

HANDBOOK



Episcopal Diocese of Massachusetts
235th Annual Convention | November 7, 2020

CALL TO THE CONVENTION
NOTICE OF THE 235th 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-fifth 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 7, 2020, online via Zoom and livestream.

SISTER KRISTINA FRANCES, SSM

Secretary of Convention

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ORDER OF BUSINESS

- 8:30 a.m.: Zoom Webinar Opens
Zoom Etiquette and Procedural Announcements
- 9:00 a.m.: Morning Session 1
CALL TO ORDER OF LEGISLATIVE SESSION
Land Acknowledgement
Opening Prayer
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
Report of Budget Committee
Discussion and Vote on Proposed 2021 Budget
- 10:30 a.m.: Break (holding screen during break)
- 11:00 a.m.: Morning Session 2
Mission Strategy Report
Other Reports
Report of the Resolutions Committee
- 12:30 p.m.: Lunch Break (optional ZOOM Lunch Room will be available)
- 1:30 p.m.: Afternoon Session 1
Greetings and Good Wishes
Honors and Thanks
Bishop's Address
- 2:30 p.m.: Break (holding screen during break)
- 3:00 p.m.: Afternoon Session 2
Report of Election Committee with Election Results
Approval of Commission on Ministry Appointments
Resolutions Committee continues as necessary
Report from Compensation and Benefits Committee
Discussion and Vote
Closing Prayers
- 4:00 p.m.: Adjournment

SPECIAL RULES OF ORDER

Due to the unprecedented COVID-19 pandemic, the Diocesan Council has moved acceptance of the following Special Rules of Order:

MOVED:

1. That the 2020 Annual Convention be convened at a time and place in November 2020 determined by the Bishop, but that clergy and delegates attend remotely except as specifically provided by the Bishop as necessary to carry out the required business of the Convention; and
2. That the discussion on resolutions having occurred prior to the Convention as prescribed by the Resolutions Committee, there be no further debate and no amendments to resolutions at the Convention itself. For use at the Convention presenters may submit a pre-recorded reading of the resolution without commentary in advance of the vote yea or nay.

NOMINEES FOR DIOCESAN ELECTIONS

With Results of Uncontested Elections

Nominees for CLERICAL MEMBERS of the DISCIPLINARY BOARD

(2 nominees, 1 to be elected)



The Rev. James M. Hairston

Grace Church, Everett; Boston College; US Army

As a career chaplain in the prison, hospital, higher education, & military sectors, I have provided ministry to both those who have been perpetrators and survivors of traumatic incidents. I have also served on disciplinary boards in each sector. Reconciliation is of the utmost importance, however, justice is paramount. As the clerical member of the Disciplinary Board, I would leverage my parish and chaplaincy experience to serve the diocese through what are often difficult times.

The Rev. Lynn M. Campbell

St. Peter's Church, Weston

I have been active in our diocese since 2006 as a lay person and a parish priest. Having served on the Disciplinary Board for a year, I am familiar with the intricacies of Title IV and grateful for how these processes encourage restoration, truth-telling, and amendment of life, reflecting our values as followers of Jesus. I appreciate the trust you have placed in me and would be honored to continue serving in this ministry.



Nominees for CLERICAL MEMBERS of the CATHEDRAL CHAPTER

(2 nominees, 1 to be elected)



The Rev. Peter L. Jeffrey
Church of the Good Shepherd, Reading

I have been filling an unexpired term for almost two years and would love to continue serving our diocese on Cathedral Chapter. I look forward to serving God in this endeavor.

The Rev. Megan C. Holding

The Episcopal Community of Boston College, Chestnut Hill

With lay and ordained ministry experience in a variety of settings, I would welcome the opportunity to serve the Cathedral and its breadth of ministries. My interest in and experience with big-picture thinking about the Spirit's call for the Church and the detail-oriented planning necessary to fulfill that call guide my involvement with congregations and diocesan committees. My legal training helps me understand and adapt systems and processes of the organizations through which we minister.



UNCONTESTED ELECTIONS

The following nominees were unopposed:

Clerical Alternates to 80th General Convention

The Rev. Isaac P. Martinez, St. Paul's Church, Brookline (3-year term)

The Rev. Tamra Tucker, The Crossing, Boston (3-year term)

Clerical Member of the Standing Committee

The Rev. Dr. Karen Coleman, Boston University; Trinity Church, Boston (4-year term)

Lay Member of the Standing Committee

Mr. Angel J. Figueroa, St. Mary's Church, Dorchester (4-year term)

Lay Member of the Disciplinary Board

Carolyn E. Beard, Emmanuel Church, Boston (3-year term)

Secretary of the Diocese

The Rev. Rachel P. Wildman, St. Paul's Church, Bedford (1-year term)

Lay Member of the Cathedral Chapter

Lauren Zook, St. James's Church, Cambridge (3-year term)

Members of the Board of Directors of the Barbara C. Harris Center

The Rev. Elizabeth A. Grundy, St. Peter's Church, Osterville (3-year term)

The Rev. Michael J. Hodges, Christ Church, Andover (3-year term)

Trustees of Donations

Ms. Jacquelyn S. VanderBrug, Trinity Church, Boston (5-year term)

POSITIONS WITHOUT NOMINEES

2 Clerical Alternates to the 80th General Convention (3-year terms)

4 Lay Alternates to the 80th General Convention (3-year terms)

Clerical Alternate Deputy to Provincial Synod (3-year term)

Lay Alternate Deputy to Provincial Synod (3-year term)

Lay Member of the Disciplinary Board (3-year term)

Treasurer of the Diocese (1-year term)

ELECTION WORKSHEET

THIS IS NOT A BALLOT

Voting for positions to be filled by election will be done electronically, either via the Voatz mobile app or via telephone with the Voatz staff. Voting will be available from 9:30 a.m. until 1:00 p.m. Clergy and lay delegates are welcome to vote any time during this period.

