later than September 1, 2024, the Committee shall submit a report with recommendations to the Bishop, the Diocesan Council, and the Standing Committee.

5. **Resolution.**— Not later than Oct. 1, 2024, the Committee shall submit its recommendations in the form of resolution, for the consideration of Diocesan Convention held in calendar year 2025.

6. **Extension of Submission Date.**—

a. **Request for Extension.**— The Committee may submit a request to Diocesan Council for an extension of the date for the submission of the report.

b. **Authority to Extend.**— Diocesan Council may grant 1 or more extensions under this paragraph.

Sec. 4 – Education Working Group

1. The Education Working Group shall work to educate, encourage and support the Diocese in preparing for, and carrying out, the recommendations of the Policy Working Group as developed, and when delivered.

Sec. 5 – Termination

1. The Committee shall terminate on the day following the last day of the Diocesan Convention held in calendar year 2025.

Explanation

The Reparations Task Force of the Diocese of Washington has worked the past four years to encourage and support the Diocese at large in reckoning with, and making reparation for its historical and continuing harms against the Black community.

The Task Force taken the following as its working definition of reparations: Reparations is the spiritual process to remember, restore, reconcile and make amends for historical and continuing wrongs against humanity that can never be singularly reducible to monetary terms, but must include a substantial investment and surrender of resources.

While there is more to uncover, the documented record establishes beyond any doubt that the antecedents of the Diocese knowingly, willfully, and beneficially participated in the slave economy:

- Congregations were funded by the colonial-era tobacco tax, gathered in large part from slave plantations.
- Many rectors and vestrymen, and most large givers of record, were themselves enslavers.
- At least one congregation profited directly from the sale of enslaved persons.
- Church buildings were built using enslaved labor, including some in use now.
- Assets garnered through this participation operate in the Diocese today.

Following Emancipation into the present, the Diocese knowingly, willfully, and beneficially participated in ongoing exploitation and marginalization of Black Americans and Black congregations:

- Assets from predominantly Black congregations were transferred to white flight congregations.
- Upon their closing, Black congregations' assets were sold and transferred to white congregations.
- Our sanctuaries were adorned in iconography elevating whiteness.
- Our churches have used Christian-education curricula that assume and privilege a white perspective.

These were not simply the actions of persons who worshiped in our churches, but the behavior of our institutional branch of the Body of Christ across centuries.

The Diocese of Washington has never acknowledged, confessed, or atoned for this grave sin against our Savior's commandment to "love one another as I have loved you."

We can never right the wrong that was done to generations of our sisters and brothers in Christ long gone. But we can acknowledge our history, shine light on its troubling chapters, and recognize its impact on lives today.

This resolution would make public apology for this shameful history and convene a Reparations Advisory Committee, with Policy and Education working groups to help the Diocese on the road to repair. The Policy working group will research and propose an earnest and significant plan for reparation, to present at Diocesan Convention in two years. While the Policy Working Group drafts a plan, the Education Working Group will strive to educate, encourage and support the Diocese in preparing for, and carrying out, that plan when delivered.

Resolucion 1:
Hacia el Arrepentimiento y las Reparaciones en la Diócesis Episcopal de Washington

Patrocinadores: The Rev. Peter Antoci (St. Thomas, P.G. County), The Rev. Antonio Baxter (Atonement), The Rev. Anne Derse (St. John's, Norwood Parish), Stacy Carter (Grace Church, Georgetown), Mark Edwards (St. John's, Norwood Parish), The Rev. Gayle Fisher-Stewart (ret.), Erika Gilmore (St. George's, DC), The Rev. Yoimel Gonzalez (St. Alban's), The. Rev. Vince Harris (ret.), Robert Hartman (St. John's, Norwood Parish), The Rev. Peter Jarrett-Schell (Calvary), The Rev. Rondesia Jarrett-Schell (St. Stephen and the Incarnation), C. Michael Livingston, Sr. (Calvary), Clara Lovett (St. John's, Norwood Parish), The. Rev Kathryn McMahon (Good Shepherd), Jonathan Nicholas (All Souls), The Rev. Sarah Odderstol (Grace Church, Silver Spring), The Rev. Ricardo Shepherd (Atonement), Elly Sullivan (St. John's, Norwood Parish), The Rev. Greg Syler (Ascension & St. George's Churches), The Rev. David Wacaster (Grace Church, Georgetown)

