

Episcopal Diocese
of Massachusetts

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234TH ANNUAL
CONVENTION

THE WAY OF LOVE
Practices for Jesus-Centered Life

HANDBOOK

November 2, 2019 | Back Bay Events Center, Boston



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of Massachusetts

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November 2, 2019
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CALL TO THE CONVENTION
NOTICE OF THE 234th ANNUAL SESSION OF THE CONVENTION
OF
THE EPISCOPAL DIOCESE OF MASSACHUSETTS

In accordance with Article 3, Section 3 of the Constitution of the Diocese of Massachusetts, I hereby issue the formal call for the two hundred thirty-fourth annual session of the Convention of the Diocese of Massachusetts, which will begin at half past eight o'clock in the morning on Saturday, November 2, 2019, at the Back Bay Events Center, Boston, Massachusetts.

SISTER KRISTINA FRANCES, SSM

Secretary of Convention

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What is the Way of Love?

The Way of Love is a way of life. More than a program or curriculum, it is a return to the ancient pathways and Rules of Life that followers of Jesus have observed for centuries. They knew the power of commitment to a core set of practices – *Turn, Learn, Pray, Worship, Bless, Go, Rest* – and the power of gathering in a small group where you find love and support for living into these commitments. If we hope to not only worship Jesus but to grow more like him and bear his redeeming love in the world, we can adopt a rule of life like the Way of Love and find a community with which to practice it.

What is a Rule of Life? How Do I Begin?

A Rule of Life is an intentional commitment to a set of practices that provide guidance, rhythm and inspiration for living a beautiful, meaningful and holy life. As we place these practices at the heart of our daily lives and join with companions who share the commitment, we grow more and more in the unselfish, hope-filled Way of Love that Jesus embodied in the world.

Exploring and Living the Practices

We invite you to take time exploring these practices for living a Jesus-centered life. Sit with the words from Scripture and from the Book of Common Prayer, pray over the practice, and reflect and discern where God is calling you.

And remember: no one follows Jesus all alone. The ideal way to live the Way of Love is in a community of love, support and accountability.

ORDER OF BUSINESS

- 7:00 a.m.: *Registration opens in Lobby*
Electronic voting opens
Display tables open and coffee on Lower Level
- 8:00 a.m.: *Auditorium opens*
- 8:30 a.m.: Opening Prayer and Reflection, Chaplains from Bethany House of Prayer
CALL TO ORDER OF LEGISLATIVE SESSION
Declaration of Constitutional Quorum
Invitation to Honorary and Special Seats
Permission to Speak
Report from Dispatch of Business
Acceptance of Special Rules of Order
Receiving of 2019 Journal Reports
Report of Qualifications Committee
Introduction of Nominees for Diocesan Election
Procedural Announcements
- 8:50 a.m.: “Way of Love” Video
BISHOP’S ADDRESS
Mission Strategy Activity
- 9:40 a.m.: Report of 20s and 30s Task Force
Report of Diocesan Youth Council
- 10:10 a.m.: BREAK
- 10:40 a.m.: Report from Committee on Constitution and Canons
Greetings and Good Wishes
Introduction of New and Retired Clergy
Honors and Thanks
- 11:10 a.m.: Reflection and Prayer, Chaplains from Bethany House of Prayer
Report of the Resolutions Committee
Announcements
- 12:00 p.m.: Lunch (*pre-ordered box lunches on Lower Level or off-site*)
Display tables remain open for visiting
- 1:00 p.m.: *Electronic voting closes*
- 1:30 p.m.: HOLY EUCHARIST at Emmanuel Church, 15 Newbury Street,
With Reflection by Chaplains from Bethany House of Prayer

- 3:00 p.m.: RECALL TO ORDER
Reflection and Prayer, Chaplains from Bethany House of Prayer
Mission Strategy Report
- 3:30 p.m.: Celebration of Life Together Program
Report of Election Committee with Election Results
Approval of Commission on Ministry Appointments
Compensation and Benefits Committee Report
- 4:00 p.m.: BREAK
- 4:20 p.m.: Report of Budget Committee and Vote on Proposed 2020 Budget
Continuation of Report of the Resolutions Committee
- 6:00 p.m.: Closing Prayer, Chaplains from Bethany House of Prayer
Adjournment

SPECIAL RULES OF ORDER

In order to facilitate discussion and debate on the convention floor, the Committee on Dispatch of Business will move acceptance of the following Special Rules of Order:

MOVED:

Presenters of resolutions will be limited to three minutes per resolution. During debate of resolutions, constitutional and canonical amendments, and other motions moved for consideration, any person seated and with voice will be allowed to speak for two minutes per motion. Five minutes will be allotted per any amendment to main motions: two-and-one-half minutes for the amendment and two-and-one-half minutes against.

NOMINEES FOR DIOCESAN ELECTIONS

With Results of Uncontested Elections

Nominees for CLERICAL DEPUTIES to the 2021 GENERAL CONVENTION

(9 nominees, 4 to be elected)

Nominees listed in random order as they will appear on the ballot.



The Rev. Patrick LaFortune

As a deputy, I will continue the path of my predecessors, promote and be the voice of our diocese, encourage the church to be the tool of positive changes, and always lead the way to the love of Christ.

The Rev. Sarah van Gulden

Trinity Church, Haverhill

I hope to represent our diocese because I've worshiped or served in churches on the South Coast, the North Shore, Boston and the Merrimack Valley. I am interested in ministry to and with the Baby Boomers. They need supportive communities as they retire while still caring for their parents, children and grandchildren. I'm also interested in how a church can use its building for community outreach and evangelism.



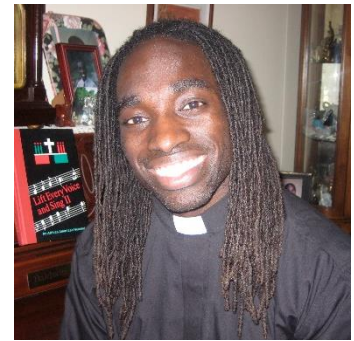
The Rev. Deborah Phillips

Grace Church, Salem

It's been my privilege to serve this diocese. My qualifications include my service as a parish priest, co-chair of the Commission on Social Justice, Diocesan Council, Executive Committee, as an alternate deputy at General Convention 2018, co-leading pilgrimages to the Holy Land and being part of the crafting of the Mission Strategy. These experiences inform my desire to be a part of our church's leadership in addressing the profound issues of our day.

The Rev. Edwin Johnson
St. Mary's Church, Dorchester

I love Jesus, parish ministry and the people of the Diocese of Massachusetts. I strive for a church that boldly engages the gifts of my parents, nurtures the faith of my children and puts God's people and creation first through formation, evangelism and justice. I've been honored to represent this diocese and if called again would draw on my experiences at previous conventions, Black and Hispanic ministries, and most of all my experience as a priest and parishioner.



