

DIOCESAN CONVENTION, NOVEMBER 8, 2014



Answering God's urgent call. Together.

Episcopal Diocese of Massachusetts

Handbook

The 229th Annual Convention of the Episcopal Diocese of Massachusetts



**St. Stephen's Memorial Church
74 South Common Street
Lynn, Massachusetts**

PLEASE BRING THESE MATERIALS TO CONVENTION

CALL TO THE CONVENTION
NOTICE OF THE 229th 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 twenty-ninth annual session of the Convention of the Diocese of Massachusetts, which will begin at thirty minutes past eight o'clock on the morning of Saturday, November 8, 2014, at St. Stephen's Memorial Church in Lynn, Massachusetts.

LEON A. BRATHWAITE II

Secretary of Convention

TABLE OF CONTENTS

Order of Business	H-3
Proposed Special Rules of Order	H-4
Descriptive Statements of Nominees for Diocesan Elections	H-5
Report of the Compensation and Benefits Committee	H-9
Report of the Committee on Resolutions	H-13
1. A Resolution Memorializing the 78 th General Convention to Promote Multi-faith Knowledge Among Lay and Ordained Church Leaders	H-13
2. Sustainable and Responsible Investment of Diocesan Endowments	H-14
3. A Call to the 78 th General Convention of the Episcopal Church for Environmentally Responsible Investing	H-16
4. Divestment from U.S. Companies Dealing with the West Bank Settlements	H-19
A Brief Summary of Robert's Rules of Order	H-21
Convention Committees	H-23
Enclosures for Matters Requiring Action: Proposed 2015 Diocesan Budget and Assessments	

ORDER OF BUSINESS

- 7:15 a.m. REGISTRATION opens
- 8:30 a.m. OPENING DEVOTIONS
- 8:45 a.m. CALL TO ORDER OF LEGISLATIVE SESSION
Declaration of Constitutional Quorum
Invitation to Honorary Seats
Permission to Speak
Report of the Committee on Dispatch of Business
Acceptance of Special Rules of Order
Receiving of Reports by Title: 2013 Journal
Report of the Qualifications Committee
Welcome from Mr. Chris Trahan, Senior Warden of St. Stephen's Memorial Church
- 9:00 a.m. BISHOP'S ADDRESS – The Rt. Rev. Alan M. Gates
- 9:30 a.m. “Being Church” Video & Response
- 10:00 a.m. Diocesan Elections
- 10:15 a.m. Celebration of All Saints' Episcopal Church of the North Shore, Danvers
and Bristol Trinity Episcopal Church, North Easton
- 10:35 a.m. Report of the Compensation and Benefits Committee
Approval of Commission on Ministry Appointments
Report of the Budget Committee
 Approval of Diocesan Assessments for 2015
 Approval of 2015 Budget
- 11:10 a.m. Announcement of New Mission Hubs and Mission Tithe Grant
- 11:25 a.m. Honors and Thanks
- 11:30 p.m. HOLY EUCHARIST
 The Rt. Rev. Alan M. Gates, Celebrant
 The Rt. Rev. Gayle E. Harris, Preacher
- 12:30 p.m. Lunch

- 1:30 p.m. RECALL TO ORDER
- 1:35 p.m. Report from Episcopal Relief and Development
- 1:55 p.m. Report of the Elections Committee
Report of the Resolutions Committee
Resolution in Response to the Bishop's Address
Other Reports as Required
- 3:30 p.m. Introduction of New and Retired Clergy
Other Introductions: Interns, Deacons, Diocesan Youth Council,
Postulants and Candidates
- 4:00 p.m. Closing and 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 ALTERNATE CLERICAL DEPUTIES to the 2015 GENERAL CONVENTION

(4 to be ranked) *Nominees listed in random order as they will appear on the ballot.*



The Rev. Canon Connie Ng Lam, Canon for Asian American Ministries, Cathedral Church of St. Paul, Boston

In my position as the Canon for Asiamerican Ministries, it is my privilege and call to strengthen, enrich and expand the Asiamerican ministry in the Diocese of Massachusetts. I anticipate working with the clergy and laity from other dioceses for a better future of Asiamerican ministries in the Episcopal Church through the General Convention. I want to represent the good work of the Diocese of Massachusetts.