Sec. 1 – Disculpa, Arrepentimiento y Reparación

Resuelve

1. La Diócesis reconoce su larga y complicada historia de participación en, y en beneficio del racismo anti-negro, y se compromete a seguir descubriendo y compartiendo esa historia.
2. La Diócesis ahora confiesa públicamente y se arrepiente de su participación en el racismo anti-negro se disculpa por los daños causados contra la comunidad negra, incluyendo tanto a los miembros negros de esta Diócesis, como a la comunidad negra en general en esta región geográfica.
3. La Diócesis se compromete a reparar, con el reconocimiento de que las heridas y los daños de 400 años de abusos nunca podrán curarse del todo.
4. La Diócesis elogia a las congregaciones que han emprendido un estudio serio del racismo a través de Sacred Ground y otros currículos antirracistas y hace un llamado a todas las congregaciones y a sus líderes para que emprendan una capacitación y educación antirracista, y para que investiguen y den a conocer sus propias historias específicas con el legado del racismo antinegro.
5. Nos volvemos a comprometer, como Diócesis, con el sueño de Dios de la Comunidad Amada y damos los siguientes pasos más necesarios, hacia la restitución del legado pecaminoso de racismo que hemos heredado.

Sec. 2 – Comité Asesor

Y Se Resuelve además,

1. **Elogio.**— Que el actual Grupo de Trabajo de Reparaciones de la Diócesis es elogiado por su trabajo hasta la fecha, y por la presente se disuelve.
2. **Establecimiento.**— Que se establezca El Comité de Reparaciones Diocesanas (en esta Resolución referido como "el Comité") compuesto por dos grupos de trabajo: el Grupo de Trabajo

de Políticas, y el Grupo de Trabajo de Educación.

3. **Membresía.**— A más tardar el 1 de marzo de 2023, el Obispo con el asesoramiento del Comité Permanente y el Consejo Diocesano, nombrará a 8 miembros para el grupo de trabajo de Política, y 8 miembros para el grupo de trabajo de Educación
   a) Todos los miembros designados deberán ser personas con un historial demostrable de compromiso con la justicia racial (incluida la participación en organizaciones e iniciativas que trabajen por la equidad racial).
   b) Al menos 5 miembros de los designados para el Grupo de Trabajo Político deberán ser afroamericanos.
   c) Al hacer los nombramientos, el Obispo y el Comité Permanente se esforzarán por reflejar la diversidad geográfica, laica/clerical y otras diversidades significativas de la Diócesis.
4. **Miembros *Ex-Officio*.**— El Canciller de la Diócesis, el Tesorero de la Convención, el Presidente del Comité Permanente, el Moderador del Consejo y el Director de Operaciones actuarán como miembros ex oficio del Grupo de Trabajo sobre Políticas.
5. **Copresidentes.**— El Obispo designará a uno de los miembros nombrados bajo la sección 3 con una historia demostrable de liderazgo en asuntos de justicia racial, como Presidente del Grupo de Trabajo de Política, preferiblemente un miembro afroamericano de una congregación predominantemente afroamericana. El Obispo designará además a uno de los miembros nombrados en virtud de la sección 3, con un historial demostrable de liderazgo en cuestiones de justicia racial, como Presidente del Grupo de Trabajo sobre Educación. Éstos actuarán conjuntamente como Copresidentes del Comité.
6. **Términos.**— El mandato de cada nombramiento finalizará con la disolución del Comité.
7. **Vacantes.**— Si un puesto en el Comité queda vacante o un miembro del Comité no puede servir, el Obispo podrá nombrar a un miembro sustituto para el resto del mandato aplicable.

Sec. 3 – Grupo de Trabajo de Política

1. **En General.**— El Grupo de Trabajo sobre Políticas investigará y hará recomendaciones sobre:
   a. Qué investigación adicional es necesaria para descubrir y compartir la historia completa de esta Diócesis, y sus antecedentes con el racismo anti-negro, y el impacto de esa historia.
   b. Qué políticas de transformación y cambios estructurales podrían ser necesarios y apropiados para promover y lograr resultados más justos y equitativos para las comunidades, congregaciones e individuos negros al interactuar con esta Diócesis, sean o no miembros de esta Diócesis.

c. Qué iniciativas por parte de la Diócesis son aconsejables para apoyar la sanación, enmienda y reparación de heridas históricas contra la comunidad negra.

d. Enfoques de comunicación apropiados para contar la verdad y compartir historias relativas a esta historia, y métodos para distribuir información a la comunidad en general.

e. Qué acciones y objetivos serían los más apropiados para reparar los daños causados, incluyendo compromisos financieros específicos y otros objetivos.

f. Qué recursos diocesanos, tanto financieros como de otro tipo, se utilizarían adecuadamente para lograr dicha reparación.

g. Qué medidas administrativas y/o legislativas serían necesarias para poner dichos recursos a disposición de la reparación.

h. Criterios justos y sensatos para identificar a los beneficiarios elegibles para los desembolsos.

i. Políticas y mecanismos propuestos para los desembolsos.

j. Plazos razonables para los desembolsos.

k. Métodos apropiados para educar a las parroquias de la EDOW sobre las conclusiones del Comité.

