

# **The Episcopal Diocese of Maryland**



## **Convention Journal Part C — Resolutions**

**For the  
232<sup>nd</sup> Annual Convention  
May 13-14, 2016**

# 232<sup>nd</sup> Annual Convention of the Episcopal Diocese of Maryland

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## Resolution 2016-01

**Title:**                   **Clergy and Lay Employee Compensation**

**Submitted by:**       Compensation and Benefits Committee  
Michael C. Warlow and Anne Gross, co-chairs

**RESOLVED**, that the 232<sup>nd</sup> Convention of the Diocese of Maryland, meeting May 13-14, 2016, continues to be committed to a Living Wage; the Diocese of Maryland strongly encourages that all clergy and lay employees be paid according to the Maryland Department of Labor, Licensing, and Regulation's Living Wage standard for a single employee. Currently this is \$13.59 for employers in Anne Arundel County, Howard County, Baltimore County, and Baltimore City, and \$10.21 for employers in other locations of the diocese; and be it further

**RESOLVED**, that all clergy and lay employees be granted an annual review of performance that should consider merit increases in compensation as appropriate; and be it further

**RESOLVED**, that the recommended annual salary increase for parochial clergy and congregational lay employees for 2017 shall be the total of a 0.7% Cost of Living Adjustment (COLA) on the 2016 salary plus any salary adjustment based on responsibilities and performance; in considering compensation, vestries should take into account the recommended salary, adjustments based on responsibility, the performance review, and the COLA; and be it further

**RESOLVED**, that this Convention adopts the following honoraria for supply clergy for 2017:

1 service	between \$100 and \$200
2 services	between \$125 and \$250
3 services	between \$175 and \$300

(Midweek services may be compensated at a lesser rate)  
Guest Preachers, including deacons preaching a sermon – Compensation should be appropriate to the circumstances with a minimum of \$100.

and further directs that travel expenses be reimbursed in compliance with the Internal Revenue Service guidelines; and be it further

**RESOLVED**, that this convention urges all congregations to provide fair, equitable, and competitive compensation to all persons providing program services such as, but not limited to, music director, choir director, director of Christian education, and director of youth programs. Information concerning appropriate compensation can be obtained from the diocesan office. Suggested salary ranges for church organists and choir directors are based on information from the American Guild of Organists (AGO) and the Association of Anglican Musicians (AAM). AGO and AAM information is available on the web at

[www.agohq.org](http://www.agohq.org) and [www.anglicanmusicians.org](http://www.anglicanmusicians.org), respectively. Compensation guidance for children's and youth leaders may be found at [www.episcoforma.org](http://www.episcoforma.org); and be it further

**RESOLVED**, that for transitional deacons and newly ordained priests for the first year following their ordination to the priesthood, the minimum annual Total Assessable Compensation (TAC) is \$58,294, the bottom of the range for a cleric in charge of a family-sized congregation; and be it further

**RESOLVED**, that the suggested range of TAC for experienced clergy who are hired as Assistant Rectors or Associate Rectors is \$61,366 to \$81,052 to fairly reflect experience and performance; and be it further

**RESOLVED**, that this convention adopts the following TAC criteria for full-time clergy in charge of congregations within the Diocese for the year 2017. TAC for full-time clergy must be at least the minimum of the TAC range; and be it further

**RESOLVED**, that rectors with ten or more years of experience in ordained ministry should be compensated at least at the median of the applicable parish-type clergy compensation range.

Parish Type	Family	Pastoral	Transitional	Program	Corporate/ Resource
Average Sunday Attendance	<i>Less than 76</i>	76 – 140	141 – 225	226 – 400	Over 400
<b>Total Assessable Compensation Medians and Ranges</b>					
<b>Median TAC</b>	\$70,201	\$76,043	\$95,923	\$113,483	\$142,057
<b>TAC Range</b>	\$58,294 - \$97,801	\$69,126 - \$98,349	\$74,505 - \$115,676	\$101,333 - \$126,785	\$124,954 - \$159,935

Part-time clergy should be paid according to their experience and proportional to the number of hours worked.

Congregations are referred to the Compensation and Benefits Guide [http://archive.episcopalmaryland.org/forms/comp\\_and\\_benefits.pdf](http://archive.episcopalmaryland.org/forms/comp_and_benefits.pdf) for examples and further information.