The Rev. Karen B. Montagno, Director of Congregational Resources and Training, Diocese of Massachusetts

I am excited about the Episcopal Church, its traditions and its future. I am committed to the life of our communities of faith. I have contributed to that life as a dean at Episcopal Divinity School, parish priest, diocesan staff, retreats, diocesan committees on formation, ethnic ministry, social justice and General Convention's State of the Church Subcommittee. I have attended General Conventions in a variety of capacities and would like to serve again.



The Rev. Holly Antolini, Rector, St. James's Church, Cambridge
I have served at four of the last six General Conventions, discerning the Holy Spirit at work in the democracy and diversity that is the Episcopal Church, in my capacity as a good listener and articulator in the development of legislation in the midst of that holy and prayerful diversity. I hope to serve my diocese and church in that capacity again in 2015, to help the church move courageously toward "a new creation."

The Rev. Julie Carson, Rector, St. Andrew's Church, Framingham

The Rev. Ms. Carson has been rector of St. Andrew's in Framingham since 2007. She is the clerical representative to Diocesan Council from the Concord River Deanery, is on the founding board of the Metrowest Mission Hub, is convener of the Framingham Interfaith Clergy Association and has served on several boards for nonprofit organizations. She holds a deep interest in the work of the wider church, and looks forward to participating in it.



Nominees for ALTERNATE LAY DEPUTIES to the 2015 GENERAL CONVENTION
(4 to be ranked) *Nominees listed in random order as they will appear on the ballot.*



Mr. William C. Boyce, Grace Church, New Bedford

Through my service as a member of vestry, Diocesan Youth Council, Diocesan Council, the Discernment Committee and the Diocese of Massachusetts Delegation to the Episcopal Youth Event, I have been able to see the blessings and power of the church to bring love, justice, and peace to a hurting world when we come together. As an Alternate to General Convention, I would continue to share in making a difference through the church's Strength, when united.

Ms. Betsy Ridge Madsen, Church of the Advent, Boston

I have served the diocese on Diocesan Council, Standing Committee and at General Convention (five terms), am active in my parish and teach at Epiphany School in Dorchester (16 years). I seek to serve you as a seasoned resource for our deputation with strong prayerful leadership. My vision: As we gather in the name of Jesus, listening faithfully, creating good legislation, we can effect hope, peace, justice and a sound environment.



Ms. Michele Griffin-MacGregor, St. Andrew's Church, Framingham

I have been a member of this diocese since 1982. I am a lay graduate of Episcopal Divinity School, earning an M.Div. in 1996. I am senior warden at St. Andrew's, and coordinate the Adult Education/ Spiritual Life Program there. I am a deanery representative to the Concord River Deanery and served on the Discernment Committee. I'm interested in further serving the diocese, and learning more about the church and how to possibly serve it.

Ms. Julie Shea, St. John's Church, Winthrop

Julie Shea is a parishioner at St. John's Church in Winthrop and is an educator. As a member of a small parish, Julie is interested in the sustainability of parishes. She would like to increase dialogue and planning around concrete ways to help small parishes remain viable in the setting of limited resources. Julie has been the clerk on her parish's vestry for seven years and served on the Discernment Committee for the new bishop.



Nominees for CLERICAL Member of the STANDING COMMITTEE

(1 to be elected) *Nominees listed in random order as they will appear on the ballot.*



The Rev. Chris Wendell, Rector, St. Paul's Church, Bedford
Having served seven years in two parishes (including three on Diocesan Council), I'm ever more aware and grateful for the broad diversity of people and congregations in our diocese. We're blessed to share a variety of experiences of Christ, the church and the world. I hope to aid in the Standing Committee's work of building positive, accountable relationships of trust across those differences in our diocese to further our shared ministry in meaningful, creative ways.

The Rev. Dr. Karen Coleman, Rector, St. James's Church, Somerville
As Chairperson of the Consecration Committee, I worked closely with the Standing Committee and with Bishop Gates to facilitate an inviting and inclusive diocesanwide event. I seek to continue my faith journey during this exciting new chapter in the life of the diocese by serving on the Standing Committee and helping to support our diverse congregations.



The Rev. Clyde Elledge, Rector, St. Andrew's Church, Marblehead
I've served in several dioceses during my vocation. I served on the Finance and Budget Commission in Michigan, the Social Justice Commission in Ohio and was dean of the Waukegan Deanery in Chicago. I have passion for the faith and love our church. I have begun my fourth year as rector of St. Andrew's Church in Marblehead and would be honored to serve our diocese as it begins a new chapter of its history.

