The One Hundred Twenty-Ninth
Annual Convention of the

Episcopal Diocese *of* Washington

COURAGEOUS DISCIPLESHIP

DISCIPULADO VALIENTE

Washington National Cathedral

Saturday January 27, 2024

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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.

Interpreters

There will be ASL interpreters provided in the first row of the front left section throughout the Convention. We will also provide English/Spanish interpretation for Convention, those interested should pick up equipment next to the clergy registration desk.

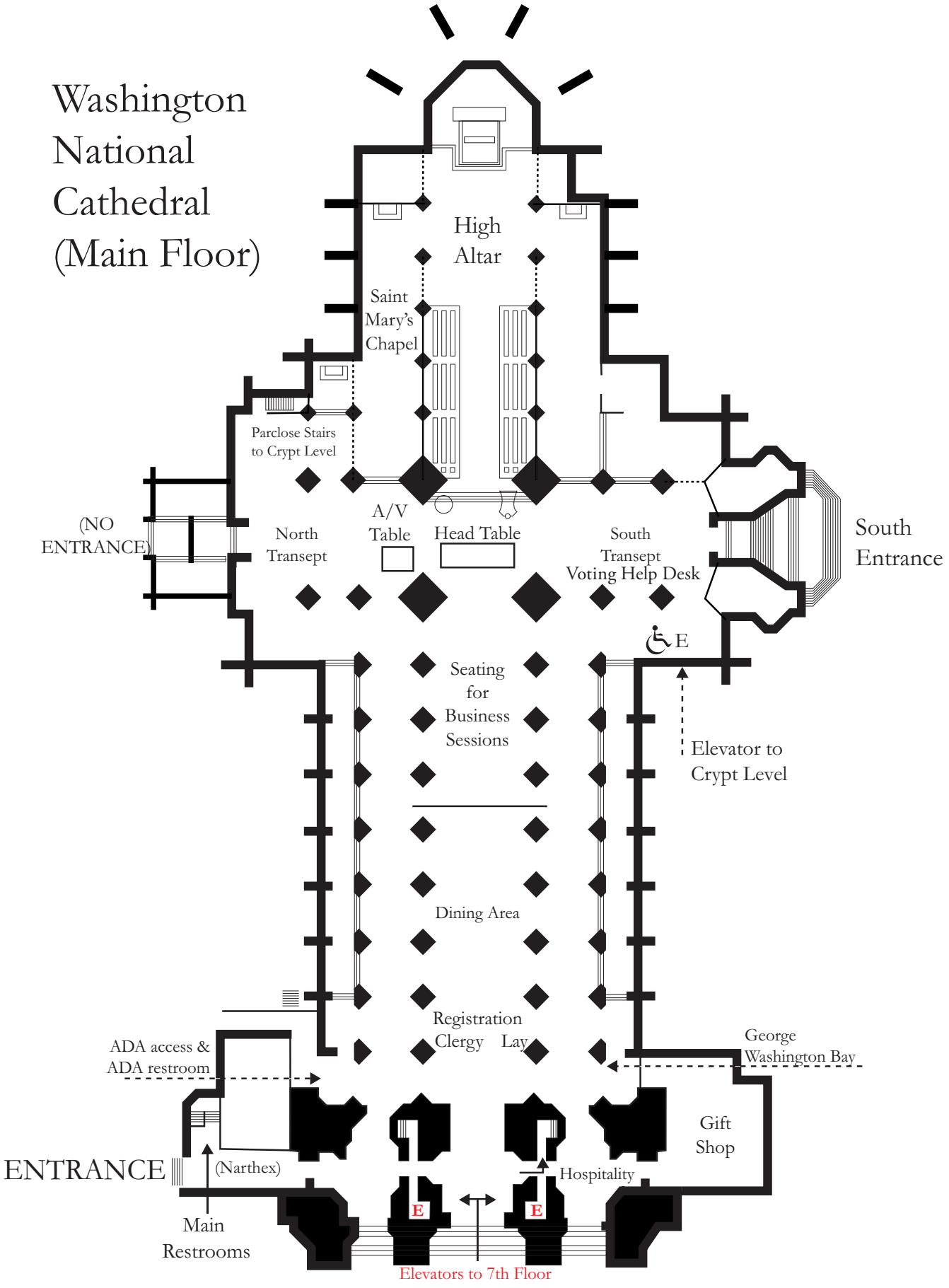
Coffee/Tea

Drinks and a selection of goodies will be served in the narthex. Water stations are located throughout the cathedral.

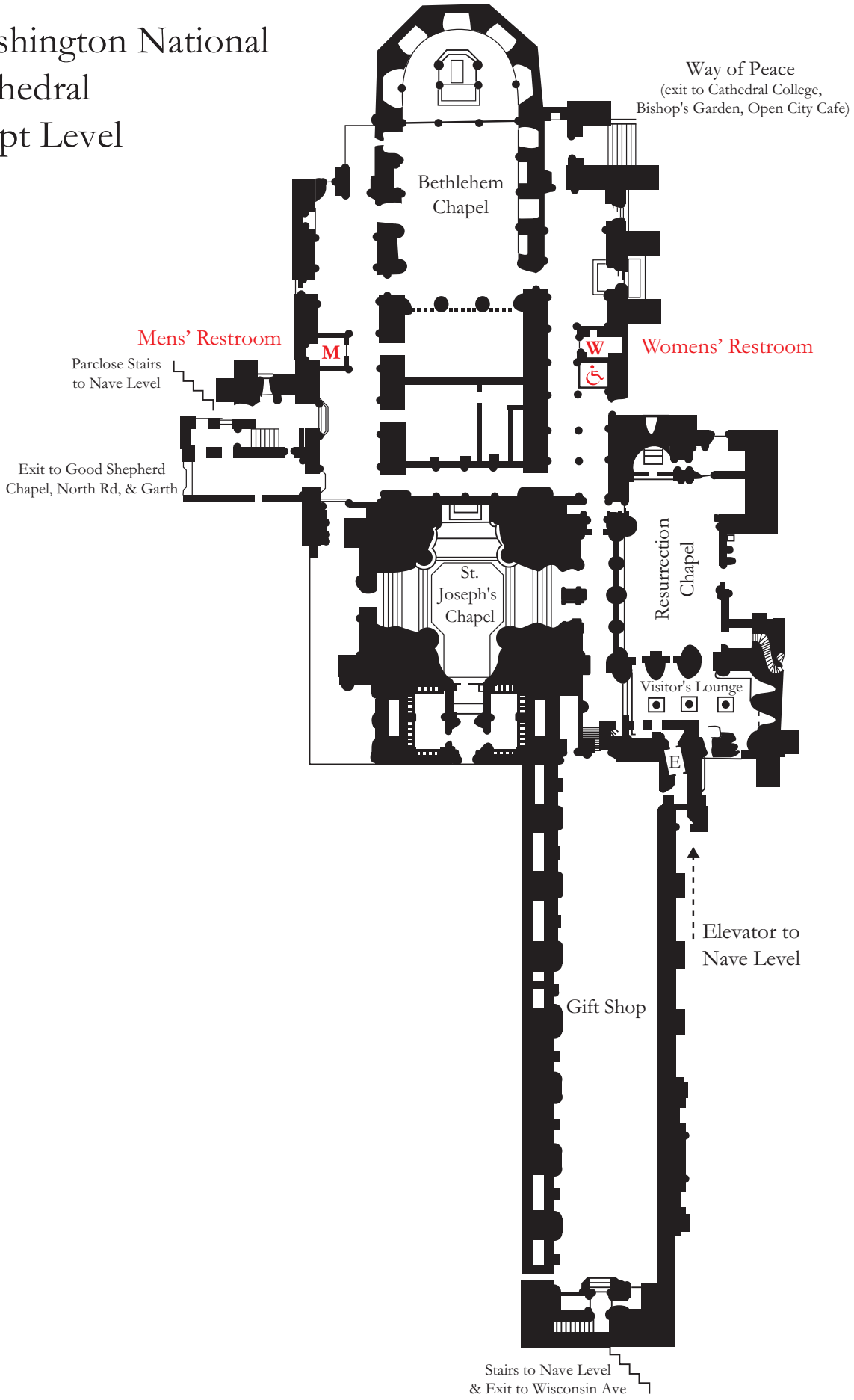
Questions/Lost & Found

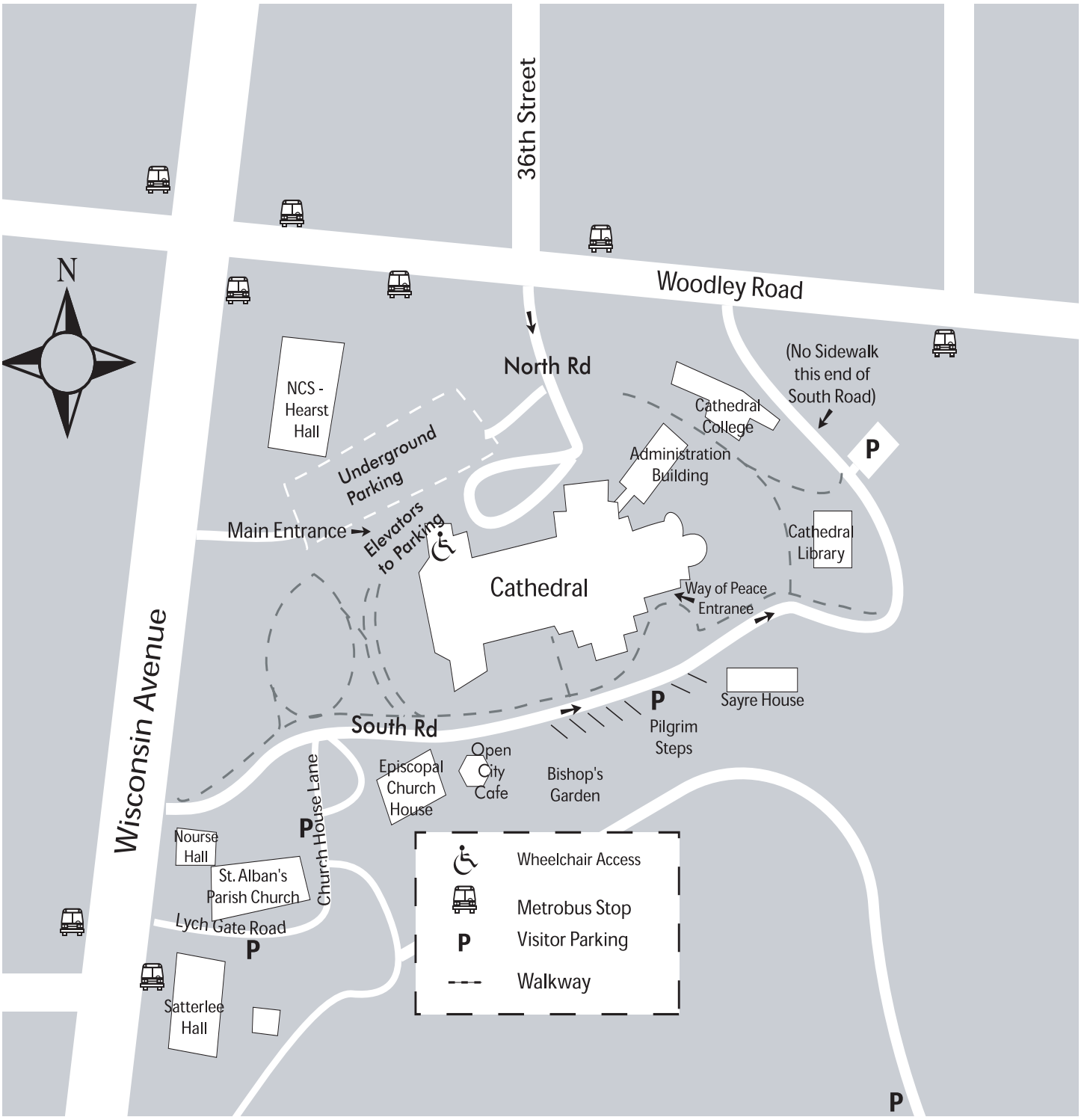
If you have any questions during the Convention or have lost something, please check with a Diocesan staff person. Anything left behind at the close of Convention will be turned over to Security, which is located on level P1 of the garage.

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
Dining Area
Registration
Clergy
Lay
ADA access & ADA restroom
George Washington Bay
Gift Shop
ENTRANCE
(Narthex)
Hospitality
Main Restrooms
E
E
Elevators to 7th Floor

Washington National Cathedral Crypt Level




N
Woodley Road
36th Street
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. Anne D. Monahan

July 12, 1938 — March 20, 2023

The Rev. Dr. Carol Jablonski

July 12, 1951 — June 19, 2023

The Rev. James William Flanders, Jr.

May 2, 1933 — November 15, 2023

The Rev. Mary M. McCue

August 24, 1947 — December 28, 2023

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. Yaa Addison, Associate, Grace, Silver Spring

The Rev. Carolyne Adhola, Priest-in-Charge, St. Mary Magdalene

The Rev. Zacher Bayonne, Associate, All Saints, Chevy Chase

The Rev. Robert Bunker, Rector, St. Philip's, Laurel

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

The Rev. Cynthia Dopp, Deacon, Seabury Resources for Aging

The Rev. Mitchell Fenton, Associate, St. Columba's

The Rev. Sally Lermond, Deacon, St. Peter's, Poolesville

The Rev. Linda Mahler, Deacon, Good Shepherd, Silver Spring

The Rev. Lucretia Mann, Interim, St. John's, Broad Creek

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

The Rev. Laura Natta, Associate, St. John's, Georgetown

The Rev. Andrew Ogletree, Rector, St. Patrick's

The Rev. Jaime Pahl, Rector, All Saints, Chevy Chase

The Rev. Sarah Palmer, Rector, All Souls, DC

The Rev. Bertie Pearson, Rector, St. Alban's

The Rev. David Potter, Associate, St. Peter's, Arlington (Diocese of Virginia)

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

The Rev. Adelyn Tyler-Williams, Associate, St. Columba's

The Rev. Francisco Valle, Rector, Church of Our Saviour, Hillandale

The Rev. Creamilda Yoda, Priest-in-Charge, Christ Church, Clinton

Diocesan Ministry Partners, Committees and Organizations

We are committed to offering opportunities for members of Convention to connect with the various partners, committees 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

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.