The Rev. Canon William C. Parnell
Canon to the Ordinary, Diocese of Massachusetts

I love The Episcopal Church and our diocese. I was honored to represent our diocese as a deputy in 2018, having represented Newark (alt. deputy) in 2006 and 2009, and supported New York's presence in 2012 and 2015. I bring experience in parish ministry, community development, diocesan leadership, global partnerships, and ecumenical and interfaith relationships. I'm eager to support the church in strengthening local ministries and building the beloved community of Jesus.

The Rev. Daniel Dice
St. John the Evangelist Church, Duxbury

As a 2006 lay deputy and a 2015 clergy deputy (alt.), General Convention for me is the deepest fulfillment of the command given priests: "to take your share in the councils of the church," and I believe God has given me a charism for it. I have also served on Atlanta's Diocesan Council and as parliamentarian of the Diocese of Southern Ohio. As deputy, I would be your voice, strongly bringing the ethos of our diocese to the national debate.





The Rev. Chris Wendell
St. Paul's Church, Bedford

For nearly a decade, I have shared in the leadership of the elected governance bodies of our diocese and have formed many relationships with lay people and clergy in congregations large and small. I am so proud of the diverse, creative and liberating ways we respond to Jesus' call in our congregations, our communities and in other innovative ministries. We have much to offer the wider church, and I would be honored to represent you.

The Rev. Dr. Karen Coleman
Trinity Church, Boston and Boston University

"The child of God in me sees the child of God in you." I have been blessed in my time of ministry to be available to engage and minister to a wide variety of people across the diocese. We come together at General Convention to hold all that we have as Episcopalians deeply rooted in our faith and our love of Jesus Christ and to carry that out into the wider Episcopal Church and the world.



The Rev. H. Mark Smith
Cathedral Church of St. Paul, Boston

I offer myself for this service in part so that our delegation includes at least one deacon among the clerical deputies. I have served at the diocesan level for over a decade and have been a deacon in a diverse range of parishes. I am familiar with and familiar to a number of people across the diocese, and I have the unique qualification of having slept on the floors of nearly 40 of our churches.

Nominees for LAY DEPUTIES to the 2021 GENERAL CONVENTION

(6 nominees, 4 to be elected)

Nominees listed in random order as they will appear on the ballot.



Susannah Perkinson

St. John the Evangelist Church, Duxbury

This is an important time to be a part of The Episcopal Church's commitment to bring justice and hope to this world. I have served at six General Conventions and served on various committees including Program, Budget and Finance. I am committed to building connections between the work of the wider church and our diocese.

William C. Boyce

Grace Church, New Bedford

As our church lives and loves into our call as the Jesus Movement, I am eager to further our work and witness through evangelism, racial reconciliation and empowerment of local worshipping communities. I will draw on my experiences from the 77th and 78th General Conventions, Young Adult Task Force, Standing Committee and Diocesan Council. Where is Jesus calling our Episcopal Church, in this time and this place?



Brian Litzenberger, Ph.D.

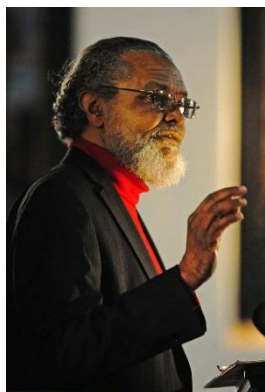
Trinity Church, Concord

I am a lifelong Episcopalian, "priest's kid," psychologist, parent, Christmas pageant writer, former vestry member, choir member, youth group leader and current ministry discernor. I love our church and would be honored to represent this diocese. I deeply appreciate the power of our polity and the importance of seeking truth in governance. Acting on my baptismal identity and Confirmation commitment, I seek your vote to serve as a deputy of our diocese at General Convention.

Kevin D. Miller

Epiphany Parish, Walpole

I am currently serving on the Cathedral Chapter and Diocesan Council, and as a parish delegate to Diocesan Convention. I have previously served on my parish's vestry. More importantly, I love The Episcopal Church. It is the only spiritual home where I can find the rich tradition of my Roman Catholic upbringing, while at the same time be affirmed as God made me. I promise to bring a spirit of compromise and reconciliation to the table.

**Byron Rushing**

St. John St. James Church, Roxbury

A deputy since 1973, the first lay chaplain of the House of Deputies, I was elected its vice president in 2012. I serve on the Council of Advice to the President, Gay Jennings; together with the presiding bishop we serve on the church's Committee for Racial Reconciliation. My primary ministries are politics (I served in the Massachusetts legislature from 1983 until 2018) and advocating for the ministry of all the baptized. I love to follow Jesus.

Betsy Ridge Madsen

Church of the Advent, Boston

I have served the diocese on Council, Executive Committee, Standing Committee and as a deputy to General Convention. I am active in my parish, teach at the Epiphany School, Dorchester (22 years). I care deeply about my Christian commitment to community building, social justice, world peace and the environment. As your lay deputy, I hope, gathering in the name of Jesus, to listen faithfully and help create meaningful dialogue and legislation.



Nominees for CLERICAL MEMBER of the STANDING COMMITTEE

(2 nominees, 1 to be elected)

Nominees listed in random order as they will appear on the ballot.



The Rev. Elizabeth Grundy

St. Peter's Church, Osterville

I am the rector of St. Peter's, Osterville. My 22 years serving parishes in this diocese and on the cathedral staff provide me with an understanding of the diverse ways we are called by the Spirit into community, and an ability to engage others in this ministry. I am grounded in pastoral ministry and theology, and my past experience as dean and on Council will also help equip me to serve.

The Rev. Kate Elledge

Christ Church, Cambridge

As a priest for 27 years, with training and experience as a social worker, I offer a wealth of experience and a steady disposition. I have worked in parishes of all sizes and many configurations and have also worked as a school chaplain. I have served in a number of parishes, and I would like to serve the wider church.



Nominees for MEMBERS of the BOARD OF DIRECTORS OF THE BARBARA C. HARRIS CAMP AND CONFERENCE CENTER

(4 nominees, 2 to be elected)

Nominees listed in random order as they will appear on the ballot.



Andrew Foss

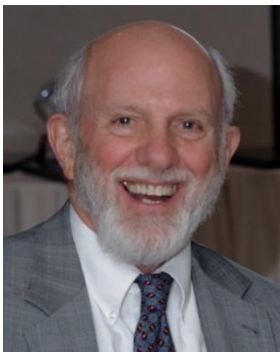
Trinity Church, Boston

I have been serving on the Barbara C. Harris Center Board of Directors since 2016 and hope to serve a second term. I have been treasurer since 2017. I have worked closely with John Koch (Executive Director of the BCH Center), other board members, Charlie Jordan (Investment Coordinator for the Trustees of Donations) and other partners to preserve and enhance the vital mission of the BCH Center within the Episcopal Diocese of Massachusetts.