### Explanation

Pursuant to Canon 4-140 of the Diocese of Maryland, the Compensation and Benefits Committee each year submits a Resolution for consideration by the Diocesan Convention that addresses annual compensation payable to parochial clergy, a cost of living increase

for congregational staff, and a living wage for congregational staff and compensation for certain key congregational lay staff.

The Compensation and Benefits Committee recommends annual adjustments reflecting the Bureau of Labor Statistics Consumer Price Index (CPI) reported December 31 of the year prior to convention. Using the same standard year after year provides a consistent reference point for equitable salaries for parochial clergy and congregational staff. Whereas the projected cost of living increase and equity adjustment may fiscally challenge congregations, the annual recommendations provide norms for competitive salaries, recognizing that each parish will negotiate salaries according to its circumstances.

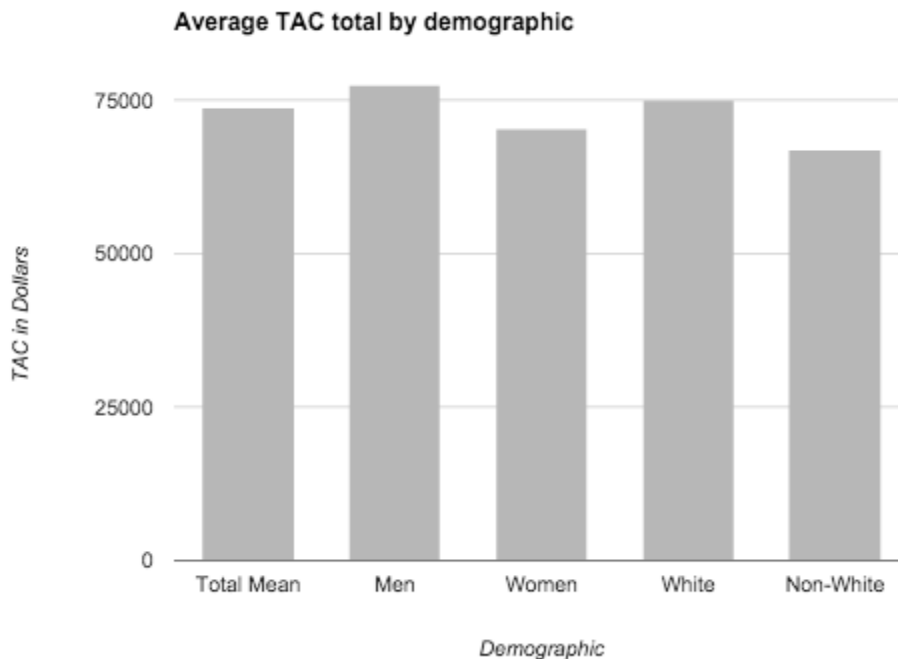
The COLA of 0.7% is based on the Bureau of Labor Statistics information concerning the CPI for all urban areas.

The components of TAC and information on how to formulate an equitable housing allowance are outlined in the Diocese of Maryland Compensation and Benefits Guide which is available on the Diocesan web site or through the Diocesan office. The TAC ranges do not include salaries which clearly are part-time nor the lowest or highest actual salaries when these are inconsistent with other salaries in the particular ranges. This avoids skewing the ranges unrealistically and ensures that the ranges reflect compensation values as close to actual market values as feasible.

TAC is the assessable compensation reported to the Church Pension Fund and includes cash salary, utilities, payments made to Social Security, equity allowances, other miscellaneous allowances, and housing, either in the form of a housing allowance or, if a rectory is provided, as 30% of cash salary, social security, and utilities. Compensation also includes such items as contributions to individual retirement accounts, cash gifts to clergy and the payment of school fees for clergy children. This compensation amount does not include the pension payments made to the Pension Fund; any of the standard employee benefits such as health, life, and dental insurance; or reimbursed employee expenses as long as the reimbursement is based on actual expense.

From 2007 until 2015, an additional 1% salary adjustment was included in this resolution each year for parochial priests in order to raise the compensation median of Diocese of Maryland clergy to at least the median of compensation paid to clergy of similar dioceses of Province III. This goal has been achieved. The Compensation and Benefits Committee is very grateful to our congregations which have made this happen.