2. **Consulta.**— El Grupo de Trabajo sobre Políticas deberá contar con el asesoramiento y la consulta de las partes interesadas directamente afectadas, específicamente los representantes de las comunidades negras dentro de la geografía de la Diócesis, a quienes podrían corresponder reparaciones.

3. **Informe de Progreso.**— El Grupo de Trabajo sobre Políticas presentará un informe sobre el progreso actual a la consideración de la Convención Diocesana que se celebrará en el año calendario 2024.

4. **Informe.**— A más tardar el 1 de septiembre de 2024, el Comité presentará un informe con recomendaciones al Obispo, al Consejo Diocesano y al Comité Permanente.

5. **Resolución.**— A más tardar el 1 de octubre de 2024, el Comité presentará sus recomendaciones. en forma de resolución, para la consideración de la Convención Diocesana celebrada en el año calendario 2025

6. **Extensión de la Fecha de Presentación.**—

a. **Solicitud de Prórroga.**— El Comité podrá presentar al Consejo Diocesano una solicitud de prórroga de la fecha de presentación del informe.

b. **Autoridad para Conceder la Prórroga.**— El Consejo Diocesano podrá conceder 1 o más prórrogas en virtud de este apartado.

Sec. 4 – Grupo de Trabajo de Educación

1. El Grupo de Trabajo de Educación trabajará para educar, alentar y apoyar a la Diócesis en la preparación y ejecución de las recomendaciones del Grupo de Trabajo de Políticas según se desarrollen, y cuando se entreguen.

Sec. 5 – Terminación

1. El Comité finalizará el día siguiente al último día de la Convención Diocesana celebrada en el año calendario 2025.

Explanation

El Grupo de Trabajo sobre Reparaciones de la Diócesis de Washington ha trabajado durante los últimos cuatro años para alentar y apoyar a la Diócesis en general en el reconocimiento y la reparación de sus daños históricos y continuos contra la comunidad negra.

El Grupo de Trabajo adoptó la siguiente definición de trabajo de las reparaciones: Las reparaciones son el proceso espiritual para recordar, restaurar, reconciliar y enmendar los agravios históricos y continuos contra la humanidad que nunca pueden reducirse singularmente a términos monetarios, sino que deben incluir una inversión sustancial y la entrega de recursos.

Aunque aún queda mucho por descubrir, el registro documentado establece sin lugar a dudas que los antepasados de la Diócesis participaron consciente, voluntariamente y se beneficiaron de la economía esclavista:

- Las congregaciones se financiaban con el impuesto sobre el tabaco de la época colonial, recaudado en gran parte de las plantaciones de esclavos.
- Muchos rectores y miembros de la junta parroquial y la mayoría de los grandes ofrendadores registrados, eran ellos mismos esclavistas.
- Al menos una congregación se benefició directamente de la venta de esclavos.
- Los edificios de la iglesia se construyeron con mano de obra esclava, incluidos algunos que se utilizan actualmente.

Los bienes obtenidos a través de esta participación operan hoy en la Diócesis. Después de la Emancipación y hasta el presente, la Diócesis participó consciente, voluntaria y se benfició de la continua explotación y marginación de los negros estadounidenses y las congregaciones negras:

- Los bienes de las congregaciones predominantemente negras fueron transferidos a congregaciones blancas.
- Tras su cierre, los activos de las congregaciones negras fueron vendidos y transferidos a congregaciones blancas.
- Nuestros santuarios fueron adornados con iconografía que elevaba la blancura.
- Nuestras iglesias han utilizado planes de estudios de educación cristiana que asumen y privilegian una perspectiva blanca.

Estas no fueron simplemente las acciones de las personas que adoraban en nuestras iglesias, sino el comportamiento de nuestra rama institucional del Cuerpo de Cristo a lo largo de los siglos.

La Diócesis de Washington nunca ha reconocido, confesado o enmendado este grave pecado contra el mandamiento de nuestro Salvador de "ámense los unos a los otros como yo los he amado".

Nunca podremos enmendar el mal que se hizo a generaciones de nuestras hermanas y hermanos en Cristo ya desaparecidas. Pero podemos reconocer nuestra historia, arrojar luz sobre sus preocupantes capítulos y reconocer su impacto en las vidas actuales.