Stephen A. Mascoll

St. Bartholomew's Church, Cambridge

Stephen previously served on the board from 2012 to 2018. He is senior warden of St. Bartholomew's, Cambridge and a diocesan consultant. He is a former Peace Corps volunteer who served the Medford Public Schools for decades as submaster of Medford High and head track coach. He also directed a camp funded by Episcopal City Mission, and a special needs recreational program for Cambridge. He is enthusiastic about encouraging urban children and teens to visit the BCH camp.

**Dain Perry**

Trinity Church, Boston

Serving as a deputy director and acting director of a nonprofit, 30 years running a small business and years serving on nonprofit boards have given me experiences that will enable me to continue to be a valuable member of the Barbara C. Harris Camp and Conference Center Board. Insights from prior board experiences are invaluable during board discussions. I also spent many years volunteering with a youth leadership organization and being a mentor.

The Rev. Patrick LaFortune

I will encourage the Barbara C. Harris Camp and Conference Center to be a place of teaching the dignity of every human to our youth while they are having fun, promote family camp and encourage all parishes in the diocese to send their youth to camp. May the BCH Center be a place of retreat during the winter season.



UNCONTESTED ELECTIONS

The following nominees were unopposed:

Lay Member of the Standing Committee

Louise Gant, Church of the Holy Spirit, Mattapan (4-year term)

Clerical Members of the Disciplinary Board

The Rev. Nancy E. Gossling, Friend of SSJE, Cambridge and Bethany House of Prayer,
Arlington (3-year term)

The Rev. Joel Ives, Church of Our Saviour, Brookline (3-year term)

Lay Member of the Disciplinary Board

Brian Litzenberger, Ph.D., Trinity Church, Concord (3-year term)

Treasurer of the Diocese

Tom Moore III, Trinity Church, Boston (1-year term)

Secretary of the Diocese

Sister Kristina Frances, SSM, Society of St. Margaret, Duxbury (1-year term)

Clerical Members of the Cathedral Chapter

The Rev. Peter Jeffrey, Church of the Good Shepherd, Reading (1-year term)

The Rev. Derrick Muwina, St. Peter's Church, Cambridge (3-year term)

Lay Member of the Cathedral Chapter

Jennifer Hopcroft (3-year term)

Trustees of Donations

Albert H. "Chip" Elfner III, Trinity Church, Boston (5-year term)

POSITIONS WITHOUT NOMINEES

Clerical Member of the Disciplinary Board (1-year term)

Clerical Deputy to Provincial Synod (2-year term)

ELECTION WORKSHEET

THIS IS NOT A BALLOT

Voting for positions to be filled by election will be done electronically. Voting stations will be set up at designated areas, and volunteers will be on site to help you through the process. Voting will be open from 7:00 a.m. until 1:00 p.m. Clergy and lay delegates are welcome to vote any time during this period.

Listed below in random order are the names of nominees for diocesan elections. Please refer to pages H-6 through H-12 for nominees' descriptive statements. This worksheet is meant to guide you through the electronic voting process. You may bring this sheet with you when you vote.

In accordance with proportional representation, indicate your RANK preference for each nominee (1 for first preference, 2 for second preference, etc.) between the parentheses after the nominee's name. An example is provided.

EXAMPLE: BEST JELLYBEAN FLAVOR (4 nominees, 1 to be elected)

Blueberry	(2)
Buttered Popcorn	(1)
Root Beer	(3)
Cherry	(4)

CLERICAL DEPUTIES to the 2021 GENERAL CONVENTION

(9 nominees, 4 to be elected)

The Rev. Patrick LaFortune	()
The Rev. Sarah van Gulden	()
The Rev. Deborah Phillips	()
The Rev. Edwin Johnson	()
The Rev. Canon William C. Parnell	()
The Rev. Daniel Dice	()
The Rev. Chris Wendell	()
The Rev. Dr. Karen Coleman	()
The Rev. H. Mark Smith	()

LAY DEPUTIES to the 2021 GENERAL CONVENTION (6 nominees, 4 to be elected)

Susannah Perkinson	()
William C. Boyce	()
Brian Litzenberger, Ph.D.	()
Kevin D. Miller	()
Byron Rushing	()
Betsy Ridge Madsen	()

CLERICAL MEMBER of the STANDING COMMITTEE (2 nominees, 1 to be elected)

The Rev. Elizabeth Grundy	()
The Rev. Kate Elledge	()

MEMBERS of the BOARD OF DIRECTORS of the BARBARA C. HARRIS CAMP AND CONFERENCE CENTER (4 nominees, 2 to be elected)

Andrew Foss	()
Stephen A. Mascoll	()
Dain Perry	()
The Rev. Patrick LaFortune	()

REPORT OF THE COMPENSATION AND BENEFITS COMMITTEE OF THE DIOCESAN COUNCIL

Purpose of Committee

The Clergy Compensation Committee was established by a resolution of the Diocesan Convention of 1980 as a subcommittee of the Commission on Ministry. The present title “Compensation and Benefits Committee” reflects the broader role of the committee as it has evolved since 1980. Oversight of the committee was transferred to the Diocesan Council by a resolution of the Diocesan Convention of 2011.

The role of the committee is to assist the bishop in matters pertaining to the compensation and benefits for clergy and lay employees of the church, which includes establishing guidelines to promote uniform, fair and equitable compensation and benefits for such church employees within the diocese and performing other projects relating to compensation, benefits and personnel matters.

The committee is a resource to lay and ordained congregational leadership as advisors and facilitators in establishing and maintaining compensation and benefits in relation to diocesan guidelines, congregational mission and individual performance objectives. In fulfilling this role, the committee collects and reviews data on compensation and benefits in other Episcopal dioceses and other denominations, as well as in the business, government and academic communities.

Goals for the Committee

The focus of the committee related to compensation and benefits for clergy and lay employees is to:

Attract, retain and support clergy to achieve the mission of the diocese and congregations.

Create an environment that promotes the well-being of clergy through a clear understanding of the relationship between clergy and their congregations and goals that express their mutual ministry.

Allow a reasonable standard of living according to local and/or regional measures.

Recommend that the initial salary in a new clergy placement conforms to the diocesan standard and takes into account differences in range of experience relative to the scope of the position and role.

Promote salary advancement and benefits that reflect personal growth and experience in the role.

Advocate standards for fair and equitable benefits and compensation for lay employees.

Since 2001, the diocese has maintained guidelines for the *minimum* Total Clergy Compensation (TCC) to be paid to a priest in a parish as recommended annually by the committee and approved by the Diocesan Convention. The minimum TCC is based on various measures of parish size and on an individual priest's years of service in that parish. A parish may (and is encouraged to) provide additional compensation for special skills, abilities and competencies that may be relevant to its specific needs.

In addition, the committee has promulgated guidelines for benefits for clergy and lay employees, model letters of agreement for clergy, model personnel policies for parishes and standards for priests in campus ministry. Further, it has conducted studies and made recommendations relative to health insurance for church employees, and conducted periodic surveys of compensation, benefits and personnel policies and practices of parishes within the diocese.