Chair: The Rev. Melissa Sites | 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: The Rev. 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.

Vice-Chair: Gail Booth-Carter

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/

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.

Chairs: The Rev. Glenna Huber, Policy Working Group Chair; Gigi Nelson, Education Working Group Chair

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. Anna B. Olson, Director for the School for Christian Faith and Leadership | aolson@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/diocesan-resources/governance/committees/

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. Kim L. Coleman

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/diocesan-resources/governance/committees/

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, The Rev. Sandra Bramble, and Claudia Russell

Website: https://cathedral.org/congregation/ministries-outreach/sanctuary-ministry/

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 EDOW website.

Director of Sales: Michael Gyura | michael@worshiptimes.org

Website: https://worshiptimes.org



The Tending Our Soil initiative has now accepted its final class of congregations to this innovative, a highly adaptive three-year journey designed 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.

Tending Our Soil will run until June of 2026 as we still have all three classes in the program. Hear what our leaders are saying about their experience:

Hear what current leaders are saying:

> *"Participating in TOS has helped us clarify our mission and goals, turning ideas into actions that have contributed to the growth of our congregation and more meaningful connection with our community. Our team enjoyed learning best practices and brainstorming together, while getting to know other Episcopalians navigating many of our same challenges. Tending Our Soil provided us with a lot during an important time and we are grateful."* - The Rev. John Kellogg, Rector, Christ Church, Capitol Hill

> *"Tending Our Soil has been great for Ascension. TOS has helped us get to know our neighborhood and its needs. We are now working on learning how we can serve them better."* -The Rev. Javier OCampo, Rector, Ascension, Gaithersburg

> *"The first two Learning Labs were really inspiring, and I already feel like I've learned so much from the wonderful presenters and also from the other Tending Our Soil participants. The thing I keep going back to, though, is the coaching model, and the idea that we as a parish already have the answers we need, and what we are learning as a team is how to ask the right questions. The engagement and insights from our congregational storytelling project show that we're off to a great start."* - Heidi Rasciner, Team Leader, All Souls DC

As the Class of 2021 comes to the end of their program, we are discerning how to continue the support of these twelve congregations. We will also further develop our curriculum and resources to make them available to other congregations outside of those in TOS.

For more information, contact the Rev. Canon Anne-Marie Jeffery, ajeffery@edow.org, Canon for Congregational Vitality or the Rev. Emily Labrecque, elabrecque@edow.org, Missioner for Church Revitalization.

Learn more at www.edow.org/tending

Parochial Report Filing for 2023

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. There are no major changes this year; only a few questions have been modified. Line by line instructions are available on the General Convention website at: https://www.generalconvention.org/forms-and-instructions.

Please note the deadline to complete your reports is **March 1, 2024**.

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/.



129th Annual Convention of the Diocese of Washington

Agenda

Saturday, January 27, 2024

8:00am —Check-In Opens (Nave)

8:30am — VPoll Instructions & Practice Vote

9:00am — Worship

10:15am — Break

10:30am — First Business Session

(1) Welcome & Call to Order, Bishop Mariann
(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
(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) Committee on Congregational Stewardship and Diocesan Support
(13) Stewardship of Parish Facilities & Finances
(14) Report of Reparations Committee
(15) Second Video
(16) Recognition of Kathleen Hall
(17) Report of the Tellers on the Second Ballot
(18) Casting of the Third Ballot *(if needed)*

1:00pm — Lunch Break

1:45pm — Continuation of Second Business Session

(19) Report of the Tellers on the Third Ballot (*if needed*)
(20) Third Video
(21) Treasurer's Report
(22) Presentation and Adoption of 2024 Budget
(23) Report of the Committee on the Constitution and Canons
(24) Report of the Committee on Resolutions
(25) Late Resolutions Approved for Consideration
(26) Fourth Video
(27) Setting the Dates and Place (Friday and Saturday January 24 & 25, 2025 at Washington National Cathedral)

Closing Prayers and Song

(28) Adjournment

Consent Agenda

Adoption of the Agenda

(See page 21)

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. James Quigley (2025)
Ms. Erica Mitchell (2027)

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

The Rev. James Isaacs
The Rev. Melana Nelson-Amaker
Mr. Keith Roachford
Mr. Matthew Taylor

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 2025 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 Anne-Marie Jeffery
The Rev. Dr. Robert Phillips
The Rev. Canon Andrew Walter
Ms. Emily Blecksmith
Mr. Allen Fitzpatrick
Ms. Mildred Reyes
Ms. Keely Thrall

THE SCHOOL FOR CHRISTIAN FAITH & LEADERSHIP

LA ESCUELA DE FE Y LIDERAZGO CRISTIANOS

The School for Christian Faith and Leadership is here to support your adventures in courageous discipleship!

- Resources for Use in Congregations
- Training for Congregational Leaders
- Core Curriculum covering Sacraments, Bible, and Spirituality
- Resources for Engaging your Neighborhood and Wider Community
- Consultation on Congregational Planning
- Recursos en español

To get regular updates from the School, please email aolson@edow.org to be added to our newsletter.

To see our on-demand offerings, visit learn.edow.org.

Voting

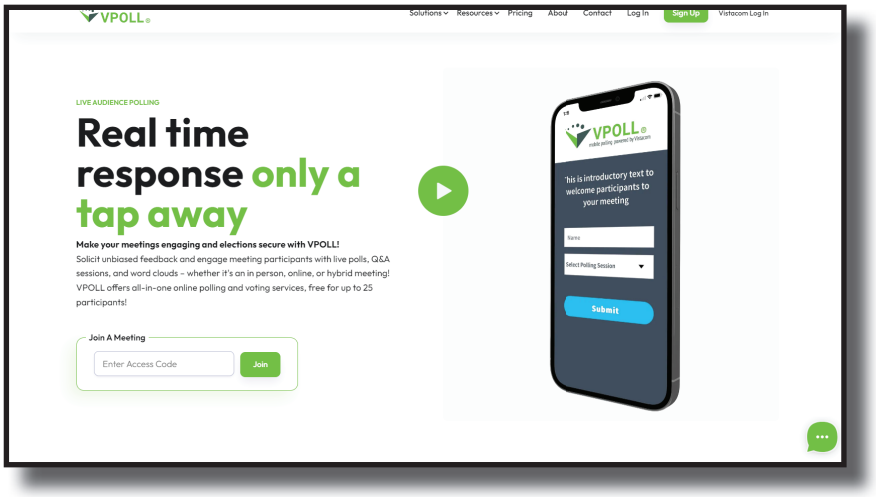
Voting in Diocesan Elections

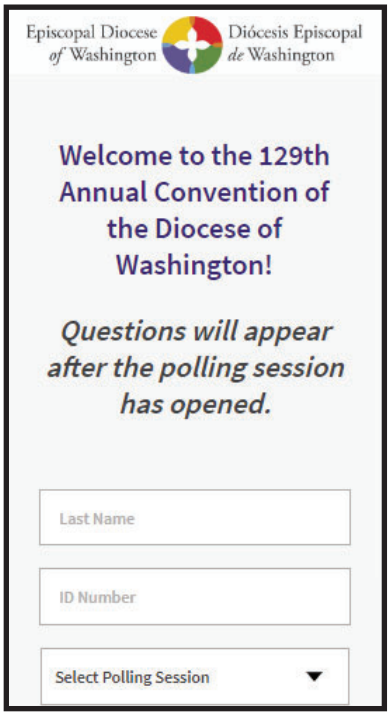
Some strong suggestions to have the election process go smoothly:

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 labeled "**Access Code**" enter: **EDOW24**, then click "**Join**".





Enter your last name and VPoll ID number (on the label of your booklet). Then, in the dropdown field, select "**SC Lay and Clergy 2024**" 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.

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 6:00pm.

Clerical Member of Standing Committee

Two presbyters to be elected for two-year terms (through 2026)

The Rev. Meredith Heffner, St. James', Potomac



Meredith has served as rector of St. James', Potomac, since 2017. She is currently the Dean of the Central Montgomery County Region, and has been a member of the Standing Committee since 2022. Meredith has also served as a mentor for those discerning ordination in the diocese as well as a contextual ministry supervisor for students at Virginia Seminary. Meredith's passions include visioning, preaching and teaching. She is especially enthusiastic about the way we share God's love from generation to generation.

The Rev. Marilyn Jenkins, St. George's, DC



Marilyn is seeking a second term on the Standing Committee. She has served at St. George's, DC, since March 2020 where she led a parish discernment of who God is calling them to be. The parish completed a year with Growing Young and is completing a two-year program, Discover & Dream, discerning how the parish can have social impact in the neighborhood. She participated in the diocesan strategic planning process, focusing on faith and growing disciples. Marilyn also serves on the Berkeley Divinity School leadership board and the University of Kansas Veteran's board.

The Rev. Jon Musser, St. Anne's



Peace in Jesus, friends. Thanks for your consideration. I'm rector of St. Anne's, the 5th EDOW parish I've served. In 2 years, I've lead us through in-person regathering, completion of a $25 million affordable housing project for seniors, and participation in Tending Our Soil. I also promote Communion ties through sharing our parish with an Anglican CSI congregation and by serving as co-chair of EDOW's Holy Land Committee. Finally, I originally trained as a Licensed Professional Counselor, focusing on vocational discernment, and this remains one of my pastoral passions.

Lay Member of Standing Committee

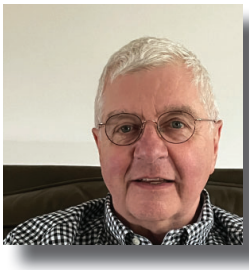
Two members to be elected for two-year terms (through 2026)

Iona Harrison, St. Thomas', Upper Marlboro



As a cradle Episcopalian and resident of the DMV, I began worship as a child at St. Timothy's in Washington, DC. I have been a member of St. Thomas' Parish for over 20 years and have been privileged to have served as a member of the Vestry, as Treasurer. I presently sing in the Choir and work as the Administrator for the parish. I love our church and want to see it rise to the challenges it daily faces and thrive.

Greg Lebel, Christ Church, Washington



My name is Greg Lebel. I am a member of Christ Church Washington Parish where I have chaired a discernment committee, co-chaired our 2023 stewardship effort, and served as a youth group leader, reader, chalice-bearer, and a member of our Godly Play Sunday School team. I'm retired from the faculty of George Washington University. Other experience includes the Interfaith Alliance and Catholics for a Free Choice. I was recently appointed to the Standing Committee to fill an open seat. I look forward to continuing that role if elected by the Convention.

John Wyss, St. Dunstan's



I've been a member of St. Dunstan's since 2000 and have served as a Vestry member, Registrar, Junior Warden and on Rector search committee. Currently, I'm the convenor of the St. Dunstan's men's group and continue to provide legal advice to the Rector and Vestry on various matters. Education: Stanford, '69 BS (Physics); Yale Law School, '72 JD. Work: Partner at Kirkland & Ellis and Wiley Rein specializing in antitrust law and patent litigation. For the past 10 years, I have also served as Board member, Treasurer and Chair of environmental RiverKeeper organizations near Annapolis.

Vote Tally Sheet

A. Clerical Member of Standing Committee

Two presbyters to be elected for two-year terms

The Rev. Meredith Heffner

The Rev. Marilyn Jenkins

The Rev. Jon Musser

B. Lay Member of Standing Committee

Two lay members to be elected for two-year terms

Ms. Iona Harrison

Mr. Greg Lebel

Mr. John Wyss

Proposed 2024 Operating Budget

	2023 Budget	2023 Y/E Projection	2024 Budget	Variance: 23 vs. 24 Budget
Revenue				
Congregational Giving	2,300,000	2.230,000	2,250,000	(50,000)
Soper Income (*operating*)	1,727,815	1,727,815	1,627,576	(100,239)
Closed Parish Fund Draw (*Council Approved*)	0	0	168,382	168,382
Lilly Endowment Grant Funding (*including Parish Participation Fees*)	250, 800	250,800	157,200	(93,600)
Corten Education Fund	145,000	145,000	155,000	10,000
Bishop's Annual Appeal	150,000	180,340	150,000	0
Interest & Dividend Income	100,000	175,339	160,000	60,000
Other Income	90,000	175,517	90,000	0
TEC Grant for Latino Church Plant	10,000	10,000	0	(10,000)
TEC Grant for Bowie Church Plant	0	0	10,000	10,000
Latino Ministry Support from Reserves	15,000	15,000	0	(15,000)
General Convention/Lambeth Support from Reserves	0	0	32,000	32,000
Total Revenue	**4,788,615**	**4,909,811**	**4,800,158**	**11,543**
Expense				
Diocesan Ministries				
Church Revitalization				
Strategic Advisors	15,000	10,000	15,000	0
New Worshipping Communities	24,000	10,000	24,000	0
Black Church Ministries	0	0	10,000	10,000
Congregational Grants	200,000	200,000	0	(200,000)
Latino Ministry Grants and Support	120,322	120,322	73,476	(46,846)
Lilly Endowment Grant Expenditures	340,533	340,533	291,355	(49,178)
Growing Young – Congregations	13,000	10,000	0	(13,000)
Aid to Congregations in Transition: *Transitions/Strategic Opportunities*	65,000	65,000	65,000	0
Total Church Revitalization	**777,855**	**755,855**	**478,831**	**(299,024)**
Faith and Leadership				
Campus/Young Adult Ministries	89,000	80,000	50,000	(39,000)
School for Christain Faith & Leadership	32,500	30,000	32,500	0
Youth Ministry	7,500	4,506	7,500	0
Clergy Discernment & Development	18,000	26,723	20,000	2,000
Seminarian Support	18,250	23,937	18,250	0
Ordination Process Expense	18,250	20,000	30,000	11,750
Vocational Deacons	17,750	18,828	17,750	0
Diocesan Confirmation	20,000	26,299	20,000	0
Total Faith and Leadership	**221,250**	**230,293**	**196,000**	**(25,250)**