The Rev. Cheryl V. Minor, Ph.D., Co-Rector, All Saints' Church, Belmont

Cheryl has been a priest in the diocese for 17 years, serving as co-rector of All Saints' Church in Belmont with her husband, the Rev. Paul Minor. At All Saints', Cheryl has been responsible for the formation of children and families, developing an internationally known Godly Play program, and has taken the primary responsibility for the property. Cheryl hopes to be elected to bring her wealth of parish experience and passion for children to the diocese.



UNCONTESTED ELECTIONS
The following nominees were unopposed.

Lay Deputy to Provincial Synod (1-year term)

Mr. William C. Boyce, Grace Church, New Bedford

Clerical Alternate to Provincial Synod (3-year term)

The Rev. Rebecca Black, Christ Church, Medway; St. Paul's Church, Hopkinton; Epiphany Church, Walpole

Lay Alternate to Provincial Synod (3-year term)

Ms. Julie Watt Faqir, St. Paul's Church, Hopkinton

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

The Rev. Paula J. Toland, Priest-in-Charge, St. John's Church, Franklin (3-year term)

Mr. Jonathan B. Treat, Parish of the Epiphany, Winchester (3-year term)

Ms. Sarah Neumann, Church of the Redeemer, Lexington (1-year term)

Lay Member of the Standing Committee

Angela McConney-Scheepers, Esq., Church of the Good Shepherd, Dedham

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

The Rev. Andrew J. Stoessel, Rector, St. Michael's Church, Marblehead

Lay Members of the Disciplinary Board (3-year terms)

Ms. B. Judith Fenner, St. Peter's Church, Osterville

Ms. Julie Shea, St. John's Church, Winthrop

Clerical Member of the Cathedral Chapter

The Rev. Cathy H. George, Interim, Church of the Redeemer, Chestnut Hill

Lay Member of the Cathedral Chapter

Ms. Betsy Munzer, St. Paul's Church, Brookline

Trustees of Donations

Mr. Mark P. Seidner, Old North Church, Boston

Treasurer of the Diocese

Mr. James Gammill, Parish of the Epiphany, Winchester

Secretary of the Diocese

Mr. Leon A. Brathwaite II, Grace Church, Vineyard Haven

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 also 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 compensation and benefits in other Episcopal dioceses and other denominations as well as 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 parish's 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 2014

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

The committee has reviewed the health insurance plans and rates presented by the Medical Trust that are available through the Denominational Health Plan (DHP) for 2015. The rate increase on our two most commonly used plans is approximately 4%, which is below the generally accepted rate of health care inflation. As reported last year, it has been the policy of the committee to establish a congregation's mandate for payment of premiums on "the lowest cost comprehensive plan," which remains the CIGNA Open Access Plus (OAP) plan. The committee reiterates that the OAP plan rates traded places with the "Open Access Plus In-Network" (OAP-IN) as the lowest cost comprehensive plan with the 2013 renewal. Since this remained the case with the 2014 renewal, the committee re-set the OAP as the default/base plan option for premium payment at that time. This should be taken into account during this year's Open Enrollment. We also note that the OAP rates remain 5% *below* their 2012 levels, while the OAP-IN rates are up approximately 18.8% over that period. We refer you to the CBC Guidelines for additional information on the requirements for lay parity in the provision of benefits consistent with General Convention Resolution A177.

The DHP continues to offer the CIGNA High Deductible Health Plan/Healthcare Savings Account (HSA) option. When properly utilized, this plan provides both outstanding health insurance protection and the potential for long-term savings and accumulation within the HSA. Participation in this plan is purely optional, and our guidelines stipulate the congregation's funding obligation for the companion HSA account.

The committee worked closely with members of the Executive and Sabbatical Committees to improve our guidelines regarding sabbaticals. We reaffirm our support of this important benefit, which is an opportunity for rest, renewal and growth for both clergypersons and congregations. Since planning for this benefit should begin at least nine months prior to the first day of leave, we encourage parish leaders to add this discussion to their agendas at the appropriate time.

Clergy Housing Allowances are an emerging issue that the committee has been tracking due to a recent U.S. District Court ruling that called into question the tax-preferred nature of this benefit. Since the ruling stated that it would not take effect until all appeals are resolved, there

is no change to the Housing Allowance at this time. Additional guidance can be obtained on this topic from the 2014 Tax Guide for Episcopal Ministers available at cpg.org.