The Compensation and Benefits committee now will focus on working toward parity of compensation by the demographics of gender and race for Diocese of Maryland clergy. Some initial data (based on April 2015 TAC information) shows disparity in compensation as is seen below.



We desire to ensure parity among all employees of parishes, missions, and other ecclesiastical organizations or bodies in the Diocese of Maryland regarding health insurance. Thus, all employees, clergy or lay, working at least 1,000 hours a year must be offered health insurance, and the ecclesiastical organization will pay at least the HMO premium for the individual employee. This in no way prevents employees from enrolling in the EPO or PPO plans offered by the Diocese and paying the difference in premium over that of the single-person HMO rate themselves. Nor does it prevent negotiation for the payment by the ecclesiastical organization of higher premiums such as for family plans or for EPO/PPO plans. There is no requirement that the ecclesiastical organization pay the cost of the premium to employees declining health insurance coverage. If the employee is Medicare eligible, the congregation may save money by using one of the Medicare as Secondary Payer plans available.

In pursuing the mandate of the Canon 4-140 as to clergy compensation, the Compensation and Benefits Committee desires to bring the compensation decisions into line with the prevailing methods used by for-profit and not-for-profit organizations in Maryland. Most organizations establish salary ranges for a position based upon the responsibilities of the position, the qualifications of the person in the position and the prevailing compensation paid in the geographical area in question. Within those ranges, an employer sets compensation on the basis of experience and job performance. The above Resolution provides information for clergy in the Diocese of Maryland and allows the clergy and Vestries to negotiate fair compensation for each position in light of the size, demands, and resources of each congregation.

## Resolution 2016-02

**Title:**                      **Adoption of Updated Alcohol Use Guidelines**

**Submitted by:**        Recovery Task Force  
                              The Rev. Anna Noon, chair

**RESOLVED**, that this 232<sup>nd</sup> Convention of the Diocese of Maryland adopt the Guidelines for Addressing Alcohol Use and Related Mental Health Issues as published below, and be it further

**RESOLVED**, that this 232<sup>nd</sup> Convention of the Diocese of Maryland support the bishop establishing an on-going Recovery Commission to serve as a resource for clergy and congregations to support those struggling with addictive behaviors and their loved ones, and be it further

**RESOLVED**, that this 232<sup>nd</sup> Convention of the Diocese of Maryland encourage all congregations and affiliated agencies to use these guidelines in their local contexts.

### **EPISCOPAL DIOCESE OF MARYLAND**

#### **GUIDELINES FOR ADDRESSING ALCOHOL USE AND RELATED MENTAL HEALTH ISSUES**

For thousands of years, mental and substance-use disorders and in particular alcoholism have been referred to in pejorative language and within theological parlance under the rubric of “sin.” Often people who suffered these disorders were considered weak or weak-willed, possessed, or suffering because of past sins. Addiction has been considered a moral problem. And so people have been marginalized, banished, shunned, ostracized, rejected, or simply ignored and avoided.

Some of these responses to and interpretations of mental and substance-use disorders persist today, and they intensify rather than alleviate human suffering. Judgment and abandonment occur—whether perceived or real, accidental or intended. These guidelines intend to reflect a medically informed theological response as the Church seeks understanding and compassion, and a way to live out these values in its practice.

Alcoholics Anonymous (AA) is the oldest community-based response and support to people struggling with addiction. In 1935 Bill Wilson and Dr. Bob Smith, with the support of two Episcopal priests, the Rev. Sam Shoemaker and the Rev. Walter Tunks, gave impetus to the formation of AA. The program’s 12 Steps reflect a spiritual foundation. They have influenced spiritual-based recovery programs, not only for alcoholics but for individuals struggling with various mental, substance-use and behavior disorders, as well as their family and friends.

In the 1970s, research exploring the role of genetics, brain structures and neurotransmission in the development of chronic mental and substance-use disorders significantly changed how these disorders were understood.<sup>1</sup> They are now regarded in the medical community as having a biological basis with psychological, social and spiritual dynamics that affect how one feels, thinks and behaves. Problems relating to mental and substance-use disorders have grown exponentially with significant impacts on health, healthcare costs and mortality rates as well as on the condition of our culture.

The Episcopal Church at its 2015 General Convention acknowledged that our church culture avoids conversations about alcohol use, but, in fact, the church needs to address it. Further, these guidelines suggest that addiction is best understood not as a moral problem but as a disorder to be met with compassion through treatment, prevention, intervention and recovery in a framework of renewal, justice, wholeness and healing.