Listed below are the names of nominees for diocesan elections. Please refer to pages H-5 and H-6 for nominees' descriptive statements. Please fill out the election worksheet, below, to use as a resource for you either when in the Voatz mobile app or on the telephone with Voatz staff. In addition, please note that once in the Voatz app, nominee names will appear in random order for each voter and, therefore, may be in a different order than listed on the worksheet.

Nominees for CLERICAL MEMBERS of the DISCIPLINARY BOARD

(2 nominees, 1 to be elected)

The Rev. James M. Hairston ()

The Rev. Lynn M. Campbell ()

Nominees for CLERICAL MEMBERS of the CATHEDRAL CHAPTER

(2 nominees, 1 to be elected)

The Rev. Peter L. Jeffrey ()

The Rev. Megan C. Holding ()

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 a 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 2020

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

Updated Guidelines and 2020 Compensation Survey

During 2019, the Committee published significantly revised and updated Guidelines, which included the return of the "Report of Congregational Data Regarding Parish Size and Clergy Compensation". For 2020, the Committee will post updated Guidelines that include the date of the revision and footnotes identifying the specific changes made. We may also post new revisions from time-to-time during the year, which will also clearly identify the date and reason for the revision.

The 2020 Survey was conducted electronically once again in July, after a careful discussion of the relevance of the questions being asked. Some streamlining was done to simplify the survey and hopefully improve the response rate. We remain pleased with the response rate, but there is always room for improvement. Since publication of this information is canonically required, we encourage you to seek help from your Treasurer, the diocesan Human Resources office, or a member of the Committee. In the absence of an actual response, we are forced to use historical information that is "aged" forward, which may be quite inaccurate given the passage of time.

The Committee has received several requests for an updated Employee Handbook template for use by congregations, and this will be on our agenda for the coming year.

Total Clergy Compensation (TCC) Standard

The impact of Covid-19 on the diocese and its congregations is impossible to overstate. This has obviously impacted budget discussions and created extra interest in the Committee's recommendation regarding the TCC for 2021. That said, although the scale of the impact of the Coronavirus on the economy and our way of life is unknown and ongoing, it is worth remembering that we have suffered economic downturns before. Following the mortgage derivatives collapse in 2008, the Committee lowered its typical recommendation from 3% to 1% in 2010. The consequences of that decision remain with us to this day.

The TCC method, which was created in 2000, has as explicit goals the creation and maintenance of a fair and equitable compensation standard that is consistently applied and improves over time. Further, the TCC itself contains three important factors: Current

Operating Revenue, Adult Pledging Units and Average Sunday Attendance. In an environment where some or all of those factors may be falling over time, it makes no sense to us to compound the issue by refusing any increase to the Standard – a decision that, like the one made in 2010, will remain with us as long as we maintain this standard. In hindsight, it is the sense of the Committee that we “got it right” in that moment, and that until we have more clarity, our recommendation is to increase the 2021 TCC Standard by 1% as well. For simplicity’s sake, we also recommend that parishes use their 2019 Average Sunday Attendance when calculating their new TCC Standard.

The coming year will bring a “new normal”, and we understand that a twenty-year-old standard based on the old norm of a full-time parish assignment may be outdated. There are other modes of ministry and we are open to considering alternative methods for the creation of new compensation standards, consistent with our charge that they are fair, equitable and progressive.

Health Insurance

Given all the changes we are being confronted with as a community, we are pleased to announce that the message regarding the health benefits offered by the Church Pension Group via the Medical Trust is one of consistency. As reported last year, it is the Medical Trust’s stated intention to provide rate increases below 7% whenever possible. Consistent with that commitment, we are being offered the same plan options this year, with a rate increase across the plans of about 4.5%. This remains well below local market medical trend (inflation), which is currently about 9.5% - with many plan sponsors experiencing significantly higher rate increases. (Commercial insurance costs have been increasing despite the temporary decrease in services provided due to the Covid-19 emergency. The costs for the treatment of Covid-19 related illnesses have fallen disproportionately on seniors and the Medicare and Medicaid populations generally.)

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 2020, 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 (there is an approximate difference of 5.5% between the 100% and 90% plans, and a 16.5% difference between the 100% and 80% plans.) Again, 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.

Covid-19 – Additional Resources

In addition to the Covid-19 FAQ prepared by the Committee on May 11, 2020, there are significant additional resources available at: <https://www.diomass.org/inside/docs/covid-19-response-documents>. Topics include not only Health Insurance, but Pensions, Leave practices, Return-to-Work considerations, and other important issues.

A Note on our Members

The Compensation and Benefits Committee would like to express its gratitude for the services provided to us by Mr. Gerry Sullivan over the past few years. We would also like to extend special recognition to Mr. John Woodard, who has served this committee for over two decades as both a committed member and prior Chairperson. In addition to his many other contributions to the Diocese, his wisdom and guidance on the CBC will be greatly missed. We wish him a long and healthy retirement in New Hampshire.

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 1% increase in the Total Clergy Compensation Standard for 2021.

Members of the Committee

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

Mr. Fred Ritzau
Ms. Annie Russell
The Rev. Andrew J. Stoessel
Mr. Jeff Tyrakowski, Chair
The Rev. Harry Walton

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 2020 Guidelines.

Resolved, that the TCC Standard be defined as the minimum TCC for active full-time parochial clergy and, for the calendar year 2021, is determined by the following formula:

$$\text{TCC Standard} = \$76,115 + (156.46 \times \text{Points}) + \$500 \times [\text{years of service}^* \text{ within congregation}]$$

Provided that the minimum TCC Standard for full-time parochial clergy is \$80,809.

