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Colorful scenes brighten days of convention



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Curry energizes Texas-sized revival gathering

## Convention gives church full access to trial-use marriage rites

### *Change would allow same-sex couples to wed in their parishes*

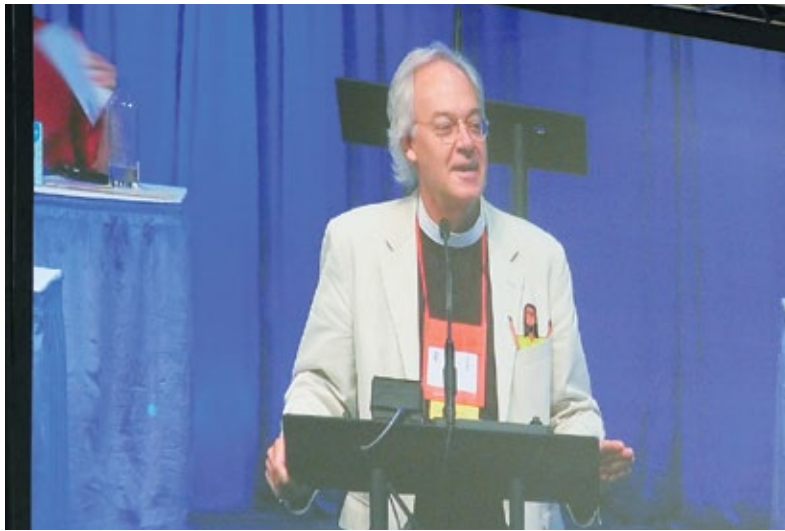
By Mary Frances Schjonberg  
*Episcopal News Service*

The Episcopal Church's General Convention, which met from July 5 to 13 in Austin, Texas, voted to allow all Episcopalians, including same-sex couples, the ability to be married by their priests in their home churches. The rites had been approved for trial use by the 2015 General Convention.

Resolution B012 had gone from the House of Deputies to the bishops and back to the deputies on its road to approval. Deputies overwhelmingly approved a heavily amended version of the resolution and the House of Bishops added a technical amendment that did not change the resolution's goal of giving full access to two trial-use marriage rites for same-sex and opposite-sex couples approved by the 2015 General Convention.

The deputies' vote was:  
• Clergy: 99 yes, 3 no, 4 divided  
• Lay: 101 yes, 5 no, 1 divided

Fifty-six votes in each order were required for passage. Divided votes, which count as "no," are recorded when the clergy or lay mem-



Photo/Mary Frances Schjonberg/ENS  
*The Very Rev. Sam Candler, deputy from Atlanta and chair of the legislative committee that considered all the marriage resolutions, speaks before the House of Deputies.*

bers of a deputation split their votes between yes and no. General Convention resolutions must be adopted by both houses with the same text.

The resolution provides for:

- Giving rectors or clergy in charge of a congregation the ability to provide access to the trial use of the marriage rites for same-sex and opposite-sex couples. The 2015 resolution and the original version of B012 said that clergy only could use the rites under the direction of

their bishop.

- Requiring that, if a bishop "holds a theological position that does not embrace marriage for same-sex couples," he or she may invite another bishop, if necessary, to provide "pastoral support" to any couple desiring to use the rites, as well as to the clergy member and congregation involved. In any case, an outside bishop must be asked to take requests for remarriage if either member of the couple is divorced, to fulfill a canonical requirement that applies to opposite-sex couples.

- Continuing trial use of the rites until the completion of the next comprehensive revision of the Book of Common Prayer.

The resolution also eliminated the original B012's call for a Task Force on Communion across Difference. Such a group was created via a separate resolution.

"We have already engaged in a grace-filled debate — an honorable and healthy debate, discussion and struggle," the Very Rev. Sam Candler, deputy from Atlanta and chair of the legislative committee that considered all of the convention's marriage resolutions, told the House of Deputies in urging passage without further tinkering when it returned from the House of Bishops.

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## Church strongly supports immigrants in prayer, legislation, direct action

By David Paulsen  
*Episcopal News Service*

Arriving in Austin, Texas during a national uproar over the federal administration's "zero tolerance" policy toward immigration, General Convention signaled strong support for families who had been separated, those facing deportation and immigrants in general.

On July 8, more than 1,000 Episcopalians gathered for a midday prayer vigil held outside the T. Don Hutto Residential Center, an immigrant detention facility outside Austin. Standing beneath the hot Texas sun, they prayed and sang.

"We do not come in hatred, we do not

come in bigotry, we do not come to put anybody down, we come to lift everybody up," Presiding Bishop Michael Curry preached at the vigil. "We come in love. We come in love because we follow Jesus, and Jesus taught us love."

That spirit carried through to the church's legislative process. About 25 people testified at a hearing on all resolutions related to immigration, and the Trump administration's policies loomed large.

The Rev. Nancy Frausto, a featured speaker at the TEConversation joint session on racial reconciliation, testified to her fear of deportation after Trump ended a policy of protection for "Dreamers" like

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Photo/Frank Logue

*"We come in love," Presiding Bishop Michael Curry tells a crowd gathered in prayer at the T. Don Hutto detention facility in Taylor, Texas.*

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## CONVERSATIONS

## Reflections on General Convention

By Mark Beckwith



GENERAL CONVENTION did a lot of creative work inside during its 10-day gathering, which in some ways was a good thing, given the daily dose of 95-plus-degree Austin, Texas, heat. Some highlights from that indoor work include:

- Designing a creative way to consider prayer book reform, which invited more input and less money.
- Committing more people and dollars to racial reconciliation.
- Welcoming the Diocese of Cuba back into the Episcopal Church after a 52-year hiatus.
- Developing a creative way to compensate the president of the House of Deputies.
- Approving continued use of marriage rites for all couples, while providing an out for dioceses that aren't ready to recognize same-gender marriages.

Overwhelmingly passing a budget for the next three years – and celebrating the fact that, while the percentage assessment for dioceses has gone down (to 15 percent of normal income), compliance has nearly doubled, resulting in greater income.

Having the opportunity to hear Presiding Bishop Michael Curry share his passion and vision several times — in his welcome, his opening sermon and his holding forth at a Texas-style revival.

For me, the enduring memory of General Convention happened outside, at a rally/worship service outside the Convention Center. Organized by Bishops United Against Gun Violence, nearly 80 bishops, along with about 500 others, were there to sing and pray — and to hear the profoundly moving witness of Phil and April Schentrup, who lost their daughter Carmen in the Parkland, Fla., shooting on Ash Wednesday (Feb. 14, 2018).

Phil mentioned that, in the wake

of his daughter's murder, many people tried to offer comfort by saying that Carmen's death was part of God's plan. He recoiled at the insensitivity, not to mention the self-centered theology of such comments; and then, with courage and eloquence, he claimed that it is gun violence that is not part of God's plan and exhorted his audience/congregation to do whatever we can to join God in minimizing its scourge.

At mid-day, about 1,000 people gathered at the Hutto Detention Center in Taylor, about 40 miles away. We waved, sang and prayed for — and maybe even with — the 500 or so women who were detained there, 40 of whom had their children taken from them. Some of us tried to get closer, but ICE officials kept



Photo/Nina Nicholson

*Phil Schentrup speaks at the Bishops United Against Gun Violence event about his daughter, Carmen, who was killed in the Parkland, Fla., school shooting in February.*

us at a distance. Some women inside waved through the narrow windows. We later were told that, when outside groups come, the recreation yard is closed off and the indoor music is ramped up so the detainees can't see or hear what is going on.

While inside, among reports and recognitions, we processed more than 400 resolutions. Many of them were attempts to move us forward as the Episcopal branch of the 'Jesus Movement.' Yet more of them were regulatory and, to me, anyway, reinforced a church that is engaged in business as usual.

In her sermon at the closing Eucharist, Bishop Jennifer Baskerville-Burrows of Indianapolis gave a rousing challenge to the convention attendees to go. Into the world. Following Jesus. Outside. ■

*Mark Beckwith is bishop of the Diocese of Newark (N.J.). This originally appeared in "The Bishop's Blog: Signs of God's Grace" on the diocesan website.*

## Convention cared for all parts of the body

By Ed Little



ST. PAUL CALLS the church "the household of God" (Ephesians 2:19). I experienced that biblical truth in a profound way at General Convention. It is an enormous gathering: nearly 900 deputies, about 120 bishops and thousands of visitors, exhibitors, ecumenical and Anglican Communion guests, media personnel.

Convention can be an overwhelming experience. And yet ... one of the great joys of General Convention is the opportunity to re-connect with friends and colleagues from around the country and around the world. Over the course of nearly two weeks in Austin, I was blessed to see so many beloved brothers and sisters who've touched me over the years — former parishioners, colleagues with whom I've served in many capacities, Facebook friends "materializing" for the first time.

Although this was my 10th General Convention, I never fail to be filled with gratitude for the people who have enriched my life, encouraged my walk with Jesus and shown me what it means to be a disciple. Presiding Bishop Michael Curry has been a special gift throughout convention, as he has challenged us to turn our hearts to Jesus and follow wherever Jesus leads.

General Convention, of course, is not

simply a huge family gathering. It is a legislative body, making decisions for the future of the church. But, by definition, resolutions produce "winners" and "losers," people who agree with what's been decided (or rejected) and people who don't.

There was a difference at this convention. Two particularly controversial topics dominated the conversation in the runup to convention — prayer book revision and same-sex marriage. On both topics, however, what emerged was (for lack of a better phrase) a Godly compromise.

Leaders across the spectrum carefully listened to one another, sought common ground and looked for ways of crafting responses that make all of us "stretch" and that allow room for everyone. I am enormously encouraged.

St. Paul tells his friends in Corinth, "The eye cannot say to the hand, 'I have no need of you,' nor the head to the feet, 'I have no need of you'" (1 Corinthians 12:21). In other words, we need each other. We are incomplete without each other. And so, often in painful ways, we are called to reach out to one another across the differences that can so easily separate us into spiritual silos. The 79th General Convention broke down barriers and built bridges. Praise God from whom all blessings flow! ■

*Ed Little is the retired bishop of the Diocese of Northern Indiana. This originally appeared on the diocesan website.*

## FROM THE EDITOR'S DESK



WELCOME TO A NEW FEATURE of Episcopal Journal — this page, now titled "Conversations."