Summary of Committee Work in 2019

During this past year, the committee addressed the following matters:

Clergy in Part-time Positions

The committee has continued its work on the issues raised by the increasing number of clergy who are working in parochial positions that are part-time in nature and how our guidelines speak to such situations. This work, spearheaded by the Rev. Megan Holding and the Rev. Harry Walton, included surveying the practices of other dioceses and creating draft versions of templates for the crafting of position descriptions for possible use by the regional canons. Collaboration on these issues will continue with the regional canons, and modified guidelines that are more flexible and user-friendly will be forthcoming in 2020.

Supply Clergy

The committee reviews the appropriateness of its recommended rates for supply clergy at regular intervals. Led by committee member Carol Kingston, our review was conducted in April and our findings were presented in May to the canon to the ordinary. The Church Pension Group (CPG) classifies dioceses into deciles, and the Diocese of Massachusetts is classified in Decile 2. Given our relatively high cost of living, our survey encompassed deciles 1 (highest cost) and 2. The Diocese of Massachusetts compensation rates for supply clergy were found to be well within range for the dioceses in *both* Decile 1 and Decile 2. As expected, our rates are below the averages for Decile 1. However, we are *above* the averages for Decile 2—and the *actual* rates in most of these dioceses. Given our responsibility for recommending fair compensation rates for clergy and minimizing the financial burden on parishes, we have recommended that no change be made to our clergy supply rates at this time.

Senior Staff Compensation

Given its role as a resource in helping develop compensation offers during periods of leadership searches, the committee has also provided a comparison of senior clergy staff compensation levels among Episcopal Church dioceses. Similar to the information on page H-17 on supply rates, CPG arrays this information into quintiles. The Diocese of Massachusetts is in the top quintile based on diocesan attributes. In brief, when comparing our 2019 diocesan budget to 2017 CPG data, aged at 2% per year, we found that compensation of our bishop, bishop suffragan and canon to the ordinary is below the average in our segment. A chart summarizing our finding is below. In addition to CPG's information, we also inquired directly with other comparable dioceses.

Findings:

Position	Original CPG Data	Updated CPG Data (2% per Year)	2019 Diocesan Budget
Bishop Diocesan ¹	\$243,000 (2017)	\$252,807	\$188,605
Bishop Suffragan ²	\$194,400 (2017)	\$202,253	\$153,307
Canon to the Ordinary	\$123,800 (2014)	\$136,685	\$128,406

1. CPG shows a median, low and high for each tier. We chose the high amount because we are a large diocese located in a high cost of living area.
2. The bishop suffragan typically receives four-fifths of the amount of the bishop diocesan, according to CPG.

Clergy and Lay Compensation Survey

Our annual clergy compensation survey was conducted in July, and those results will be published. Our survey in 2020 will include new questions regarding the most common lay positions to establish a baseline—information we currently lack. As reported last year, the committee believed that sufficient time had passed to warrant a formal compensation survey conducted by an independent third party. However, in discussing our needs and the scope of the project (which would include information about healthcare costs) with the advisor who conducted our study in 2007, it became clear that this sort of effort is impractical at this time. Further, we are now aware that the CPG has been gathering much of the comparative information we would want. Given this changed landscape, the committee has decided to devote a significant portion of its 2020 agenda to synthesizing the information we already have, have access to or can get at no cost. This will help us create a more complete picture of the financial health and well-being of our entire community.

TCC Standard

Given the overwhelming support for the Total Clergy Compensation (TCC) model, as demonstrated by previous convention votes, the committee has devoted significant time and effort to refining and correcting the TCC Worksheet—in conjunction with and assistance from the Congregational Consultants, among others. Our 2020 agenda includes *simplifying* that

worksheet and preparing an annotated guide to help parish leaders more easily develop fair and reasonable compensation packages. This will also help to more effectively and quickly quantify their actual costs.

The Compensation and Benefits Committee's resolution for the 2020 TCC Standard appears on page H-20.

Health Insurance

Plan Year 2019 marked our transition to the exclusive use of the Anthem Blue Cross Blue Shield healthcare network, and the streamlining of benefit designs and plan choices within the Denominational Health Plan. Consistent with the Medical Trust's stated intention to provide rate increases below 7% when possible, the average rate increase for Plan Year 2020 across our four key plan offerings is 5.88%--well below local market medical trend (inflation), which is currently about 8.5%. It is the committee's policy to recommend that the lowest cost comprehensive plan act as our base recommended plan. This plan should be provided at no cost to *all* eligible lay and clergy persons, consistent with 2009 General Convention Resolution A177. As in 2019, the Anthem BCBS Blue Card PPO 80 is the diocese's base recommended plan. The PPO 90 and PPO 100 plan options remain, and parishes are permitted to charge the difference between the base plan and the chosen plan. We encourage the open discussion and fair-minded negotiation of any contemplated cost-sharing arrangement, conducted in a spirit of generosity, and considering parish resources and the affected person's ability to pay. The Anthem Blue Cross Consumer Directed Health Plan/H.S.A. compatible plan remains an option as well. This plan should be offered with *at least* the minimum required Healthcare Savings Account funding as stipulated in our guidelines. Please note that we have been advised that mental health services in 2020 will be accessed through Anthem's behavioral health network. Members currently accessing these services through the Cigna behavioral health network should inquire about provider access to their current caregiver *before* the 2020 Plan Year begins.

Recommended Increase in TCC Standard

Finally, consistent with our charge, recent history and survey data gathered each year, the Compensation and Benefits Committee again recommends a 3% increase in the Total Clergy Compensation Standard for 2020.

Members of the Committee

The Rev. Megan Holding
Ms. Carol Kingston
Mr. Kevin Robert Malone
The Rev. Dr. Jean Baptiste Ntagengwa
Mr. Fred Ritzau

The Rev. Andrew J. Stoessel
Mr. Gerry Sullivan
Mr. Jeff Tyrakowski, Chair
The Rev. Harry Walton
John V. Woodard, Esq.

Adjustments to the Compensation Formulae

Pursuant to our stated goals and objectives, the committee has made an adjustment to the formula for parochial clergy, and presents the following resolution to be voted upon here:

Resolutions on Clergy Compensation and Benefits

Resolved, that the diocesan Total Clergy Compensation (TCC) be defined as the total of cash stipend, utilities allowance, housing, SECA (Self Employment Contribution Act) allowance, if any, and all other cash compensation paid to an individual clergyperson. TCC does not include benefits (e.g. pension, health or dental insurance, etc.) or reimbursements for job-related expenses as described in the 2019 Guidelines.

Resolved, that the TCC Standard be defined as the minimum TCC for active full-time parochial clergy and, for the calendar year 2020, is determined by the following formula:

$$\text{TCC Standard} = \$75,361 + (154.91 \times \text{Points}) + \$500 \times [\text{years of service}^* \text{ within congregation}]$$

Provided that the minimum TCC Standard for full-time parochial clergy is \$80,008.