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:

$$\text{TCC Standard (curate)} = [\$76,115 + (156.46 \times \text{Points})] \times 0.60$$

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

$$\begin{aligned} \text{TCC Standard (assistant)} &= [\$76,115 + (156.46 \times \text{Points})] \times 0.65 \\ &+ \$350 \times [\text{years of service within the congregation}] \end{aligned}$$

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

$$\begin{aligned} \text{TCC Standard (associate)} &= [\$76,115 + (156.46 \times \text{Points})] \times 0.75 \\ &+ \$375 \times [\text{years of service within the congregation}] \end{aligned}$$

*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

Two years ago, Bishop Alan Gates, in consultation with Chancellor Ned Notis-McConarty and Canon Bill Parnell, charged the Committee on Constitution and Canons with undertaking a review of the diocesan constitution and canons with the goal of bringing a completed proposal for revision to this year's convention. This charge was based on the commitment in our diocesan Mission Strategy 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."

The committee committed to solicit information and suggestions from every corner of the diocese and beyond. Committee members 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 their recent revisions of their constitutions and canons and the processes that were most successful. Committee members then met, in person or by conference call, with: Standing Committee, Diocesan Council, Executive Committee, Bishop Gates, Bishop Harris, Canon Parnell, Chancellor Notis-McConarty, diocesan staff, diocesan senior leadership, diocesan officers, Cathedral leadership, Mission Strategy Implementation chair, the Congregational Business Consultants, and Search Consultants. In addition, committee members made a presentation last year at Clergy Conference, and articles in diocesan media invited ideas and suggestions from all readers and noted committee members' willingness to meet with any interested parties.

As the committee listened to the opinions and suggestions received, we reconsidered the idea of a wholesale revision, which many suggested would arouse significant controversy and had little overall support. We noted that comprehensive revisions in other dioceses were done as part of a wide-ranging strategic planning review rather than several years later. We also believed that it was not appropriate for us to decide on our own what revisions should be made (aside from technical fixes) and wanted guidance from the diocese as a whole.

Our presentation at last year's convention and the accompanying survey were designed to elicit that guidance. The response indicated little interest in canonical revisions. The survey, which was available on paper and to the whole diocese online, generated only 30 responses. After careful consideration, we decided that we were not able to propose moving forward at this time. We still believe that revised canons addressing issues such as vulnerable congregations would be helpful but these will require more clarity from diocesan lay and clerical leadership before a committee can draft them. The advent of the pandemic has redirected diocesan priorities and confirmed our conclusion.

We appreciate the thoughtful responses from those who spoke or wrote to the committee. We continue to hope that a future revision will be possible that will enable the Constitution and Canons to define and enhance relationships and provide a solid framework to build up the body of Christ.

Respectfully submitted,

The Rev. Christine Whittaker, Chair
The Rev. Mally Lloyd, Vice-Chair
Daniel Clevenger

Nailah Freeman
The Rev. Luther Zeigler

REPORT OF THE COMMITTEE ON RESOLUTIONS

The committee presents three resolutions, found to be in order in the following form and hereby submitted to the 235th Annual Convention of the Episcopal Diocese of Massachusetts.

1. A Call for Repentance and Reparations

Submitted by: Ms. Junie Ambroise, Lay Delegate, Roxbury, St. John and St. James Church
The Rev. Rospignac Ambroise, Canonically Resident Clergy, Roxbury, St. John and St. James Church
The Rev. Zenetta Armstrong, Canonically Resident Clergy, Mattapan, Church of the Holy Spirit
Ms. Jeannie Baca, Lay Delegate, Brookline, St. Paul's
Kim Bennet, Lay Delegate, Natick, St. Paul's
The Rev. Jack Clark, Canonically Resident Clergy, Hingham, St. John's
The Rev. Arrington Chambliss, Canonically Resident Clergy, Dorchester, St. Mary's
The Rev. Bradford D. Clark, Canonically Resident Clergy, Ipswich, Church of the Ascension
The Rev. Tim Crellin, Canonically Resident Clergy, Boston, St. Stephen's
The Rev. Katie C. Ernst, Canonically Resident Clergy, Mission Institute
The Rev. Isaac Everett, Canonically Resident Clergy, Boston, Emmanuel Church
The Rev. Dr. Thomas Ferguson, Canonically Resident Clergy, Sandwich, St. John's
Ms. Valerie Gaines, Lay Delegate, Natick, St. Paul's
The Rev. Emily J. Garcia, Canonically Resident Clergy, Chestnut Hill, Church of the Redeemer
Ms. Isabel Garcia, Lay Delegate, Boston, St. Stephen's
The Rev. Becky Gettel, Canonically Resident Clergy, Natick, St. Paul's
The Rev. Andrew Goldhor, Canonically Resident Clergy, Lexington, Church of Our Redeemer
Ms. K. Llynette Hassell, Lay Delegate, Boston, Church of St. Augustine and St. Martin
The Rev. Edwin Johnson, Canonically Resident Clergy, Dorchester, St. Mary's
Ms. Vilma Johnson, Lay Delegate, Roxbury, St. John and St. James Church
The Rev. Sean Leonard, Canonically Resident Clergy, Dover, St. Dunstan's
Ms. Carmelina Lespinasse, Lay Delegate, Mattapan, Church of the Holy Spirit
The Very Reverend Amy McCreath, Canonically Resident Clergy, Boston, Cathedral of St. Paul
Mr. Alfred Massiah, Lay Delegate, Mattapan, Church of the Holy Spirit
The Rev. Will Mebane, Canonically Resident Clergy, Falmouth, St. Barnabas
The Rev. Jeffrey Mello, Canonically Resident Clergy, Brookline, St. Paul's
The Rev. Dr. Michael Melendez, Canonically Resident Clergy, Boston, St. Stephen's
Ms. Beverly Merz, Lay Delegate, Boston, St. Stephen's
Ms. Constance Perry, Lay Delegate, Boston, Standing Committee
The Rev. Jennifer Phillips, Canonically Resident Clergy, Westwood, St. John's
The Rev. Rita Powell, Canonically Resident Clergy, Cambridge, Harvard Chaplaincy
The Rev. Tim Schenck, Canonically Resident Clergy, Hingham, St. John's
Ms. Carole Simon, Lay Delegate, Boston, Church of St. Augustine and St. Martin
The Rev. Amy Whitcomb Slemmer, Canonically Resident Clergy, Boston, St. Stephen's
The Rev. Liz Steinhauser, Canonically Resident Clergy, Boston, St. Stephen's
The Rev. Leslie K. Sterling, Canonically Resident Clergy, Cambridge, St. Bartholomew
The Rev. Evan L. Thayer, Canonically Resident Clergy, Boston, Church of St. Augustine and St. Martin
The Rev. Deborah M. Warner, Canonically Resident Clergy, Woods Hole, Church of the Messiah
The Rev. Christopher Wendell, Canonically Resident Clergy, Bedford, St. Paul's