It will contain the editorial, opinion columns and letters to the editor. The idea is to reflect the currents of thought about issues affecting the church today.

We just concluded the 79th version of our national and international church conversation — the General Convention. This August issue is devoted entirely to coverage of the convention and the decisions made there that will affect our faith lives.

Our first two opinion columns for this page are from Bishop Mark Beckwith of the Diocese of Newark (N.J.) and Bishop Ed Little, retired, of Northern Indiana. In broad terms, you could call Beckwith "progressive" and Little "traditionalist," but such labels could do both men a disservice.

One of the major contentious issues at this convention was the steps the church might take to move further forward on allowing gay couples to marry in their home

parishes. The convention authorized the broad use of trial marriage rites by parish rectors, stipulating that if a bishop is theologically opposed to same-sex marriage, he or she may invite another bishop to provide pastoral support to the couple, clergy member and congregation.

The convention made space for those of a traditional theological viewpoint while honoring the desires of couples and congregations.

In today's heated political atmosphere, where people gather in person and online with the like-minded, church is an unusual place. There, we are supposed to worship alongside — and respect and listen to — those who think differently.

Little calls what happened at convention "Godly" and says he is "enormously encouraged." Beckwith focuses on the issues of gun violence and immigration, urging us to get "outside" into the world and take action.

As you read this issue, we want to know your thoughts. Letters to the editor and ideas for an opinion column may be sent to [editorial@episcopaljournal.org](mailto:editorial@episcopaljournal.org).

Let's keep the conversation going. ■

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## NEWS

# Convention speaks against humanitarian crisis in Israel-Palestine, stops short of full 'divestment'

By David Paulsen  
Episcopal News Service

General Convention wrapped up its consideration of resolutions relating to the Israeli-Palestinian conflict with mixed results due largely to the House of Bishops' unwillingness to take many of the bolder steps urged by the House of Deputies.

Of the 15 resolutions submitted on Israel-Palestine going into General Convention, six passed both houses. The successful resolutions touch on a range of issues, including the plight of Palestinian children, the status of Jerusalem, the disproportionate use of lethal force on both sides and ways the Episcopal Church can press for peace through its investment decisions.

Bishops and deputies, even those arguing for a tougher stance against the conditions of Israel's occupation of the Palestinian territories, took pains to affirm Israel's right to exist and to defend itself, citing longstanding church policy toward the region. And while the bishops rejected the most controversial resolution, saying it amounted to a dangerous "divestment" from Israel, General Convention's deliberations highlighted what many see as an escalating humanitarian crisis in the region.

"We need to really stand with Palestinians," Virginia Bishop Associate Robert Ihloff said. "It is not an even playing field."

Ihloff was speaking in favor of a resolution calling on Israel to safeguard the rights of Palestinian children in Israel's military detention system. Joining the House of Deputies, the bishops passed the resolution in a rather one-sided voice vote. Both houses approved related resolutions supporting the resumption of humanitarian aid to Palestinians;



The House of Bishops votes on one of four Israel-Palestine resolutions.

Photos/David Paulsen/ENS

siding Bishop Michael Curry and the Rev. Gay Clark Jennings, president of the House of Deputies. That process also established the House of Deputies as the house of initial action for all Israel-Palestine resolutions.

Resolution D019 would have asked Executive Council, based on 70 years of church policy toward the Middle East conflict, to research and develop a plan by 2019 for a "human rights investment screen" for church investments in the region. The deputies voted 74 percent in favor, but the bishops defeated the resolution, with 62 percent voting no.

After that vote, Sarah Lawton, deputy from the Diocese of California and chair of the Social Justice and International Policy Committee, said she was disappointed by the bishops' decision but still saw opportunities for General Convention to raise its voice on the conflict through other resolutions.

"Given how things are getting so much worse and dire, both the [Israeli]

complicity in the occupation, though it ultimately could result in the church pulling money out of companies that do business there.

Bishop Dan Edwards of Nevada spoke in favor of B016, saying it balanced targeted divestment from companies when appropriate with shareholder activism

## ‘Palestinian lives matter.’

— The Rev. Brian Grieves, deputy from the Diocese of Hawaii

when that might produce greater results.

The nuance in the language in B016 left its passage open to starkly different interpretations from groups on both sides of the issue. The American Jewish Committee released a statement applauding the church's "rejection of Israel divestment," while Friends of Sabeel North America tweeted, "The Episcopal Church voted today to divest." Episcopal Peace Fellowship expressed surprise but joined in praising the vote.

The voice vote on B016 was close enough that Curry requested a show of hands to confirm it had passed. The bishops were far less divided on the other Israel-Palestine resolutions. While support was nearly unanimous for the resolution regarding Palestinian children, the bishops' response to D038, raising civil rights concerns, and D039, describing Israel as an "apartheid" state, was nearly united in opposition.

"Israel is not an apartheid state," said retired Bishop Ed Little of Diocese of Northern Indiana, a consistent voice against the Israeli-Palestinian resolutions.

Use of that word alone may have been enough to defeat D039, though some of the bishops agreed that an unjust system of segregation and discrimination exists in Israel. Archbishop Desmond Tutu, the Anglican leader who was a pivotal figure in the fight to end apartheid in South Africa, had spoken in favor of taking a tougher stance toward Israel in a statement he released before General

Convention with former House of Deputies President Bonnie Anderson and Patti Browning, widow of former Presiding Bishop Edmond Browning.

"I speak from a place of deep and profound respect for Archbishop Tutu," Los Angeles Bishop John Taylor said. But he said he disagreed that the "powerful word" chosen by the resolution was appropriate — at least for now.

Maryland Bishop Eugene Sutton rose not only to speak against D039 but also to question why General Convention had spent so much time on Israel-Palestine. He said he supported and voted for some of the measures but asked, "Why the fixation on Israel?"

"I'm disturbed by the number of resolutions brought forward about this conflict, as if we here can suggest that we actually know what the problems are," he said. "There's a sense of piling on here in these resolutions."

The apartheid resolution was defeated easily, as was one on civil rights in Israel, after a concern was raised about some



The Rev. Brian Grieves, Diocese of Hawaii deputy, speaks in favor of the resolution he proposed about ending church's complicity in the Israeli occupation.

of the latter resolution's supporting material.

General Convention has voted in support of Middle East peace for decades, though Israel-Palestine, particularly the question of divestment, has become one of the thorniest topics at recent conventions.

The expedited process at this year's convention was intended to ensure full, open and productive discussion of the issues. Nearly 50 people testified at the committee hearing on the resolutions, most in favor of passage.

Lawton suggested there remained a disparity between the deputies and bishops in time spent deliberating on that and other resolutions. Some bishops expressed their own reservations about the process, saying they would have welcomed more substantive discussions before voting on what all agreed were complex issues.

Suffragan Bishop Jeff Fisher of Texas, who is on the board of Episcopal Peace Fellowship, offered that organization's participation if the bishops wished to pursue such conversations formally. The topic is expected to be on the agenda when the House of Bishops meets in March. ■



Tarek Abuata of the pro-Palestinian Friends of Sabeel North America testifies at a hearing on General Convention resolutions related to Israel and Palestine.

regarding the status of Jerusalem as a shared Holy City; and reflecting on the deterioration of negotiations toward a two-state solution.

One resolution sought to end what proponents called the church's financial complicity in the Israeli occupation through its investments in companies that profit from human rights abuses there. That resolution was taken up as a special order of business through an expedited process recommended by Pre-

settlements and the human rights issues, I think it would be useful to understand how things are shifting and also the role of the U.S. government," Lawton told ENS.

The bishops joined the deputies in speaking out on some of those issues. That included passing Resolution B016, which uses the phrase "human rights investment screen" but, unlike D019, includes no timeline for action by Executive Council or any reference to church



## NEWS

# Episcopalians raise voices against gun violence

By Sharon Sheridan

Episcopalians worked to raise awareness about gun violence through multiple public actions during General Convention.

Bishops United Against Gun Violence held daily, short “pop-up liturgies” before legislative sessions, highlighting different aspects of gun violence such as domestic violence and mass shootings. Each day, they distributed 96 wooden crosses, symbolizing the 96 people killed on average in the United States each day by gun violence.

On July 8, the bishops led a morning rally in Brush Square Park outside the convention center. Many wore orange stoles, in the color of the gun-violence awareness. (The Wear Orange movement began in 2013 when friends of 15-year-old Hadiya Pendleton, killed by gunfire a week after marching in President Barack Obama’s second inaugural parade, asked people to honor her by wearing orange —

the color hunters choose for safety — on her birthday, June 2. That day now marks National Gun Violence Awareness Day.) With permission from the Eric Carle Foundation, liturgical-vestment artist Colleen Hintz of Fruit of the Vine had created 100 orange limited-edition stoles using fabric featuring images of children from one of Carle’s picture books. Many clergy at the rally wore these stoles, which sold out in the exhibit hall.

“It is a catastrophe, a public-health catastrophe and a moral catastrophe” that 30,000 Americans are killed and 80,000 wounded by guns annually in America, said Maryland Bishop Eugene Taylor Sutton at the rally. “Why are we here? We are witnesses.”

Speakers included Philip and April Schentrup, Episcopalians whose daughter Carmen was one of the 17 students and educators a gunman killed at Marjory Stoneman Douglas High School in Parkland, Fla., on Feb. 14.

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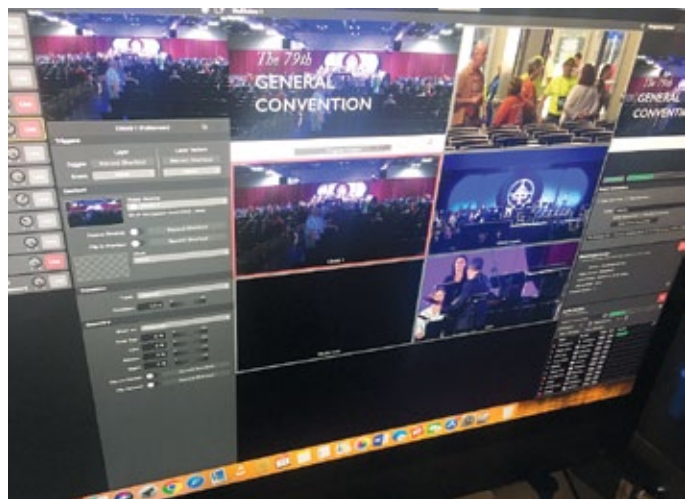
Photo/Sharon Sheridan

About 500 people, including nearly 80 bishops, gather at a rally outside the convention center led by Bishops United Against Gun Violence.