	2023 Budget	2023 Y/E Projection	2024 Budget	Variance: 23 vs. 24 Budget
Equity and Justice				
Reparations Committee	0	15,000	36,000	36,000
Program Support	22,500	19,283	22,500	0
Total Equity and Justice	**22,500**	**34,283**	**58,500**	**36,000**
Total Diocesan Ministries	**1,021,605**	**1,020,431**	**733,331**	**(288,274)**
National & International Ministries				
TEC	522,230	522,230	529,327	7,097
Provincial Synod	13,372	12,928	13,372	0
Total National & International Ministries	**535,602**	**535,158**	**542,699**	**7,097**
Salaries and Benefits	**2, 564,514**	**2,768,553**	**2,830,232**	**265,718**
General Administration				
Advisers	30,000	22,000	30,000	0
Bank Fees	30,000	32,554	30,000	0
Audit	72,000	61,245	72,000	0
Investment Expense	7,500	7,350	7,500	0
Parking	31,500	0	31,500	0
Telecom	42,000	48,000	48,000	6,000
Building Maintenance	17,500	19,500	20,500	3,000
Lease and Maintenance of Peripherals	15,000	15,103	15,000	0
Equipment	5,000	3,000	5,000	0
Depreciation	45,000	25,270	30,000	(15,000)
Property Taxes	30,000	32,844	30,000	0
Insurance	75,000	74,733	75,000	0
Postage & Mailing	7,500	5,000	7,500	0
Office Supplies	20,000	20,000	20,000	0
Archival	6,000	13,064	6,000	0
Legal Services	20,000	11,826	20,000	0
Cloud Based Service and Software	55,000	52,539	55,000	0
Staff Development and Travel	12,500	22,500	25,000	12,500
Catering for Meetings and Church House functions	12,000	23,181	20,000	8,000
Staff Sabbatical Expense/Reserve	5,000	5,000	5,000	0
Miscellaneous/Reserve	30,000	7,446	0	(30,000)
Total General Administration	**568,500**	**502,155**	**553,000**	**(15,500)**
Governance				
General Convention/ Lambeth	0	0	60,000	60,000
Diocesan Convention Expense	60,000	72,063	60,000	0
Diocesan Council Expense	7,500	2,082	5,000	(2,500)
Diocesan Standing Committee Expense	600	0	600	0
Diocesan Regional Assemblies	2,000	500	2,000	0
Comm. of Convention & Council	1,000	0	1,000	0
Interpreter for Deaf	7,500	0	7,500	0
Total Governance	**78,600**	**74,645**	**136,100**	**57,500**

	2023 Budget	2023 Y/E Projection	2024 Budget	Variance: 23 vs. 24 Budget
Communications				
Consulting	15,000	4,957	0	(15,000)
Total Communications	**15,000**	**4,957**	**0**	**(15,000)**
Development				
Bishop's Annual Appeal	4,795	0	4,795	0
Total Development	**4,795**	**0**	**4,795**	**0**
Total Expense	**4,788,616**	**4,905,899**	**4,800,157**	**11,541**
Change in Net Assets from Operations	**(1)**	**3,912**	**0**	**1**

Report of the Committee on the Constitution and Canons for the 129th Annual Convention

The Committee on the Constitution and Canons has five items with proposed amendments to the Constitution and five items with proposed amendments to the Canons. These items will require a vote.

All five items of proposed amendments to the Constitution are submitted for a second vote of approval and are not subject to further amendment as provided under the Constitution. Three of those 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 was first published in the Convention Booklet for the 127th Annual Convention on January 29, 2022. With respect to the amendments to the Constitution:

First, the Committee will move a second vote of approval to an amendment to the Constitution to authorize remote electronic meetings of the Convention. This amendment is a response to the Covid-19 pandemic and provides constitutional authority for the procedures for remote electronic meetings adopted by the Convention.

Second, the Committee will move a second vote of approval to 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 authorizes 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.

Third, the Committee will move a second vote of approval to 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.

Fourth, the Committee will move a second vote of approval to an amendment to the Constitution to make technical and conforming amendments 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 move a second vote of approval to an amendment to the Constitution 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.

All five of the items with proposed amendments to the Canons will be considered under regular order.

First, the Committee will propose an amendment to the Canons to redesignate Trinity Church in Upper Marlboro, Maryland to Trinity Episcopal Mission. This is a technical and conforming amendment to reflect the transition of that parish to mission status.

Second, the Committee will propose an amendment to the Canons to reduce the number of members of a mission committee from 8 lay individuals to no fewer than 6 lay individuals. Third the Committee will propose amendments to the Canons relating to parish and vestry meetings to—

(1) expressly state that the bylaws of a parish may provide that any annual or special meeting of the parish may be conducted electronically;

(2) eliminate the requirement that committees established by a vestry shall have vestry members as members of that committee; and

(3) require that any Executive Committee established by a vestry shall be composed only of vestry members and have no fewer than two members.

AMENDMENTS TO THE CONSTITUTION

REMOTE ELECTRONIC MEETINGS

The first proposed amendment to the Constitution provides the express authorization for an option to hold meetings of the Convention as remote electronic meetings. Last year, the Convention amended the Canons to authorize Diocesan committees, councils, and other entities to hold remote electronic meetings. Diocesan committees and organizations should contact the Chief Operating Officer or the Chancellor for a model of procedures to adopt if they want to hold remote electronic meetings.

Therefore, the Committee on the Constitution and Canons moves the adoption of a resolution to amend the Constitution of the Diocese, with this being the second of two Conventions to approve it, taking effect on the day after the last day of the annual meeting of the Diocesan Convention in calendar year 2024:

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.".

EXPEDITED CONSTITUTIONAL AMENDMENT PROCESS

The second proposed amendment to the Constitution provides for an expedited process to amend the Constitution on a single vote at a single meeting and is reserved for only the most pressing emergencies requiring immediate action. The process is not to be used as a matter of convenience.

Therefore, the Committee on the Constitution and Canons moves the adoption of the following amendment to the Constitution of the Diocese, with this being the second of two Conventions to approve it, taking effect on the day after the last day of the annual meeting of the Diocesan Convention in calendar year 2024:

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

The third proposed amendment to the Constitution 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 Canons moves the adoption of the following amendment to the Constitution of the Diocese, with this being the second of two Conventions to approve it, taking effect on the day after the last day of the annual meeting of the Diocesan Convention in calendar year 2024:

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 fourth set of proposed amendments to the Constitution are technical and conforming to address the use of the term "disability" in the Constitution. The amendments remove that term 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 Canons moves the adoption of a resolution to amend the Constitution of the Diocese, with this being the second of two Conventions to approve it, taking effect on the day after the last day of the annual meeting of the Diocesan Convention in calendar year 2024:

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".

STANDING COMMITTEE RESTRUCTURING FOR BROADER REGIONAL MEMBERSHIP

The final set of proposed amendments to the Constitution would consolidate the provisions relating to membership of the Standing Committee in the Canons. The amendments to the Canons were passed by the Convention last year, contingent on becoming effective upon the related adoption of a second vote of approval to amend the Constitution at this year's annual meeting of the Convention.

Therefore, the Committee on the Constitution and Canons moves the adoption of a resolution to amend the Constitution of the Diocese, with this being the second of two Conventions to approve it, taking effect on the day after the last day of the annual meeting of the Diocesan Convention in calendar year 2024:

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.".

The resolution providing for the amendment to the Canons to take effect on the day after the date of the second vote of approval of the amendment to amend Article 10 reads as follows:

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.

AMENDMENTS TO THE CANONS

TRINITY EPISCOPAL MISSION IN UPPER MARLBORO, MARYLAND

During 2023 Trinity Church in Upper Marlboro, Maryland went through the process recently established under Canon 54 relating to Diocesan Stewardship and Parish Viability. After conducting an assessment of parish health and viability, the parish decided to transition to mission status. The proposed amendment is a conforming amendment to Canon 23 relating to the composition of regions to include Trinity Episcopal Mission in the Southern Maryland Region.

Therefore, the Committee on the Constitution and the Canons moves an amendment to the Canons, taking effect on the day after the last day of the annual meeting of the Diocesan Convention in calendar year 2024, as follows:

Section 2301(b)(8) of the Canons (relating to the Southern Maryland Region) is amended by striking "St. Thomas' Parish and Trinity Church, all in Prince George's County" and inserting "St. Thomas' Parish, and Trinity Episcopal Mission, all in Prince George's County".

APPENDIX

This appendix shows the strikes and inserts to the text of the Canons made by the proposed amendment.

(8) SOUTHERN MARYLAND REGION.— The Southern Maryland Region consists of Durham Parish, Piney Parish, Port Tobacco Parish, St. James' Parish, Trinity Parish, and William and Mary Parish, all in Charles County; All Faith Parish, All Saints' Parish, King and Queen Parish, Resurrection Parish, St. Andrew's Parish, and St. Mary's Parish, all in St. Mary's County; and Baden Parish, Clinton Parish, King George's Parish, Queen Anne Parish, St. Paul's Parish, ~~St. Thomas' Parish and Trinity Church, all in Prince George's County~~ *St. Thomas' Parish, and Trinity Episcopal Mission, all in Prince George's County.*

NUMBER OF LAY MEMBERS ON A MISSION COMMITTEE

During the Canon 54 process relating to Trinity Episcopal Mission in Upper Marlboro, Maryland and an examination of the applicable Canons to missions, the Committee on the Constitution and Canons received a request to reduce the requirement of 8 lay individuals to serve as members on a mission committee to no fewer than 6 lay individuals. This change would make the 6 lay member minimum requirement for mission committees consistent with the 6 lay member minimum requirement for parish vestries under section 4705(d)(3) of the Canons. The Bishop was in favor of the requested change.

Since the amendment provides that the mission committee will consist of "no fewer than 6 lay individuals", any particular mission may decide to include in its bylaws a provision stating that there shall be 7, 8, or any other number greater than 6, lay individuals on that mission committee. The proposed amendment provides greater flexibility for a mission to allocate the gifts of time and talent for all the works of the mission.

Therefore, the Committee on the Constitution and the Canons moves an amendment to the Canons, taking effect on the day after the last day of the annual meeting of the Diocesan Convention in calendar year 2024, as follows:

Section 3503(f)(2)(B) of the Canons (relating to members of a mission committee) is amended by striking "8 lay individuals" and inserting "no fewer than 6 lay individuals".

APPENDIX

This appendix shows the strikes and inserts to the text of the Canons made by the proposed amendment.

[CURRENT LAW]

(2) MEMBERS OF THE MISSION COMMITTEE.— The Mission Committee shall consist of—

(A) the Vicar; and

(B) ~~8 lay individuals~~ *no fewer than 6 lay individuals* elected from among members of the mission entitled to vote at the organizational meeting.

AUTHORIZATION OF ELECTRONIC MEETINGS OF PARISHES, COMMITTEES ESTABLISHED BY VESTRIES, AND VESTRY EXECUTIVE COMMITTEES

The Chancellor referred two questions to the Committee on the Constitution and Canons from a parish in the Diocese relating to authorization in the Canons for parishes to conduct annual meetings of electronic meetings and the requirement in the Canons that any committee established by a vestry will have at least 2 members of the vestry serving on it. The questions resulted in proposals to amend the Canons.

The Canons currently provide authorization for the Convention and Diocesan entities (e.g. the Diocesan Council, the Standing Committee, Regional Assemblies, and Committees of the Diocese) to conduct remote electronic meetings. These specific authorizations for the Convention and Diocesan entities were provided as a response to the Covid-19 pandemic of 2020.

In January 2018, the Convention adopted as part of the restatement of Canon 47 an authorization for parishes to adopt bylaws to provide for electronic meetings by vestries. Although parishes as corporations arguably could provide for electronic meetings of vestries in their bylaws without authorization by the Canons, there was a concern that the practice was developing that electronic meetings of some vestries were being held without authorization in the parish bylaws. Some parishes had already adopted bylaws authorizing electronic vestry meetings and some vestries had adopted rules of procedures. The authorization in the Canons was adopted in 2018 to make the Canons consistent with the actual practices of parishes.

The amendment to the Canons proposed today provides a similar authorization for parishes to adopt bylaws to provide parishes the option for annual meetings of parishes to be conducted as electronic meetings. Each parish would have the option every year to conduct its annual meeting as a traditional in-person meeting or as an electronic meeting subject to adopting bylaws authorizing electronic meetings.

The second issue referred to the Committee on the Constitution and Canons related to the current requirement in the Canons that any committee established by a vestry shall include at least 2 members of the vestry as members of the committee. The requirement ensures direct vestry representation on any committee established by a vestry. The vestry is composed of the elected lay members of the parish, the rector, and such officers as provided in the bylaws. The vestry exercises the corporate authorities of the parish and is vested with the corporate responsibilities of the parish. Any committee established by a vestry is a creation of the vestry and subject to the vestry, including the power of the vestry to change membership or terminate the committee. The proposed amendment would not affect the authority or responsibilities of the vestry. It would eliminate the requirement of 2 vestry members serving on a committee. The vestry would still have the authority to compose the membership of a vestry established committee of 2 or any number of members of the vestry.

Finally, the Committee on the Constitution and Canons considered a related issue of a specific kind of vestry committee. Some parishes have an Executive Committee of the Vestry that is authorized to take certain actions on behalf of the vestry until the full vestry is able to meet and review the actions. The proposed amendment to the Canons requires that, if a vestry decides to establish an executive committee, all the members of the executive committee will also be members of the vestry and that there will be at least 2 members on the executive

committee. This requirement ensures only individuals who are members of the vestry will be directly exercising authorities of the vestry through the Executive Committee. It also provides that a minimum of 2 individuals are on the executive committee so that no single individual exercises the authorities of the vestry even if limited by later vestry review and approval.