Resolved, that the 235th Convention of the Diocese of Massachusetts directs Diocesan Council and invites the congregations and institutions of the Diocese of Massachusetts including the Trustees of Donations, Episcopal City Mission, the Boston Episcopal Charitable Society, and others -- in the name of repentance, reconciliation, and accountability to our siblings of color in our Diocese -- prayerfully and purposefully to explore their historic involvement in and present wealth derived from the forced labor of enslaved people; and be it further

Resolved, that in order to implement the above resolution, this Convention supports the formation and the work of the Reparations Committee of the newly-formed diocesan Racial Justice Commission (a continuation of the Racial Reconciliation work begun in 2018), and requests that the Reparations Committee prepare a toolbox of resources and expertise to assist congregations and individual Episcopalians in the examination of their assets and their history; and be it further

Resolved, that the Diocesan Council, as well as the Trustees of Donations and the congregations and other institutions of the Diocese of Massachusetts who have accepted this invitation, are asked to report their progress and actions to the Racial Justice Commission no later than the next Convention of the Diocese of Massachusetts, November 2021; and be it further

Resolved, that the Reparations Committee of the Racial Justice Commission is asked to explore models and best practices for the creation of a Reparations Fund, and to report to the next Diocesan Convention on their recommendations for remedies including the distribution of funds from our unrestricted endowments and from our restricted endowments as may be permissible in fiscal year 2022 and beyond in acknowledgment of and repentance for the sin and legacy of slavery; and be it further

Resolved, that the Bishop of the Diocese and the Chairs of the Racial Justice Commission are asked to report to Diocesan Convention next year and in every subsequent year to provide an update on how the diocese is progressing towards full disclosure of our history and actions as the process of reparations continues.

Explanation

“Will you persevere in resisting evil, and whenever you fall into sin, repent and return to the Lord?”

-The Baptismal Covenant

“Reparations are about looking forward, not just looking back.”

-The Very Rev. Canon Kelly Brown Douglas, Dean of Episcopal Divinity School at Union Theological Seminary

“Now is the time to make real the promise of democracy and transform our pending national elegy into a creative psalm of brotherhood. Now is the time to lift our national policy from the quicksand of racial injustice to the solid rock of human dignity.”

-Dr. Martin Luther King, Jr., Letter from Birmingham Jail

The COVID-19 pandemic, the resulting economic crisis, and the public focus on police brutality against people of color have revealed once again this year the depth of systemic racism that continues to afflict our society. This moment is calling us to take meaningful action – action which we believe is long overdue. This resolution calls on the Trustees of Donations, who manage both the diocesan endowment and many parish endowments, and each congregation to engage in this process, and invites other Diocesan-related organizations such as Episcopal City Mission and the Boston Episcopal Charitable Society, Church Home Society, as well as individual Episcopalians and families in the Diocese to participate.

General Convention in 2006 passed Resolution 2006-CO11. This resolution stated:

Resolved, That the 75th General Convention, affirming our commitments to become a transformed, anti-racist church and to work toward healing, reconciliation, and a restoration of wholeness to the family of God, urge the Church at every level to call upon Congress and the American people to support legislation initiating study of and dialogue about the history and legacy of slavery in the United States and of proposals for monetary and non-monetary reparations to the descendants of the victims of slavery.¹

Concurrently, General Convention passed Resolution 2006-A123, which stated in part:

Resolved, That the 75th General Convention of The Episcopal Church through the Executive Council urgently initiate a comprehensive program and urge every Diocese to collect and document during the next triennium detailed information in its community on (a) the complicity of The Episcopal Church in the institution of slavery and in the subsequent history of segregation and discrimination and (b) the economic benefits The Episcopal Church derived from the institution of slavery; and direct the Committee on Anti-Racism to monitor this program and report to Executive Council each year by March 31 on the progress in each Diocese.²

In 2007, then Bishop of the Diocese of Massachusetts M. Thomas Shaw, SSJE, representing then Presiding Bishop Katharine Jefferts Schori, testified in Congress on behalf of H.R. 40, calling for the establishment of a federal Commission to Study Reparations Proposals for African-Americans. In his testimony, Bishop Shaw said: "The history that we are researching is essential to understanding our Church's role in the institution of slavery and its perpetuation. With fuller knowledge will come true repentance that will then open us to reconciliation and remedies that we believe are yet to be revealed."³

In 2008, a resolution was put before Diocesan Convention calling on the Diocese to implement the General Convention resolution A123, specifically to implement "a process for collecting and documenting detailed information on (a) the complicity of The Episcopal Church in Massachusetts in the institution of slavery and in the subsequent history of segregation and discrimination, and (b) the economic benefits The Episcopal Church and its parishes in

¹ General Convention, *Journal of the General Convention of...The Episcopal Church, Columbus, 2006* (New York: General Convention, 2007), p. 666.