## Accessing convention now

By Craig Wirth

The General Convention Office and the Episcopal Church communications team, along with partner dioceses, livestreamed legislative sessions, features and worship services during the 11-day meeting. All programs are available as on-demand views on the church website or directly at [www.episcopalchurch.org/general-convention-2018-media-hub](http://www.episcopalchurch.org/general-convention-2018-media-hub).



Photo/Craig Wirth

The Diocese of Utah uses this “virtual” control room to livestream General Convention.

Online reports showed more than 192,000 total views by convention’s end. More than 100,000 of those views were the result of Facebook livestreams.

The church also produced daily “Inside General Convention” shows in English and Spanish. The Rev. Lorenzo Labrija of the Diocese of Los Angeles anchored the reports with San Diego Diocesan Communications Director Hannah Wilder reporting in English and Hugo Olaiz of Forward Movement in Spanish. Church figures show 36,000 viewed those programs.

Producer Jeremy Tackett presented

the show from a full set built in the media-hub center. For the first time, full streams were done in Spanish for the entire convention, including a new feature, TEConversations, conducted at joint sessions.

For the third General Convention in a row, the Diocese of Utah communication office produced and directed the streaming of all 22 hours of the daily worship services. The diocese brought its software-based virtual control-room system and five cameras to Austin to offer angles of worship from the perspective of the clerics, choir and congregation.

Diocese of Utah livestream director Halee Oliver said the diocese used the new state-of-the-art software-based system because it could be updated constantly to the latest technology. Traditional hardware is more difficult to upgrade. New technology allowed

for innovations such as an “altar cam” that was mounted on a truss near the ceiling of the massive space. It allowed the viewer to see the celebrant at the large altar in a way never before possible.

The large viewership means the church will stream more events and make greater use of video in the future. The Diocese of Utah is offering its livestream team and technology to fulfill more opportunities to bring worship to homes and mobile devices in the wider church. ■

Craig Wirth is communications director for the Diocese of Utah.

## Multiple deputies honored

The Rev. Gay Jennings, president of the House of Deputies, awarded the House of Deputies Medal during General Convention to seven Episcopalians for distinguished service to the house and the church. The award was established in 2012.

The 2018 recipients were:

- Deputy Katie Sherrod from Fort Worth, a three-time deputy, for her decades of work in support of the Episcopal Church in Fort Worth.

- Deputy Lonnie Hamilton from South Carolina, a six-time deputy, for his work in his parish and the Episcopal Church in South Carolina.

- The Rev. John Floberg, deputy from North Dakota, for his work in rebuilding St. John’s, Cannonball, after a devastating fire eight years ago, and for his prophetic witness at Standing Rock.

- The Rev. Ruth Meyers, alternate deputy from California, for her years of teaching in seminaries of the

church, as well as her work on the Standing Commission on Liturgy and Music and the Task Force on the Study of Marriage.

- Deputy Tom Little from Vermont, an eight-time deputy who is chancellor of his diocese and has served on

the Standing Commission on Constitution and Canons, the Standing Commission on the Structure of the Church and many other committees.

- Alternate deputy Diane Pollard from New York, who has attended 14 General Conventions and has served on the boards of the Episcopal Urban Caucus and the Church Pension Group, as well as chaired convention legislative committees.

- Deputy Richard Miller from Southeast Florida, a 12-time deputy and two-time convention sergeant-at-arms, who has served on multiple committees at General Convention and in his home diocese.

— Episcopal News Service



Photo/Sharon Sheridan

## Elections

General Convention 2018 held multiple elections for church-wide offices.

They included:

### House of Deputies and General Convention

The Rev. Gay Clark Jennings was elected for a third, final three-year term as house president. Byron Rushing was re-elected vice president. The Rev. Michael Barlowe was re-elected secretary of the house and of General Convention. N. Kurt Barnes was re-elected General Convention treasurer.

### Executive Council

Elected to Executive Council were: the Rev. Devon Anderson of the Diocese of Minnesota, the Rev. Anne E. Kitch of Bethlehem, Liza Anderson of Massachusetts, Pauline “Polly” Getz of San Diego, Andrea McKellar of South Carolina, Diane B. Pollard of New York, Rose Scorniers of Western New York, Sarah Stonesifer of Washington, Utah Bishop Scott B. Hayashi and North Carolina Bishop Anne Elliott Hodges-Copple. ■



## Convention votes to admit Cuba as a diocese

### Episcopal Church Public Affairs Office

General Convention's House of Bishops and House of Deputies each voted unanimously to re-admit the Episcopal Church of Cuba as a diocese of the Episcopal Church. It will become part of Province II, which includes dioceses from New York and New Jersey as well as the dioceses of Haiti and the Virgin Islands.

After the vote in the House of Deputies, Cuba's bishop and deputation came forward to a standing ovation at the invitation of house President the Rev. Gay Jennings.

"I feel the breath of the Holy Spirit. Thank you for the support now and the support all the years and for everyone who has supported us from the Episcopal Church," Cuba Bishop Griselda Delgado del Carpio said in Spanish through an interpreter. "I'd like this special moment to remember that special generation...those who are no longer with us who suffered with hope we would return to our family."

"Welcome home," Jennings said as she presented Delgado with a scarf decorated with the Episcopal Church shield. She invited the Rev. Gerardo Logildes Coroas, who in addition to his ministry oversees construction at Camp Blankingship, an Episcopal camp in Cuba, and Mayelin Águeda, president of Episcopal Church Women of Cuba, to have seat and voice in the house.

The previous day, following the House of Bishops' vote, Presiding Bishop Michael Curry welcomed Delgado to the dais with a warm hug.

In response to the geopolitics of the time, the House of Bishops in 1966 voted unilaterally to separate from the Episcopal Church in Cuba.

The House of Bishops "stabbed Cuba in the heart, and it refused to die," said retired Southeast Florida Bishop Leo

Frade, a Cuban who was 23 when the house voted to expel Cuba.

"House of Deputies did nothing, the House of Bishops acted. ... It was an unconstitutional action by a House of Bishops that had no authority to kick us out," said a tearful Frade. "As Cubans, Cubans refuse to die. The reality is that

Episcopal Church. Since 1979, the Diocese of Puerto Rico had been an extra-provincial diocese under Province IX's authority. In the 1970s, it was expected that Puerto Rico, Cuba and other dioceses in the Caribbean would form their own province, though that never came to pass.

Formerly a missionary district, the Episcopal Church of Cuba has functioned as an autonomous diocese of the Anglican Communion under the authority of the Metropolitan Council of Cuba since it separated from the U.S.-based Episcopal Church in 1967.

The House of Bishops took its action in 1966 in response to the effects of the Cuban Revolution and the United States' response. The Cuban Revolution, led by Fidel Castro, began in 1953 and lasted until President Fulgencio Batista was forced from power in 1959. Batista's anti-communist, authoritarian government was replaced with a socialist state, which in 1965 aligned with the Communist Party.

In 1961, Episcopal schools in Cuba had been closed and appropriated, and many clergy and their families were displaced. Some remained in Cuba; some returned or immigrated to the United States. Some clergy who remained in Cuba were imprisoned, executed or disappeared. Church buildings were closed and left to deteriorate. The church was polarized politically, and its clergy and lay leaders suffered. But the church continued in the living rooms of the grandmothers, who held prayer services and

Bible studies in their homes.

The Episcopal Church of Cuba traces its origins back to an Anglican presence beginning in 1871. Today, some 46 congregations and missions serve 10,000 members and the wider communities. During the 1960s, Castro's government began cracking down on religion, jailing religious leaders and believers, and it wasn't until Pope John Paul II's 1998 visit to Cuba, the first visit by a Roman Catholic pope to the island, that the government began a move back toward tolerance of religion. ■

*Episcopal News Service contributed to this article.*



Photos/Sharon Sheridan

**Top photo:** House of Deputies President the Rev. Gay Jennings, far right, welcomes Cuba Bishop Griselda Delgado del Carpio (wearing scarf) and invites the Rev. Gerardo Logildes Coroas, left, and Mayelin Águeda, second from right, to have seat and voice in the house. **Bottom:** Deputies give the Episcopal Church of Cuba deputation a standing ovation.

the Church of Cuba is still alive, and it belongs here."

At the start of General Convention, the Episcopal Church in Cuba Committee struggled with constitutional and canonical questions regarding whether the convention could act now to admit Cuba, or if it would require a constitutional change be made over two consecutive conventions.

In the end, the convention acted as it did similarly in 2003 when it readmitted the Diocese of Puerto Rico into the

## Dioceses can explore ties with other provinces

By Mike Patterson  
Episcopal News Service

Over the next three years, dioceses will have an opportunity to explore whether they wish to become affiliated with different provinces.

Coming into General Convention, the Task Force to Study Provinces examined the potential effects of eliminating provinces and considered what structures might replace them to support the min-

istry and mission of the church. Rather than recommend eliminating provinces, the task force proposed allowing dioceses to align with the province that "best suits their identity and needs."

"The pattern of having some type of structure connecting the diocesan level with the church is important," the task force said "Rather than invent something new, the recommendation is to look at what already exists and maximize what is working, as well as shifting what may not be working in

each of the provinces."

The resolution approved by the convention enables each diocese to "review its involvement in and relationship to its current province, and faithfully discern whether, based on its identify, gifts and needs, it may wish to explore established constitutional and canonical paths toward becoming a constituent diocese of a different province. ■

*Mike Patterson is a San Antonio-based freelance writer.*

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## NEWS

MARRIAGE continued from page 1

“We were reminded of the significant compromise that was made by various committed constituencies and holy saints of this church.”

No one spoke against the resolution during the House of Deputies’ short debate.

The Rev. Scot McComas, Fort Worth deputy, told his colleagues that if they passed B012 they would be acting as pastors to all the people of the Episcopal Church. Yet, he noted, “For 40 years our LGBT brothers and sisters have been at the back of the bus and, every so often, they are invited to move forward one row at a time.”

The Rev. Susan Russell, Los Angeles deputy and longtime leader in the effort for full inclusion of LGBTQ people in the life of the church, described the “long and winding road” that the Episcopal Church had traveled to get to this point. She said she supported B012, “recognizing that this is a hard-won compromise but one which I believe will lead us forward into that work as the Episcopal branch of the ‘Jesus Movement.’”