Points are determined as the sum of three factors, calculated from data taken from the most recent Parochial Report:

Total Current Operating Revenues (000s)	x .30
+ Number of Current Adult Pledging Units	x .40
+ <u>Average Current Sunday-Attendance</u>	<u>x .30</u>
= Total Points	

The TCC applicable to a full-time rector, vicar, priest-in-charge or interim shall not be less than 100% of the TCC Standard for the congregation.

The TCC applicable to a full-time curate shall not be less than:

$$\text{TCC Standard (curate)} = [\$75,361 + (154.91 \times \text{Points})] \times 0.60$$

The TCC applicable to a full-time assistant rector shall not be less than:

$$\begin{aligned} \text{TCC Standard (assistant)} &= [\$75,361 + (154.91 \times \text{Points})] \times 0.65 \\ &+ \$350 \times [\text{years of service within the congregation}] \end{aligned}$$

The TCC applicable to a full-time associate rector shall not be less than:

$$\begin{aligned} \text{TCC Standard (associate)} &= [\$75,361 + (154.91 \times \text{Points})] \times 0.75 \\ &+ \$375 \times [\text{years of service within the congregation}] \end{aligned}$$

*Provided that in each case no more than 10 years of service will be considered in this calculation.

REPORT OF THE COMMITTEE ON CONSTITUTION AND CANONS

The diocesan Mission Strategy, adopted by Diocesan Convention in 2016, committed to “assessing the ways our current use of resources and governance structures support or impede the goals of our Mission Strategy, and making appropriate changes.”

Bishop Alan M. Gates, in consultation with Canon Bill Parnell and Chancellor Ned Notis-McConarty, has charged the Committee on Constitution and Canons with undertaking a comprehensive review of the diocesan constitution and canons, with the goal of bringing a completed revision proposal to the 2020 Diocesan Convention for approval.

The committee began by consulting with chancellors from Province I dioceses as well as the Diocese of New York and the former canon to the ordinary from the Diocese of Ohio to learn about any recent revisions of their constitution and canons and the processes that were most successful. Their suggestions led to a commitment by the Committee on Constitution and Canons to solicit information and suggestions from every corner of the diocese and to plan ample time for feedback once a draft has been completed.

Committee members met, in person or by conference call, with: Standing Committee, Diocesan Council, Executive Committee, Bishop Gates, Canon Parnell, Chancellor Notis-McConarty, diocesan staff, diocesan senior leadership, diocesan officers, Cathedral Church of St. Paul leadership, the Mission Strategy Implementation chair, the Congregational Business Consultants and Search Consultants.

In addition, members made a presentation at Clergy Conference in April, and articles in the April, May and June FYI newsletters and the May edition of the diocesan E-News invited ideas and suggestions from all readers and noted committee members’ willingness to meet with any interested parties. The committee appreciates the thoughtful responses from those mentioned above and those individuals who have sent in their thoughts.

As a result of these conversations, the committee developed a set of overarching considerations (described below) to guide its work and identified a number of questions and issues that should be considered in the course of the revision of the constitution and canons. These questions and issues fall into the following broad categories and are set forth in detail in the Questions for Deliberation found at www.diomass.org/about-us/governance/constitution-and-canons-diocese-massachusetts:

- Congregations, Laity and Clergy;
- Congregations at Risk;
- Human Resources, Real Property and Finance; and
- Governance and Strategic Ministries.

The committee hopes the revision will both accurately reflect current policies and practices and be sufficiently flexible to guide the diocese into the future. The overall goal is that the constitution and canons be supportive, rather than punitive; that they define and enhance relationships; and they provide a framework to build up the body of Christ.

With this report to Convention, the committee invites response to the Questions for Deliberation. The goal is to have a draft of the revised constitution and canons in time for diocesanwide review well before it comes to a vote at Diocesan Convention 2020. ***Many of the items listed in the Questions for Deliberation will fall outside the purview of the Committee on Constitution and Canons and so will be forwarded to the appropriate entity to consider.*** At this point, all comments and suggestions are welcome. Contact the committee at cccommittee@diomass.org with input or to schedule a meeting with a committee member.

Overarching Considerations

- What belongs in the constitution? In the canons?
- What is the logical order of topics in the constitution and canons?
- Do diocesan canons conform with Episcopal Church canons? Commonwealth of Massachusetts law?
- Do the constitution and canons support the diocesan Mission Strategy and yet remain independent of it?

Goals:

- Reconcile internal contradictions (who sets compensation, role of Executive Committee, for example)
- Unify language and voice throughout (supportive, not punitive tone wherever possible)
- Review/update procedures (are paper records and communications still necessary? When?)
- Review/remove outdated practices (Board of Missions, Church Pension Fund Committee, for example)
- Incorporate revisions and new articles and canons

Respectfully submitted,

The Rev. Christine Whittaker, Chair
The Rev. Mally Lloyd, Vice Chair
Daniel Clevenger, Esq.
Nailah Freeman, Esq.
The Rev. Luther Zeigler

REPORT OF THE COMMITTEE ON RESOLUTIONS

The committee presents four resolutions, found to be in order in the following form and hereby submitted to the 234th Annual Convention of the Episcopal Diocese of Massachusetts.

1. Engaging Young Adults Fully in the Life of Our Church

Submitted by: Ms. Starr Anderson, Mr. William Boyce, Ms. Claudette Hunt, Dr. Melva James, Mr. Stephen A. Mascoll, Mr. Kevin Miller, Ms. Linda Ouellette, Ms. Jenn Paiva, Ms. Julie Shea, Ms. Gretchen Umholtz, Ms. Lauren Zook, The Rev. Dan Bell, The Rev. Karen Coleman, The Rev. Katie Ernst, The Rev. Isaac Everett, The Rev. Greg Johnston, The Rev. Mia Kano, The Rev. Thea Keith-Lucas, The Rev. Phil LaBelle, The Rev. Isaac Martinez, The Very Rev. Amy E. McCreath, The Rev. Rita Powell, The Rev. H. Mark Smith, The Rev. Suzanne Wade

Resolved, that the 234th Annual Convention of the Episcopal Diocese of Massachusetts calls for the creation of an advisory committee, organized by the bishop's discretion and reporting to the bishops and Diocesan Council, to oversee the work of engaging young adults fully in the life of our church; and be it further

Resolved, that this Convention urges the adoption of the recommendations of the 20s and 30s Task Force by our bishops, Diocesan Council and other leaders, including the assignment of staff time and the identification of additional funding opportunities within and beyond our diocesan budget.