² General Convention, *Journal of the General Convention of...The Episcopal Church, Columbus, 2006* (New York: General Convention, 2007), pp. 664-665.

³ <https://episcopalchurch.org/library/article/too-many-episcopalians-were-silent-slavery-massachusetts-bishop-tells-congressional>

Massachusetts derived from the institution of slavery, and we call on the Bishops to report the results of this inquiry, as requested, to the Executive Council of The Episcopal Church.”⁴ A similar resolution came before Convention in 2009.⁵ While important work was begun as a result, no significant study of the history was done, and what was done was not disseminated nor were any actions taken as a result of what was revealed. It speaks to the power of systemic racism that no material change resulted, and no funds were allocated for reparations or other remedies.

We believe this critical and necessary work is long overdue, and must begin immediately. The urgency of this moment and the continued evidence of white supremacy culture; the unreckoned-with legacy of slavery, genocide, and Jim Crow codes; the current anti-immigrant movements; ongoing red-lining and restrictive housing covenants; present voter suppression and regressive tax policies; increasing police brutality and mass incarceration all demand a response from our church. We believe we cannot with integrity stand in solidarity with the Black Lives Matter movement and those who are calling for justice if we have not examined our past and held ourselves accountable for the history on which our church and its resources are built.

We are compelled by the examples of institutions which have undertaken this difficult but necessary work:

Christ Church Old North, Boston has led the way in our own Diocese, publishing research linking the church and the funding of its famous steeple to slaveholding Episcopalians.⁶

St. Paul’s Cathedral, Boston which has launched a racial audit of its “current practices in staffing [and] funding and investments” among other things.⁷

Virginia Theological Seminary has created a \$1.7 million reparations fund.⁸

In 2019, the Diocese of Long Island began a similar process and committed funds to reparations. Other dioceses, including Maryland, have begun to take steps in confronting their past.⁹

In 2020, the Diocese of Texas announced during its recent Diocesan Council that it will devote a record-breaking \$13 million to a reparations initiative “that aims to repair and commence racial healing for individuals and communities who were directly injured by slavery in the diocese.”¹⁰

⁴ <https://www.diomass.org/content/actions-2008-diocesan-convention>

⁵ <https://www.diomass.org/content/actions-2009-diocesan-convention>

⁶ <https://www.bostonglobe.com/metro/2019/10/26/old-north-church-cherished-symbol-opens-about-link-slavery/tOKwIqLkBgaujRLyWELPfJ/story.html>

⁷ <https://myemail.constantcontact.com/A-Statement-from-the-Dean--Cathedral-Commitment-to-Anti-Racism-Work.html?soid=1111600142543&aid=19Nhye1bsfI>

⁸ <https://www.washingtonpost.com/nation/2019/09/10/virginia-theological-seminary-reparations-slavery/>

⁹ <https://www.dioceseli.org/media/diocesan-news/diocese-of-long-island-designates-funds-for-reparations-and-reli>

¹⁰ <https://livingchurch.org/2020/02/17/diocese-of-texas-to-fund-13-million-in-slavery-reparations/>

Outside of the Episcopal context, institutions have gone further, with Princeton Theological Seminary in 2019 creating a \$28 million reparations fund.¹¹

As one of the largest and wealthiest dioceses in the country, we believe our continued inaction on this issue is unacceptable and not in keeping with our baptismal covenant or our Gospel call to justice.

From limited research, we know that William Appleton, who contributed significant funds to the creation of ECM, Trinity Church, the Boston Episcopal Charitable Society, and St. Stephen's in Boston, was one of the wealthiest people in Massachusetts. His wealth was derived from his ownership of ships which carried commodities around the triangle of New England, the West Indies, and Great Britain. We know that Isaac Royall Jr, a member of Christ Church, Cambridge and resident of Medford, owned at least sixty slaves. Through such wealthy individuals, our Diocese, its congregations, and the endowments held by these institutions benefited materially from the unpaid labor of enslaved people and the economic trading of goods made with their labor. A thorough engagement with our past will reveal the need for repentance, reconciliation, and reparations.

We are heartened by the work of the newly-formed diocesan Racial Justice Commission, which is working to further our commitment to end racism and other forms of oppression. We believe that all Episcopalians in the Diocese of Massachusetts are being called to respond to the ongoing injustice resulting from white supremacy culture - injustice which still creates an enormous divide in terms of education and opportunity for young people in our own churches, from Wellesley to Lawrence, and from Chestnut Hill to Dorchester. This moment and the Black Lives Matter movement call for nothing less than our full and honest engagement and response.

Last June, Bishop Eugene Sutton testified to Congress in support of H.R. 40, calling for the establishment of a federal Commission to Study Reparations Proposals for African-Americans. He said, in part: "If you are happy with the state of race relations in America, do nothing. If you are not happy, support the establishment of this commission for discussion and study."¹² Endorsing Bishop Sutton's prophetic witness, we believe doing nothing cannot be an option any more.

A year of study, or more if necessary, followed by the creation of a significant reparations fund to benefit Black and Brown congregations, communities, and individuals, will begin to give our church the freedom, healing and credibility it needs to be a leader and ally in movements for racial and economic justice. Once the research has been done, and a fund created, we believe communities of color should make decisions about how to implement just remedies.