She reminded the house that its debate was being livestreamed and that Episcopalians in the dioceses of Tennessee, Dallas and Florida (three of the places in which the bishops have not allowed the rites to be used), “where the faithful in the pews are waiting for us to let our ‘yes’ be yes — to say, ‘we do’ to marriage for all.”

East Carolina Deputy Joan Geiszler-Ludlum, who chaired General Convention’s Task Force on the Study of Marriage, implored deputies to complete the convention’s actions on marriage. “We are fond of saying around the Episcopal Church that all are welcome, and all means all, y’all.”

Long Island Bishop Larry Provenzano offered B012 in response to Resolution A085, which the task force proposed in part to give a way for Episcopalians to



Photo/Mary Frances Schjonberg/ENS

**A Lexington (Ky.) deputy holds up the deputation's paper ballot documenting its vote.**

use the rites in the eight of the church’s 101 domestic dioceses in which the diocesan bishop has refused to authorize use of the trial-use marriage rites.

“I think this is a really important moment for the church,” Provenzano said in an interview with ENS just after the deputies’ decision. “We do this without there having to be one side wins and one side loses. Very much like the theme of the whole convention, there’s a great movement for the church to really be the church in this time.”

Vermont Bishop Tom Ely, who long has been involved in crafting resolutions to move the church closer to full sacramental inclusion of LGBTQ people, said Episcopalians also needed to know that the rites described in B012 were available to everyone in the church, not just same-sex ones. The resolution calls for studying how the rites are used across the church.

“So, let’s see if we like the actual liturgies,” Ely said. “Do these liturgies convey the spirit of what we want? Do

they pray well? Do they work for all couples? Are these worthy of inclusion, at some point, in the Book of Common Prayer?”

Chicago Bishop Jeff Lee called B012 “an elegant solution for moving forward in a way that respects the role of bishops as the chief liturgical officers in their diocese,” similar to that achieved earlier in the convention over contentious issue of prayer book revision. Lee chaired the bishops’ part of the legislative committee that reviewed the marriage resolutions.

The compromise was “built on the generosity of people who would rather have seen it go further in one direction or another,” Lee said. “And that’s a remarkable thing about this convention, I think: that willingness on the part of people who cherish and really invested themselves in having ‘all this’ or ‘all that’ being willing to let go of the things they cherish for the sake of moving forward together.”

The 2015 resolution said that clergy only could use the rites under their bish-

op’s direction. This convention’s A085 would have required bishops to make provision for all couples asking to be married to have “reasonable and convenient access” to the two trial-use marriage rites. However, it also would have added the two trial-use marriage rites to the Book of Common Prayer and amended the prayer book’s other marriage rites, prefaces and sections of the catechism to make language gender neutral. That change was a sticking point for many.

The original version of B012 would have required bishops who would not authorize the rites to allow congregations to receive Delegated Episcopal Pastoral Oversight (DEPO) from another bishop who would provide access to the liturgies. It removed the prayer book element.

Deputies agreed to a version of B012 that took away the DEPO option and placed the decision-making power for using the rites with rectors or other clergy in charge of congregations. The bishops’ amendment comes in the seventh resolve of the resolution and adds the words “provided that nothing in this resolve narrows the authority of the rector or priest-in-charge (Canon III.9.6(a)).” ■

## Some bishops take reluctant first steps toward allowing same-sex rites

Episcopal Journal

General Convention first approved trial rites for same-sex marriage ceremonies in 2015, but the bishops of eight domestic dioceses refused to allow them in their congregations.

Following compromise legislation at the 2018 General Convention to grant access to the liturgies for all Episcopalians in places where such ceremonies are legal, it remains to be seen how the dioceses of Albany (N.Y.), Central Florida, Dallas, Florida, North Dakota, Springfield (Ill.), Tennessee and the Virgin Islands will implement the process outlined by Resolution B012.

A core compromise was to allow bishops who object to same-sex marriage to request that another bishop provide pastoral care and oversight for same-sex couples who wish priests to officiate at their weddings in their home churches. The resolution specified that individual clergy cannot be forced to preside over any marriage ceremony.

The bishops’ level of acceptance of the compromise has varied, with Albany Bishop William Love and Florida Bishop Samuel Howard opposing it at General Convention and raising concerns it could lead to further schism in the church, according to Religion News Service.

“I think we’ve come out of this with something that lets everyone stay true to

their conscience,” Dallas Bishop George Sumner told The Dallas Morning News. “That’s not bad in America in 2018.”

In a letter to his diocese, he said he had “instructed and informed the clergy to continue in both the traditional teaching of the church catholic and the inherited practice of marriage, so as to remain



Photo/Mary Frances Schjonberg/ENS

**Deputies, bishops and visitors pack a meeting room to testify on three marriage-related resolutions.**

in full solidarity with my teaching and ministry as bishop. Their relationship to me is special, since they have taken a vow to obey their bishop.

“I am, however, no longer able to stop parishes, who wish to, from using these rites,” he said, instructing clergy wanting to do so to contact him. “This question does not apply to missions, for whom I am in effect the rector, and from whom I will continue to withhold my permission,” he added.

“We will endeavor to see that same-sex couples wishing to be married, who are not members of one of these parishes, are pastorally committed into the care of the visiting bishop so that, if they wish, one of the rectors of the parishes he will oversee may provide them the rite,” Sumner said.

“Since I am

continued on page 7

### Integrity Eucharist



Photo/Sharon Sheridan

**The Rev. Carlye Hughes, deputy from the Diocese of Fort Worth (Texas) and bishop-elect of the Diocese of Newark (N.J.), preaches at the Integrity Eucharist at General Convention. The organization presented awards named for its founder, Louie Crew Clay, “for service to promote the full inclusion of LGBTQIA+ in the Episcopal Church” to Presiding Bishop Michael Curry and House of Deputies President the Rev. Gay Jennings. Bruce Garner, outgoing president and Atlanta deputy, also announced that Integrity was changing its name to The Episcopal Rainbow.**



## NEWS

IMMIGRANTS continued from page 1

her who were brought to the United States illegally when they were children.

"The 800,000 'Dreamers' need to have the Episcopal Church stand behind them — and not just them, but all immigrants," Frausto said, speaking in favor of a resolution stating the church's



Photo/Sharon Sheridan

**Beneath the hot Texas sun, Episcopalians attend a prayer service outside the T. Don Hutto immigrant-detention facility in Taylor.**

support for respecting the dignity of immigrants and outlining how public policy should reflect that belief.

The Social Justice and United States Policy Committee, with the input received at the open hearing, combined some of the resolutions into three that encompassed many of the issues discussed. The issues included taking a forceful stand against family separations and ill treatment of immigrant parents and children.

A resolution titled "Becoming a Sanctuary Church" encouraged Episcopalians and congregations to reach out to and support immigrants facing deportation, including by providing physical sanctuary if they choose. But "this resolution does not call on them to do so," commit-

tee member Daniel Valdez of the Diocese of Los Angeles said during debate.

"Sanctuary has a powerful theological grounding," Valdez said explaining that the resolution intended to encourage Episcopalians to make connections with undocumented immigrants through legal assistance, advocacy or pastoral care, he said.

The House of Bishops had passed the three resolutions without objection and without discussion in voice votes before the House of Deputies took up the three together.

Diana Marcela Abuchar Sierra, a member of the Official Youth Presence who is from the Diocese of Colombia, spoke out against the Trump administration's immigrant-detention policies during a floor discussion.

"I refuse to see how people who just want to better themselves are treated so inhumanely and cruelly," Abu-

char said in Spanish through an interpreter. "Please, as the Episcopal Church, we must defend their rights and their dignity. As the Episcopal Church, we must raise their voices and be heard."

Wendy Cañas, a deputy from the Diocese of New York, offered a similar sentiment.

"We are speaking for those who cannot speak for themselves," she said. "We are also telling the government ... that the Episcopal Church will keep them morally accountable for sustaining and supporting the families in our country."

As in the House of Bishops, no one spoke against any of the three resolutions. All three passed by voice vote without any audible "no" in the hall. ■

SAME-SEX RESPONSE continued from page 6

not able by conscience and conviction to oversee a parish using these rites, since a bishop and his or her doctrinal teaching cannot be separated, we will need to work out oversight for the parish's pastoral life, confirmation, discipline, etc. ... These parishes will remain part of the Diocese of Dallas in all things temporal; they will lose none of their privileges of voting, nor the obligation of their assessment."

Springfield Bishop Daniel Martins, in a message to his diocese, likewise said that he remained rector of "all unincorporated Eucharistic Communities," so his prohibition on same-sex marriage would remain in diocesan congregations that were not independently incorporated churches.

Martins called the process of requesting an outside bishop's assistance "harsh" and "a source of deep personal sorrow — indeed, heartbreak — for me."

"I profoundly love all our worshipping communities, and it would be a grievous loss to be in an impaired relationship with any of them. Nonetheless, these painful measures are vitally necessary," he said.

"This most recent General Convention has constrained the authority of bishops to simply prohibit same-sex marriage within

the diocese," Martins wrote. "This is deeply lamentable. It undermines and erodes the ancient and appropriate relationship between a bishop and a diocese as chief pastor, teacher, and liturgical officer."

Virgin Islands Bishop Ambrose Gumbs told ENS via e-mail, "If a same-sex couple asked to be married at their parish, they cannot prevent the marriage from taking place. While they are not obligated to marry any one, we must make provision for a priest to perform the ceremony," Ambrose said. "That is the law, and I have to abide by it, whether I like it or not."

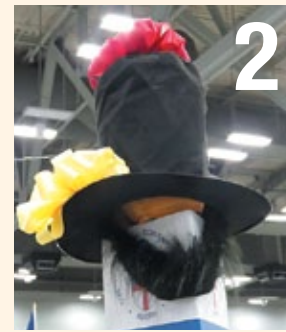
Tennessee Bishop John Bauerschmidt told The Tennessean he supported B012 and planned to write to his diocese about it.

"The resolution allows access to the liturgies for same-sex marriage in the Diocese of Tennessee while preserving the rights and responsibilities of the parish clergy for the use of their buildings for any liturgy," Bauerschmidt said. "In other words, there is much to work out. It also preserves the ministry of bishops as chief pastors and teachers in our dioceses. We will be working out what it means for our diocese with clergy and congregations in the coming days."