Esta resolución pide disculpas públicas por esta vergonzosa historia y crea un Comité Asesor de Reparaciones, con grupos de trabajo de Política y Educación para ayudar a la Diócesis en el camino de la reparación. El grupo de trabajo de Política investigará y propondrá un plan serio y significativo de reparación, para presentarlo en la Convención Diocesana dentro de dos años. Mientras el Grupo de Trabajo de Política redacta un plan, el Grupo de Trabajo de Educación se esforzará por educar, animar y apoyar a la Diócesis en la preparación y ejecución de dicho plan cuando se presente.

Resolution 2: On Planting Trees to Celebrate Special Occasions

Submitted by: Abbott McCartney and Joanne Hutton, St. John's, Lafayette Square, with co-sponsors St. Dunstan's, St. Nicholas', Epiphany, DC, Creation Care Committee, and Southern Africa Link Committee.

Resolved, that the One Hundred Twenty-Eighth Convention of the Diocese of Washington encourages individuals, parishes, and other church-related organizations:

- To plant native and non-invasive trees as part of the celebration of special occasions such as confirmations, baptisms, marriages, birthdays, memorials, and patronal festivals.
- To care for the trees once planted, for trees need to be watered and cared for.
- To safeguard the trees against invasive, non-native plant species.

Explanation

This resolution seeks to encourage parishes, schools, and other church organizations in the Diocese to plant trees in celebration of special occasions as a symbol of our love of all God's creation and as an act of environmental justice for all.

Last Summer's 2022 Episcopal Church General Convention endorsed tree planting as part of the 2022 launch of the "Communion Forest" by the Lambeth Conference, the once-a-decade gathering of bishops from throughout the Worldwide Anglican Communion. The General Convention resolved "*[t]hat the dioceses of the Episcopal Church pledge to support the Communion Forest initiative… to plant trees, practice reforestation and regenerative agriculture, protect forests and other plant communities…*"

Planting of trees to celebrate special occasions is a foundational feature of the Communion Forest. See www.communionforest.org. As the Archbishop of Canterbury has observed, these "are spiritual acts too, for to plant is to hope, to protect is to love and to restore is to heal – to share in God's reconciling work in all creation…"

Environmental justice is at the heart of a tree-growing ministry. There is an established nexus between environmental stressors and poor behavioral and mental health outcomes. Tree growing protects our wellbeing and our fragile earth in many ways by reducing air pollution, offsetting carbon emissions, creating green spaces for rest and recreation, providing shade, especially as temperatures rise due to climate change, improving biodiversity, saving water, preventing erosion, and limiting flooding.

By planting trees to celebrate special occasions, this Diocese will join others in collective global action to address human suffering, social inequity, and economic instability flowing from a warming plant and other ecological concerns.

This resolution will not impose any costs on the Diocesan budget.

Resolución 2: Sobre la Plantación de Árboles para Celebrar Ocasiones Especiales

Presentada por: Abbott McCartney y Joanne Hutton, St. John's, Lafayette Square, con los co-patrocinadores St. Dunstan's, St. Nicholas', Epiphany, DC, el Comité del Cuidado de Creación y el Southern Africa Link Committee.

Resuelve, que la Centésima Vigésima Octava Convención de la Diócesis de Washington alienta a los individuos, parroquias y otras organizaciones relacionadas con la iglesia:

- A plantar árboles nativos y no invasivos como parte de la celebración de ocasiones especiales tales como confirmaciones, bautismos, matrimonios, cumpleaños, conmemoraciones y fiestas patronales.
- Cuidar los árboles una vez plantados, ya que hay que regarlos y cuidarlos.
- Proteger los árboles de especies vegetales invasoras no autóctonas.

Explicación

Esta resolución busca animar a las parroquias, escuelas y otras organizaciones eclesiásticas de la Diócesis a plantar árboles en la celebración de ocasiones especiales como símbolo de nuestro amor por toda la creación de Dios y como un acto de justicia ambiental para todos.

El verano pasado, la Convención General de la Iglesia Episcopal de 2022 respaldó la plantación de árboles como parte del lanzamiento en 2022 del "Bosque de la Comunión" por parte de la Conferencia de Lambeth, la reunión de obispos de toda la Comunión Anglicana que se celebra una vez por década. La Convención General resolvió "*[q]ue las diócesis de la Iglesia Episcopal se comprometan a apoyar la iniciativa del Bosque de la Comunión... para plantar árboles, practicar la reforestación y la agricultura regenerativa, proteger los bosques y otras comunidades vegetales...*".