Some recent data from Substance Abuse and Mental Health Services Administration (SAMHSA) and The Centers for Disease Control & Prevention (CDC) surveys underscore the need to address these issues:

- Alcohol use contributes to 88,000 deaths in the US annually;<sup>2</sup>
- Consequences of alcohol use cost nearly \$224 billion dollars annually;<sup>2</sup>
- Alcohol use is the 4<sup>th</sup> leading preventable cause of death in the US;<sup>2</sup>
- Over 65 diseases/conditions are associated with or caused by harmful use of alcohol;<sup>2</sup>
- Alcohol has been classified as a carcinogen accounting for 7 million deaths per year;<sup>3</sup>
- 6.2% of adolescents report binge drinking, and 6.7% of adults report heavy drinking;<sup>4</sup>
- 9 out of 10 individuals with alcohol dependence did not perceive a need for treatment for their alcohol use;<sup>4</sup>
- 8.9 million persons have co-occurring disorders (both substance use and mental);<sup>4</sup>
- Only 7.4% receive treatment for both conditions, and 58% receive no treatment at all.<sup>4</sup>

## EDUCATION

It is important that clergy and congregational leadership appreciate the complexity, scope and signs of these disorders so that appropriate care can be offered.

**Clergy Education:** The diocese shall make available *continuing competency education* (CCE) for all clergy concerning mental health and substance-use disorders. The major objective is to help clergy be more comfortable and competent dealing directly with these issues in their pastoral role.

**Congregational Resources:** Each region is encouraged to identify and recruit mental health and substance-use resource persons for local referral. Regions and congregations are



encouraged to offer educational programs on the prevention, intervention and treatment of these disorders and issues related to sustained recovery.

## **GUIDELINES RELATING TO ALCOHOLIC BEVERAGE USE**

Based on our commitment to proactively address these issues within our diocesan community, the following guidelines are given for the serving and use of alcoholic beverages on church property or at church-related functions. It is the responsibility of the rector, vicar or priest-in-charge of every congregation, or in their absence the Senior Warden, to assume responsibility for their dissemination and observance.

### **LAW**

All applicable federal, state and local laws relating to alcohol and other substance use shall be obeyed. This includes but is not limited to the following:

- Serving alcoholic beverages to minors (age 20 and under) is prohibited;
- Sale of alcoholic beverages without a state license is prohibited;
- A church or agency could be sued for the consequences of the distribution of alcoholic beverages to individuals (example: someone getting intoxicated at a church function and harming someone in a traffic accident after leaving the church event). Even if the lawsuit were eventually unsuccessful, the cost of the defense and the negative publicity would be a burden for the entity being sued. Likewise, be specific with groups that rent space so that they agree to abide by your stated policy, otherwise it increases your liability risk. If an individual shows signs of impairment or intoxication, alternative transportation must be provided to prevent that individual from driving (example: confiscate the person's car keys and call a taxi or find someone to drive the person home).

### **CHURCH-RELATED FUNCTIONS**

The Church is to provide a safe and welcoming environment for all people, including people in recovery.

#### **Eucharist:**

- Clergy shall consecrate an appropriate amount of wine when celebrating the Eucharist and perform ablutions in a way that does not foster or model misuse for any member of the altar party.
- Clergy are encouraged to acknowledge and promote the equal validity of receiving the sacrament in "one kind" (bread only).

### **Decision-making:**

- Due to the effects of alcohol as a mood-altering drug, alcoholic beverages shall not be served when church business is conducted. This shall include but not be limited to the following: vestry and advisory councils, diocesan council, all committee meetings and candidate interviews.