*This story was researched and written by Sharon Sheridan with material from ENS.*

## Guess the diocese!

At every convention, dioceses creatively decorate their banners with symbols that are unique to their regions or historic area. Can you guess the diocese from the symbol? See page 15 for answers.



## Resolutions on leadership impairment to take effect Jan. 1

By Sharon Tillman  
Episcopal News Service

General Convention passed three resolutions proposed by the Commission on Impairment and Leadership, which refers to intervention, evaluation and possible re-entry or action related to various forms of leadership impairment.

The resolutions will take effect Jan. 1.

- One calls for training on alcohol and substance misuse and "directs the Executive Council to take the necessary steps to develop a mandatory training program with respect to alcohol and substance misuse and other forms of addiction (to be renewed at designated intervals) for all persons in the process of formation for ordination and for all priests and deacons currently licensed."

- A Rapid Response Team for Crisis Intervention is called for in a resolution that "recommends that the presiding bishop, drawing on the research of the Commis-

sion on Leadership and Impairment, establish a team of advisers or consultants to serve as a resource on alcoholism and substance misuse and other forms of addiction to provide a rapid response to issues of questionable impairment, to provide clergy or other concerned individuals with confidential advice, and to assist with monitoring and recovery."

- The third resolution recommends that Executive Council and the Pastoral Development Committee of the House of Bishops evaluate their policies and practices surrounding alcohol and substance use so that changes can be made that "may contribute to a healthy environment with regard to alcohol and substance misuse and other forms of addiction" in the context of meetings and gatherings. This resolution also "recommends that CREDO develop a program component to help participants explore their relationship to alcohol and substance misuse and other forms of addiction." ■

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FEATURE

# Seen Around General Convention



### WELCOME TO AUSTIN

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### WELCOME TO CONVENTION

... and 1,000 helpful volunteers ready to assist.



what do we seek?

### WORDS AND MUSIC

In the opening Eucharist, Presiding Bishop Michael Curry encourages Episcopalians to adopt “a way of love, practices for a Jesus-centered life.”

### CHILDREN

About 50 children enjoy their own program as General Convention meets from July 5 to 13. Left, Glenna Huber of the Episcopal Urban Caucus and an alternate deputy from the Diocese of Washington, sits with her children Adayah, 3, and Jonas, 5, in an area of the worship space reserved for children and their caregivers.



### UNOFFICIAL MASCOT

Pigeons in the House of Deputies hall provide many light moments, inspiring poetry, puns, song and a General Convention Pigeon Twitter account.



### EXHIBIT HALL

From left, vendors range from liturgical artists such as Colleen Hintz, right, fitting a customer with a handmade stole to organizations such as the Episcopal Youth Service Corps, which display items from the CARAVAN art exhibit at its booth, to a “tiny church” where visitors spend a quiet moment.





Photos/Sharon Sheridan



Convention worship showcases a variety of music styles.

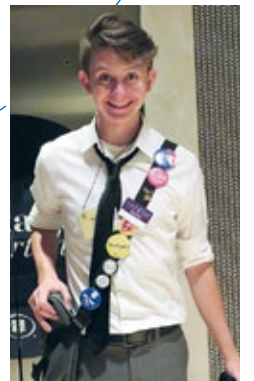


**NIGHTS IN AUSTIN**

People flock to view the nightly emergence of hundreds of thousands of bats who live beneath the Congress Avenue Bridge over a section of the Colorado River.



SMILE!



**SERIOUS DISCUSSIONS**

Convention-goers engage in serious conversation on race and reconciliation, creation care and evangelism.



**AND NOT SO SERIOUS**

Lighter moments include mock resolutions, the traditional decorating of diocesan standards and a convention bingo card created by the Diocese of Fort Worth. Souvenirs ranged from buttons to a Michael Curry bobblehead doll.



Resolved, that the General Convention never include a karaoke night.



B	I	N	G	O
The Hostile will come to order	Tablet	Outreach	Nominate	Committee
Assessments	Marriage	Reconciliation	Plan	Process
Constitution	Virtual binder	*	Provisional	Repeal
Official youth presence	Hispanic	LGBT	Coat	Reconcile
Innocent	Vision	Revival	Right Reverend	815





# Convention reinforces creation-care stance

By Lynette Wilson  
Episcopal News Service

General Convention addressed some 18 resolutions strengthening its position on stewardship of the environment and creation care.

“The number of care of creation resolutions that passed ... was remarkable and a sign of a growing, vital spirit in the Episcopal Church around creation care,” California Bishop Marc Andrus, a member of the Environmental Stewardship and Care of Creation Committee and co-chair of the Advisory Council on the Stewardship of Creation, said in an e-mailed statement.

Creation care is one of the three top priorities of the Episcopal Church, along with evangelism and racial reconciliation and justice.

Several resolutions addressed Episcopalians’ participation in the Paris Agreement. The agreement calls on countries to limit carbon emissions voluntarily, which will require a decrease in dependence on fossil fuels in favor of renewable energy sources; and for developed countries, those responsible for the majority of emissions both historically and now, to commit to \$100 billion in development aid annually by 2020 to developing countries.

In June 2017, President Donald Trump announced the United States’ withdrawal from the international agreement, saying it undermined the economy and placed the country at a disadvantage.

By addressing participation in the Paris Agreement, the Episcopal Church joined the We Are Still In movement.

“We said we valued our participation in the United Nations climate summits and resolved to fully engage in them,” said Andrus.

“At the level of us as Episcopalians, and in our congregations, institutions and dioceses, we began the beautiful,

big commitment to daily choices leading to sustainable lives,” he said. “It is possible that the Episcopal Church is the first denomination to join the partnership of businesses, cities, states, regions, faith bodies and tribes working together to keep the United States’ commitment to the Paris Agreement.”

#### The resolutions:

- encourage churches to serve and promote locally grown food;



Photo/Sharon Sheridan

As Presiding Bishop Michael Curry and House of Deputies President the Rev. Gay Jennings listen, Bernadette Demientieff speaks to a joint legislative session about the Gwich’in people’s struggles with the impact of climate change and their opposition to drilling in the Arctic National Wildlife Refuge.

- ask for reports on progress toward divestment in fossil-fuel companies and reinvestment in clean renewable energy and for a report with a sustainability plan from the Church Pension Fund;

- introduce gender inclusivity in climate-change action;
- promote energy and water efficiency across the church;
- urge the church to learn about regional watersheds and aquifers, recognize water as a “commons,” or “publicly

held natural system,” and access to water and sanitation as a human right;

- advocate for ocean health through public-policy advocacy; and
- help communities affected by change in energy use as they transition to clean-energy economies, encouraging stewardship of creation with church-owned land.

“[What] these resolutions are helpful for is that, while we do live on the front-line of creation, we do have a lot of vari-

Creation care was a focus of a July 12 TEConversation, one of three joint sessions of the houses of Deputies and Bishops featuring speakers and small-group conversations about the church’s top priorities. The presenters included Bernadette Demientieff, who spoke about the Gwich’in people’s struggles with the impact of climate change and their opposition to drilling in the Arctic National Wildlife Refuge (ANWR).

Energy companies view ANWR, particularly its 1.5 million-acre coastal plain, as a potential oil and natural gas bonanza. A contentious debate has raged for more than 30 years over whether this coastal plain should be opened to oil drilling or kept as unspoiled habitat.

Even in times of food shortage and starvation, the Gwich’in chose not to enter the coastal plain, which they consider “the sacred place where life begins,” said Demientieff.

In December 2017, the Trump administration and congressional Republicans opened the refuge to oil exploration. In April, a first step was taken toward allowing drilling.

“The Episcopal Church has historically stood in solidarity with the Gwich’in, but right now is a very crucial time because of course the 1002 section of the ANWR has been opened for further exploration and development in the extractions field, and that’s of great, great concern,” said Lattime.

Another resolution called for eventual liturgical revisions to the Book of Common Prayer “that incorporate and express understanding, appreciation, and care of God’s creation.”

During the convention, the Diocese of California launched a web-based carbon tracker for the Episcopal Church that was intended to support personal and communal choices. The fully functional carbon tracker will be available to U.S.-based dioceses of the Episcopal Church by spring 2019 and the rest of the church by the fall. ■

## Episcopal Peace Fellowship Young Adult Delegation

Reported by Christine Havens



Photo/the Rev. Hunter Ruffin

“One of the things that we’ve learned through EPF is that the church should not profit from other people’s suffering.”

– Sara Cannon on divesting from fossil fuels

“In the way that only the Holy Spirit can do, conversion happened.”

– Cody Maynus on his growing interest in the re-admission of Cuba

“I’m feeling very strongly that the church should be a force for justice in this world.”

– Katrina Dubee

“I’m learning more about what convention is and what you can do here.”

– Rowan Pantalena

The Episcopal Peace Fellowship young adult delegation poses with an EPF banner. They pursued social-justice issues at General Convention. Shown from left are Mary Desjardin, Katrina Dubee, Cate Faulkner, Rowan Pantalena and Sara Cannon. Not pictured are the Rev. Spencer Cantrell, Tivuan Cooper and Cody Maynus.



## NEWS

# Liturgical-revision plan, expansive-language prayers approved

## *Thurgood Marshall, Pauli Murray, Florence Li Tim-Oi join saints calendar*

By *Episcopal Journal*

General Convention adopted a plan for liturgical and prayer book revision that sets the stage for creating new liturgical texts while continuing use of the 1979 Book of Common Prayer.

The convention also authorized use of various other texts, and added commemorations to the church's official list of saints.

Resolution A068 originally called for starting a process leading to a fully revised prayer book in 2030. The bishops instead adopted a plan for "liturgical and prayer book revision for the future of God's mission through the Episcopal branch of the Jesus Movement."

The bishops' amended resolution, with which the deputies concurred, called for bishops to engage worshipping communities in their dioceses in experimentation and creation of alternative liturgical texts that they will submit to a new Task Force on Liturgical and Prayer Book Revision to be appointed by the presiding bishop and the president of the House of Deputies.

Liturgical revision will use inclusive and expansive language and imagery for humanity and divinity, extending the language beyond, for example, what many consider overwhelmingly patriarchal language for God. The Rev. Ernesto Medina, a Nebraska alternate deputy, said during a committee hearing that his congregation counted 125 references to God as male during one average Sunday prayer book Eucharist.