La plantación de árboles para celebrar ocasiones especiales es una característica fundacional del Bosque de la Comunión. Véase www.communionforest.org. Como ha observado el Arzobispo de Canterbury, estos "son actos espirituales también, porque plantar es esperar, proteger es amar y restaurar es sanar - compartir el trabajo reconciliador de Dios en toda la creación..."

La justicia medioambiental está en el corazón de un ministerio de arboricultura. Existe un nexo establecido entre los factores de estrés ambiental y los malos resultados en materia de comportamiento y salud mental. El cultivo de árboles protege nuestro bienestar y nuestra frágil tierra de muchas maneras: reduciendo la contaminación atmosférica, compensando las emisiones de carbono, creando espacios verdes para el descanso y el ocio, proporcionando sombra, especialmente a medida que aumentan las temperaturas debido al cambio climático, mejorando la biodiversidad, ahorrando agua, evitando la erosión y limitando las inundaciones.

Al plantar árboles para celebrar ocasiones especiales, esta Diócesis se unirá a otros en la acción colectiva mundial para hacer frente al sufrimiento humano, la desigualdad social y la inestabilidad económica derivados del calentamiento del planeta y otros problemas ecológicos.

Esta resolución no impondrá ningún costo al presupuesto diocesano.

Amendment Form: Resolution 1

Submission of Amendments

Any amendment must be written down and submitted to the Secretary at the Convention. These changes will be typed up and shown on the overhead screen. Procedurally, you have two choices:

(1) At any given time, turn it over at the A/V table, remain there while it is typed to answer any questions and verify the result, or let them know where you will be sitting and plan to check back in to assist in this process. It is, of course, possible that by the time you reach the microphone that your amended language, or part of it, will no longer be applicable. ; or

(2) Wait until you speak and turn it over at the A/V table, remain there while it is typed to answer any questions and verify the result, which will be then given to the head table and shown on the screen (this means the whole convention has to stop and wait).

After Turning in, Remain in the Front to Sign off on Typed Amendment.

Congregation: _____

Delegate Name: _____

(please print)

My proposed amendment is:

Sec. 1 – Apology, Repentance and Reparation

Resolved,

1. The Diocese acknowledges its long, complicated history of participation in, and benefit from, anti-Black racism, and commits to continue uncovering and sharing that history.

2. The Diocese now publicly confesses and repents of its participation in anti-Black racism, apologizes for the harms done against the Black community, including both the Black members of this Diocese, and the larger Black community in this geographical region.

3. The Diocese commits to make reparation, with the acknowledgement that the injuries and harms from 400 years of abuse can never be fully healed.

4. The Diocese commends those congregations that have undertaken a serious study of racism through Sacred Ground and other anti-racism curricula and calls upon all congregations and their leadership to undertake anti-racism training and education, and to research and publicize their own specific

histories with the legacy of anti-Black racism.

5. We recommit ourselves, as a Diocese, to God's dream of the Beloved Community and take the next, most necessary steps toward restitution for the sinful legacy of racism that we have inherited.

Sec. 2 – Advisory Committee

And be it further ***Resolved***,

1. **Commendation.**— That the current Reparations Task Force of the Diocese is commended for its work to date, and hereby dissolved.

2. **Establishment.**— That there is established The Committee on Diocesan Reparations (in this Resolution referred to as "the Committee") consisting of two working groups: the Policy Working Group, and the Education Working Group.

3. **Membership.**— Not later than March 1, 2023, the Bishop with the advice of the Standing Committee, and Diocesan Council, shall appoint 8 members to the Policy working group, and 8 members to the Education working group.

   a) All appointed members shall be individuals with demonstrable history of commitment to racial justice (including participation in organizations and initiatives working toward racial equity).

   b) At least 5 members of those appointed to the Policy Working Group shall be African American.

   c) In making appointments, the Bishop and Standing Committee shall endeavor to reflect the geographical, lay/clerical and other significant diversities of the Diocese.

4. ***Ex-Officio* Members.**— The Chancellor of the Diocese, the Treasurer of the Convention, The President of the Standing Committee, The Moderator of Council and the Chief Operating

Officer shall serve as ex officio members of the Policy Working Group.

5. **Co-Chairs.**— The Bishop shall designate 1 of the members appointed under section 3 with a demonstrable history of leadership in issues of racial justice, as Chair of the Policy Working Group, preferably an African-American member of a predominantly African-American congregation. The Bishop shall further designate 1 of the members appointed under section 3 with a demonstrable history of leadership in issues of racial justice, as Chair of the Education Working Group. These shall jointly serve as Co-Chairs of the Committee.

6. **Terms.**— The term for each appointment shall end with the termination of the Committee.