For further reading on the need for reparations as a step towards reconciliation, see Ta-Nehisi Coates' ground-breaking Atlantic Monthly article from 2014 and Nikole Hannah-Jones' more recent article in the New York Times Magazine.¹³ There are also a number of relevant articles that offer theological and Episcopal-specific reflections on the issue of reparations in this

¹¹ <https://www.cnn.com/2019/10/26/us/princeton-seminary-slavery-reparations-trnd/index.html>

¹² <https://episcopalchurch.org/library/article/episcopalians-testify-support-slavery-reparations-bill-house-judiciary-subcommittee#:~:text=General%20Convention%20has%20passed%20resolutions%20to%20Support%20Legislation,to%20Anti-Racism%20and%20Request%20Annual%20Diocesan%20Reports%20%282009-A142%29>

¹³ <https://www.theatlantic.com/projects/reparations/> ; <https://www.nytimes.com/interactive/2020/06/24/magazine/reparations-slavery.html>

resource from Trinity Wall Street and in the film “Traces of the Trade” and the guides and materials associated with it.¹⁴

Statements Against the Resolution

Slavery ended a long time ago. While there is still racism in our society, we have made a lot of progress since the Civil War. Digging up the past will not help us move into the future. Given the economic struggle of many churches right now, this is not a good time to tackle the complicated issues of research, reparations and giving away our money.

There is already equal opportunity. We have elected a Black President and there are many successful and respected Black and Brown leaders in business, medicine, education, and in the Episcopal Church.

Implementation Requirements

The resolution calls for the establishment of a Reparations Committee, whose work would conclude with a report to Diocesan Convention 2021. No fewer than half of the members will come from communities directly affected by the legacy of slavery and genocide.

The Reparations Committee would create a “toolbox” to assist congregations and individual Episcopalians in the examination of their resources and their history.

Larger entities such as the Trustees of Donations and significantly endowed congregations may choose to engage professional researchers to conduct the work, as Christ Church, Old North has done.

¹⁴ https://www.trinitywallstreet.org/sites/default/files/miscellaneous/LivingChurch_Reparations_for%20web.pdf;
<http://www.tracesofthetrade.org>

2. Response to Presiding Bishop Curry's Declaration of a Climate Emergency

Submitted by: The Rt. Rev. Roy Cederholm, Plymouth, Christ Church
Alex Chatfield, Lincoln, St. Anne's in-the-Fields Episcopal Church
The Rev. Tim Crellin, Boston, St. Stephen's Church
Dr. Anne Ipsen Goldman, Alewife Deanery
The Very Rev. Amy McCreath, Boston, Cathedral Church of St. Paul
The Rev. W.H. Mebane, Jr., Falmouth, St. Barnabas's Church
The Rev. Laurie Rofinot, South Weymouth, Church of the Holy Nativity Dr. Stephen Steadman, Watertown, Church of the Good Shepherd
The Rev. Deborah Warner, Woods Hole, Church of the Messiah

Resolved, that the 235th Convention of the Episcopal Diocese of Massachusetts will call on the bishops to issue a proclamation declaring a climate emergency, thereby recognizing Bishop Curry's call to care for God's beloved world, and further recognizing that accelerating global warming and mass extinctions are destroying God's Creation, threatening to make our planet uninhabitable, and therefore committing us to embrace brave and difficult change; and be it further

Resolved, that the text of such proclamation will be determined by the bishop(s) of the Episcopal Diocese of Massachusetts in consultation with the diocesan Creation Care Justice Network (CCJN); and be it further

Resolved, that the Episcopal Diocese of Massachusetts will publicize this proclamation by a letter, addressed to the congregations of the diocese and by a press release. Co-signers for the release will be sought from other Episcopal dioceses in New England, and from other faith and secular communities in Massachusetts; and be it further

Resolved, that the 235th Convention of the Episcopal Diocese of Massachusetts encourages the communities, clergy, and laity of the Episcopal Diocese of Massachusetts, to expose the greed at the root of the destruction of God's Creation, through preaching, education, and outreach. A study of history will bring us to terms with patterns of resource overconsumption and exploitation. This ultimately liberating knowledge will form the foundation of our truly life-giving actions guided by love, gratitude, humility, and justice; and be it further

Resolved, that this shared proclamation will create a foundation for broad future collaborations.

Explanation

Explanation 1: The Episcopal Church (TEC) has committed to limiting global warming to 1.5°C and is a strong advocate for climate justice. It is a top priority of the church, as expressed by Presiding Bishop Curry in his [Earth Day Address](#).¹⁵ In the "Take the Next Step for Creation" resolution, the 234th Convention of the Episcopal Diocese of Massachusetts resolved to affirm "An Episcopal Vision for Creation Care," calling upon clergy and lay members to commit to TEC's Covenant for the Care of Creation, through its [Creation Care Pledge](#).¹⁶ This Covenant accepts the terms "climate crisis" and "climate emergency," and also uses "triple emergency" to

¹⁵ <https://www.facebook.com/watch/?v=544136483182192>

¹⁶ <https://www.diomass.org/diocesan-convention-2019>; <https://episcopalchurch.org/creation-care/pledge>

show the intersection of climate change, poverty and inequality, and biodiversity loss. A diocesan emergency proclamation will serve as a direct call to action within our communities, and make use of our existing networks to coordinate education about, and to assist in, implementation of our local emergency responses.

Explanation 2: The Coronavirus pandemic is forcing us to bravely embrace new change for our mutual survival. We have to learn many lessons, the most important of which are: 1. Listen to the scientists, 2. It takes each of us, 3. It takes leadership. This resolution applies these three lessons to the climate crisis.