Inclusive and expansive language may incorporate gender-neutral terms, add feminine language (such as by including "matriarchs" with "patriarchs" in a prayer) or use different metaphors for God. Several people testified to the importance of language expanding beyond a male-female binary to include transgender people or "nonbinary" individuals who may refer to themselves using plural pronouns because they don't identify exclusively with one gender.

"Male-female binary language can feel

erasing," said Rowan Pantaleona, a Diocese of Connecticut postulant who identified herself as transgender and nonbinary. "I am not your brother or your sister; I am your sibling in Christ."

A068 also said that liturgical revision would incorporate understanding, appreciation and care of God's creation.

Multiple people testified about the lack of good translations of the current prayer book. A068 directed the Standing Commission on Liturgy and Music (SCLM) to "create a professional dynamic equivalence translation of The Book of Common Prayer 1979 and the Enriching Our Worship Series in Spanish, French and Haitian Creole" and to "diversify the publication formats of new resources, liturgies and rites to include online publishing."

The church also must "ensure that, at each step of the revision process, all materials be professionally translated into English, Spanish, French, and Haitian Creole, following the principles of dynamic equivalence, and that no new rites or liturgical resources be approved by this church until such translations are secured."

"Dynamic equivalence" means creating translations that are culturally relevant, translating concept-for-concept instead of literally word for word. During testimony, multiple speakers criticized the current word-for-word Spanish and French translations and said that no Creole prayer book translation yet existed.

"The current Book of Common Prayer that was translated into Spanish is awful," Medina said during a committee hearing. "The current resources in Spanish are horrible."

Meanwhile, General Convention also adopted a separate resolution allowing all congregations to use optional, expansive-language versions of Rite II eucharistic prayers A, B and D. Resolution D078 provides alternative language for them, available for trial use (making them available for use by everyone in the church) until the completion of the next compre-

complex issue that will take more than thoughts and prayers" to address.

Other speakers included Abigail Zimmerman, a ninth-grader and Episcopalian from Waco, Texas, who co-led a school walkout March 14 in response to the Parkland killings.

Zimmerman was 8 when a shooter killed 20 children and six adults at Sandy Hook Elementary School in Connecticut in December 2012. Since then, 183 people — mostly children — have died in 239 school shootings leading up to the Parkland massacre, she said.

"This time the survivors refused to let it continue. I found my voice," she said. "We have had enough of being able to walk into a school and not being able to walk out." ■



Marshall



Murray



Li Tim-Oi

of Lent, weekdays of Easter season and each of the lesser feasts of the church year. It is used in addition to the major feasts and saints included in the Book of Common Prayer.)

The convention also committed to revising Lesser Feasts and Fasts and the entire calendar of saints while allowing continued use of various com-

memorative resources. The final resolution followed discussion about how to simplify and combine the various resources now available. Moving into the next triennium, Lesser Feasts and Fasts 2006 remains in use; Great Cloud of Witnesses 2015 also remains available; and the new commemorations in Lesser Feasts and Fasts 2018 are authorized for trial use. SCLM was told to provide "the 80th General Convention with a clear and unambiguous plan for a singular calendar of Lesser Feasts and Fasts."

Examples of optional language in the trial-use rites are:

Priests may begin by saying, "Blessed be God: most holy, glorious and undivided Trinity," or the currently used "Blessed be God: Father, Son and Holy Spirit." In either case, the people respond: "And blessed be God's reign, now and forever."

The Sanctus can be said using "Blessed is the one who comes in the name of the Lord" or "Blessed is he who comes in the name of the Lord."

In Eucharistic Prayer A, celebrants now have the option of saying, "...you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and maker of all." In the original version, that sentence ends with "...the God and Father of all."

The resolution also asked SCLM to consider revising Eucharistic Prayer C, sometimes called the "Star Wars" prayer for its reference to "the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home."

### Saints calendar

Three 20th-century figures joined the Episcopal Church's calendar of saints: Thurgood Marshall, to be commemorated on May 17; Pauli Murray (July 2); and Florence Li Tim-Oi (Jan. 24).

Marshall, the first African-American to serve on the Supreme Court, lived in New York while serving as an attorney for the NAACP and joined the historically black St. Philip's Episcopal Church in Harlem in 1938.

Murray was an early civil-rights activist, a feminist and the first African-American woman ordained a priest in the Episcopal Church.

Li Tim-Oi was the first woman ordained a priest in the Anglican Communion when then-Hong Kong Bishop Ronald Hall made her a priest on Jan. 25, 1944, in Macao. Her ordination caused much controversy after the end of World War II, and she decided not to continue exercising her priesthood until it was acknowledged by the wider Anglican Communion.

The trio's approval bypassed the normal expectation that people not be added to the church's Lesser Feasts and Fasts calendar until at least two generations have passed.

(Lesser Feasts and Fasts is a collection of proper collects, lessons and psalms for the Eucharist on each of the weekdays

### Book of Occasional Services

The convention approved a working version of the Book of Occasional Services 2018, containing specific services updated by SCLM during this past triennium and tweaked by the convention Committee on Prayer Book, Liturgy and Music. Changes included adding liturgies for Las Posadas, the Feast of the Virgen de Guadalupe (Dec. 12) and El Dia de los Muertos (Day of the Dead). The newly approved services will be available for use in a digital format, and the previous printed edition [2003] remains available.

The convention also referred some liturgies in the book back to SCLM for revision. ■

*Reported by Sharon Sheridan, with material from Episcopal News Service.*

### UBE 50th-Anniversary Gala



Photo/Sharon Sheridan

*The Rev. Greg Jacobs, canon to the ordinary of the Diocese of Newark (N.J.), and Jill Mathis, retired deployment officer of the Diocese of Pennsylvania, celebrate the 50th anniversary of the Union of Black Episcopalians during an evening gala.*

GUN VIOLENCE continued from page 4

"God's waiting for us all to step up," Philip Schentrup said. "Evil and violence happen in this world because we allow it, not because God allows it. Every time we ask ourselves, 'What would Jesus do?', and then do something else, God suffers. ... I implore you. I ask everyone here to step up, to choose to make the world a better place, and then to act."

His wife told the hundreds of Episcopalians gathered in the park, "In America, gun violence happens every day and devastates families. It is a sad truth that we have accepted for far too long ... We can fix it."

"Our nation's love of guns is killing those we love," she said. "I am advocating for change. Gun violence is a



## NEWS

# Curry preaches message of love and life at lively Austin revival

By Lynette Wilson and David Paulsen  
Episcopal News Service

Presiding Bishop Michael Curry brought a rousing “God is love and gives life” message to Episcopalians and others gathered during a revival at the Palmer Center in Austin, Texas, receiving standing ovations every time he told the crowd to live.

“The only reason to be born is to live,” said Curry during “Texas Night” at General Convention. “God wants us to have life ... God wants all of his children to have life ... God wants you to live. God wants us to live. God wants this world to live ... live, live, live.”

As proof, Curry offered the Gospel of John, throughout which, he said, Jesus makes clear the link between love and life. Curry cited chapter 4, “I am the water of life”; chapter 6, “I am the bread of life”; Chapter 10, “I have come that you might have life”; and chapter 14, “I’m the way the truth and the life.”

In John 21, the risen Jesus asks Peter three times, “Do you love me?” as he demonstrates the way of love, Curry said. “God is love. And guess what? That’s the reason we are here.”

Nearly 2,500 people heard Curry preach for almost 45 minutes in English, interpreted into both Spanish and American sign language. Another 26,747 individual viewers took part in some or all of the worship online, and the revival video showed up on the Facebook feeds of 79,149 users.

One must lay down selfishness, which is akin to sin, in order to follow Jesus, Curry said. “The key to following Jesus, the key to being his disciple, the key to life is love, is love, is love, it’s love.”

“The older I get, the more I am con-

vinced that we waste a lot of time in life on stuff that doesn’t give life. And, some of that’s human. We’re human ... but at the end of the day, we’ve got to live. We’ve got to live in world where little children are not separated from their parents at our borders,” he said to rousing, sustained applause.

“And the work of love is to work to make a world with the possibility of life for all. That is the work of love.”

Opening the service, Texas Suffragan Bishop Jeff Fisher proclaimed: “Lord, send a revival.”

“And let it begin in me,” roared the crowd in response.

Evita Kristlock was in the very last row singing and clapping along to the warm-up music as the main event was about to get underway. “I used to be a youth coordinator, so [the Episcopal Youth Event] is quite like this,” she said.

Kristlock, a lay leader at Cathedral of St. John the Evangelist in Spokane, Wash., was joined by other members of the Diocese of Spokane, all wearing purple shirts with the message “Creative

Compelling Witness” on the back.

Many others joined in singing and clapping as the center filled with raucous sound. The word “Revival” was displayed on giant screens to the left and right of the stage.

“Is anybody here looking for a revival?” the praise band sang as thousands, most standing, cheered their approval.

Immediately before Curry began preaching, Sandra Montes of the Diocese of Texas brought down the house with “Montaña.” “Esa montaña se movera,” or “the mountain will move,” she sang.

“Let the whole church say amen,” said Curry, as he prepared to preach, joking that it’s hard to preach when he was the only thing standing between the crowd and a barbecue. Following the revival, the Diocese of Texas hosted a Texas-style meal.

“It was great, all the people, the presence of the Holy

Spirit, the invitation to love and to live and to look at what really living and really loving look like: compassion, hope, realizing that there’s nothing with God that we can’t do,” said the Rev. Sandye Wilson, rector of Church of St. Andrew and Holy Communion in South Or-

ange, N.J., in the Diocese of Newark.

Wilson, who has been a deputy 12 times and is a former member of Executive Council, was in Austin helping at the Union of Black Episcopalians and Church Pension Group booths in the convention’s Exhibit Hall.

“It was awesome. It was fantastic,” Stefan Schuster said after the revival.

He and his wife, Periwinkle, are members of St. George Episcopal Church in Austin and volunteered at General Convention. It was a great experience meeting people from all over the world, Schuster said, adding he had been impressed by the Episcopal Church’s diversity and spirit of welcome.

“Having that message echoed by the presiding bishop was really wonderful,” he said, as he, his wife and their two sons headed to the barbecue. “We’re a church of love.”

Following the sermon, a dozen prayer stations catering to English, Spanish and French speakers were opened.