### **Social:**

- Congregations and related agencies should consider the impact of serving alcoholic beverages at events or gatherings, including permitting a limited use or quantity. If the absence of alcoholic beverages might reduce attendance or lessen the appeal of an event, the organizers should reconsider the appropriateness of the event.
- The groups or organization sponsoring the activity or event at which alcoholic beverages are served must have permission from the clergy or the vestry.
- Food shall always be served when alcoholic beverages are served.
- Appealing non-alcoholic beverages must always be offered with at least equal prominence and accessibility, including healthy alternatives. Water should always be one of the available alternatives.
- Alcoholic and non-alcoholic beverages must be clearly labeled as such. Food prepared with alcohol should be labeled even if the alcohol itself is completely evaporated by the cooking process since the aroma of alcohol can still trigger someone's abuse.
- Wine and beer are acceptable alcoholic beverages to serve on church property. Hard liquor is strongly discouraged, but if it is served it requires a certified server.
- Serving alcoholic beverages at any event where there are minors present is strongly discouraged. If minors are present, alcohol must be served at a separate station that is monitored at all times.
- The serving of alcoholic beverages must be monitored, and those showing signs of intoxication must not be served. An adult must be assigned to oversee its serving. That adult must not drink alcoholic beverages during the time of his/her execution of duties.
- The serving of alcoholic beverages at church events shall not be publicized as an attraction of the event, e.g., "wine and cheese reception," cocktail party," beer tasting."
- The presence of alcoholic beverages at church social functions shall not be promoted as a requirement, or advertised as an enticement, to participate in a church function.

### **FOOTNOTES**

<sup>1</sup> Research pioneers who made breakthroughs in the neuroscience relating to mental and substance-use disorders by identifying neurotransmission as the most significant contributor to those disorders include:

Solomon Snyder, M.D., psychiatrist, pharmacologist and neuroscientist at Johns Hopkins University, Division of Neuroscience, School of Medicine. His book *Biological Aspects of Mental Disorders*, published in 1980,

summarized his 15 years of research on the role of neurotransmitters in the brain and their impact on feelings, thought and behavior.

Sidney Cohen, M.D., physician, psycho-pharmacologist and former head of the Division of Narcotics Addiction and Drug Abuse (DNADA), in the National Institute for Mental Health (NIMH), summed up and translated the neuroscience of addictive disorders in a volume entitled, *The Chemical Brain: The Neurochemistry of Addictive Disorders*, published in 1988.

<sup>2</sup> Centers for Disease Control and Prevention. (2014). *Planning and implementing screening and brief intervention for risky alcohol use: A step-by-step guide for primary care practices*. GA: Center for Disease Control and Prevention, National Center on Birth Defects and Developmental Disabilities.

[Examples of disease/conditions include stroke, depression, injuries, homicide, suicide, family violence, accidental / non-intentional poisoning (acute use), chronic liver disease and cirrhosis, 7 types of cancer, heart disease and pancreatitis (chronic use)]

<sup>3</sup> International Agency for Research on Cancer Working Group. (1988). Monographs on the evaluation of the carcinogenic risks to humans: Alcohol drinking. Lyon, France: IARC.

<sup>4</sup> SAMHSA, Center for Behavioral Health Statistics and Quality, National Survey on Drug Use and Health, 2013.

## **Explanation**

To support the health of the people of God in the Diocese of Maryland and to recognize the pervasiveness of those who suffer from addictions, Bishop Sutton established the Recovery Task Force to update our current alcohol use policy, last updated in 2010, develop pastoral, referral and educational resources for clergy and congregations to address addictive behaviors and their causes, and recommend the structure for an ongoing commission. The Task Force has met for the past year and is actively working on all three charges, hoping to complete its work soon. The proposed guideline reflects much more current understanding on substance misuse and addiction prevention, intervention, treatment and recovery from a biological, psychological, social and spiritual perspective, far beyond just the role of alcohol in the Church. Much of the verbiage reflects the updated guidelines passed at the Episcopal Church's General Convention last summer.

The current task force includes clergy and laity with experience in recovery, both personal and professional. In addition to updating the diocesan guidelines, the task force has supported a recovery weekend retreat at Claggett, 12-step Eucharists throughout the diocese, is developing a website of resources, and has conducted a clergy survey.

## Resolution 2016-03

**Title:** **Companion Relationship with Diocese of Puerto Rico**

**Submitted by:** Companion Diocese Committee (provisional)  
The Rev. T. James Snodgrass      The Rev. Margarita Santana  
The Rev. Dina van Klaveren      The Rev. Peter Mayer

**RESOLVED**, that the 232<sup>nd</sup> Convention of the Episcopal Diocese of Maryland, endorses the formation of a Companion Relationship between this Diocese and the Episcopal Diocese of Puerto Rico (*Iglesia Episcopal Puertorriqueña*), beginning June 1, 2016 and continuing until June 1, 2019 or terminated by mutual consent; and be it further

**RESOLVED**, that Bishop Eugene T. Sutton be empowered to set up a representative Companion Diocese Steering Committee to implement this relationship, including the recruitment of persons and congregations in the Episcopal Diocese of Maryland to participate in this relationship.