The committee has conducted its annual review of the Total Clergy Compensation Standard (TCC Standard) and has voted unanimously to recommend an increase to the Standard for 2015 of 3% compared to the Standard for 2014 (*see the following Resolution*). Established following the committee's compensation study of 2000-2001, the TCC has the express purpose of establishing a more consistent *minimum* standard, and raising incomes in a more equitable fashion across thed. The committee reaffirms that the TCC methodology is achieving its intended goals, and encourages all congregations to recalculate their TCC Standard annually, *regardless of whether it intends to make any adjustment for the coming year*. We continue to refine the Clergy Compensation Report process (as required by canon since 1908) and thank everyone involved for the greatly improved response rate.

Members of the Committee

The Rev. Gretchen S. Grimshaw
Ms. Carol Kingston
David A. Kirchner, Esq.
Paige Manning, Esq.
The Rev. Dr. Jean Baptiste Ntagengwa

Mr. Fred Ritzau
The Rev. Andrew J. Stoessel
Mr. Jeff Tyrakowski, Chair
The Rev. Christopher S. Wendell
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 2015 Guidelines.

Resolved, that the TCC Standard be defined as the minimum TCC for active full-time parochial clergy and, for the calendar year 2015, is determined by the following formula:

$$\text{TCC Standard} = \$65,007 + (133.63 \times \text{Points}) + \$500 \times [\text{years of service}^* \text{ within congregation}]$$

Provided that the minimum TCC Standard for full-time parochial clergy is \$69,016.

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:

$$\text{TCC Standard (curate)} = [\$65,007 + (133.63 \times \text{Points})] \times 0.60$$

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

$$\begin{aligned} \text{TCC Standard (assistant)} &= [\$65,007 + (133.63 \times \text{Points})] \times 0.65 \\ &+ \$350 \times [\text{years of service within the congregation}] \end{aligned}$$

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

$$\begin{aligned} \text{TCC Standard (associate)} &= [\$65,007 + (133.63 \times \text{Points})] \times 0.75 \\ &+ \$375 \times [\text{years of service within the congregation}] \end{aligned}$$

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

REPORT OF THE COMMITTEE ON RESOLUTIONS

The committee presents four resolutions, each found to be in order and hereby submitted to the 229th Convention of the Episcopal Diocese of Massachusetts for consideration.

1. A Resolution Memorializing the 78th General Convention to Promote Multi-faith Knowledge Among Lay and Ordained Church Leaders

Submitted by The Rev. Kathryn Piccard, The Rev. Christine Whittaker, The Very Rev. John P. Streit, Jr., The Rev. Anne M. Minton, The Rev. Victor Kazanjian and The Rev. Canon Dr. Katharine C. Black

Resolved, that the 229th Convention of the Diocese of Massachusetts send this Memorial to the 78th General Convention: A Memorial¹ calling for materials and programs to be developed for multi-faith education for Episcopal clergy and lay leaders.

To the Deputies and Bishops of the Episcopal Church assembled at the 78th General Convention:

As many of our communities are becoming more religiously and culturally diverse, Episcopal lay leaders and clergy can inadvertently bear false witness against one or more other religions by their teaching and preaching. Most of us know some things about the different major world religions, notably Judaism, Buddhism, Hinduism, Islam and Sikhism, and maybe about Baha'i, Santeria and some other religions. But few of us know much about each of those religions. People who practice them do not appreciate hearing disdainful comments about their religions any more than we do.

Basic interfaith knowledge is essential, and ever more urgent. We want to assure that the church is hospitable to visitors and spiritual seekers who come from diverse backgrounds, and to interfaith families, so we don't diminish the church's credibility for a generation of seekers coming of age in culturally diverse communities. Recent scholarly studies, both historical and theological, are changing the way the Church views a number of other religions. Therefore within the next triennium we would like to see basic educational resources creatively developed, similar to what was developed for Anti-Racism and Safe Church training, for all

¹ Background section on Memorials from the website of The Episcopal Church (<http://www.episcopalchurch.org/>)

1. Resolutions are the routine way to make changes at General Conventions, but they are not the only way.

2. Some things are better presented as Memorials, another official category.

3. Changes in the budget can also make things happen.

Memorials are submitted by provinces, dioceses, bishops, deputies and CCAB's to highlight interest, concern or opinion on a particular subject. Memorials to General Convention have often been the catalyst for major initiatives or changes in the mission and ministry of the Episcopal Church.