1. Listen to the scientists when they warn us of the dangers ahead and describe the way to mitigate the looming disasters. They warned us to prepare for pandemics, and we stopped listening. They have warned us that the planet is on the brink of disaster, and we have not taken them seriously enough. It is time to accept their authoritative voice and take the actions they recommend.

The earth is already following the worst-case scenario of scientific model predictions and suffering unprecedented warming, storms, floods, wildfires, coral reef destruction, arctic ice melting, and biodiversity loss. Limiting global warming to 1.5°C is already slipping out of reach.¹⁷ Beyond these severe losses we are rapidly approaching the ultimate risk that we will reach a point where the catastrophes are in charge, and we cannot stop the temperature from rising too high too fast.¹⁸ As of 2019, scientists declared that we are in a state of planetary emergency, posing an urgent risk to human civilization and to Life.¹⁹

2. It takes each of us and huge effort to do what must be done – we are all interconnected and each have a responsibility to serve as we are called. There is a moral obligation to undertake bold climate action, because just as the pandemic has revealed the fault lines in the structure of society whereby the burden of illness has been the heaviest for those least supported by society, so the disasters that are already the consequence of climate change are being felt most by those without power.

Poor and minority communities are most at risk for the adverse effects of climate change, but the root causes of society's marginalization of these communities also underlie the destruction of God's Creation.²⁰ Often justified by Genesis 1:26, we have dominated, exploited, and extracted the resources of the natural world for our material gains. We must learn our history so that we may choose love and accept that we are part of God's Creation, focusing on the hard work of healing and restoration. It takes leadership to coordinate and drive forward what must be done.

3. Our diocese and its religious and lay leaders must take up this mantle. Declaring a climate emergency will focus diocesan priorities during these challenging times.

¹⁷ See CarbonBrief <https://www.carbonbrief.org/unep-1-5c-climate-target-slipping-out-of-reach>

¹⁸ Steffen, W. et al. Trajectories of the Earth System in the Anthropocene. Proc. Natl. Acad. Sci. U. S. A. 115, 8252-8259 (2018)

¹⁹ Lenton, T. M. et al. Climate tipping points - too risky to bet against. Nature 575, 592-595 (2019)

²⁰ Ceballos, G., Ehrlich, P. R. & Raven, P. H. Vertebrates on the brink as indicators of biological annihilation and the sixth mass extinction. Proc. Natl. Acad. Sci. U. S. A. 117, 13596-13602 (2020)

Although we are in a severe pandemic, there is no time left to postpone our needed radical change to a sustainable future.

Statement Against the Resolution

There are too many other urgent matters causing great pain to our communities right now, and these matters are higher priority now. We are in the midst of a pandemic that has already resulted in the death of over a million people and severe economic hardship. Solving the climate crisis can be deferred to future generations. Treating climate and ecology as emergencies may cause people financial, physical, emotional, and/or spiritual burden(s). These "emergencies" are based on predictions, not certainties, and therefore are not emergencies.

Implementation Requirements

The 235th Convention of the Episcopal Diocese of Massachusetts issues a proclamation declaring a climate emergency recognizing that rapidly accelerating global warming and mass extinctions threaten God's Creation and will make our planet uninhabitable unless we embrace brave and difficult change.

The Diocesan Council will communicate the climate emergency declaration to its committees and to the clergy and lay members of the diocese. Continuing the work started for the implementation of the "Next Step" Resolution, the Creation Care Justice Network (CCJN) will facilitate the response by:

- Engaging community stakeholders in our congregations and deaneries to build consensus and common understanding of the state of emergency.
- Building its volunteer base, strengthening its existing network with organizations in neighboring dioceses, and allied local religious and secular organizations to address this emergency.
- Engaging with area faith and non-faith communities for the purpose of extending its network and collaborating on climate actions.
- Continuing to be a source of information about creation care, climate action, and climate legislation, while seeking ways to improve communication throughout our diocese and communities.

A budget of approximately \$20,000 is needed to produce educational materials, support workshops, and provide diocesan staff coordination, and funds towards this work are requested from the Creation Care Justice line item (CC2241) in the 2021 diocesan budget. The type of educational materials that will be needed and the nature of the workshops will depend on the status of the Pandemic next year and the extent to which continued use of remote meetings and web-supported educational materials continue to be sensible from both a public health and an environmental point of view.

3. A Call to Address the Neglect of the Seven Historically Black Churches of the Diocese and to Strengthen Their Interrelationships

Submitted by: The Rev. Canon Dr. Jean Baptiste Ntagengwa, The Rev. Julian Fredie; The Rev. Zenetta Armstrong, The Rev. Harry Jean Jacques, Alfred Massiah, and Carmelina Lespinasse of Church of the Holy Spirit, Mattapan; The Rev. Rospignac Ambroise, Cynthia King, Vilma Johnson, and Junie Ambroise of St. John's/St. James, Roxbury; The Rev. Evan Thayer and Keitha Llynette Hassell of St. Augustine's/St. Martin's; The Rev. Leslie K. Sterling and Steven Mascoll of St. Bartholomew's, Cambridge; The Rev. Edwin Johnson and David Bresnahan of St. Mary's, Dorchester; The Rev. Monrelle Williams, PhD, James Dilday, and Girdwood Lowe of St. Cyprian's, Roxbury; and Cherell Coppin and Alfred Molyneaux of St. Mark's, Dorchester.