**RESUÉLVASE**, que la 232<sup>da</sup> Asamblea Diocesana de la Diócesis Episcopal de Maryland, endosa la formación de una Relación de Compañerismo entre esta diócesis y la Diócesis Episcopal de Puerto Rico, mejor conocido como *Iglesia Episcopal Puertorriqueña*, comenzando el primero de Junio de 2016, y continuando hasta el primero de Junio de 2019 o terminada por consentimiento mutuo y que además se

**RESUÉLVASE**, que el Obispo Eugene T. Sutton tenga facultad para establecer una Comité de Timón de Compañerismo Diocesano, incluyendo el reclutamiento de personas y congregaciones en la Diócesis Episcopal de Maryland quiénes participarán en esta relación.

### Explanation

The Episcopal Diocese of Maryland and the Episcopal Diocese of Puerto Rico, better known as *Iglesia Episcopal Puertorriqueña*, desire to enter into a mutual friendship in Christ, with the purpose of sharing our spiritual journeys, our ministries and our common calling to mission, for the enrichment of both dioceses, the Church and the world.

*We are one body in Christ, and individually we are members one of another. Let us love one another with mutual affection, rejoicing in hope, persevering in prayer*  
—Romans 12

La Diócesis Episcopal de Maryland y la Iglesia Episcopal Puertorriqueña desean unirse en amistad mutua en Cristo, con el propósito de compartir nuestras jornadas espirituales, ministerios y el llamado común a la misión, para el enriquecimiento de ambas diócesis, la Iglesia y el mundo.

*Nosotros formamos un solo cuerpo en Cristo y estamos unidos unos a otros como miembros de un mismo cuerpo. Ámense como hermanos y hermanas, dándose preferencia y respetándose mutuamente. Vivan alegres por la esperanza que tienen; no dejen nunca de orar*—Romanos 12

## Resolution 2016-04

**Title:** **Recommendation of Origen of Alexandria to be included in the calendar of people commemorated in the Episcopal Church**

**Submitted by:** The Rev. Mark Stanley, the Rev. Mary Luck Stanley, the Rev. Dr. Chris Dreisbach, the Rev. Scott Slater, the Rev. Tim Grayson, the Rev. Kristin Krantz

**RESOLVED**, that this 232<sup>nd</sup> Convention of the Diocese of Maryland recommends that the Standing Commission on Liturgy and Music include Origen of Alexandria in the next edition of *A Great Cloud of Witnesses: A Calendar of Commemorations*.

### Explanation

Origen d. 254  
Theologian

Saint Jerome is quoted as calling the early church theologian Origen the greatest “teacher of wisdom and knowledge after the apostles.” Erasmus said that there was more Christian philosophy in one page of Origen than in ten of Saint Augustine. Yet Origen has never been canonized as a saint.

Born to Christian parents, Origen spent the first part of his career as a teacher in Alexandria, Egypt. Origen was not just a prolific scholar; he was also a person of genuine holiness. During the persecution in Alexandria in 202 in which his father was killed, teenage Origen desired martyrdom but his mother prevented him from leaving the house by hiding his clothes. He led a strict ascetical life of fasting, prayer and voluntary poverty. According to the historian Eusebius, Origen castrated himself because of a misinterpretation of Matthew 19:12. Recent scholars have questioned the truth of this story, speculating that this may have been just a rumor circulated by his detractors. In 250 during another persecution of Christians, Origen was imprisoned and cruelly tortured, after which he survived only a few years. Refusing to deny his beliefs, Origen’s willingness to undergo personal suffering gives witness to his dedication to Christ.

Origen is known for his breadth and depth of scholarship, writing influential works of theology, textual criticism, biblical commentary, preaching and spirituality. He wrote the colossal Hexapla (“Sixfold”) that laid out the Old Testament in six columns: Hebrew and five other Greek versions to enable word-for-word comparisons. Origen’s opinions influenced the formation of the New Testament Canon. His numerous commentaries encouraged an approach to Holy Scripture on not just the literal level but also on the moral and allegorical levels. Origen’s spiritual purpose for his allegorical approach was for a person reading the Bible to encounter the living Word in the text and that this Word might have a new message for their heart. Origen’s teachings brought respectability to Christian theology and influenced generations of thinkers.