In the legislative context, a memorial is comparable to a petition: a statement about a matter of great importance that urges the General Convention to take action. A memorial should present arguments for the proposed action, and may present evidence of widespread concern for the matter being memorialized. Memorials are referred to a legislative committee to inform their deliberations. Although not a resolution itself, a memorial informs committees as they perfect legislation.

Memorials should be submitted in the following form:

To the Deputies and Bishops in the Episcopal Church assembled at the 78th General Convention:

(Here follows a description of the action being urged and arguments for the action.)

Respectfully submitted,

(Here follow the name or names of the dioceses, provinces, bishops, deputies or CCABs submitting the Memorial.)

clergy active in ministry, and all diocesan and parochial lay leaders, with refresher education at regular intervals.

Better knowledge can help us work collaboratively across interfaith lines in our neighborhoods and communities. It expresses our baptismal vow to respect the dignity of every human being. Our sponsorship of this Memorial is evidence of churchwide concern for this matter.

Explanation

To respect the dignity of every human being, and to avoid bearing false witness against our neighbors and to help avoid and/or reduce inter-religious tension, we would like a one-day training to be developed that provides basic information about different religions, corrects inaccurate stereotypes, conveys recent historical and theological scholarship about Jews and Judaism and corrects erroneous Church teachings and provides references and resources for more accurate Bible translations where needed.

Statement Against

Is this a matter of political correctness? Are you saying that our clergy need to know about things like Hindu deities? Sharia law? Ramadan? Buddhist contemplation? Why? This is expecting too much because it's hardly relevant to their ministries.

Implementation Requirements

The secretary of the Massachusetts Diocesan Convention must promptly certify the passage of the Memorial at the November 8, 2014, convention, and forward this to the Executive Office of the General Convention Staff: Ms. Marian Conboy, Executive Assistant/Deputy for Legislation, Email: mconboy@episcopalchurch.org; Phone: (212) 716-6205

2. Sustainable and Responsible Investment of Diocesan Endowments

Submitted by: The Rev. Thomas J. Brown and Mr. James F. Gammill, Jr.

Resolved, that the 229th Convention of the Diocese of Massachusetts endorses a broad, inclusive approach to sustainable and responsible investing, consistent with the current diocesan investment policy statement; and be it further

Resolved, that the 229th Convention of the Diocese of Massachusetts calls on lay and clergy leaders to pray for and advocate managers of Episcopal endowments who will work to develop sustainable and responsible investment policies and processes; and be it further

Resolved, that the 229th Convention of the Diocese of Massachusetts asks members of the diocese to recognize and support that there are a diversity of approaches to sustainable and responsible investing.

Explanation

This resolution offers an alternative response to the recent trend to call, through the resolution process, for divestment of endowment assets as the superior response to the significant and complex obstacles towards reconciling daily living in a capitalist-based economy with our baptismal promises to seek and serve Christ in all persons.

This resolution refers to the current diocesan investment policy which identifies three broad types of sustainable and responsible investing (“SRI”) practices: (a) invest and engage; (b) divest, or offset, and protest; and (c) dual purpose investing. The full diocesan investment policy statement is found at <http://www.diomass.org/inside/docs/investment-policy-statement>, and the discussion of SRI is found on pages five through seven of that statement.

This resolution reflects the biblical examples for respecting different perspectives and talents, including from St. Paul who reminds us that many different members make up the body of Christ; the gift of the Holy Spirit at Pentecost in which people of various tribes spoke in different tongues; and from the Book of Job, in which dissent and engagement within a community is honored as faithful practice.

This resolution also draws on the historical tradition of the Episcopal Diocese of Massachusetts, which has often given individual congregations a stronger voice, and empowers local action as opposed to top-down directives. The resolution recognizes that there are many different managers of Episcopal endowments, and that each manager should take an active role in the development of broad SRI policies and practices, instead of passively relying on a diocesanwide resolution to do that for them.

The above statements in support speak to the broad nature of this resolution. The resolution is also a specific response to the recent and current proposals to divest fossil-fuel related stocks.

This resolution is grounded in the knowledge that climate change is a serious issue and that the burning of fossil fuels contributes significantly to the associated problems. Therefore it creates some separation between the science of climate change and the tactic of divestment.

We cannot be selective in which sciences we take seriously and which ones we dismiss. Regarding divestment as a means by which to combat climate change, economic science is clear that divestment activities will not affect the fossil fuel companies’ access to capital. Reducing our use of fossil fuels is imperative, and increased cost of those products, including through a carbon-based tax, would be more effective than divestment.