Dixie Roberts Junk of Kansas City, Kan., was among the revival-goers who prayed with clergy at the stations set up along the outer walls of the revival space.

This wasn’t her first Curry-led revival — she attended one held last year in the Diocese of West Missouri — but there was something special about this revival at General Convention, from the singing and music to Curry’s uplifting sermon she said. “There’s always something to take back that’s just the richness of our church.”

Curry hosted his first revival in February 2017 in Pittsburgh. He since has held them in Kansas City; Stockton, Calif.; Waverly, Ga.; and San Pedro Sula, Honduras. The next revival is scheduled for Western Massachusetts in October. ■



Photo/Mike Patterson/ENS

Presiding Bishop Michael Curry preaches an impassioned sermon before a packed audience at a revival on “Texas Night.”

## Convention commits to racial reconciliation and becoming a ‘Beloved Community’

By Melodie Woerman  
Episcopal News Service

Efforts that began at the 2015 General Convention, when racial reconciliation was identified as a priority of the Episcopal Church, bore fruit in work at the 2018 General Convention.

That emphasis was made clear early in the convention, when a joint session of deputies and bishops spent 90 minutes focused on racial reconciliation, one of three TEConversations.

Three presenters spoke: Arno Michaelis, a former leader of a worldwide racist skinhead organization who now works to get people out of similar hate groups; Catherine Meeks, director of the Absalom Jones Episcopal Center for Racial Healing in Atlanta; and the Rev. Nancy Frausto, who is a “Dreamer” who come to the United States without documents as a 7-year-old.

Framing discussions throughout the convention was the concept of “Becoming Beloved Community,” the

Episcopal Church’s long-term commitment to racial healing, reconciliation and justice. It represents a series of interrelated commitments around which Episcopalians can organize efforts to respond to racial injustice and build a community of people working for reconciliation and healing:

- Telling the truth about the church and race
- Proclaiming the dream of beloved community
- Practicing the way of love
- Repairing the breach in society and institutions

The convention approved Resolution D022, calling for \$5 million to be provided in the budget over the next three years to help dioceses and other entities of the church respond to racial injustice. The Rev. John Kitagawa, deputy from Arizona and a member of the joint legislative committee on Racial Justice and Reconciliation, said most of the money would go to grants to help this work in communities — dioceses, congregations and regions. “Many

things in the past have been top-down.” He said. “This is bottom-up.”

Bishop Prince Singh of Rochester, bishop chair of the legislative committee, said he was most excited about a new initiative adopted by the convention — a Beloved Community summit. A resolution provided for a gathering of leaders working in racial reconciliation and racial justice across the Episcopal Church before the end of 2019.

The summit will “share best practices, build networks and strengthen curricula,” Singh said. “It’s building capacity so Episcopalians can play a leadership role in their communities and not just in the church.”

The event will be an aid to people who are engaged in this work, Kitagawa said. “It can be lonely,” so understanding who is in the work together will help, he said.

The convention also tackled expanding anti-racism efforts to include racial reconciliation. A resolution that started by calling for an end to using of the term “anti-racism” as spiritually impre-

was amended to encourage continuing work to address institutional and systemic racism while acknowledging the need to work for healing, justice and reconciliation.

Singh said some people welcomed the chance to move forward with racial reconciliation, healing and justice, while others feared losing a commitment to dismantle racism.

He also said he was excited about a new framework for training that “can be a part of transformation and formation.” A resolution reaffirmed the necessity and importance of anti-racism training while calling for ongoing spiritual formation and education focused on racial healing, justice and reconciliation.

“Racism isn’t a binary black-white issue,” he said, noting it affects Asians, Latinos, Native Americans and others. With the church made up of diverse languages and cultures, “training needs to take that into account,” he said. ■

Melodie Woerman is director of communications for the Diocese of Kansas.



## NEWS

# General Convention responds to women's voices and stories

By Melodie Woerman  
Episcopal News Service

The voices and stories of women played a significant role in the workings of General Convention, from a liturgy where bishops offered laments and confession for the church's role in sexual harassment, exploitation and abuse, to a resolution allowing deputies to bring infant children on the floor of the House of Deputies to feed them.

On the night of July 4, before the convention officially opened, a Liturgy of Listening featured stories from women and men who were victims of sexual misconduct perpetrated by someone in the church.

The service was designed to help set a framework for General Convention's consideration of resolutions dealing with sexual misconduct, exploitation and gender disparity, said Bishop DeDe Duncan-Probe of the Diocese of Central New York, who planned the service.

As part of a response to that liturgy, the House of Bishops later adopted a covenant committing its members to seek changes in their dioceses to combat abuse, harassment and exploitation. The document, which applies only to bishops, is titled "A Working Covenant for the Practice of Equity and Justice for All in The Episcopal Church."

The covenant grew out of the Liturgy of Listening because it was clear that "there is no way we can do this and nothing more," said Bishop Mary Gray-Reeves of the Diocese of El Camino Real. "Sexual abuse, harassment and exploitation are part of the system. This is about acknowledging and accepting that."

In February, the Rev. Gay Clark Jennings, president of the House of Deputies, appointed a 47-member special committee to draft proposed legislation on sexual harassment and exploitation. This followed a letter to the Episcopal Church in January from Presiding Bishop Michael Curry and Jennings, calling for the church to "examine its history and come to a fuller understanding of how it has handled or mishandled cases

of sexual harassment, exploitation and abuse through the years."

The special committee, sometimes dubbed the "MeToo Committee," proposed more than two dozen resolutions on topics ranging from changes to the canons on clergy discipline to issues of clergy compensation and pension equity for lay employees. Other resolutions touching on issues of gendered language and clergy employment were proposed by deputies from outside the committee.

The convention adopted many of the proposals.

Changes to Title IV canons on clergy discipline included:

- Eliminating the statute of limitations for victims of clergy sexual misconduct for three years between Jan 1, 2019, and Dec. 31, 2021.
- Amending the start of the process for filing charges.
- Protecting people who file charges against a member of the clergy from retaliation and allowing confidential filings for those who fear retaliation.

Several resolutions dealt with changes to structures inside the church:

- D016 created a Task Force on Women, Truth and Reconciliation to help the church "engage in truth-telling, confession, and reconciliation regarding gender-based discrimination, harassment and violence against women and girls."
- D021 removed from the materials that clergy file with the Office of Transition Ministry any reference to gender or current compensation, since statistics show women in the church are paid less than men of comparable experience.
- D022 created a task force to track resolutions from the convention that relate to challenges of women in ministry and to report findings twice a year to the Executive Council.
- D025 created a task force on clergy formation and continuing education, especially regarding preparation for ordination.



Photo/Mary Frances Schjonberg/ENS

Some of the 47 members of the special House of Deputies Committee on Sexual Harassment and Exploitation appointed by the Rev. Gay Clark Jennings, House of Deputies' president, gather at a microphone to thank Jennings for the work she had given them.

- D026 added family status, including pregnancy or child-care plans, to the list of things for which no one in the church can be denied rights, status or access to an equal place in the life, worship, governance or employment of the church.

- D037 directed the Church Pension Group to expand its Clergy Compensation Report to include more specifics on items relating to gender.

- D045 affirmed that pension plans for clergy and lay employees must be more equitable and called on the Church Pension Group to study how to make that happen.

- D046 continued reauthorizing the expansive-language rites in the Enriching Our Worship series and called on the Standing Commission on Liturgy and Music to create principles to use in developing additional expansive-language liturgical texts.

- D067 encouraged the use of inclusive and expansive language for God and humanity, offering examples of how to do that based on the stylebook of the Society of Biblical Literature.

Resolutions addressing the needs of women in society included:

- A178, calling for a halt to inhumane and unjust immigration policies that are harmful to migrant women, parents and children.

- D017, calling for policies that reduce sexual harassment, assault and exploitation in the workplace.

- D031, encouraging clergy and con-

gregations to educate themselves on resources to combat and deal with domestic violence.

- D032, advocating for equal access to quality health care regardless of gender.

The Rev. Laurie M. Brock, deputy from Lexington and member of the special committee, led some of the 47 committee members to a microphone in the deputies' hall on July 13 to present Jennings with a sculpture of the Virgin Mary.

Brock thanked Jennings for asking them in February to serve on the committee and "for recognizing that as Christians we have the responsibility to respond to the plight and exploitation of women and all who are victims of abuses of power in this culture."

She noted that Jennings invited many first-time deputies and other young women across the church and gave them the opportunity "to have our voices heard."

"Thank you for giving this house and the House of Bishops a way to engage in the holy work of reconciliation and of love. Thank you for helping us all magnify the Lord and filling those who were hungry for good things of equality, of justice, of safety and, most importantly, of love," Brock said.

While the House of Bishops is overwhelming male, 53 percent of the deputies to General Convention were women. That is just slightly lower than the Episcopal Church as a whole, which, according to 2014 statistics, is 55 percent women. ■

## Purple Scarf Day



Convention-goers including Katrina Hamilton of Seattle and Idaho Bishop Brian Thom don purple scarves for a day to promote the election of more women as bishops. Currently, women constitute 9 percent of the House of Bishops.



## Episcopal Women's Caucus



Photos/Sharon Sheridan

The Episcopal Women's Caucus, founded in 1971 to advocate for women's ordination to the priesthood and episcopate, held its final worship service. At left, EWC Convener the Rev. Terri Pilarski preaches. Celebrating the Eucharist are Indianapolis Bishop Jennifer Baskerville-Burrows, left, first African-American woman elected diocesan bishop, and retired Bishop Barbara Harris, the first woman elected bishop in the Anglican Communion.



NEWS

# Convention approves \$134 million three-year budget

By Mary Frances Schjonberg  
Episcopal News Service

General Convention approved a \$133.8 million 2019-2021 budget that reflects Presiding Bishop Michael Curry's priorities of evangelism, racial reconciliation and justice, and creation care. The priorities have been called the "three pillars" of the Episcopal branch of the "Jesus movement."

It continues to be built on "the foundation of our continuing ministries as a church and our commitments to others both within and beyond our church," Maine Bishop Stephen Lane, vice chair of the Program, Budget & Finance (PB&F) committee, told a joint session of the houses of Bishops and Deputies. And it includes the foundation of the church's "ongoing commitment to conciliar governance, and the legal, financial and other services of [the denominational offices in New York]," he said.