Therefore, the Committee on the Constitution and the Canons moves the adoption of a resolution amending the Canons as follows

Resolved,

SECTION 1. ELECTRONIC MEETINGS OF A PARISH AND COMMITTEES OF A VESTRY.

(a) ELECTRONIC MEETINGS OF A PARISH.— Section 4704 of the Canons is amended by adding after subsection (f) the following:

"(g) ELECTRONIC MEETINGS AND ELECTRONIC VOTING.—

"(1) IN GENERAL.— The bylaws of a parish may provide that any annual or special meeting of the parish may be conducted electronically, including electronic voting at that meeting.

"(2) REQUIREMENTS.— Any bylaws adopted under paragraph (1) shall provide that in any electronic meeting every member of the parish participating in the meeting is capable of simultaneously communicating with every other member participating in the meeting when recognized to speak.".

(b) COMMITTEES ESTABLISHED BY A VESTRY.—Section 4705(j) of the Canons is amended by striking paragraph (1) and inserting the following:

"(1) COMMITTEES ESTABLISHED BY THE VESTRY.— The bylaws of each parish—

"(A) may provide that the vestry may establish committees and appoint members to those committees;

"(B) shall provide that--

"(i) any committee established under subparagraph (A) shall exercise any authority delegated by the vestry in the management of the parish; and

"(ii) any authority delegated under clause (i) shall not affect the responsibilities or duties of the vestry relating to that authority; and

"(C) shall provide that any committee established under subparagraph (A) that is an executive committee of the vestry shall—

"(i) have members who are each a member of the vestry; and

"(ii) have no fewer than 2 members on that executive committee.".

(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 2024.

APPENDIX

This appendix shows the strikes and inserts to the text of the Canons made by the proposed amendment.

[CURRENT LAW]

(1) COMMITTEES ESTABLISHED BY THE VESTRY.— The bylaws of each parish—

(A) may provide that the vestry may establish committees and appoint members to those committees; and

(B) shall provide that--

(i) any committee established under subparagraph (A) shall—

~~(I) include at least 2 members of the vestry as members of the committee; and~~

~~(II)~~ exercise any authority delegated by the vestry in the management of the parish; and

(ii) any authority delegated under clause (i) ~~(II)~~ shall not affect the responsibilities or duties of the vestry relating to that authority~~.~~ ; *and*

(C) shall provide that any committee established under subparagraph (A) that is an executive committee of the vestry shall—

(i) have members who are each a member of the vestry; and

(ii) have no fewer than 2 members on that executive committee.

Report of the Committee on Reparations

I. Background

In mid-2019, an informal working group composed of members from congregations within around the Episcopal Diocese of Washington ("EDOW" or "Diocese") began meeting to consider what it would mean for the Diocese of Washington to undertake a project of reparation for its participation in, and benefit from, anti-Black racism. The initial goal of this group was to investigate the financial legacy of chattel slavery in the Diocese. The group developed a proposal to commission and share a research project investigating the history of Diocesan antecedents and their entanglements with the institution of chattel slavery.

Later that year, the Diocesan council approved funds to support this research initiative and commissioned the informal working group as a task force of the Diocese. In addition to the history research project, the Reparations Task Force commissioned a survey and qualitative analysis of institutional reparations initiatives around the country over the last ten years to glean and discern best practices in this work. The Reparations Task Force also convened a community of congregational research partners, who had committed to research and share their own parochial histories with racism. As information was uncovered and shared, the Reparations Task Force, working in collaboration with the School for Christian Leadership and Formation, developed a series of adult education sessions to help congregations of the Diocese share this knowledge.

These educational initiatives culminated in "Repairing the Breach," a day-long symposium on reparations for congregational leaders in the Diocese of Washington.

At the 2023 Diocesan Convention, the Reparations Task Force presented a resolution formally commissioning a Committee on Diocesan Reparations ("Committee" or "Reparations Committee"). The resolution passed with an overwhelming majority. The Committee, resulting from the resolution, includes two working groups: a Policy Working Group and an Education Working Group. The resolution charged the Committee with 1) continuing the work of researching and sharing the Diocesan history of its legacy of slavery and subsequent embrace of anti-Black racism, and 2) presenting a reparations proposal outlining transformational policies and structural changes for the consideration of Convention in 2025.

II. 2023 Accomplishments

In the year since its creation, the Reparations Committee has undertaken significant efforts and initiatives to push the work forward.

A. Review of Institutional Reparations Programs and Lessons Learned The Policy Working Group has reviewed and researched the 2022 survey and qualitative analysis of institutional reparations initiatives from around the country. In doing so, members are considering best practices, lessons learned, and potential models for reparations in the Diocese, with an eye to the specific context, history and needs of our congregations and communities in the Washington, DC, area. With these elements in mind, the Policy Working Group has begun workshopping possible reparations proposals to present to the convention in 2025.

B. Survey of Racial Justice Ministries The Education Working Group conducted a survey of current parochial racial ministries within the Diocese. Survey topics included educational programs, worship review with a racial lens, equity policies, and advocacy work. To date, 72 congregations, or 85 percent, of the Diocese responded. (Please see the Reparations section in the EDOW website for complete survey data).

C. Communications: Creating the Foundation for Current and Future Education and Outreach
During 2023, our Communication Team, in collaboration with EDOW Communications, developed and implemented a plan for building the foundation for the Committee's outreach to, and communication with, parishes and parishioners. The key elements of this communications plan focus on the Reparations section of the EDOW website, email communications, and social media.

1. Reparations section on the EDOW website
The Communication Team redesigned the Reparations section of the EDOW website and greatly expanded the content available; with the goal of providing comprehensive and easy-to-navigate resource on our reparations work in the Diocese The section is designed to grow as the work of the Committee continues and new information is shared with the Diocese. EDOW Communications approved and implemented all updates.
The new pages within this section of the website include:

a. News and Events: This page provides links to all newsletter articles from the Reparations Committee published in the EDOW Bulletin in 2023. It also provides a comprehensive collection of videos, presentations, and other materials from the October 2022 EDOW event: "Repairing the Breach: A Symposium on Reparations" All future reparations events and news regarding the Committee's work will be featured on this page.

b. Reparations Training and Educational Resources: This page highlights "Repairing the Breach," the two-session video curriculum developed by the Reparations Task Force as well as the EDOW "Race and Reckoning: An Exploration into Reparations" symposium attended by 400 participants. Future reparations education events will also be featured on this page.

c. Parish History Projects: This page provides resources for the beginning parish historian to conduct a parish history project. Information on the Congregational History Partners is also available, who meet monthly to support each other's work. The page includes video testimonials from three parishes as well as a Parish History Spotlight, which will be rotated regularly.

d. Research on Reparations: This page highlights two research projects sponsored by EDOW: (1) "An Analysis of Current Reparations Programs in the United States", and (2) "Historical Involvement with Enslaved and Free Black Populations in the Eighth Root Parishes of the Diocese of Washington, 1692-1864". This page also provides a link to an archival records management document developed by the Episcopal Church, "Consulting the Past Through the Archival Record: A Guide for Researching the Impact of Slavery on Church Life and African Americans".

e. Committee on Diocesan Reparations: This page lists each member of the Committee and their home parish, including ex-officio membership, and our EDOW staff liaison.

2. Email Communication: We launched reparations email communications in the fall with a special email from Bishop Mariann Budde regarding the survey, and a follow-up email sent after the regional gatherings to all who attended. In 2024, in collaboration with EDOW Communications, we will expand our email footprint with one article per month in the EDOW Bulletin (e-newsletter).

3. Social Media (EDOW Facebook and Instagram Accounts): The Communication Team worked with EDOW Communications on a visual identity for our social media posts, similar to identities created for EDOW's Black History Month and Pride month series on its social accounts. Starting in November 2023, EDOW posted content from the Reparations Committee once a week, (on Monday), to highlight our activities, build engagement, and encourage visitors to explore the reparations content available on the EDOW website.

III. 2024 Initiatives

The Reparations Committee is dedicated to collecting quantitative and qualitative data. We are also focused on engaging and empowering parishioners and members of the Diocese with opportunities at different levels for participation in a reparations program.

A. Listening Sessions on Reparations: The Reparations Committee will select several dates and times for virtual and/or in-person events to host EDOW clergy and lay people; providing the time and a safe space for them to voice their concerns, questions, and comments on reparations and enable the Committee to actively listen and address them.

B. Individual Story-Sharing to Identify Harms: The Reparations Committee will conduct events to enable individuals with stories of personal hurts to speak and be heard. The events may also include speakers who are prepared to tell their stories, as well as Diocesan leaders and clergy who will actively listen with open hearts. LEGO® Serious Play® may be part of the format, as it is intended to facilitate difficult discussions.

C. Parish Story Circles: The Reparations Committee will canvas EDOW members to gather, hear, and share stories about EDOW's past Black parish that closed due directly or indirectly to systemic anti-Black bias, institutional racism, and related factors. Once stories are identified, the Committee will conduct an event(s) either virtually or in-person to explore (in a safe environment) where breaches have occurred in terms of historic Black congregations. From there, the Committee will gather information regarding the harm, the impact of the harm, and what restitution could or would look like.

D. Claggett Retreat: The retreat scheduled for February 2 - 4, 2024, will provide an opportunity for the Reparations Committee to work together to develop a strategic plan and deliverables for 2024.

E. First Draft Report (June 2024): Once all engagement concludes, e.g., research, listening sessions, story sharing, etc., the Reparations Committee's first reparations proposal draft is due. The Policy Working Group will determine what a Gospel-oriented approach to a reparations policy looks like by addressing those Diocesan programs or recommendations that can be advanced to EDOW to facilitate reparations to the parishes, parishioners, other people, and/or communities harmed by the Diocese.

F. Final Draft Report (1 October 2024): The Policy Working Group will submit a final report and make a presentation to Diocesan Convention 2025. Analysis will include, but is not limited to topics such as:

1. What is the scope of harm/redress to which EDOW will commit itself?
2. What are the mechanisms available to ensure EDOW remains accountable to any approved reparations policy?
3. Will the focus of reparations also include policy proposals that change the culture of EDOW from the top down?

G. Expansion of Parish History Projects: The Education Working Group continues to encourage each

EDOW parish to examine its history through the lens of race and racism. The Congregation History Partners group offers a safe and supportive space for parishes to begin this work. Although the focus of this Committee is reparations at the Diocesan level, it is impossible to truly understand the need for reparations without a thorough knowledge of the history of each EDOW parish.

H. Completion of EDOW's Maryland Parish History Project: By December 2024, Franklin Robinson will complete his research project titled, "Historical Involvement with Enslaved and Free Black Populations in the Eighth Root Parishes of the Diocese of Washington, 1692-1864". This work explores the participation of the eight Diocesan antecedents in the institution of chattel slavery in Maryland.

IV. Developing Reparations Policy Proposals for the Diocese of Washington

The Policy Working Group began developing a proposal for a Diocesan Reparation Policy in the fall of 2023. As part of a proposed reparations policy document, the working group compiled a list of the many complex issues that must be addressed in the policy. The list is based on a review of other church reparations initiatives, as well as a review of other source materials, such as *Reparations: A Christian Call for Repentance and Repair,* by D. Kwon and G. Thompson.

Questions under consideration include but are not limited to:

A. What time period should be taken into consideration? Some reparations programs focused on harms to enslaved people prior to the end of the Civil War. Others focus on the Jim Crow era (1865-1960s), while others focus on harms done in recent times (circa 1970s to the present).

B. Should the policies include parishes that are now in the Diocese of Washington, but were previously in the Diocese of Maryland? While the content of this reparations policy proposal will be within the context of harms done by the Diocese, it is important to specify whether the focus includes the era of slavery, as that occurred prior to the creation of the Diocese of Washington.

C. Who was harmed? To develop a fair and transparent reparations policy, especially one that includes restitution (i.e., financial disbursements), we must identify the criteria used to determine recipients. We must also specify whether recipients will include individuals, parishes, or other organizations (e.g., community-based non-profits and educational organizations, as some reparations programs have done).

D. What types of harms should be considered? The list is potentially endless. Beyond the terrible harms associated with slavery, harms directly attributable to the Diocese must also be determined. These harms may include reduced education, employment opportunities, limited income and assets, health status and healthcare access, property loss, some of which continue to affect individuals and parishes.

E. Who is responsible for the harms? The focus of this proposal, as per the January 2023 Diocesan resolution, centers around harms committed by the Episcopal Diocese of Washington. Should the focus also include parishes or individuals? If so, what does that responsibility look like?

F. What types of reparations should be considered? While the Diocese has specified that there will be a financial commitment to the work of reparations, the amount available for restitution and redress is not yet clear. We know that no amount of money could ever completely repair all the harms done through 400 years of American slavery, and the subsequent legacy of segregation and discrimination. In addition to financial reparations as part of the policy proposal, should there be other non-financial reparations and what should those be? Examples of financial and non-financial reparations may include:

1. Hiring forensic accountants trained to research organizational finances so that there is a clear accounting of what EDOW did with assets of Black parishes that closed. Once the report from the forensic accountant apology, and repentance would be appropriate to begin facilitating reconciliation.

2. Upon request, replacing stained-glass windows in historically Black churches with more culturally appropriate figures.

3. Developing curricula on EDOW's racial history for all EDOW schools and for Christian Education.

4. Developing special exhibits to increase awareness.

5. Naming of special sites or remembrance and reconciliation.

G. Who will provide the funds for financial reparations? The Diocese has clearly stated that any financial reparations funding will be from the Diocese, and not from individual churches. This does not preclude any parish from establishing a reparations fund and making disbursements if it so chooses.