An economic and political science analysis would also identify the many differences between the circumstances surrounding the divestment from South African investments in the 1980s and today’s campaign for fossil fuel divestment. The South African divestment movement was part of a larger economic boycott that sought to isolate South Africa from the world economy. In contrast, there is no way at this time for the world economy to isolate itself from carbon-based fuels, and thus divestment activities will be limited to symbolic statements.

This resolution is not intended to dissuade those endowment managers who thoughtfully and prayerfully come to a decision to divest from fossil fuels. Instead, it provides support for other Episcopal agencies and managers of various Episcopal Church-based endowments to continue their commitment to developing alternative SRI policies and actions.

Statement Against

The 228th Convention voted overwhelmingly in favor of the Resolution Calling for Environmentally Responsible Investing, and this resolution is intended to water it down.

The organization 350.org, headed by Bill McKibben, is a lead activist in the fossil fuel divestment campaign. The 350.org website has the following response (prepared by Pitzer College) to those opposed to fossil fuel divestment:

- (1) Divestment changes the public discourse on our collective energy future; it's aimed not at oil companies, but at those who must craft a public policy consistent with a habitable planet.
- (2) Money managers are nothing if not adaptable to client demand, and are already offering funds free of fossil fuel.
- (3) Without question, climate change is politicized daily, but at its heart climate science has nothing to do with politics. On issues of great moral consequence the academy has a duty to educate not only its students but society at large. Divestment is an educational statement, not a political one.
- (4) [In response to the charge of hypocrisy in selling fossil fuel companies while tanking up our cars], the real hypocrisy is saying that you support a world largely free of fossil fuel emissions, while at the same time betting on their producers to continue delivering a steady profit stream.

Implementation Requirements

If an endowment manager seeks to review or revise its Sustainable and Responsible Investing policy, then the endowment manager should expect to have multiple meetings to discern the SRI policy appropriate for its organization, and to eventually involve the organization's governing board. Presumably there will be a variety of people from many parts of the diocese (including the treasurer) who will be able to offer guidance and materials that would help with implementation.

3. A Call to the 78th General Convention of the Episcopal Church for Environmentally Responsible Investing

Submitted by The Rev. Grant Barber, The Rev. Christian Brocato, The Rt. Rev. Bud Cederholm, The Rev. Tim Crellin, The Rev. Noah Evans, Dr. Anne Ipsen Goldman, The Rev. Billie Gordon, Ms. Hilary Greene, The Rev. Gretchen Grimshaw, The Rev. Martha Hubbard, The Rev. Edwin Johnson, Mr. Michael Lobo, Ms. Elizabeth McKenzie, Ms. Connie Melahoures, The Rev. Laurie Rofinot, The Rev. Robert Sherwood, The Rev. Barbara Smith-Moran, Ms. Dawn Tesorero, Ms. Ann Toffey and The Rev. Deborah Warner

Resolved, that the 229th Convention of the Diocese of Massachusetts join with other Episcopal dioceses and Episcopalians for Fossil Fuel Divestment/Reinvestment who share a common commitment to act for a sustainable environment in calling upon the Episcopal Church Pension Fund and the Episcopal Church Endowment Fund to divest from fossil fuel companies and reinvest in clean renewable energy, and be it further

Resolved, that this 229th Convention of the Episcopal Diocese of Massachusetts calls on the Episcopal Church Pension Fund and the Episcopal Church Endowment Fund to adopt a policy to refrain from this time forward from purchasing any new holdings of public equities and corporate bonds of the world's leading 200 fossil fuel companies as identified by the Carbon Underground², and be it further

² <http://fossilfreeindexes.com/the-carbon-underground-2014/>

Resolved, that this 229th Convention of the Episcopal Diocese of Massachusetts calls on the Episcopal Church Pension Fund and the Episcopal Church Endowment Fund to develop and implement a plan to divest within five years from direct ownership of public equities and corporate bonds of the world's leading 200 fossil fuel companies as identified by the Carbon Underground³, and be it further

Resolved, that this 229th Convention of the Episcopal Diocese of Massachusetts calls on the Episcopal Church Pension Fund and the Episcopal Church Endowment Fund to develop and implement a strategy to invest 5% within two years and 10% within four years of their overall holdings in "impact investments" in the clean energy sector, and be it further

Resolved, that this 229th Convention of the Episcopal Diocese of Massachusetts memorialize the 78th General Convention of the Episcopal Church to encourage all dioceses and the Consortium of Endowed Episcopal Parishes to engage the topic of divestment from fossil fuels and clean energy reinvestment within the coming year.