7. **Vacancies.**— If a position on the Committee is vacant or a member of the Committee becomes unable to serve, the Bishop may appoint a replacement member for the remainder of the applicable term.

Sec. 3 – Policy Working Group

1. **In General.**— The Policy Working Group shall investigate and make recommendations on:

a. What additional research is necessary to uncover and share the full history of this Diocese, and its antecedents, with anti-Black racism, and the impact of that history.

b. What transformational policies and structural changes might be necessary and appropriate to promote and achieve more just and equitable outcomes for Black communities, Black congregations, and Black individuals when interacting with this Diocese, whether they be members of this Diocese or not.

c. What initiatives on the part of the Diocese are advisable to support the healing, atonement and repair of historical injuries against the Black community.

d. Appropriate communication approaches for truth-telling and story-sharing regarding this history, and methods for distributing information to the wider community.

e. What actions and goals would be most appropriate to provide redress for harms done, including specific financial commitments and other targets.

f. What Diocesan resources, both financial and otherwise, would be appropriately used to achieve such redress.

g. What administrative and/or legislative action would be necessary to make such resources available for redress.

h. Fair and sensible criteria to identify eligible recipients for disbursements.

i. Proposed policies and mechanisms for disbursements.

j. Reasonable timeframes for disbursements.

k. Appropriate methods to educate EDOW parishes about the Committee's findings.

2. **Consultation.**— The Policy Working Group shall engage the advice and consultation of directly impacted stakeholders, specifically, representatives of the Black communities within the geography of the Diocese to whom reparations might be due.

3. **Progress Report.**— The Policy Working Group shall submit a report of current progress for the consideration of Diocesan Convention held in calendar year 2024.

4. **Report.**— Not later than September 1, 2024, the Committee shall submit a report with recommendations to the Bishop, the Diocesan Council, and the Standing Committee.

5. **Resolution.**— Not later than Oct. 1, 2024, the Committee shall submit its recommendations in the form of resolution, for the consideration of Diocesan Convention held in calendar year 2025.

6. **Extension of Submission Date.**—

a. Request for Extension.— The Committee may submit a request to Diocesan Council for an extension of the date for the submission of the report.

b. **Authority to Extend.**— Diocesan Council may grant 1 or more extensions under this paragraph.

Sec. 4 – Education Working Group

1. The Education Working Group shall work to educate, encourage and support the Diocese in preparing for, and carrying out, the recommendations of the Policy Working Group as developed, and when delivered.

Sec. 5 – Termination

1. The Committee shall terminate on the day following the last day of the Diocesan Convention held in calendar year 2025.

Amendment Form: Resolution 2

Submission of Amendments

Any amendment must be written down and submitted to the Secretary at the Convention. These changes will be typed up and shown on the overhead screen. Procedurally, you have two choices:

(1) At any given time, turn it over at the A/V table, remain there while it is typed to answer any questions and verify the result, or let them know where you will be sitting and plan to check back in to assist in this process. It is, of course, possible that by the time you reach the microphone that your amended language, or part of it, will no longer be applicable. ; or

(2) Wait until you speak and turn it over at the A/V table, remain there while it is typed to answer any questions and verify the result, which will be then given to the head table and shown on the screen (this means the whole convention has to stop and wait).

After Turning in, Remain in the Front to Sign off on Typed Amendment.

Congregation: _____

Delegate Name: _____

(please print)

My proposed amendment is:

1 ***Resolved***, that the One Hundred Twenty-Eighth Convention of the Diocese of Washington encourages

2 individuals, parishes, and other church-related organizations:

3 • To plant native and non-invasive trees as part of the celebration of special occasions such

4 as confirmations, baptisms, marriages, birthdays, memorials, and patronal festivals.

5 • To care for the trees once planted, for trees need to be watered and cared for.

6 • To safeguard the trees against invasive, non-native plant species.

Dear Diocesan Leaders,

It is a requirement of Canon I.1.1.e that you receive notice whenever any alteration of the Book of Common Prayer or of the Constitution is proposed. The 80th General Convention proposed three resolutions with changes to the Constitution. It is your duty to make known such proposed alterations to the Convention of your Diocese and to certify that such action has been taken.

To facilitate this, we have added a module to the filing site for the Diocesan Report, which links to the texts of all the resolutions referred to dioceses for information, consideration, and action.

Please note that your responses are not due until your diocesan report for 2022, which will be filed by September 1, 2023.

We are merely providing this information in advance, knowing that some dioceses will start holding their diocesan conventions in September. Please note that you will have access to this portion of the filing site all year, even when it is not "filing season," so that you can login to access any resolution text or to note when your diocese took action on a resolution.