Resolved, that the 235th Convention of the Episcopal Diocese of Massachusetts, in response to our mission strategy to reimagine our congregations and build relationships, commends the newly-formed Racial Justice Commission (a continuation of the Racial Reconciliation work begun in 2018) to appoint a committee of representatives from the seven historically Black churches in our diocese to address the neglect—through overt and systemic discrimination; unequal treatment; and the disparate impact of circumscribed decision-making—of the seven historically Black churches by our diocese; and be it further

Resolved, that this committee fully represents the seven historically Black churches of our diocese and provides opportunities to address their own internalized racism, work collaboratively rather than competitively, and develop the capacity to flourish through a discernment process of deep listening and study of shared histories, mutual goals, and collaborations; and be it further

Resolved, that all important diocesan decisions about any of the seven historically Black churches that might affect the welfare of more than one Black church be discussed first at the Summit of the Seven Historically Black Churches—a monthly meeting of representatives from each of the seven historically Black churches in the diocese—or in the committee appointed by the Racial Justice Commission (RJC) to address the neglect; and be it further

Resolved, that within six months this committee will communicate its discoveries and recommendations for the way forward for the seven historically Black churches of our diocese to the RJC for concrete implementation, and that the RJC will present a 12-month progress report to Diocesan Convention 2021; and be it further

Resolved, that we, the gathered leaders of the diocese at this 235th Convention, aware of the sin of racism and its dehumanizing impact, condemn racism in all its forms and expressions, and re-commend all clergy and lay persons in our diocese to work to systemically dismantle it; and be it further

Resolved, that through the Canon for Immigration and Multicultural Ministries, the Bishop's Office and this diocese will equip and empower congregations to build relationships by providing opportunities for safe, courageous conversations among all churches.

Explanation

This resolution is not a fixing of the past, nor an apology, rather it is an acknowledgement of the current state of emergency in which the seven historically Black churches of the diocese find themselves—suffering inequities and facing potential disappearance—and of our mandate as a part of the Jesus Movement to represent the kingdom of God on Earth. It will formalize the accountability and commitment of the diocese to the strengthening of the Black churches for the future. This will be a living process, shaped by life on the ground, as circumstances present themselves. For such a time as this, it is a moment of change and a small step in the right direction.

As the Reverend Martin Luther King, Jr. once wrote, “Power without love is reckless and abusive, and love without power is sentimental and anemic. Power at its best is love implementing the demands of justice, and justice at its best is power connecting everything that stands against love.” This is what lies at the heart of this resolution—the Beloved Community—and the resolution seeks to set the seven historically Black churches on a journey to tell the truth about the discrimination and patterns of bias as we have experienced it in this diocese. Examples of such neglect of these seven historically Black churches are plentiful but we do believe that this is not the right forum in which to discuss them. This resolution is about building unity and not division. In the face of the Covid-19 pandemic through which we have been living for the last several months, we recognize we live in a VUCA world: Volatile, Uncertain, Complex and Ambiguous, and this certainly impacts our life together. As congregations, the Black churches are very diverse, with many immigrants, and the need to build cultural competence across the diocese is real. The resolution seeks to address this need.

In Isaiah 58, we read, “Your ancient ruins shall be rebuilt; You shall raise up the foundations of many generations; You shall be called the repairer of the Breach, the Restorer of Streets to live in.”

This resolution asks the diocese to partner with the seven historically Black churches in a new way, as “Repairers of the Breach.” Through this partnership, these churches will continue our witness, reimagine our ministries, and build inter-congregational relationships that will challenge us to examine, live out, and be realistic about our viability. Through this partnership, the Diocese will live into its mission strategy and enable equity, inclusion, and participation. As a diocese, we can build bridges of care over the chasms of society’s indifference and give the seven historically Black churches seats at tables where decisions are made. This committee would seek to educate members of the seven historically Black churches, prepare them for service, and ensure access to opportunities to serve. Shirley Chisholm reminded us that if there is no seat for you at the table, bring your own folding chair. This resolution seeks to eliminate the need to do so.

We hope that, as part of this conversation, appropriate bodies of our diocese can discuss the unfair way that Episcopal churches are funded. This fundamental lack of fairness is – in essence – racist and classist. This is an issue of justice, and research needs to be conducted by such bodies of this diocese to produce facts and findings and to recommend appropriate and fairer funding schemes of our worshipping communities.

Statement Against

While the goals of this resolution may be lofty and laudable, especially considering the racial climate of this day and age, such work suggested by this resolution is not needed in our diocese.

We are not racist. As a diocese, we have elected Black bishops and have Black and Brown people as Diocesan senior staff. In response to our mission strategy, the diocese created a new position, the Canon for Immigration and Multicultural Ministries, and hired a Black person for that position. Last year, the diocese passed a resolution declaring that we are a Safe Haven—a resolution that condemns racism in all its forms and expression.²¹ The diocesan policy professes equal opportunity, and so, there is clearly no need for this resolution. The diocese will continue to sympathize with our siblings in the historically Black churches, to support the Black Lives Matter Movement, and to be there when these churches need us. Surely, strengthening our Black churches is a noble thing to do – but, rather than focus on restoring a number of small parishes, we should consider consolidating such parishes to create parishes of size and critical mass. That might then allow for the sale of selected underutilized real estate to create funding for the support of robust Black churches of size. Truly, given the current state of these seven churches, consolidation seems to be a needed move.

Implementation Requirements

An endeavor of this significance, the creation of a committee fully representing the seven historically Black churches of the diocese, will necessarily require significant expertise, time, and resources as it undertakes this important and urgent work. By commending the establishment of this committee to the RJC, these churches will have the opportunity to access the support needed so that they may use their considerable gifts, strengths, and resilience to address the internalized oppression and deep hurt that is part of their history. The Canon for Immigration and Multicultural Ministries will serve as a liaison between the committee and the RJC and will bring the committee's recommendations suggesting a way forward as part of the Jesus Movement.

²¹ <https://www.diomass.org/diocesan-convention-2019>

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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2020

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