H. What should the size of financial reparations be? As previously noted, financial reparations can never fully compensate for the harms of the slavery and Jim Crow eras, in addition to economic disparities that continue to exist. However, it is critical that a reparations package go beyond small "symbolic" amounts. Reparations should be substantial enough to repair some of the harm that has been done, within the scope of what is feasible.

I. What should be the method and source of control for disbursing funds or other forms of reparations, and who is responsible for ensuring that funds are used appropriately? What oversight, reporting, and accountability for fund disbursal will be implemented to ensure that funds are used effectively and appropriately? Perhaps more importantly, who will make those determinations? Do they need to be made at all? If a financial reparations package is disbursed, there is a case for adopting a "hands-off " approach and allowing established churches and other organizations to use the funds as they see fit.

J. Who will receive reparations? The process of identifying who was harmed will help to identify who should receive reparations. Should the recipients be individuals, parishes, or non-profit organizations that work in the affected communities? If individuals, which individuals? If parishes, which parishes? If non-profits, which nonprofits? What decision process is needed to identify them, and how can conflicts between individuals and parishes be avoided?

K. What is the time frame for the EDOW reparations process? Will this program be time-limited, or will EDOW develop a continual process to monitor harms and the need for restitution?

It is clear from this list of important issues that developing a transparent, fair, and effective reparations program is a serious and thoughtful undertaking. At the same time, keeping all of these issues in mind is critical to defining the work ahead. The list can be used as a discussion guide for the policy and education working groups, but it also can be used by parishes and other committees of the Diocese as we all work toward becoming a Beloved Community truly committed to speaking truth to power.

Report on the Committee on Congregational Stewardship and Diocesan Support, Established by Diocesan Council

At its meeting on December 12, 2023, the Diocesan Council established a Committee on Congregational Stewardship and Diocesan Support by resolution. The resolution was proposed by the Rev. Jessica Hitchcock, Rector of St. Luke's in Bethesda and Central Montgomery's clergy representative to Council. A copy of the resolution is below.

In accordance with Canon 44, the Committee will be formed, with members appointed by the Bishop with the consent of Council.

There will be an application process for those clergy and lay leaders interested in serving on the Committee. The application should be available soon after the conclusion of Diocesan Convention.

A Resolution on Congregational Stewardship & Diocesan Support Presented to the Council of the Episcopal Diocese of Washington December 2023

Whereas the Episcopal Diocese of Washington is blessed by Almighty God with many invaluable resources, including the financial resources of our members and congregations; and

Whereas Canon 51 of the Diocese stipulates that all congregations shall make an annual financial commitment to support the mission and ministry of the Diocese (5103.a); and

Whereas Canon 51 further stipulates that "the normative standard of the annual financial commitment … shall be a tithe of the annual operating income (5103.b), which, according to the report of the Task Force on Budget and Reserves presented to the 105th Diocesan Convention in 2000, means that "every congregation should move in the direction of a 10 percent contribution"; and

Whereas the congregations of the Diocese do not, as a whole, tithe or contribute 10% of their Normal Operating Income to the mission and ministry of the Diocese; and

Whereas there are many and varied reasons why congregations contribute financially to the mission and ministry of the Diocese in the amount that they do, but it could be that some congregations may simply not know of the canonical expectation, while the expectation itself and/or 'life on the ground' in local congregations may otherwise prevent more generous investment to the mission and ministry of the Diocese; now, therefore, be it

Resolved, that, pursuant to Canon 44, the Diocesan Council establish a Committee on Congregational Stewardship & Diocesan Support, which shall review the effective history of congregational giving to the mission and ministry of the Diocese; engage active leaders in the Diocese, both lay and clergy, new and longtime; and recommend to Council or Convention, or both, those actionable steps that shall be taken to arrive at a new consensus around appropriate levels of congregational financial investment in the shared mission and ministry of the Diocese of Washington, including the possibility of revised and/or re-stated canonical measures and expectations, and be it further

Resolved, that the Committee to be formed be broadly representative of the membership of the Diocese of Washington, as determined by the Bishop in consultation with and with the consent of the Diocesan Council.

EXPLANATION

The Episcopal Diocese of Washington, like all dioceses, had since its founding in 1896 developed a system whereby congregations and core ministries would financially support the Diocese. Much like the General Convention of The Episcopal Church, which had until the mid-1990s a bifurcated budget system, the Diocese of Washington also had two budgets. First, the Diocese's 'Episcopal budget' was "for the Episcopate and other expenses of the diocese" (then-Canon 30, EDOW). This funded the office of the Bishop(s) and those things necessary for core Episcopal ministry, even though those other areas sometimes expanded throughout the years. Then-Canon 30 provided for the means by which Parishes and Separate Congregations were assessed to fund the Episcopal budget. The assessment equation involved an attendance component (the old First Sunday of Lent attendance and so on, pre-A.S.A.) and a review of the financial capacity of the congregation. Second, the Diocese's 'program budget', described in then-Canon 31, provided funds for the diocesan contribution to The Episcopal Church and those ministry and mission areas the Diocesan Council wished to fund and further explore. Parishes and Separate Congregations, in addition to their assessment, were expected to contribute a share or portion of the congregational quota, or apportionment, to the program budget. There were consequences for not contributing at the assessed levels. If a Parish or Separate Congregation failed to make full payment of its assessment, then-Canon 30 provided that "neither the Rector (or Priest-in- Charge) nor the delegates of the defaulting congregation may be appointed or elected to any office or committee of the Diocese for the ensuing year." (Task Force interim report, 1 Oct. 1999 p.5)

By the 1980s, there was much "congregational discontent" surrounding these multiple requests and funding mechanisms, so said the 1999 report of the Diocese of Washington's Task Force on Budget and Reserves. Early in 1989, Bishop Walker asked the Diocesan Council to suspend the apportionment request of congregational quotas, although the minutes of those meetings suggest that the Bishop and Council only envisioned suspension as a temporary stop-gap measure until they could figure something else out. Unfortunately, however, in the fall of 1989 Bishop Walker died unexpectedly; thus, this matter sat untended and the apportionment became voluntary, if at all requested. A general sense of confusion around diocesan funding mechanisms and two separate budgets didn't quiet down, however, and by late-1998 there were three distinct resolutions on financial matters presented to the 104th Diocesan Convention (1999). Heading off floor debate and seeking to create a new way forward, the Diocesan Council instead proposed the creation of a Task Force on Budget and Reserves which would begin its work in 1999 and report to the 105th Convention in 2000. Not only did the Task Force quickly arrive at the conclusion that the "funding mechanisms of the Diocese of Washington are, to say the least, complicated and poorly understood," it set out to accomplish four primary goals:

1. To recommend a planning and budgeting process that incorporates theological clarity and strategic vision.
2. To recommend a communication process that informs and educates the Diocesan community on every aspect of Diocesan finances, including generating, investing, and spending our financial resources.
3. To recommend a budget structure that conveys the mission of the Diocese.
4. To recommend a budget process that engenders mutual trust and accountability throughout the Diocese.

The 12-member Task Force, which was represented by clergy and lay leaders from all six regions of the Diocese and co-chaired by the Rev'd Susan Burns and Mr. Paul Cooney, held listening sessions and engaged the Diocesan community throughout the calendar year 1999, eventually sharing an interim reporton October 1, 1999 in advance of the fall regional meetings and January's Convention. The Task Force's more detailed final report is in the Journal of the 105th Convention, held in January 2000. Consensus quickly emerged that two budgets, and two funding requests, were confusing and felt like too much tocongregations and congregational leaders, both lay and clergy. The interim report mentioned that "there may be valuable learning from structures and procedures employed by other Dioceses within the Episcopal Church"; in fact, the final report and Mr. Cooney's address to the 105th Convention (2000) cites a 1996 survey of various assessment / giving practices in all of the Dioceses of the Episcopal Church, a survey carried out by "the national offices" of The Episcopal Church at that time.

Given what the Task Force was facing and specifically set up to do – namely, focus on budget and reserves – they recommended the creation of a single budget for the Diocese of Washington, effectively ending the Episcopal and Program budgets as well as the mandatory assessment and (suspended) apportionment. Along the way, the Task Force realized that there should be a standard means of congregational financial contributions, and they also recommended ending the confusing equations around the old assessment (detailed in then-Canon 30). The Task Force recommended a more straightforward request of a contribution of a congregation's Normal Operating Income (NOI), such number determined by the standard Parochial Report. Because there was not time in the scope of work or, perhaps, because there was little desire to talk about enforcing standard giving expectations, the Task Force remained quiet on matters of expectation and enforcement when it came to congregational financial contributions, in essence removing the previous canonical language about consequences for paying one's assessment in full.

The Task Force's report to the 105th Convention (2000) started the process that, later, resulted in the Canons currently in place in the Diocese of Washington, specifically Canon 51 which stipulates that all congregations shall make an annual financial commitment to support the mission and ministry of the Diocese (5103.a); and that "the normative standard of the annual financial commitment … shall be a tithe of the annual operating income" (5103.b). Even though it's commonly agreed that a tithe means 10%, the question was put to the Task Force in discussion at the 105th Convention and Mr. Cooney, speaking on behalf of the Task Force, simply said that they hoped that "every congregation should move in the direction of a 10 percent contribution." But he quickly added that "flexibility was crucial," so "the Task Force decided that every congregation should think in terms of contributing between 5 and 15 percent."

Mr. Cooney added that "the Task Force would not be opposed to any congregation's giving 16 percent." Finally, the Task Force recommended a minimum contribution of no less than 5% of a congregation's Normal Operating Income, which would represent the baseline average amount of congregational financial giving to the Diocese at the time (1999). Notably, the language around a proposed 5% minimum financial contribution – nor the language around financial giving between 5% and 15% -- did not make it into future canonical revisions, whereas the language about consequences for not paying in full was summarily removed.

Thus, roughly twenty-five years ago, the Diocese of Washington fixed the problem of confusing asks (assessments and apportionments) and two budgets (Episcopal and program) and dealt lightly with the remaining key area of congregational financial investment and support toward the mission and ministry of the Diocese of Washington. The Diocese did not, as is commonly thought, recommend a practice of voluntary giving, as if 'voluntary' means any congregation can give whatever they want – or nothing at all. But the Diocese, for various reasons, did not stipulate standards of congregational financial giving nor identify and/or reiterate consequences for those congregations who do not otherwise contribute to the minimum.

The contemporary implications of all of this are not insignificant, among them that congregational giving in 2023 is only 4.4% of 2021's Normal Operating Income and that there is a present challenge in resourcing the mission and ministry of the Diocese, including key portions of the strategic plan. In fact, in order to fulfill the priorities of the strategic plan, the Diocese of Washington's 2024 budget will use designated funds because congregational giving is not enough. Another problem is that relying wholly on what congregations might think is a matter of voluntarily giving what one wishes to give to the Diocese is inherently unfair in that it could result in a small, struggling parish giving more to the Diocese than a large, multi-staff parish.

At the same time, perhaps ironically, there's an opportunity to have this conversation now, as difficult as it may at first seem. There are many attendant questions around the topic of resourcing shared diocesan mission and ministry. In the wake of Covid and the severe challenges every part of The Episcopal Church has been facing and will continue to face, it is a good time to have frank, open, future-oriented conversations about how and in what ways we can and, indeed, should invest financially in a shared future. It may or may not be that traditional approaches to diocesan funding still work in the present moment and for the long-term future of the Diocese of Washington. Regardless, it seems that the Diocese of Washington is in the minority in The Episcopal Church when it comes to diocesan funding from congregational support. It would be worthwhile that the Committee this Resolution asks to be formed inquire of The Episcopal Church whether a recent study has been done, such as was undertaken in 1996, to survey funding and resourcing practices in all of the dioceses of The Episcopal Church. Of further interest, it may or may not be that the formula for determining a congregation's Normal Operating Income is a fair standard on which to base congregational giving. It may or may not be that pledge and plate givingis a more reasonable standard. It may be that a sliding scale – 5% to 15%, as the 1999-2000 Task Force suggested – is reasonable, or it may be the case that a fixed number is the best option.

Undoubtedly, conversations about diocesan funding will also raise attention to, and perhaps concern around budget stressors in local congregations, including the matter of those larger fixed costs particular to congregations: the cost of buildings, both maintenance and capital improvements, and that of staff

and clergy compensation. Not only are these important realities to pay attention to, as a new plan for standardized diocesan financial support will have direct impact on congregational stewardship and, in some cases, congregational sustainability, but diocesan Canons already assert that "the payment ofclergy compensation [shall be] a priority over all other payments from the income of the parish," and that "except as provided under paragraph (1) [that is, the paragraph about clergy compensation] the payment of lay compensation [shall be] a priority over all other payments from the income of the parish." (4705.l) Attention to the diocesan compensation scale for clergy and lay employees as well as broader considerations to encourage, if not establish standards for shared resourcing at the local level and/or other ways by which diocesan resources will effectively reduce the financial burden on local congregational budgets mustnecessarily be part of this conversation. It would be a shame to solve one set of problems and, in turn, create another.

In short, the desire to seek after a new, truly diocesan-wide consensus around congregational stewardship and diocesan support is an opportunity that can generate much hopefulness and missional collaboration, not to mention set up the Episcopal Diocese of Washington for a very robust future.