Explanation

We are called to be urgent for the Gospel and invite people of all generations into Jesus' way of love. We committed in our diocesan Mission Strategy to embrace brave change by listening to the voices of young adults and to engage our world by fully including all persons in the life of our church. We have a great opportunity now to raise up a new generation of leaders to challenge the whole church to be our most authentic self and to reimagine our spiritual and communal practices to better meet the needs of the 21st century. Last year, current and former members of Diocesan Youth Council shared with the 233rd Convention the real challenges young adults face when they seek to find a place in our parishes. The 233rd Convention charged a task force to examine successful models of engagement of adults in their 20s and 30s within and beyond the Episcopal Diocese of Massachusetts and to report its findings and recommendations to this 234th Annual Convention. This 20s and 30s Task Force has completed its charge through surveys and interviews with young adults, research into models of ministry from across The Episcopal Church and prayerful discernment of next steps. This resolution seeks to build on the findings of this task-specific committee by establishing a more permanent body to oversee the ongoing work of engaging young adults fully in the life of our church.

Statement Against

It is the responsibility of individual parishes to use the recommendations of the task force as they see fit in order to welcome the young adults in their own communities. Our diocesan life is complex enough without the introduction of a new committee. Our staff and our budget are already at capacity. Our goal should be to treat younger adults the same as all other adults in the church. We want an intergenerational community, not separate ministries for every age group.

Implementation Requirements

This resolution calls for the appointment of a new committee, which would require staff time to recruit a diverse group of volunteers and establish a meeting schedule, and a commitment from Diocesan Council to receive the reports of the committee and act upon them as appropriate. It also urges the ongoing assignment of staff to support the work of the committee, a shift in focus for current staff which would be at the bishop's discretion and does not require new funding. The identification of funding opportunities would involve the use of existing funds as possible, considering changes for future budgets and seeking out new grants and donations.

2. Support a Requirement that All Persons Sentenced to Life-Long Prison Terms in Massachusetts Be Given the Opportunity to Seek Parole Starting at 25 Years of Incarceration

Submitted by: The Rev. Amy Whitcomb Slemmer, Esq.

Resolved, that the 234th Convention of the Episcopal Diocese of Massachusetts urges all members of congregations and affiliated organizations to support efforts to eliminate life without possibility of parole (LWOP) prison sentences in Massachusetts and to mandate parole review eligibility in all instances starting at 25 years of incarceration; and be it further

Resolved, that the 234th Convention of the Episcopal Diocese of Massachusetts expresses support for legislation guaranteeing the opportunity to seek parole review after 25 years of incarceration for all persons currently serving sentences in excess of 25 years as well as for those so sentenced in the future; and be it further

Resolved, that the 234th Convention of the Episcopal Diocese of Massachusetts expresses support for Massachusetts state Senate bill number 826 and House bill 3358, acts to reduce mass incarceration by the elimination of life without possibility of parole sentences through the requirement that all persons sentenced to terms of 25 years or more be eligible for parole review after 25 years of incarceration; and be it further

Resolved, that the 234th Convention of the Episcopal Diocese of Massachusetts requests the secretary of Convention to convey the Convention's support of Senate bill 826 and House bill 3358 to the Governor of Massachusetts and every legislator of the diocese; and be it further

Resolved, that delegates to the 234th Convention of the Episcopal Diocese of Massachusetts be urged to encourage their parishes and individual parishioners to communicate support for the elimination of life without possibility of parole prison sentences to their legislators.

Explanation

There are today more than 1,000 men and women in Massachusetts serving life-long prison terms that offer no hope of parole. Such sentences assume that these individuals are incapable of personal redemption and rehabilitation and of becoming productive members of their families and communities.

Life without possibility of parole (LWOP) sentences constitute the effective destruction of a life by the state in the name of vengeance. As such they are inconsistent with the principles of justice and mercy that we want our state and nation to honor and are wildly at variance with the love and forgiveness that Christ has called on us to practice.

They do not enhance public safety while imposing a costly financial and moral burden on the state. The Commonwealth relies heavily on LWOP sentences. It is one of four states in which more than 10% of those held in state prisons are serving terms that offer no scope for parole. Many such persons are elderly and infirm and would pose no threat whatsoever to the public.

Prisons should be houses of healing. A sentence holding out the possibility of parole after 25 years of incarceration would motivate more individuals to engage in meaningful rehabilitation and would recognize that people can change. Lengthy sentences could become avenues for spiritual growth rather than solely a means of retribution.

Statements Against

Allowing people convicted of first degree murder a chance to appear before the parole board would impose an intolerable emotional burden on families of homicide victims, forcing them to relive the suffering and sorrow they experienced in the loss of their loved one.

Abolishing LWOP sentences would offer a potential “second chance” to a person convicted of first degree murder. There are no second chances for his or her victims.

Abolishing LWOP sentences could make witnesses who testified for the prosecution in murder trials fearful.

Implementation Requirements

The secretary of Convention would need to convey Convention’s support for the abolition of life without possibility of parole (LWOP) prison sentences in Massachusetts to the Governor and state legislature. The secretary of Convention would need to communicate that support to each congregation, urging congregations to also write their legislators in support of LWOP abolition.

3. Take the Next Step for Creation

Submitted by: The Rt. Rev. Roy Cederholm, Mr. Alex Chatfield, Dr. Anne Ipsen Goldman, The Very Rev. Amy E. McCreath, The Rev. Laurie Rofinot, Dr. Stephen Steadman, Ms. Dawn Tesorero, The Rev. Deborah Warner

Resolved, that the 234th Convention of the Episcopal Diocese of Massachusetts affirms “An Episcopal Vision for Creation Care” of Presiding Bishop Curry and The Episcopal Church and calls upon all our clergy and lay members to take the Creation Care Pledge¹ to grow a loving, liberating and life-giving relationship with the whole of God’s Creation. Each congregation is called to form a “Next Step” group that commits them to specific actions that fulfill the goals of the pledge; and be it further

Resolved, that the 234th Convention of the Episcopal Diocese of Massachusetts calls on clergy and lay members to place the care of God’s Creation at the heart of our common life by pledging to change our habits and choices in order to live more simply, humbly and gently on Earth.² Specifically, each congregation is encouraged to reduce the carbon footprints of their households and church property and to support mutual efforts by participating in programs like The Episcopal Church’s “Sustaining Earth, Our Island Home”³ and our own diocese’s “Creation Care Tithing.”⁴

Explanation

Environmental scientists warn that, if we continue on our current path, the earth will soon reach a point of no return from a climate cataclysm that threatens human civilization and will destroy much of life on the planet. Averting global disaster will require “rapid and far-reaching transitions in energy, land, ... infrastructure,... and industrial systems”⁵: global greenhouse-gas emissions must be seriously reduced well before 2030 and at a faster rate than the goals of the 2015 Paris Climate Agreement.⁶ According to experts with the Massachusetts-based Union of Concerned Scientists, “we need courage” and “do nothing less than change who we are, how we behave, and how we relate to the planet and its resources.”⁷ Improved technology alone will not solve our problems and waiting for innovation to supply enough clean energy to meet current levels of consumption will come too late. Though many of us are already committed to fighting climate change and its unjust burden on our most vulnerable, we need to ramp up our actions and respond right now by reaffirming our Mission Strategy to:

“join God in repairing a broken covenant with our Earth, creating a more sustainable life for ourselves, for our future generations and for all life.”⁸

and the Episcopal Church’s Vision for Creation Care as we:

pledge to protect and renew the earth and all who call it home. Together, we live the Way of Love and make this commitment to specific actions.⁹

¹ The Creation Care pledge of the Episcopal Church: www.episcopalchurch.org/creation

² Part 3, *ibid*

³ The Episcopal Church: www.sustainislandhome.org

⁴ CCJN: www.diomass.org/our-mission/creation-care-initiative and www.CreationTithe.com

⁵ According to a special report, *Global Warming of 1.5°C*, published in October of 2018 by the UN’s Intergovernmental Panel on Climate Change (IPCC): <https://www.ipcc.ch/sr15/chapter/spm/>

⁶ UN: <https://unfccc.int/process-and-meetings/the-paris-agreement/the-paris-agreement>

⁷ Gretchen Goldman, Julie McNamara, and Richard Salvador, in *Catalyst*, vol 19, pp14-19, a newsletter for members of UCS: <https://www.ucsusa.org>

⁸ Episcopal Diocese of Massachusetts Mission Strategy: <http://www.diomass.org/our-mission>, item #9

⁹ The Episcopal Vision for Creation Care, www.EpiscopalChurch.org/Creation

The resolution, Take the Next Step for Creation, focuses on this vision and the three parts of the pledge for a “loving, liberating and life-giving relationship with the whole of God’s Creation.” In the first resolve each congregation is called to form a “Next Step” group, to take or renew the pledge together and decide on what specific actions they will take collectively.

In part 1, we pledge to *share our stories of love and concern for the earth and link with others who care about protecting the sacred web of life*. According to climate scientist, Katherine Hayhoe, “The most important thing you can do to fight climate change: talk about it.”¹⁰ So, in our sermons, in our formation groups, at coffee hour and private conversations let us share our adventures in getting out in nature, the sacredness of protecting the web of life and the exciting actions of an advocacy group. Let us not hide our lights of Creation care but put them on a stand so that all may see.¹¹

In part 2, we promise to *stand with those most vulnerable to the harmful effects of environmental degradation and climate change—women, children, poor people and communities of color, refugees and migrants*. Climate change is a threat multiplier that exacerbates the devastation of drought and hurricanes, political oppression of minorities and racial discrimination. Therefore, the best way we can stand with those that are most vulnerable is to fight for climate justice by joining with other faith and secular climate groups that advocate for local and national climate legislation. Environmentalists agree that the most effective way to decrease emission of greenhouse gases is through a carbon fee. Several such bills have been proposed and are awaiting passage in Massachusetts and by Congress.

In part 3, we commit to *changing our habits and choices in order to live more simply, humbly and gently on the earth*. The second resolve of the resolution calls us to act on this part of the pledge by mutually supporting efforts to reduce the carbon footprints of our household and church buildings. It is not enough to talk about Creation, nor sufficient to advocate just climate public policy, unless we are willing to first take the carbon log out of our own eyes so that we can see clearly to help remove the speck from that of our neighbors.¹² There are many programs that can help us lighten our individual and collective carbon footprints, including those referenced in the second resolve: “Sustaining Earth, Our Island Home” of the Episcopal Church, and our diocese’s “Creation Tithing.” Both programs have tools for tracking carbon emissions, as does the Massachusetts Interfaith Power & Light website.^{13,14,15}

Throughout the resolution, the emphasis is on *mutual efforts*. We cannot be effective if we only work as single individuals or a single congregation. Just as we seek God’s help with all that we do, we must overcome our Emersonian perchance for independence and admit that in *seeking help* we open the door to *helping others*. Next Step groups are therefore urged to form Creation Care partnerships with others through their deanery or by registering their Creation Care efforts on the diocesan Mission Match Tool and searching for other congregations with the same goals.¹⁶

¹⁰ TED talk by Katherine Hayhoe: <https://www.youtube.com/watch?v=-BvcToPZCLI>

¹¹ Bible (NRSV): paraphrase of Luke 8:16

¹² Bible (NRSV): paraphrase of Luke 6:42

¹³ Sustain Earth, our Island Home: The www.sustainislandhome.org

¹⁴ www.CreationTithe.com and *Creation Tithing, a Primer* by A. Ipsen & K. Kroes

¹⁵ MIP&L: www.mipandl.org/faith_res.html

¹⁶ Mission Match Tool: <https://www.episcopalassetmap.org/dioceses/diocese-massachusetts>

Statements Against

Focusing the energy of the diocese on creation care will detract from our overall Mission Strategy and dilute the efforts of established committees.

Efforts by individuals to reduce their carbon footprints contribute only drops in the ocean of mitigation that is needed and there are plenty of secular action groups that are better equipped to bring about needed political action.

Implementation Requirements

The Creation Care Justice Network (formerly known as the Creation Care Task Force) has over 10 years of experience in working with clergy, lay leaders and congregational members within and outside the diocese. The focus of its work for the future will be to facilitate the implementation of this resolution by:

- Visiting congregations and deaneries to help their members discern their next steps for creation care.
- Continuing to be a source of information about creation care, climate action and climate legislation.
- Working with the bishops and Diocesan Council to facilitate the Diocese of Massachusetts' participation in "Sustaining Earth Our Island Home" of the Episcopal Church.
- Coordinating with regional deacons and deanery deans in organizing "Next Step" workshops on how congregations and their members can reduce their carbon footprints and track greenhouse gas emissions.
- Enlisting volunteers from the "Green Friends" network for help with specific projects.

4. Becoming a Safe Haven Diocese

Submitted by: The Rev. Ruthann Savage-King

Resolved, that in response to Jesus' and numerous biblical injunctions to welcome strangers and in faithfulness to the sacred promises made in Holy Baptism to "seek and serve Christ in all persons, loving our neighbors as ourselves" and "to strive for justice and peace among all people, and respect the dignity of every human being," the 234th Convention of the Diocese of Massachusetts declares this diocese to be a Safe Haven; and be it further

Resolved, that the Diocese of Massachusetts condemns racism in all of its forms and expressions; and be it further

Resolved, that the Diocese of Massachusetts decries hateful speech as dangerous, inflammatory, irresponsible and abusive; and be it further

Resolved, that the Diocese of Massachusetts stands in solidarity with those who are vilified because of their immigration status, color of their skin, their gender, their national origin, their age, their disability, their language or whom they love.