If you would like additional information, on all the actions of General Convention, please see the Summary of Actions, available online in English and Spanish.

Thank you for your cooperation in completing this important reporting requirement. Please contact us at dr@episcopalchurch.org with any questions. Thank you!

The General Convention Office

Estimados líderes diocesanos,

Es un requisito del Canon I.1.1.e que usted reciba una notificación cada vez que se proponga cualquier alteración del Libro de Oración Común o de la Constitución. La 80ª Convención General propuso tres resoluciones con cambios en la Constitución. Es su deber dar a conocer tales alteraciones propuestas a la Convención de su Diócesis y certificar que dicha acción ha sido tomada.

Para facilitarlo, hemos añadido un módulo al sitio de presentación del Informe Diocesano, que enlaza con los textos de todas las resoluciones remitidas a las diócesis para su información, consideración y acción.

Tenga en cuenta que sus respuestas no se deben presentar hasta su informe diocesano de 2022, que se presentará antes del 1 de septiembre de 2023.

Simplemente proporcionamos esta información por adelantado, sabiendo que algunas diócesis comenzarán a celebrar sus convenciones diocesanas en septiembre. Por favor, tenga en cuenta que tendrá acceso a esta parte del sitio de presentación durante todo el año, incluso cuando no sea "temporada de presentación", de modo que pueda conectarse para acceder a cualquier texto de resolución o para anotar cuándo su diócesis tomó medidas sobre una resolución.

Si desea información adicional, sobre todas las acciones de la Convención General, consulte el Resumen de Acciones, disponible en línea en inglés y español.

Gracias por su cooperación en la cumplimentación de este importante requisito de información. Por favor, póngase en contacto con nosotros en dr@episcopalchurch.org si tiene alguna pregunta. Gracias.

La Oficina de la Convención General

General Convention resolutions can be reviewed online at https://www.generalconvention.org/resolutions

List of Resolutions to the 80th General Convention

A003 – Uniform Paid Family Leave Policy
A016 – Adopt, Study, and Promote Guiding Principles for World Mission & Initiate Global Mission Advocate Program
A020 – Support Decade of Action to Achieve Sustainable Development Goals
A021 – Support for the United Nations
A028 – Join, Participate, and Fund The Global Episcopal Mission Network
A031 – Amend the Constitution and Canons Relating to Mergers of Dioceses A032— Amend Canon III.11.9.b to Correct an Oversight in a 2018 Canonical Amendment
A040 – Specify Electronic Transmission of Certain Documents and Records
A042 – Permitting Sending Required Notices and Other Papers by Electronic Means
A044 – Amend Canon IV.14.4 Provisions for Notices of Accords
A045 – Amend Canon I.19.2.b to Update a Word
A048 – Amend Canons and Rules of Order to Implement the Recommendations of the Task Force on the Budget Process
A050 – Support collaborative efforts with Equal Justice Initiative (EJI) to place historical markers
A053 – Ensure the vital role of the Episcopal HBCUs in building The Beloved Community
A055 – Receive and Study Proposal of Ecumenical Dialogue with Presbyterians (PCUSA)
A059 – Amend Article X of the Constitution of The Episcopal Church (First Reading)
A060 – Endorse Guidelines for Expansive and Inclusive Language
A061 – Amend Canon I.4.6.j to include data regarding gender
A062 – Requiring Dioceses to Create a Plan to Narrow Gender Gaps
A068 – Safe Church Training
A073 – Encouraging Faithful, Ethical, and Responsible Investing
A075 – Resolution Amending Canon IV.5.4 Provision for the Court of Review
A076 – Resolution Amending Canon IV.15.2 Provision to serve Notice of Appeal
A077 – Resolution Amending Canon IV.15.3 Provision to serve Notice of Appeal by Bishop Diocesan
A078 – Imagining a Church Grounded in Social Justice as Christian Ministry
A081 – Amend Canon III.11.1a regarding Standing Committee's Role in Episcopal Elections
A082 – Amend Various Canons Regarding Preparation of Medical and Psychological Evaluation in the Ordination, Episcopal Election, and Reception Processes
A087 – Net Carbon Neutrality by 2030
A088 – Commit to the Pressing Work of Addressing Global Climate Change and Environmental Justice
A090 – Allies for Recovery in the Episcopal Church
A092 – Churches Beyond Borders
A093 – The Episcopal Church-United Methodist Church Dialogue
A094 – Affi rm Ongoing Work and Dialogue with Ecumenical Partners