Explanation

This resolution builds upon the Resolution on Environmentally Responsible Investing that passed overwhelmingly at our Diocesan Convention in November 2013. We now extend that call for divestment and reinvestment to the Episcopal Church Pension Fund and the Episcopal Church Endowment Fund of the wider Episcopal Church. In so doing we will be joining other Episcopal dioceses with similar resolutions in an urgent call to divest and invest in clean renewable energy now for the sake of our fragile earth and future generations.

God calls us to be good stewards of creation (Gen. 1:31, 2:15), and Jesus commands us to care for those who are vulnerable as if we were caring for him (Mt. 25:40). Climate change is a titanic threat to all life forms planetwide. Among humans, the lives of the poorest are especially vulnerable. The biblical mandate and our church's teachings could not be clearer that we must respond with faithful, prophetic action. Climate change is, in profound ways, a matter of justice.

The Fifth Mark of Mission of the Anglican Communion is "To strive to safeguard the integrity of creation and sustain and renew the life of the earth." The Episcopal Church has long been on record calling for action to address climate change, and environmental justice, most recently with resolutions in 2006 and 2009.⁴ The Episcopal Church, by its mission, is pledged to the protection and care of God's people and God's creation. As the climate crisis worsens, the church must increase the scope of its response. For over two decades, the Episcopal Church and the wider faith community have utilized shareholder and legislative advocacy on climate change, to very little effect.

A growing number of religious and educational institutions are committing to divest from fossil fuel holdings, having concluded that it is immoral to profit from an industry whose core business creates climate change and whose financial and political influence has prevented climate change legislation. In the past, under circumstances of grave harm combined with intransigent resistance to change by the offending industry or regime, the church has debated and/or divested from certain industries (tobacco) or from certain companies which support

³ <http://fossilfreeindexes.com/the-carbon-underground-2014/>

⁴ Resolution GC2009 - D031: Urge Commitment to Lower Carbon Output; Resolution GC2006 -B002: Acknowledge and Reduce Global Warming

repugnant regimes (South Africa). Such a time has arrived with the fossil fuel industry. Within the past two years, the United Church of Christ and the Unitarian Universalist Association have both voted to divest. The Presbyterian Church USA is studying divestment. The Anglican Church in Aotearoa, New Zealand and Polynesia, in May 2014, became the first Anglican body in the world to divest from fossil fuels. Union Theological Seminary and the University of Dayton, a Catholic University, voted to divest in June 2014.⁵ The Diocese of Massachusetts adopted a divestment resolution in 2013. The Diocese of Western Massachusetts Trustees recently voted to begin divesting and reinvesting in renewable energy projects. Other dioceses, such as Newark and Oregon, are studying and considering divestment/reinvestment resolutions. Hundreds of churches nationwide are doing the same. The time has arrived for the Episcopal Church to take a leading role in the pre-eminent moral issue of our time.

Divestment and Reinvestment as an Effective Investment Strategy

1. A vast majority of scientists and policymakers tell us that 70% of all fossil fuel reserves in the world must remain in the ground or else the atmosphere will rise more than 2 degrees centigrade causing irreparable damage to the earth and all life. For fiduciaries, the present condition and trajectory of the earth pose major portfolio risks. Prudence requires that they be well informed of these risks. Hence, a growing number of investment professionals are warning of a “carbon bubble,” that is, the over-valuation of companies depending solely on fossil fuels for their market value. The value of these “stranded assets” will plummet once governments strictly limit extraction, production and burning of fossil fuel to 30% of their reserves.⁶
2. Shareholder and legislative actions have been subverted in their efforts to change the fossil fuel industry’s business plan to extract and burn as much fossil fuel as they want and need. The fossil fuel industry spends \$400,000 a day while receiving billions in government subsidies. The divestment movement is successfully engaging and helping the public, public officials and institutions to enact needed energy policies sooner rather than later. The movement helps people see these companies as the major cause of climate change and holds them accountable for their actions.
3. Analyses have shown that eliminating fossil fuel industries from an investment portfolio over the past 20 years would have resulted in no reduction in returns.⁷ This suggests that concerns about the risk to church investments posed by divestment may be overblown. In a January 29, 2014, article the New York Times indicated that 17 foundations that control nearly \$1.8 billion in investments have united and committed to pulling their money out of fossil fuel companies. The John Merck Fund had expressed concerns about the financial performance of their portfolio if they divested but were greatly pleased to learn that after divesting 97% of fossil fuel assets and reinvesting, their new investments were up 20% the next year.⁸
4. Divestment and reinvestment are critical political and economic strategies and forces for change. Divesting alone at this stage does not hurt fossil fuel companies economically. But reinvesting in clean renewable energy companies (“impact investments”) benefits the environment, creates jobs and a new economy that is life giving.