SUPPORTERS OF THE RESOLUTION

The Rev'd John Graham, Diocese of Washington, retired

The Rev'd Jessica Hitchcock, St. Luke's, Trinity Parish

The Rev'd John A. Kellogg, Christ Church, Washington Parish

The Rev'd Lucretia Mann, St. John's Church, Broad Creek Parish

The Rev'd Gregory C. Syler, Resurrection Parish & All Saints', Oakley Parish

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: Ordained Deacon Compensation

Submitted by: The Venerable Steve Seely, Archdeacon, Episcopal Diocese of Washington *with*

Co-Sponsors: The Rev. Patricia Alexander, The Rev. Catharine Gibson, The Rev. Jessica Hitchcock, The Rev. Melana Nelson-Amaker, The Rev. Antonio Baxter, The Rev. Ethan Bishop-Henchman, The Rev. Adrienne Clamp, The Rev. Elizabeth Dixon, Rev. Susan Fritz, The Rev. David Griswold, The Rev. Lesley Krauland, Deacon, The Rev. Terri Murphy, Deacon, The Ven. Sue Von Rautenkranz, The Rev. Susan Walker, The Vestry of Christ Church - Durham Parish, Mr. Michael Fritz

Resolved, that the [One Hundred Twenty-Ninth] Convention of the Episcopal Diocese of Washington, that parishes with deacons (*permanent or vocational*) assigned to said parishes shall pay deacons the Church Pension Group (CPG) minimum qualifying rate, currently established at Twenty-Five dollars ($25) per month and pay the applicable assessment to CPG and be it further

Resolved, that deacons may, solely at their individual option, decline said monthly compensation.

Explanation

Those called and ordained to the diaconate currently serve in congregations without compensation. However, lack of compensation prevents deacons from access to benefits afforded other clergy through the Church Pension Group (CPG). These benefits include but are not limited to: Credo Conferences, life insurance, and resettlement and retirement compensation.

To participate in these CPG programs, the total minimum compensation to qualify, is currently set for parishes to compensate deacons at a rate of Twenty-five dollars ($25) per month plus the normal CPG assessment of 18%. (25.00 + 4.50 = $29.50) This would be an annual total cost per year of $354 to the parish with a deacon.

With this resolution, if approved, compensation will be provided to any deacon serving, unless declined by the deacon. Deacons may decline the compensation for any variety of reasons (personal theology, impact on other pensions and/or compensation, tax considerations, etc.) and serve without compensation. Additionally, according to CPG rules, any deacon aged 72 or older could not participate.

Currently, 20 dioceses of The Episcopal Church have adopted similar resolutions beginning in 2019. The Association for Episcopal Deacons (AED) and CPG have worked together to make enrollment into CPG possible via this program. At General Convention in July of 2022, **Resolution C047 - Establishing Compensation for Deacons** came before the House of Deputies (HoD). The resolution was amended slightly by the House of Deputies and met with discussion in the House of Bishops. The HoD concurred and the resolution has been sent to an Interim Body for further study.

This resolution will not impose any cost on the diocesan budget.

Resolución 1: Remuneración por Ordenación Diaconal

*Presentado por: E*l Venerable Steve Seely, Archidiácono, Diócesis Episcopal de Washington *con*

Copatrocinadores: Rvda. Patricia Alexander, Rvda. Catharine Gibson, Rvda. Jessica Hitchcock, Rvda. Melana Nelson-Amaker, Rvdo. Antonio Baxter, Rvdo. Ethan Bishop-Henchman, Rvda. Adrienne Clamp, Rvda. Elizabeth Dixon, Rvda. Susan Fritz, Rvdo. David Griswold, Rvda. Lesley Krauland, Rvda. Terri Murphy, La Ven. Sue Von Rautenkranz, Rvda. Susan Walker, La Junta Parroquial de la Iglesia Christ Church, Durham Parish, Sr. Michael Fritz.

Se resuelve, que la [Centésima Vigésima Novena] Convención de la Diócesis Episcopal de Washington, que las parroquias con diáconos (*permanentes o vocacionales*) asignados a dichas parroquias paguen a los diáconos la tasa mínima de calificación del Grupo de Pensiones de la Iglesia (CPG), actualmente establecida en Veinticinco dólares ($25) por mes y paguen la cuota aplicable al Grupo de Pensiones de la Iglesia (CPG) y

Se resuelve, además, que los diáconos podrán, únicamente a su decisión personal, renunciar a dicha remuneración mensual.

Explacación

Los diáconos llamados y ordenados prestan actualmente sus servicios en congregaciones sin recibir remuneración. Sin embargo, la falta de remuneración impide a los diáconos acceder a los beneficios que se ofrecen a otros clérigos a través del Grupo de Pensiones de la Iglesia (CPG). Estos beneficios incluyen pero no se limitan a: Conferencias Credo, seguro de vida e remuneración por reinstalación y jubilación.

Para participar en estos programas de CPG, la remuneración mínima total para calificar, está actualmente establecida para que las parroquias compensen a los diáconos a razón de Veinticinco dólares ($25) por mes más la cuota normal de CPG del 18%. (25.00 + 4.50 = $29.50). Esto sería un costo total anual de $354 a pagar por las parroquias con un diácono.

Con esta resolución, si se aprueba, se proporcionará remuneración a cualquier diácono que preste servicio, a menos que el diácono la rechace. Los diáconos pueden rechazar la remuneración por diversas razones (teología personal, impacto en otras pensiones y/o remuneraciones, consideraciones fiscales, etc.) y servir sin remuneración. Además, según las normas del CPG, ningún diácono de 72 años o más podría participar.

Resolution 2: Sacred Ground as Anti-Racism Training

Submitted by: The Reverend David C. Wacaster; Grace Church, Georgetown

Resolved, that the One Hundred Twenty-Ninth Convention of the Diocese of Washington stipulates that completing a Sacred Ground course is one means of fulfilling required Anti-racism training; and be it further

Resolved, that all members of the diocese are encouraged to view Anti-racism Training as an on-going educational process of which Sacred Ground is a part; and be it further

Resolved, all members of the diocese are urged to continue to engage books, forums, classes, conversations, histories, biographies, studies, articles, movies, television programs, and other forms of media addressing racism and anti-racism as part of the aforementioned educational process.

Explanation

General Convention resolution 2000-B049 requires anti-racism training for lay and ordained leadership of The Episcopal Church and stipulates "**that each diocese select and authorize appropriate programs that will be used at the diocesan and parochial levels.**" This resolution officially designates Sacred Ground as one means of fulfilling this requirement in the Diocese of Washington. This resolution also encourages EDOW to view anti-racism training as an on-going educational process and suggests some means for doing so.

Resolución 2: Sacred Ground Cumple los Requisitos de la Formación Contra El Racismo

Presentado por: El Reverendo David C. Wacaster; Grace Church, Georgetown

Se Resuelve, que la Centésima Vigésima Novena Convención de la Diócesis de Washington estipula que la realización de un curso "Sacred Ground" [*Tierra Sagrada*] es un medio para cumplir con la formación antirracista requerida; y que además

Se Resuelve que todos los miembros de la diócesis consideren la formación contra el racismo como un proceso educativo continuo del que forma parte Sacred Ground.

Se Resuelve, instar a todos los miembros de la diócesis a que continúen accediendo a libros, foros, clases, conversaciones, historias, biografías, estudios, artículos, películas, programas de televisión y otros medios de comunicación que aborden el racismo y el antirracismo como parte del proceso educativo antes mencionado.

Explacación

La resolución 2000-B049 de la Convención General exige capacitación contra el racismo para los líderes laicos y ordenados de la Iglesia Episcopal y estipula "q**ue cada diócesis seleccione y autorice los programas apropiados que se utilizarán a nivel diocesano y parroquial**". Esta resolución designa oficialmente a Sacred Ground [*Tierra Sagrada*] como uno de los medios para cumplir este requisito en la Diócesis de Washington. Esta resolución también anima a la EDOW a considerar la formación antirracista como un proceso educativo continuo y sugiere algunos medios para hacerlo.

Resolution 3: Migration with Dignity

Submitted by: Rev. Dr. Sari Ateek, Rector, St. John's Norwood; Avril Barker, Vestry, St. John's Norwood; Rev. Dr. Joan Beilstein, Rector, Church of the Ascension, Silver Spring MD; Kirk Campbell, St. John's Norwood; Carol Cropp, Co-Chair of Outreach & Social Justice Ministries and Neighbor to Neighbor, Washington National Cathedral; Rev. Anne Derse, Deacon, St. John's Norwood; Martin Dickinson, Co-chair, Neighbor-to-Neighbor, Washington National Cathedral; Rev. Elizabeth Dixon, Deacon, St. Thomas and St. Barnabas, Upper Marlboro, MD; Mark Edwards, St. John's Norwood; Melanie Folstad, St. John's Norwood; Rev. David Griswold, Deacon, St. Columba's, DC; Andrea Guy-McFarland, Delegate to the Diocesan Convention, St. John's Norwood; Clara Lovett, Delegate to the Diocesan Convention, St. John's Norwood; Paula Mays, Delegate to the Diocesan Convention, Washington National Cathedral; Rev. Henry McQueen, Rector, St. John's, Olney; Lisa Raisner, Co-chair, Social Justice Advocacy, St. John's Norwood; Rev. Sarah Reynolds, Associate Rector, St. John's Norwood; Father Vidal Rivas; St. Matthews/San Mateo, Hyattsville MD; Claudia Russell, Co-chair, Sanctuary Ministry, Washington National Cathedral; Rev. Nancy Stockbridge, Deacon, St. John's, Olney; Michael Stratmoe, Vestry, St. John's Norwood; Elly Sullivan, St. John's Norwood; The Vestry, St. John's, Olney; Ann Wild, St. John's Norwood; Rev. Shivaun Wilkinson, Associate Rector, St. John's, Olney; Penny Winder, Chair of Faith in Action, St. John's Norwood

Resolved, That the 129th Convention of The Episcopal Diocese of Washington, as people of faith, honor the divine spark that animates all human beings. Therefore, we advocate for Migration with Dignity, a set of immigration policies that assure equal and respectful treatment of all people[1]; and be it further

Resolved, that, acknowledging that grave mistreatment of ethnic minorities, migrants and refugees is on the rise in the midst of record migration across international borders, the Diocese of Washington, consistent with resolutions of the General Conventions of The Episcopal Church, declare itself to be in support of Migration with Dignity for all migrants, including refugees, asylum seekers, displaced persons and those who cross borders in search of opportunity; and be it further

Resolved, that the Episcopal Diocese of Washington call upon all Episcopalians in the diocese to advocate that local, state, national and international governing bodies promote Migration with Dignity by enforcing existing laws and policies on behalf of refugees, migrants, asylum seekers and displaced persons and by enacting new laws and policies guaranteeing their welcome, protection and integration into our common human journey.

1 McClain, Shanna, Bruch, Carl, *et al.* "Migration With Dignity: a Legal and Policy Framework,: *Journal of Disaster Research*, Vol. 17, No. 3, (2022).

Explanation

Human rights specifically included within the Migration with Dignity framework of this resolution are:

- **A universal right of movement consistent with the United Nations Universal Declaration of Human Rights (UDHR),** including freedom to leave and return to one's country of origin, freedom of movement within one's country of origin or country of settlement (Article 13).
- **The right to be secure:** from sexual violence including rape and sexual exploitation, human trafficking, slavery, forced labor and arbitrary and abusive detention.
- **The right of equality,** to include: 1) equal treatment with no discrimination under the law based on color, gender, sexual orientation, language, religion, political affiliation, national origin; and 2) equal opportunity for upward mobility.
- **Rights to a basic quality of life,** including employment rights, housing rights and food rights.
- **The right to access services** such as health care, education and legal representation.
- **Civil and political rights** guaranteeing the right to identity, to use of one's language, and to freedom of speech and religion.

This resolution is needed as a positive general statement reaffirming and updating the Episcopal Church's overall, long-standing commitment to human rights as they pertain to just treatment of the world's refugees, asylum-seekers and migrants.

This resolution is deeply grounded in Scripture. The advocacy for which it calls follows directly from the teachings of Jesus, while aligning with the world's other great religions and principled humanism.

No moral guidance is more clearly articulated in both Biblical testaments than the need to "welcome the stranger:"

"Don't mistreat any foreigners who live in your land. Instead, treat them as well as you treat citizens and love them as much as you love yourself. Remember, you were once foreigners in the land of Egypt. I am the Lord your God" (Leviticus 19:33-34).

"Be sure to welcome strangers into your home. By doing this, some people have welcomed angels as guests, without even knowing it." (Hebrews 13:2)

All six key elements of the resolution align with, and can be derived from, the United Nations Universal Declaration of Human Rights. The Episcopal Church strongly supported this landmark statement proclaimed by the United Nations General Assembly in 1948.

The resolution accords with key positions of the Anglican Communion. As set forth in the Lambeth Human Dignity Call of 2022, actions against the human dignity of God's children, including those against migrants and refugees, are sin, and hospitality to all and faithfulness to each are key marks of a godly community (1 Pt. 4:8-10).

As a single, direct, positive statement of principle, the resolution reaffirms more than 50 General Convention and Executive Council resolutions over the years. Its concision and clarity communicate our diocese's stance effectively and encourage our work alongside other pro-migrant organizations toward a community in which fundamental human rights extend to all people.

The resolution defines a much-needed, innovative response to the increasing challenge of global migration. Grave and serious mistreatment of ethnic minorities, migrants and refugees is currently on the rise both in the United States and globally in the midst of record migration across international borders. The number of international migrants grew to 281 million in 2020, meaning that 3.6% of the world's people lived outside their country of birth that year, according to the United Nations International Organization for Migration (IOM). With nearly 50 million immigrants* currently living within our borders, the U.S. leads the world as a destination for migrants.

*Including documented and undocumented immigrants regardless of when they arrived.