A095 – Celebrate and Support the Planting of New Episcopal Communities
A096 – Develop Sustainable Congregational Revitalization Ministries
A103 – Describing a Christian Life of Faith in the Episcopal Tradition
A107 – Ministry with People with Mental Illness and Their Families
A109 – Developing Curriculum and Required Training for Clergy in Mental Health Pastoral Care
A116 – Amend Canon III.10.2 to Correct Inadvertent Omission on Clergy Ordained in Churches in Full Communion
A117 – Amend Canons III.10, III.12.1, III.12.5.b.3, and III.13.1 to Clarify Language on the Reception of Bishops
A118 – Amend Canon IV.5.4 on the Election of Members of the Court of Review
A119 – Amend Canon IV.17.3 and .4 on the Term of Offi ce for the Disciplinary Board for Bishops
A120 – Amend Canon IV.17.8 on Vacancies on the Court of Review for Bishops
A125 – A Resolution Extending and Furthering the Beloved Community
A131 – Resolution Regarding Language
A133 – Amend Joint Rule of Order III.12 to modify the method of showing additions or amendments to facilitate translation
A135 – Amend Joint Rule of Order VII.22 to Streamline the Procedure for Obtaining a Background Check, if Required, before a Nomination from the House Floor
A137 – Church of Sweden – Full Communion Relationship
A140 – Urge The Episcopal Church and Constituents to Designate Indigenous Peoples' Day
A144 – Add Updated Editions of NRSV and New Jerusalem Bible to Canon II.2
A145 – Amend Constitution Article X [Book of Common Prayer Supplementary Text—Second Reading]
A146 – Amend Constitution Articles VI and VIII [Regarding Full Communion—Second Reading]
A147 – Amend Article IX [Court of Trial for Bishops—Second Reading]
A148 – Amend Constitution Article I.2 [House of Bishops—Second Reading]
A149 – Amend Constitution Article II.4-8 [Bishops Suffragan—Second Reading]
A150 – Amend Constitution Article III [Bishops Consecrated for Foreign Lands—Second Reading]
A151 – Amend Constitution Article IV [Standing Committees—Second Reading]
A152 – Amend Constitution Article 5.1 [Admission of New Dioceses—Second Reading]
A153 – Amend Constitution Article IX [For the Trial of Presbyters and Deacons—Second Reading]
A157 – Amend Article I Sec. 7
A161 – Addressing the Burden of Medical Debt
B002 – Let there be sight!— Proposal for Episcopal Church Assistance in Yemen and funding for an Ophthalmologist Medical Director at the Ras Morbat Eye Clinic in Aden
B003 – Regulating Ghost Guns and 3D Printed Guns
B004 – Establishing Religious Life Sunday
B006 – Investing in State-Level Gun Violence Prevention Advocacy
B007 – Investment in Community Violence Intervention to Prevent Gun Violence
C004 – Inclusion of June 19th, "Juneteenth" in the Church's Liturgical Calendar in Recognition of the End of Slavery in the United States
C007 – Designate March 10 as the Date to Commemorate Harriet Ross Tubman

C009 – Mandates Anti-Racism & Racial Reconciliation Training for the House ofDeputies
C023 – On Commemorating the Rt. Rev. Barbara Harris
C033 – Encourage Sacred Ground Curriculum
C054 – Address the issue of Voter Suppression
C063 – Participate in Thursdays in Black
C064 – Break the Silence Sunday
C070 – Amend Canon III.9.5.d
C072 – Land Acknowledgment
D023 – Support for Care Workers
D029 – Affi rming Non-Binary Access and Leadership
D046 – Supporting Child Welfare Systems and Foster Care
D048 – Supporting Public Investment in Post-High School Education and Training
D050 – Reunion of the Diocese of The Episcopal Church in North Texas with TheEpiscopal Diocese of Texas
D052 – Amending Canon III.11.8 regarding Objections to Episcopal Elections
D056 – Amend Canon III.11.9.a to correct cross-reference
D060 – Support for LGBTQ Persons Facing Additional Discrimination During COVID-19
D063 – Support for Truth to Confront Misinformation and Violence
D064 – Endorse and Encourage Green Deal Legislation
D066 – Addressing restrictions on access to gender affirming care
D070 – Addressing Inequities in the Quality of Life of Native Peoples
D072 – Resolution on Gender and Sexuality Training
D083 – Addressing the erosion of reproductive rights and autonomy
D090 – The Church's Teaching on Racism
D091 – Defi ning Equal Place in the Life of the Church
D093 – Broad Representation in Discernment Processes
D094 – Reaffirming the Role of Ethnic Ministries
D098 – The Promotion of Public Health