⁵ For a current list of faith-based institutions that have divested or that are debating divestment, see <http://greenfaith.org/programs/divest-and-reinvest/listing-of-known-religious-divestment-efforts>

⁶ www.huffingtonpost.com/bevis-longstreth/the-financial-case-for-di_b_4203910.html...11/5/2013

⁷ http://www.aperiogroup.com/system/files/documents/building_a_carbon_free_portfolio.pdf

⁸ <http://dealbook.nytimes.com/2014/0129/foundations-band-together-to-get-rid-of-fossil-fuel-investments/>

5. If the pressure brought about by divesting and reinvesting results in fossil fuel companies demonstrating a significant commitment to a clean, renewable energy future, then faith communities can re-invest and re-engage with them.
6. We believe that divesting is the most powerful and visible strategy available to us for moving the industry away from fossil fuels and reinvesting will hasten the development and utilization of clean energy. As a community of faith we can no longer profit from an industry whose current business plans will bring tragic consequences to God's creation. Divestment and reinvestment align our belief and values with our investment decisions. The time is now as we answer God's urgent call, together.

Statements Against

Trustees and managers of pension and endowment funds have a fiduciary responsibility to maximize return and minimize risk. Eliminating equities from these portfolios may reduce return, and reinvesting in "impact investments" will result in higher management fees and may carry increased risk.

Divestment will not reduce the access of fossil fuel companies to capital and is therefore an ineffective method of combating climate change.

Implementation Requirements

The Creation Care Task Force will expand its mission to facilitate the response of the Diocese to the 2013 resolutions by encouraging other dioceses and the Endowed Episcopal Parishes to engage in the topic of the 2014 resolution. Specifically, within the Task Force:

- The Divestment Group will work with Episcopalians for Fossil Fuel Divestment/Reinvestment to memorialize the 78th General Convention as stated in the fifth resolve of this resolution.
- The Education Group will include discussion of the 2014 resolution in the programs made available to individual congregations.
- The Advocacy Group will continue to work with other dioceses in discussing divestment/reinvestment issues.

4. Divestment from U.S. Companies Dealing with the West Bank Settlements

Submitted by The Rev. Raymond Low and Ms. Joan Powers

Resolved, that this Diocesan Convention directs the Trustees of Donations to divest from their portfolios any shares of Caterpillar, Hewlett-Packard and Motorola Solutions; and be it further

Resolved, that the 229th Convention of the Diocese of Massachusetts submit the first resolve of this resolution to the 78th General Convention of the Episcopal Church.

Explanation

The Presbyterian General Assembly this June voted "310 -303 to divest from three companies whose business practices the assembly determined are contributing to non-peaceful pursuits in Israel/Palestine. The companies are Caterpillar, Hewlett-Packard and Motorola Solutions. The assembly emphasized that the vote was not a vote to divest from Israel, and did not represent in any way endorsement of the more controversial BDS [boycott, divest, sanctions] Movement."

A sponsor of this resolution has been to the Holy Land on three different occasions and has seen and heard of the devastating effects the Israeli occupation has on the Palestinian inhabitants. Israeli “settlers” use six times the water as the local Palestinian villagers, who are increasingly deprived of their livelihood, and so forced to leave their homes. Jewish Voice for Peace, an organization of rabbis and Jewish laypeople, made presentations to the assembly delegates in favor of the resolution. This injustice cannot continue, and these companies should be held accountable for their enabling of the “settlements,” which the U.S. Government has called “road blocks to peace.”

Statement Against

Why single out Israeli settlements when the region has so many regimes which suppress dissent? Why single out these three companies only? This is a complex political issue in which the church should not be involved.

Implementation Requirements

The diocesan resources to carry out this resolution would be at most a few hours of time from the Trustees of Donations, and would not use any diocesan resources. The Diocese of Massachusetts deputation will oversee the forwarding of this resolution to the General Convention in 2015.

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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2014

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