Many of Origen's works do not survive due to his condemnation several centuries after his death. Some of this later criticism comes from Origen's wide ranging philosophical speculation at a time when Christian orthodoxy was still forming. Labeling as heresy Origen's theories about the pre-existence of souls or the Son being inferior to the Father is problematic since the church at that time did not yet have official teachings on these matters. Unfortunately some of the accusations against Origen were actually due to misunderstandings of his writings or attributing later speculations of his followers to him. Another point of controversy is Origen's concept of apocatastasis that all creatures (even the Devil) could ultimately be reconciled with God. While scholars today debate whether Origen truly taught a version of Universal Salvation, he certainly proclaimed a good and powerful deity whose love conquers all. Origen scholar The Rev. Dr. Rebecca Lyman states, "If anyone represented 'Anglican' rationality, love of scripture and holiness of life, it is Origen."

Unfairly denied canonization, Origen had a rare combination of scholarly genius and a saintly life dedicated to Christ.

## Resolution 2016-05

**Title:** **Amendment of Diocesan Canons**

**Submitted by:** The Committee on Canons and Other Business  
Mr. Pete Partridge, chair

**RESOLVED**, that this 232<sup>nd</sup> Convention of the Diocese of Maryland accept the amendment to the canons of the Diocese of Maryland.

New wording is in bold. Replaced wording is struck through.

## CANON 1-210

Sec. 3. The Secretary shall prepare and forward to the Executive Council of the ~~National~~ **Episcopal** Church, on or before the date set by the Executive Council, such parochial and diocesan reports as may be required from time to time by the Canons of the General Convention.

Sec. 4. The Secretary shall give notice by mail to all members of the clergy, vestries and advisory boards of all meetings of the Convention, annual and special, and provide proper forms for the certification of lay delegates; prepare therefrom a tentative roll of delegates, and supervise the registration of all clerical and lay delegates who attend the Convention; ~~collate~~, publish **on the diocesan website** and mail **electronically** to every clerical and lay delegate to the Convention ~~the Convention a journal of convention reports and business~~, as soon after the conclusion of the Convention as possible; and

perform such other duties as may be reasonably expected from the Secretary of the Convention.

#### CANON 1-310

##### Sec. 1. Creation of the Office of Assistant Bishop

Pursuant to Title III, Canon 27, of the **Constitution and Canons of the National Episcopal Church** (the "**National Episcopal Church Canon**"), the office of Assistant Bishop is hereby created in the Diocese of Maryland.

##### Sec. 2. Appointment of Assistant Bishop

Whenever in the opinion of the Bishop additional episcopal services are required in the Diocese, the Bishop may, with the consent of the Standing Committee, appoint an Assistant Bishop from among those Bishops eligible for the office under Section 2 of the **Episcopal Church National Canon** to serve under such conditions as the Bishop may determine.

#### CANON 1-410

Sec. 6. The Standing Committee shall have the responsibilities, rights and duties as provided in the Constitution and Canons of the **National Episcopal Church** with respect to ecclesiastical and related matters and also as to matters as provided for in these Canons. Specifically, with respect to the sale or other disposition of real property of any Parish, Separate Congregation or Parochial Mission, and with respect to the sale of any Diocesan real property on which is located any consecrated and dedicated Church or Chapel, the consent of the Bishop and the Standing Committee shall be required. The Standing Committee, after consulting with the Bishop, shall determine the appropriate disbursement of any proceeds belonging to the Diocese and resulting from any sale or other dispositions of any church, chapel or other property used or formerly used as a place of worship.