Deputies later rejected three proposed amendments from the floor. One called for shifting a hard-fought \$650,000 for director's and officer's fees for the president of the House of Deputies into the program for racial justice and reconciliation. The other two proposed adding money

into the budget to support the work of The Episcopal Network for Stewardship, or TENS.

The budget proposes spending on the church's three priorities this way:

- Nearly \$10.4 million in racial reconciliation work.
- \$5.2 million on evangelism. "There has been talk that the proposed budget cuts resources for church planting," said Deputy Barbara Miles, PB&F chair. "This is not true. The budget [in that category] remains steady at \$3 million."
- Some \$1 million on care of creation.

At the point the budget was presented, deputies and bishops had requested 39 task forces, standing commissions or other interim bodies and several new staff positions whose costs exceeded available revenue by more than \$15 million. "This General Convention clearly has been in a spending mood," Lane said during the joint session. "These proposals had the impact of pitting the three pillars against other work considered by some to be important or essential."

Lane said it was clear to the committee that "our church has not yet lived into the culture of leaner and lower — that is, of reducing the bureaucracy of the church, as we decided in the last triennium in response to the Task

Force for Reimagining the Episcopal Church report, and in pushing ministry work closer to the ground, closer to the parishes, which are the heart of our institutional life."

He added, "Many have grieved the loss of particular churchwide ministry offices and programs and have sought to re-establish them at this convention. PB&F has heard these pleas, and the budget reflects our efforts to respond," while trying to control costs and ground spending around the three pillars.

PB&F had three principles guiding its work when considering those spending requests, according to Lane and Miles. The first was to expand staff only where major new work required it. The second was to favor creating networks and time-limited task forces, rather than new, canonically required standing commissions. Third, the committee focused on keeping money in dioceses by preserv-



Photos/Mike Patterson/ENS

The proposed budget is presented to the House of Bishops and House of Deputies.



Bishop Stephen Lane of Maine and Barbara Miles, Diocese of Washington (D.C.) deputy, present the proposed budget. Lane is chair of the Program, Budget and Finance committee and Miles is the vice chair.

ing the assessment rate at 15 percent "to control total spending so that our commitment to ministry at the local level is maintained and expanded," Lane said.

### Sources of income

The budget is based on a number of income sources, beginning with diocesan contributions, which will be mandatory for the first time in the church's history, based on a 2015 General Convention decision. If all 109 dioceses and three regional areas pay the required 15 percent, \$88,855,970 will be available. That amount assumes diocesan income will grow annually by a half percent.

Each year's annual giving in the three-year budget is based on a percentage of each diocese's income two years earlier. PB&F's draft budget allows dioceses to exempt \$140,000 of income from their assessment calculation. The ex-

continued on page 15

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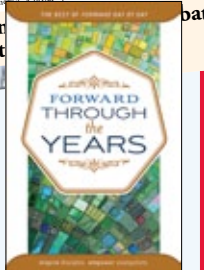
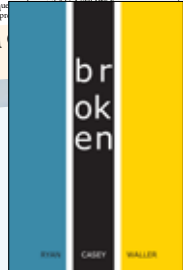
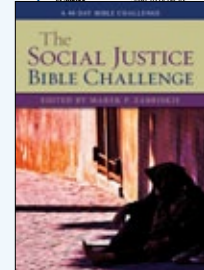
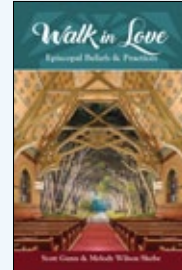
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## NEWS

# Compensation for House of Deputies president approved

By Mary Frances Schjonberg  
Episcopal News Service

For the first time, the House of Deputies president will receive compensation following passage of a compromise resolution at General Convention in Austin, Texas.

On a voice vote with some voting no, the House of Bishops agreed to a plan to pay the president for the work of the office.

No dollar figure is attached to the resolution, which would pay the president director's and officer's fees "for specific services rendered in order to fulfill duties required by the church's Constitution and Canons."

The resolution, which the House of Deputies also approved, was a compromise move. It was the fourth time over two decades that deputies had attempted to earn compensation for their president and the first time the bishops agreed.

Diocese of Northwestern Pennsylvania Bishop Sean Rowe proposed the resolution just before the start of convention as "a way forward," he told his colleagues. Many bishops worried that paying the president of the House of Deputies could change the polity of the church, especially in relation to the presiding bishop's role. Rowe said he and a small group of bishops, assembled at the request of Presiding Bishop Michael Curry, consulted experts in canon and secular law.

"Do your best to separate any objec-

tion you may have about the way that the current incumbent or any particular incumbent of the position has approached or is approaching the role or whether the job is too big," Rowe said. "These are separate issues from the pay matter."

The current president is the Rev. Gay Clark Jennings. The president's role has been changing since 1964, when it became a three-year term instead of the president being elected to preside just during General Convention. Besides chairing the House of Deputies during the convention, the president also is canonically required to serve as vice chair of Executive Council and vice president of the Domestic and Foreign Missionary Society, the church's corporate entity. He or she has a wide swath of appointment powers. The president also travels around the church, speaking at conferences and other gatherings and meeting with deputies and other Episcopalians.

The position, which is filled by election during each meeting of the convention, has a travel budget and a paid assistant. Each president is limited to three consecutive three-year terms.

Diocese of Southern Ohio Bishop Tom Briedenthal agreed with Rowe. He said he and Diocese of Western New York Bishop Bill Franklin were happy to give the required endorsement. They believed they were doing "our part to improve the relationship of trust that is so



Photo/Sharon Sheridan

*The Rev. Gay Jennings, House of Deputies president, received gifts from deputies including a stuffed pigeon toy from the Diocese of Vermont and a sculpture of Mary from the house Committee on Sexual Harassment and Exploitation.*

important to the proper functioning of these two houses," he said.

Any risk that his colleagues might have about "becoming vulnerable to an erosion of our own particular ministry and role as bishops is worth taking because it is a signal to the other house that we are walking alongside them and will give them a chance to trust us more and therefore help us to know better what they see us as when they look upon us as their bishops," he said.

Some bishops worried about the lack of a specific dollar amount in the resolution. The Task Force to Study Church Leadership and Compensation, called for by the last General Convention, concluded in its report to the 2018 conven-

tion that the president's work amounted to a full-time job. Its resolution called for a salary but did not set an amount.

The task force asked Executive Council to include a proposed salary in the draft 2019-2021 budget, which it gave to the Joint Standing Committee on Program, Budget and Finance (PB&F) in January. The council included \$900,000 for a full-time salary and benefits for the three years in the draft budget.

Bishop Steven Miller of Milwaukee cited that amount and asked for a "clear accounting" once Executive Council set the fees, as required in the resolution.

He said the \$900,000 "could be used for mission, it could be used for reconciliation."

Voting yes on the resolution without an amount, Massachusetts Bishop Suffragan Gayle Harris said, felt like "we are writing a blank check."

Rowe said both bishops and deputies voted all the time on resolutions asking for specified or unspecified amounts of money. PB&F then sorts out all the requests. Maine Bishop Steve Lane, PB&F vice chair, said the council put the amount into its draft budget "not knowing how this General Convention would move" and that it would revisit that amount when the convention's wishes were clear. ■

## BUDGET continued from page 14

emption was \$150,000 during the 2012-2015 triennium.

Dioceses may ask for full or partial waivers, which 19 dioceses are requesting, said Lane. The budget included \$5.5 million to account for waivers for up to 20 dioceses.

Without getting a waiver, a diocese that does not pay the full assessment will be unable to get grants or loans from the Domestic and Foreign Missionary Society (the name under which the Episcopal Church is incorporated, conducts business and carries out mission).

Overall, dioceses have moved from 40 percent paying at the full rate to more than 80 percent, bringing in \$10 million in additional income, Lane said.

Other major amounts of income are anticipated:

- \$31.7 million from a 5 percent draw on interest on the unrestricted assets in the DFMS' investments — down from the current 5.8 percent.

- \$9.8 million from leasing five and a half floors plus the currently vacant former bookstore space in the Episcopal Church Center in Manhattan, N.Y.

- \$4.4 million from events and programs, including nearly \$2 million from Episcopal Migration Ministries' refugee loan program (used to offset the costs of that program and help other EMM work) and \$1.3 million from General Convention (also offset by the costs of staging the convention).

- \$1 million from a new annual appeal.

- \$1 million from the 2016-2018 budget draw from the DFMS' short-term reserves for racial reconciliation. That work did not begin in earnest until mid-2017, so the original draw was not spent.

Major spending categories are:

- \$28 million for ministry with the Episcopal Church.
- \$19.3 million on finance and development.
- \$18.7 million on governance costs.
- \$17.4 million on DFMS operations.
- \$17.2 million for ministry outside



Photo/ Mike Patterson/ENS

*Joe McDaniel, deputy from the Diocese of the Central Gulf Coast, poses a question to members of the Program, Budget and Finance Committee.*

the Episcopal Church.

- \$13 million for the work of the presiding bishop's office.

- \$3.6 million on legal expenses.

While the budget calls for new staff support for evangelism, racial reconciliation and creation care, Miles said, "these positions have been created by reassigning or expanding the work of existing staff persons" with no increase in the total number of staff.

The budget included no money for any form of prayer book revision, which was an undecided issue when the budget was presented. "We could not predict how the church will ultimately move on prayer book revision," Lane said. "We did not think it good stewardship to set aside a large sum as an escrow for something we weren't sure

would take place. And a token amount seemed disrespectful to the task should it be adopted."

PB&F left it to Executive Council, the officers of the church, and the Standing Commission on Liturgy and Music "to design a budget and funding process for the work" the convention eventually calls for, he said. The budget included \$201,000 for improved translations of the current prayer book.

Miles and Lane closed their presentation with a recommendation. "It has become clear that the work shared between the Executive Council and Program, Budget and Finance needs to be rebalanced," Lane said. "Even though collaboration between the Executive Council and PB&F has been very good in this triennium, there is a desire for PB&F to take a greater role during the triennium and to build the budget in a manner that is more accessible and allows for greater participation beyond Executive Council."

"We believe there is a place for greater public conversation as the budget develops," he said. ■

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1. Fort Worth (colorful taco);
2. Springfield (Ill.) (Lincoln top hat and beard);
3. Maine (lobster);

4. Oregon (pine trees);
5. Central Pennsylvania (Hershey Kiss doll);
6. Virgin Islands (doll in traditional dress).



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