Resolución 3: Migración Con Dignidad

Presentado por: Rvdo. Dr. Sari Ateek, Rector, St. John's Norwood; Avril Barker, Junta parroquial, St. John's Norwood; Rvda. Dra. Joan Beilstein, Rector, Iglesia de la Ascensión, Silver Spring MD; Kirk Campbell, St. John's Norwood; Carol Cropp, Copresidenta de los Ministerios de Divulgación y Justicia Social y de Vecino a Vecino, Catedral Nacional de Washington; Rvda. Anne Derse, Diácona, St. John's Norwood; Martin Dickinson, Copresidente, Neighbor-to-Neighbor, Catedral Nacional de Washington; Rvda. Elizabeth Dixon, Diácona, St. Thomas and St. Barnabas, Upper Marlboro, MD; Mark Edwards, St. John's Norwood; Melanie Folstad, St. John's Norwood; Rvdo. David Griswold, Diácono, St. Columba's, DC; Andrea Guy-McFarland, Delegado en la Convención Diocesana, St. John's Norwood; Clara Lovett, Delegado en la Convención Diocesana, St. John's Norwood; Paula Mays, Delegado en la Convención Diocesana, Catedral Nacional de Washington; Rvdo. Henry McQueen, Rector, St. John's, Olney; Lisa Raisner,Copresidenta, Defensa de la Justicia Social, St. John's Norwood; Rvda. Sarah Reynolds, Rector asociado, St. John's Norwood; Padre Vidal Rivas; St. Matthews/San Mateo, Hyattsville MD; Claudia Russell, Copresidenta, Ministerio del Santuario, Catedral Nacional de Washington; Rvda. Nancy Stockbridge, Diácona, St. John's, Olney; Michael Stratmoe, Junta parroquial, St. John's Norwood; Elly Sullivan, St. John's Norwood; La Junta Parroquial, St. John's, Olney; Ann Wild, St. John's Norwood; Rvda. Shivaun Wilkinson, Rector asociado, St. John's, Olney; Penny Winder, Presidenta de Fe en Acción, St. John's Norwood

Se Resuelve que la 129ª Convención de la Diócesis Episcopal de Washington, como personas de fe, honra la luz divina que anima a todos los seres humanos. Por lo tanto, abogamos por la Migración con Dignidad, un conjunto de políticas de inmigración que aseguren un trato igualitario y respetuoso para todas las personas;[2] y que además

Se Resuelve que, reconociendo que el grave maltrato a minorías étnicas, migrantes y refugiados está en aumento en medio de una migración récord a través de fronteras internacionales, la Diócesis de Washington, de conformidad con las resoluciones de las Convenciones Generales de la Iglesia Episcopal, se declara a favor de la Migración con Dignidad para todos los migrantes, incluidos los refugiados, los solicitantes de asilo, las personas desplazadas y aquellos que cruzan fronteras en busca de oportunidades; y además

Se Resuelve, que la Diócesis Episcopal de Washington haga un llamado a todos los episcopales de la diócesis para que aboguen para que los órganos de gobierno locales, estatales, nacionales e internacionales promuevan la Migración con Dignidad haciendo cumplir las leyes y políticas existentes en favor de los refugiados, migrantes, solicitantes de asilo y desplazados y promulgando nuevas leyes y políticas que garanticen su acogida, protección e integración en nuestro camino humano común.

2 McClain, Shanna, Bruch, Carl *et al.* "Migration With Dignity: a Legal and Policy Framework: *Journal of Disaster Research*," Vol. 17, No. 3, (2002).

Explacación

Los derechos humanos específicamente incluidos en el marco de Migración con Dignidad de esta resolución son:

- **Un derecho universal de circulación coherente con la Declaración Universal de Derechos Humanos de las Naciones Unidas (DUDH)**, que incluye la libertad de salir del país de origen y regresar a él, la libertad de circulación dentro del país de origen o de asentamiento (artículo 13).
- **Derecho a la seguridad:** frente a la violencia sexual, incluidas la violación y la explotación sexual, la trata de seres humanos, la esclavitud, el trabajo forzado y la detención arbitraria y abusiva.
- **El derecho a la igualdad, que incluye:** 1) igualdad de trato sin discriminación ante la ley por motivos de color, sexo, orientación sexual, idioma, religión, afiliación política u origen nacional; y 2) igualdad de oportunidades para la movilidad ascendente.
- **Derechos a una calidad de vida básica**, incluyendo los derechos al empleo, a la vivienda y a la alimentación.
- **El derecho a acceder a servicios como** la atención sanitaria, la educación y la representación legal.
- **Derechos civiles y políticos** que garantizan el derecho a la identidad, el uso del idioma propio y a la libertad de expresión y religión.

Esta resolución es necesaria como una declaración general positiva que reafirme y actualice el compromiso global y de larga data de la Iglesia Episcopal con los derechos humanos en lo que respecta al trato justo de los refugiados, solicitantes de asilo e inmigrantes del mundo.

Esta resolución se basa profundamente en las Escrituras. La defensa a la que llama se deriva directamente de las enseñanzas de Jesús, al tiempo que se alinea con las otras grandes religiones del mundo y el humanismo de principios.

No hay guía moral más claramente articulada en ambos testamentos bíblicos que la necesidad de "acoger al extranjero:"

> "Cuando algún extranjero se establezca en el país de ustedes, no lo traten mal. 34 Al contrario, trátenlo como si fuera uno de ustedes. Ámenlo como a ustedes mismos, porque también ustedes fueron extranjeros en Egipto. Yo soy el Señor su Dios" (Levítico 19, 33-34).
> " No se olviden de brindar hospitalidad a los desconocidos, porque algunos que lo han hecho, ¡han hospedado ángeles sin darse cuenta!". (Hebreos 13:2)

Los seis elementos clave de la resolución están en consonancia con la Declaración Universal de los Derechos Humanos de las Naciones Unidas y pueden derivarse de ella. La Iglesia Episcopal apoyó firmemente esta declaración histórica proclamada por la Asamblea General de las Naciones Unidas en 1948.

La resolución concuerda con posiciones clave de la Comunión Anglicana. Como se establece en el Llamamiento a la Dignidad Humana de Lambeth de 2022, las acciones contra la dignidad humana de los hijos de Dios, incluidas las acciones contra migrantes y refugiados, son pecado, y la hospitalidad hacia todos y la fidelidad a cada uno son señales clave de una comunidad piadosa (1 Pe. 4:8-10).

Como declaración de principios única, directa y positiva, la resolución reafirma más de 50 resoluciones de la Convención General y del Consejo Ejecutivo a lo largo de los años. Su concisión y claridad comunican eficazmente la postura de nuestra diócesis y nos animan a trabajar, junto con otras organizaciones pro inmigrantes, por una comunidad en la que los derechos humanos fundamentales se extiendan a todas las personas.

La resolución define una respuesta innovadora y muy necesaria al creciente reto de la migración mundial. El maltrato grave y serio de las minorías étnicas, los migrantes y los refugiados está aumentando actualmente tanto en Estados Unidos como en el resto del mundo, en medio de una migración récord a través de las fronteras internacionales. El número de migrantes internacionales aumentó a 281 millones en 2020, lo que significa que el 3.6% de la población mundial vivía fuera de su país de nacimiento ese año, según la Organización Internacional para las Migraciones (OIM) de las Naciones Unidas. Con casi 50 millones de inmigrantes* viviendo actualmente dentro de nuestras fronteras, Estados Unidos lidera el mundo como destino de migrantes.

*Incluidos inmigrantes documentados e indocumentados, independientemente de cuándo llegaron.

Resolution 4: Conditioning U.S. Military Aid to Israel

Submitted by: Thomas Getman, elected lay delegate, St Mark's Capitol Hill and co-sponsored by Rev. Michele Morgan, Rector, St Mark's Capitol Hill.

Resolved, that the 129th Convention of the Diocese of Washington submit the following resolution to the 81st General Convention of The Episcopal Church:

Resolved, that the House of Deputies concurring, the General Convention of the Episcopal Church reaffirm resolution 2022-D024 and continue to ensure "that U.S. military assistance and arms sales not be used to perpetuate conflict, violate human rights, or contribute to corruption, instability, or violence"; and be it further

Resolved, that the Episcopal Church now apply this policy to the state of Israel, which enacts state violence against Palestinians, supports attacks by settlers in illegal, Jewish-only settlements in Occupied Palestinian Territory (OPT), and armed non-military persons, and actively extends its military occupation through violence and forced displacement of Palestinians, while denying human rights to Palestinians and minorities through discriminatory laws and policies; and be it further

Resolved, that the Episcopal Church's Office of Government Relations and Episcopal Public Policy Network support policies to oppose U.S. government military assistance to Israel, including the sale or provision of arms and related technologies such as surveillance equipment; ensure that any transactions do not violate existing U.S. laws; and ensure U.S. taxpayer funds do not support projects in illegal settlements.

Explanation

The U.S. Government (USG) appears to have failed to ensure that grants of U.S. arms and munitions to the state of Israel before and during its prolonged, heavy bombardment and ground assault on the Gaza Strip in OPT in October and November 2023 were not used "to perpetuate conflict, violate human rights, or contribute to . . . violence," as The Episcopal Church (TEC) urged it to do in resolution 2022-DO024, and as U.S. statutes require. Lethal violence by the Israeli military and by Israeli settlers supported by the military also rose sharply, beginning in October in East Jerusalem and the West Bank, also in OPT. (Resolution 2022-D024 provides an overview of previous related TEC resolutions, and multiple U.S. statutory and diplomatic commitments requiring that U.S. military aid and related technologies always be conditioned on recipients' only using the aid consistent with human rights norms.)

USG failure to restrict excessive and illegal violence is apparent from the scale of the death and destruction in Gaza. Thus, *The New York Times* reported, Nov. 25, that "In less than two months, more than twice as many women and children have been reported killed in Gaza than [were killed by Russian aggression] in Ukraine" in more than 22 months, it also reported that women and children accounted for about 70 percent of civilian deaths in Gaza (an estimated 10,000 out of 14,000, as of Nov. 24, 2023).

Furthermore, the USG has made no appreciable consequence or effort to limit the scope and lethality of Israel's assaults on civilian populations. Thus, White House national security spokesperson John Kirby, at an October 27 news briefing, stated, "We're not drawing red lines for Israel." All that U.S. officials have done, Kirby added, was "to have conversations with [Israeli officials] about the manner in which they're [using the aid]. And we have not been shy about expressing our concerns over civilian casualties, collateral damage, and the approach that they might choose to take. That's what friends can do, and we're friends."

This policy of acquiescence, after possible friendly suggestions, has been repeated subsequently by Kirby and other U.S. officials. The ineffectiveness of the policy is manifest in the scale and scope of physical destruction and loss of life in Gaza during Israel's retaliation for damage and loss of life inflicted on Israeli military forces and noncombatants/civilians after the Hamas incursion into Israel October 7-8, 2023.

Resolución 4: Condicionar La Ayuda Militar De EE.UU. a Israel

Presentado por: Thomas Getman, delegado laico, St Mark's Capitol Hill y copatrocinado por La Rvda. Michele Morgan, Rectora, St Mark's Capitol Hill.

Se Resuelve que la 129ª Convención de la Diócesis de Washington presente la siguiente resolución a la 81st Convención General de la Iglesia Episcopal:

Se Resuelve que, estando de acuerdo la Cámara de Diputados, la Convención General de la Iglesia Episcopal reafirme la resolución 2022-D024 y continúe garantizando "que la asistencia militar y la venta de armas de EE.UU. no se utilicen para perpetuar conflictos, violar los derechos humanos o contribuir a la corrupción, la inestabilidad o la violencia"; y que además

Se Resuelve, que la Iglesia Episcopal aplique ahora esta política al estado de Israel, que promulga la violencia de estado contra los palestinos, apoya los ataques de los colonos en los asentamientos ilegales sólo para judíos en el Territorio Palestino Ocupado (TPO), y a las personas armadas no militares, y extiende activamente su ocupación militar a través de la violencia y el desplazamiento forzoso de los palestinos, al tiempo que niega los derechos humanos a los palestinos y las minorías a través de leyes y políticas discriminatorias; y sea además

Se Resuelve, que la Oficina de Relaciones Gubernamentales de la Iglesia Episcopal y la Red Episcopal de Políticas Públicas apoyen políticas que se opongan a la ayuda militar del gobierno de Estados Unidos a Israel, incluyendo la venta o distribución de armas y tecnologías relacionadas como equipos de vigilancia;garanticen que cualquier transacción no viole las leyes vigentes en Estados Unidos; y garanticen que los fondos de los contribuyentes estadounidenses no apoyen proyectos en asentamientos ilegales.

Explacación

El Gobierno de Estados Unidos (GEEUU) parece no haber garantizado que las subvenciones de armas y municiones estadounidenses al Estado de Israel antes y durante su prolongado y duro bombardeo y asalto terrestre a la Franja de Gaza en los Territorios Palestinos Ocupados en octubre y noviembre de 2023 no se utilizaron "para perpetuar el conflicto, violar los derechos humanos o contribuir a... la violencia", como la Iglesia Episcopal (TEC, por su sigla en inglés) insiste a hacer en la resolución 2022-D024, y como exigen los estatutos de Estados Unidos.

La violencia letal por parte del ejército israelí y de los colonos israelíes apoyados por el ejército también aumentó bruscamente, a partir de octubre, en Jerusalén Este y Cisjordania, también en los TPO. (La Resolución 2022-D024 ofrece una visión general de las resoluciones anteriores del TEC relacionadas con este tema, y de los múltiples compromisos estatutarios y diplomáticos de Estados Unidos que exigen que la ayuda militar y las tecnologías relacionadas de Estados Unidos estén siempre condicionadas a que los receptores sólo utilicen la ayuda de forma coherente con las normas de derechos humanos).

El fracaso del gobierno estadounidense a la hora de restringir la violencia excesiva e ilegal queda patente en la magnitud de la muerte y la destrucción en Gaza. Así, The New York Times informó, el 25 de noviembre, de que "en menos de dos meses, se ha informado de más del doble de mujeres y niños muertos en Gaza que [muertos por la agresión rusa] en Ucrania" en más de 22 meses, también informó de que las mujeres y los niños representaban alrededor del 70% de las muertes de civiles en Gaza (se calcula que 10.000 de 14.000, a 24 de noviembre de 2023).