Explanation:

Safe Haven encompasses a wide range of ministries to marginalized persons, beginning with sensitivity to the issues that confront them and ending with tangible, demonstrative efforts to assist them in addressing those concerns. A *safe haven* can be as simple as creating and verbalizing a welcoming spirit within a congregation to joining hands with established programs to broaden their impact to creating new programs. It might take the form of Christian education to increase awareness and informed dialogue about the discourse that swirls around us. It could also mean, in the case of immigrants, an individual congregation might choose to provide a place of sanctuary to protect them from injustice. For the diocese, it would mean encouraging congregations to follow the inspiration of the Holy Spirit into new realms of witness and healing as regards those who are vilified because of their immigration status, color of their skin, their gender, their national origin, their age, their disability, their language or whom they love.

Families and individuals including our sisters and brothers live in fear for their physical safety as well as governmental action that could lead to family separation, including leaving American-born children as well as others in very vulnerable circumstances. (See *Boston Globe*, August 7, 2019, by columnist Yvonne Abraham, which outlines the visceral fear experienced by clergy and members of the Church of San Lucas, Chelsea; statement issued following the massive August 7 raid by ICE officials in Mississippi by The Rt. Rev. Brian R. Seage of the Episcopal Diocese of Mississippi in conjunction with two Catholic bishops, United Methodist and Evangelical Lutheran Bishops, which said, [Such raids] "only serve...to cause the unacceptable suffering of thousands of children and their parents, and create widespread panic in our communities.")

Our national discourse about immigration has taken a dangerous and racist undertone culminating in the murder of 22 people in El Paso, Texas, by a gunman who sought to "kill Mexicans," preceded a week before in Gilroy, California, when an avowed white supremacist gunned down 15 people, killing three. The American Bar Association estimated prior to the El Paso slaughter of immigrants, 50 other persons had been murdered this year after being

identified by their killers as “immigrants.” One killer yelled, “Get out of my country” as he shot two men, killing one, a software engineer, in a Kansas bar. During Senate testimony July 23, 2019, FBI director, Christopher Wray, said, of roughly 100 domestic terrorism arrests in the last nine months, most involved “some version of what you might call white supremacist violence.”

This resolution (though broader than justice for immigrants alone) is in keeping with the spirit of the 233rd Convention of the Diocese of Massachusetts resolution entitled, Seeking Justice through Accompaniment, Advocacy and Direct Action, which resolved that the Diocese of Massachusetts oppose immigrant enforcement action against those who have not committed felony crimes; and reaffirmed General Convention’s support for enabling immigrants who have established roots in the United States...to have a pathway to legalization.... It also resolved to “challenge and resist use of 287(g) agreements by local law enforcement agencies to serve federal immigration orders and act as an agent of Immigration Customs Enforcement (ICE)” and “to promote and provide opportunities for their members to accompany and/or support our undocumented siblings, during the time of heightened activity against them.” It identified specific avenues of support and protection and called for “equipping Episcopal communities...to engage in such work that is appropriate to local contexts, capacity and discernment”...possibly “through partnering with our neighbors, local organizations and through the Episcopal City Mission (ECM) Relational Action Network and Immigrant Justice Legal Fund and the Bishop’s Office through the Canon for Immigration and Multicultural Ministries.”

God places us in the world as his fellow workers—agents of transfiguration. We work with God so that injustice is transfigured into justice, so there will be more compassion and caring, that there will be more laughter and joy, that there will be more togetherness in God’s world. – Bishop Desmond Tutu

Our own 1979 *Book of Common Prayer* as well as our sacred texts call us to respect other human beings, especially strangers. Specific texts include:

The Book of Common Prayer, Baptismal Vow – page 305

Biblical Injunctions on the treatment of strangers:

Matthew 25:35, 43

Exodus 22:21 & 23:9

Leviticus 19:33, 23:22 & 24:22

Numbers 15:16

Deuteronomy 24:20-21 & 27:19

Jeremiah 7: 6-7

Zechariah 7:10

Malachi 3:5

Statements Against

In such times of national division, the church should refrain from entering into the political fray.

Immigration is outside of the realm of church polity.

The church must support obeying the law of the land at all times.

Implementation Requirements

In the spirit of this resolution, the diocese will be urged to:

- publicize its designation as a safe haven for marginalized persons
- offer information about mission opportunities to support ministries to marginalized persons
- provide information about pertinent educational materials to foster understanding of the plight of marginalized persons
- give encouragement to congregations as they embark on tangible means to support marginalized persons

A BRIEF SUMMARY OF ROBERT'S RULES OF ORDER

The following is a very brief and highly condensed review of the various motions that can be made according to Robert's Rules of Order, generally accepted as a manual of Parliamentary Procedure. This condensation is a general guide only and does not begin to address the many exceptions and complexities of Parliamentary Procedure.

General Classification of Motions (these are in ascending order of precedence, i.e. the Principal or Main Motion has no precedence over any other motion):

Principal or Main Question or Motion: This must be moved and seconded before Subsidiary or Incidental Questions can be moved.

Subsidiary or Secondary Motions: These take precedence of a Principal Question and must be decided before the Principal Question can be acted upon.

- Postpone Indefinitely
- Amendment
- Amend the Amendment
- Refer to a Committee
- Postpone to a Definite Time
- Limit or Extend Debate * +
- Call the Previous Question (Close debate) * +
- Lay on the Table *

Incidental Questions: These arise out of other questions and take precedence of and are to be decided before the questions which give rise to them. These cannot be amended and are undebatable except an Appeal (which is debatable when it relates to rules of speaking or priority of business or while a previous question is pending).

- Withdraw a Motion *
- Suspend the Rules * +
- Read Papers (Request for reading of the motion before a vote is taken) *
- Point of Order *
- Point of Information *
- Objection to the Consideration of a Motion * +
- Division of a Question *
- Division of Assembly (Vote by Orders) *
- Appeal (to a ruling of the Chair)

Privileged Questions: These take precedence of all other questions whatever and are undebatable:

- Call for Orders of the Day (specific motions to be considered at a specific time) *
- Questions relating to the Rights and Privileges of the Assembly or its Members *
- Take Recess *
- Adjourn *
- Fix time to Adjourn *

A call for Quorum is appropriate at any time and is non-debatable.

* Undebatable + Requires two-thirds vote

Note: *The standing diocesan Rules of Order, which are part of the diocesan canons, give some information about the precedence of certain motions. Below is a summary of some of these Rules:*

Rule IV lists these specific motions in this order of precedence: 1) to lay on the table; 2) to postpone to a day certain; 3) to postpone indefinitely; 4) to limit debate by taking a vote at a time certain, or by determining the time allowed for each speech; (5) to commit; and 6) to amend.

Rule V states that a motion with distinct propositions can be divided at the request of any member.

Rule VI states that all amendments will be considered in the order in which they are moved. An amendment may be amended, but no amendment may be made to the second amendment, but a substitute for the whole matter may be made.

Rule VII states that a motion to lay upon the table shall be decided without debate.

Rule XII states that a question having been decided shall not be reconsidered during the same session, without the consent of two-thirds of the members present, nor unless the motion to reconsider be made and seconded by members who voted in the majority on the original motion.

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2019

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