Además, el gobierno estadounidense no ha tenido ninguna consecuencia apreciable ni ha hecho ningún esfuerzo por limitar el alcance y la letalidad de los ataques de Israel contra la población civil. Así, el portavoz de seguridad nacional de la Casa Blanca, John Kirby, en una rueda de prensa celebrada el 27 de octubre, declaró: "No estamos trazando líneas rojas para Israel". Todo lo que han hecho los funcionarios estadounidenses, añadió Kirby, ha sido "mantener conversaciones con [los funcionarios israelíes] sobre la forma en que están [utilizando la ayuda]. Y no hemos sido tímidos a la hora de expresar nuestra preocupación por las víctimas civiles, los daños colaterales y el enfoque que puedan decidir adoptar. Eso es lo que pueden hacer los amigos, y somos amigos".

Esta política de aquiescencia, tras posibles sugerencias amistosas, ha sido repetida posteriormente por Kirby y otros funcionarios estadounidenses. La ineficacia de la política se manifiesta en la escala y el alcance de la destrucción física y la pérdida de vidas en Gaza durante las represalias de Israel por los daños y la pérdida de vidas infligidos a las fuerzas militares israelíes y a los no combatientes/civiles tras la incursión de Hamás en Israel los días 7 y 8 de octubre de 2023.

Resolution 5: In Solidarity with the International Palestinian Boycott, Diverstment, and Sanctions Movement (BDS)

Submitted by: Mary E. Neznek, St Mark's Capitol Hill (elected lay delegate) and co-sponsored by Rev. Michele Morgan, Rector, St Mark's Capitol Hill

Resolved, that the 129th Convention of the Diocese of Washington submit the following resolution to the 81st General Convention of The Episcopal Church:

Resolved, that the House of Delegates concurring, the General Convention of the Episcopal Church acknowledge as consistent with established Church policy the demands of the Palestinian-led Boycott, Divestment, and Sanctions movement (BDS), which are: ending Israeli occupation and colonization of all Arab lands and dismantling the separation wall; recognizing the fundamental rights of the Arab-Palestinian citizens of Israel to full equality; and respecting, protecting and promoting the rights of Palestinian refugees to return to their homes and properties as stipulated in UN Resolution 194; and be it further

Resolved, that the Church acknowledge boycotts, economic divestment, and sanctions as time-honored means of nonviolent resistance to oppression, long respected and upheld by the Church; adopting the 'right to boycott 2022 Co13 to further in 2024 call for the Episcopal Diocese of Washington to endorse and affirm the demands and goals of the international Palestinian Boycott, Divestment andSanctions movement as stated below, and be it further

Resolved, that the Church acknowledge and endorse the 2020 Kairos Palestine statement, in which Palestinian Christians expressed firm solidarity with the Boycott, Divestment, and Sanctions movement; and be it further

Resolved, that the Church recognize the legitimacy of BDS and express its solidarity with it.

Explanation

Often unjustly maligned as antisemitic, or deemed illegal, the Palestinian Boycott, Divest, and Sanctions (BDS) movement was initiated in 2005 by 170 Palestinian civil society organizations as a nonviolent international campaign in support of fundamental human and political rights for the indigenous Palestinian population and minorities living under Israeli military occupation and blockade of Gaza– thus giving them parity with Jewish citizens of Israel. BDS fully supports the same rights for Jewish citizens from the Jordan River to the Mediterranean Sea.

These demands of the BDS Movement are:

1. Ending Israeli occupation and colonization of all Arab lands and dismantling the separation wall. The Reaffirmation of Commitment to Peace in Israel/Palestine, published in the minutes of the November 12-15, 2006, meeting of the Church's Executive Council, calls for "the withdrawal by Israel from all occupied Palestinian Territories as established in 1967."

2. Recognizing the fundamental rights of the Arab-Palestinian citizens of Israel to full equality. At the 80th General Convention in 2022, the Church passed resolution C039, which urged the U.S. President and Congress "to take action to oppose Israeli laws and practices that result in unequal rights for two peoples."

3. Respecting, protecting and promoting Palestinian refugees' rights of return as stipulated in UN Resolution 194. Since its 73rd General Convention, the Episcopal Church has stood in support of this demand. The second resolve of resolution 2000-B016 reads, "That the 73rd General Convention of the Episcopal Church affirm the principle of the right of return for every Palestinian, as well as restitution/compensation for their loss as called for by the United Nations." The Montgomery bus boycott, the United Farm Workers' grape boycott, and the international boycott of apartheid South Africa are three illustrious and successful examples of economic pressure similarly used to address and rectify injustice.

Finally, support for BDS aligns with the Palestinian ecumenical Christian movement Kairos Palestine and its international partner, the Christian coalition Global Kairos for Justice. In a 2020 appeal, "Cry for Hope: A Call to Decisive Action," Kairos Palestine said that "BDS provides a framework for economic, cultural, and academic measures and for direct political advocacy" The statement added that "The purpose of BDS is not to punish or isolate Israel. It is rather to exert pressure on Israel to comply with international law."

Resolución 5: En Solidaridad Con El Movimiento Internacional Palestino De Boicot, Desinversión Y Sanciones (Bds)

Presentado por: Mary E. Neznek, St. Mark's Capitol Hill (delegada laica elegida) y copatrocinado por la Rvda. Michele Morgan, Rectora, St Mark's Capitol Hill

Se Resuelve que la 129ª Convención de la Diócesis de Washington presente la siguiente resolución a la 81ª Convención General de la Iglesia Episcopal:

Se Resuelve, que la Cámara de Delegados, de acuerdo, la Convención General de la Iglesia Episcopal reconozca como coherentes con la política establecida de la Iglesia las demandas del movimiento palestino de Boicot, Desinversión y Sanciones (BDS), que son: poner fin a la ocupación y colonización israelí de todas las tierras árabes y desmantelar el muro de separación; reconocer los derechos fundamentales de los ciudadanos árabes-palestinos de Israel a la plena igualdad; y respetar, proteger y promover los derechos de los refugiados palestinos a regresar a sus hogares y propiedades, tal como se estipula en la Resolución 194 de la ONU (Organización de las Naciones Unidas); y que además

Se Resuelve, que la Iglesia reconozca los boicots, la desinversión económica y las sanciones como medios consagrados de resistencia no violenta a la opresión, respetados y defendidos desde hace mucho tiempo por la Iglesia; adoptando el "derecho al boicot 2022 Co13 para seguir en 2024 pidiendo que la Diócesis Episcopal de Washington respalde y afirme las demandas y objetivos del movimiento internacional palestino de Boicot, Desinversión y Sanciones, como se indica a continuación, y que además

Se Resuelve que la Iglesia reconozca y respalde la declaración de Kairos Palestina 2020, en la que los cristianos palestinos expresaron su firme solidaridad con el movimiento de Boicot, Desinversión y Sanciones; y que además

Se Resuelve, que la Iglesia reconozca la legitimidad del BDS y exprese su solidaridad con él.

Explacación

A menudo calificado injustamente de antisemita o considerado ilegal, el movimiento palestino de Boicot, Desinversión y Sanciones (BDS) fue iniciado en 2005 por 170 organizaciones palestinas de la sociedad civil como una campaña internacional no violenta en apoyo de los derechos humanos y políticos fundamentales de la población palestina autóctona y de las minorías que viven bajo la ocupación militar israelí y el bloqueo de Gaza, lo que les otorga la igualdad con los ciudadanos judíos de Israel. El BDS apoya plenamente los mismos derechos para los ciudadanos judíos desde el río Jordán hasta el mar Mediterráneo.

Estas demandas del Movimiento BDS son:

1. Poner fin a la ocupación y colonización israelíes de todas las tierras árabes y desmantelar el muro de separación. La Reafirmación del Compromiso con la Paz en Israel/Palestina, publicada en las actas de la reunión del Consejo Ejecutivo de la Iglesia celebrada del 12 al 15 de noviembre de 2006, exige "la retirada por parte de Israel de todos los Territorios Palestinos ocupados tal y como se establecieron en 1967".

2. Reconocer los derechos fundamentales de los ciudadanos árabe-palestinos de Israel a la plena igualdad. En la 80ª Convención General de 2022, la Iglesia aprobó la resolución C039, que instaba al Presidente y al Congreso de Estados Unidos a "tomar medidas para oponerse a las leyes y prácticas israelíes que dan lugar a la desigualdad de derechos entre dos pueblos."

3. Respetar, proteger y promover el derecho al retorno de los refugiados palestinos, tal como se estipula en la Resolución 194 de la ONU. Desde su 73ª Convención General, la Iglesia Episcopal ha apoyado esta demanda. La segunda resolución de la resolución 2000-B016 dice: "Que la 73ª Convención General de la Iglesia Episcopal afirme el principio del derecho al retorno de todos los palestinos, así como la restitución/compensación por sus pérdidas, tal y como piden las Naciones Unidas". El boicot a los autobuses de Montgomery, el boicot de la uva de la Unión de Campesinos y el boicot internacional al apartheid de Sudáfrica son tres ejemplos ilustres y exitosos de presión económica utilizada de forma similar para abordar y rectificar la injusticia.

Por último, el apoyo al BDS se alinea con el movimiento cristiano ecuménico palestino Kairos Palestina y su socio internacional, la coalición cristiana Kairos Global por la Justicia. En un llamamiento de 2020, "Grito de esperanza: una llamada a la acción decisiva", Kairos Palestina afirmó que "el BDS proporciona un marco para medidas económicas, culturales y académicas y para la defensa política directa". Es más bien ejercer presión sobre Israel para que cumpla con el derecho internacional".

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:

1 ***Resolved***, that the [One Hundred Twenty-Ninth] Convention of the Episcopal Diocese of Washington,

2 that parishes with deacons (*permanent or vocational*) assigned to said parishes shall pay deacons

3 the Church Pension Group (CPG) minimum qualifying rate, currently established at Twenty-Five

4 dollars ($25) per month and pay the applicable assessment to CPG and be it further

5 ***Resolved***, that deacons may, solely at their individual option, decline said monthly compensation.

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-Ninth Convention of the Diocese of Washington

2 stipulates that completing a Sacred Ground course is one means of fulfilling required Anti-racism

3 training; and be it further

4 ***Resolved,*** that all members of the diocese are encouraged to view Anti-racism Training as an on-going

5 educational process of which Sacred Ground is a part; and be it further

6 ***Resolved,*** all members of the diocese are urged to continue to engage books, forums, classes,

7 conversations, histories, biographies, studies, articles movies, television programs, and other forms

8 of media addressing racism and anti-racism as part of the aforementioned educational process.

Amendment Form: Resolution 3

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 129th Convention of The Episcopal Diocese of Washington, as people of faith,

2 honor the divine spark that animates all human beings. Therefore, we advocate for Migration with

3 Dignity, a set of immigration policies that assure equal and respectful treatment of all people;

4 and be it further

5 ***Resolved***, that, acknowledging that grave mistreatment of ethnic minorities, migrants and refugees

6 is on the rise in the midst of record migration across international borders, the Diocese of Washington,

7 consistent with resolutions of the General Conventions of The Episcopal Church, declare itself to be in

8 support of Migration with Dignity for all migrants, including refugees, asylum seekers, displaced persons

9 and those who cross borders in search of opportunity; and be it further

10 ***Resolved***, that the Episcopal Diocese of Washington call upon all Episcopalians in the diocese to

11 advocate that local, state, national and international governing bodies promote Migration with Dignity

by enforcing existing laws and policies on behalf of refugees, migrants, asylum seekers and displaced persons and by enacting new laws and policies guaranteeing their welcome, protection and integration into our common human journey.

Amendment Form: Resolution 4

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 129th Convention of the Diocese of Washington submit the following resolution to

2 the 81st General Convention of The Episcopal Church:

3 ***Resolved,*** that the House of Deputies concurring, the General Convention of

4 the Episcopal Church reaffirm resolution 2022-D024 and continue to ensure "that U.S. military

5 assistance and arms sales not be used to perpetuate conflict, violate human rights, or contribute to

6 corruption, instability, or violence"; and be it further

7 ***Resolved,*** that the Episcopal Church now apply this policy to the state of Israel, which enacts state

8 violence against Palestinians, supports attacks by settlers in illegal, Jewish-only settlements in Occupied

9 Palestinian Territory (OPT), and armed non-military persons, and actively extends its military

10 occupation through violence and forced displacement of Palestinians, while denying human rights to

11 Palestinians and minorities through discriminatory laws and policies; and be it further

Resolved, that the Episcopal Church's Office of Government Relations and Episcopal Public Policy Network support policies to oppose U.S. government military assistance to Israel, including the sale or provision of arms and related technologies such as surveillance equipment; ensure that any transactions do not violate existing U.S. laws; and ensure U.S. taxpayer funds do not support projects in illegal settlements.

Amendment Form: Resolution 5

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 129th Convention of the Diocese of Washington submit the following resolution

2 to the 81st General Convention of The Episcopal Church:

3 ***Resolved,*** that the House of Delegates concurring, the General Convention of the Episcopal

4 Church acknowledge as consistent with established Church policy the demands of the Palestinian-led

5 Boycott, Divestment, and Sanctions movement (BDS), which are: ending Israeli occupation and

6 colonization of all Arab lands and dismantling the separation wall; recognizing the fundamental

7 rights of the Arab-Palestinian citizens of Israel to full equality; and respecting, protecting and

8 promoting the rights of Palestinian refugees to return to their homes and properties as stipulated

9 in UN Resolution 194; and be it further

10 ***Resolved,*** that the Church acknowledge boycotts, economic divestment, and sanctions as

time-honored means of nonviolent resistance to oppression, long respected and upheld by the Church;

adopting the ‘right to boycott 2022 Co13 to further in 2024 call for the Episcopal Diocese of

Washington to endorse and affirm the demands and goals of the international Palestinian Boycott,

Divestment andSanctions movement as stated below, and be it further

Resolved, that the Church acknowledge and endorse the 2020 Kairos Palestine statement,

in which Palestinian Christians expressed firm solidarity with the Boycott, Divestment, and Sanctions

movement; and be it further

Resolved, that the Church recognize the legitimacy of BDS and express its solidarity with it.