#### ~~CANON 1-450~~

##### ~~Of the Organization and Operation of the Planning Commission~~

~~Sec. 1. The Planning Commission shall be appointed by the Bishop when, as and if in the Bishop's discretion there is a need for the purposes prescribed in this Canon. The Planning Commission shall conduct research and study of factors influencing the program of the Church and its mission. The Commission shall make appropriate recommendations to the Bishop and the Convention for their guidance in making important decisions on a long-range basis with respect to policy, procedure and implementation. Concerns for study shall be referred to the Commission by the Bishop, and by the Convention.~~

~~Sec. 2. The Commission shall consist of not less than five persons, appointed by the Bishop, for a term of three years without restriction as to reappointment. One member shall be designated by the Bishop as Chair of the Commission. The Chair shall serve, as such, for three years, but may not be reappointed to successive terms as Chair unless the prior term in that office shall have been a partial one to fill a vacancy. Members of the Commission shall serve at the pleasure of the Bishop. Vacancies in the Commission and the office of Chair shall be filled by the Bishop for the unexpired term.~~

~~Sec. 3. Upon authorization by the Diocesan Council, the Commission shall employ competent personnel, trained in the field of planning, to conduct research and to develop~~

~~resource data. The Commission shall interpret and evaluate all such material for the purpose of making detailed recommendations to the Bishop and Convention.~~

~~Sec. 4. The Commission shall operate directly under the authority of the Bishop and the Convention and shall report annually to the Convention while the Convention is in session, such annual report to be submitted to the Bishop not less than thirty days prior to the opening of the Convention. In addition, the Commission shall present such reports to the Bishop as the Bishop may from time to time request.~~

#### ~~CANON 2-150~~

#### ~~Of the Committees Responsible for Congregational Development~~

~~Sec. 1. There shall be appointed by the Bishop at each Annual Convention such Committee or Committees as may be appropriate responsible for congregational development. The Bishop shall determine the number of clerical and lay members of each Committee and designate its Chair.~~

~~Sec. 2. The Committee or Committees responsible for congregational development shall, with the Bishop and Diocesan Council, participate in the formulation of Diocesan Mission Strategy. Such Committee or Committees, pursuant to assignments of responsibilities of each, shall review petitions from missions to organize as Parishes or Separate Congregations and make recommendations thereon to the annual Convention, and make recommendations to Diocesan Council with regard to aid to Congregations. In addition, each such Committee shall perform the functions required elsewhere in these canons as assigned to it, and shall have such additional responsibilities as the Bishop may assign to it from time to time.~~

#### ~~CANON 2-190~~

~~Sec. 1. (c) The congregation willfully fails to comply with the provisions of national Episcopal Church Canon I.7 "Of Business Methods in Church Affairs" or have engaged in improper or unethical business practices;~~

**Sec. 6. When the Bishop, in consultation and majority support of the Standing Committee, determines that restoration is no longer viable or feasible, the Bishop shall have the authority to close the parish permanently and take the necessary steps to disperse the assets and provide pastoral provision for transfer of membership of parishioners to other congregations as requested.**

#### ~~CANON 4-120~~

~~Sec. 5. In the event of the failure or refusal of either party to comply with the terms of such judgment, the Bishop may inflict such penalties as may be provided by National Episcopal Church or Diocesan Constitutions and Canons; and may also invoke any other available sanctions.~~

#### ~~CANON 4-210~~

#### ~~Attendance at Ecclesiastical Court~~ **Hearing Panel Proceedings**



Except as the ~~Ecclesiastical Court~~ **Disciplinary Board** may otherwise direct, proceedings of the ~~Ecclesiastical Court~~ **Hearing Panel** shall be open to all ordained persons canonically resident in this Diocese and communicants in good standing of all Parishes, Separate Congregations and Missions in this Diocese.

CANON 5-110

~~Of Episcopal Ministries to the Aging, Inc.~~ **Integrace, Inc.**

Sec. 1. ~~The Episcopal Ministries to the Aging, Inc.~~ **Integrace, Inc.**, a non-stock not-for-profit membership corporation under the laws of the State of Maryland ("**Integrace**"~~EMA~~"), is hereby recognized as an official agency of the Diocese whose principal function shall be the development and operation of a ministry to the aging in conformity with the Wills of Frank B. Beasman and Viola R. Beasman (the "Beasman Wills"), and otherwise to provide programs and services to the elderly, the initial manifestation of that ministry to be a continuing care retirement community known as "Fairhaven" in memory of Johnzie E. Beasman.

Sec. 2. The Board of Trustees of ~~EMA~~ **Integrace** shall constitute the "Members" of ~~EMA~~ **Integrace** under applicable corporate law. As such, the Board shall elect its own successors in accordance with policies and procedures it may establish and change from time to time; provided, however, that the Bishop of the Diocese (or, in the case of a vacancy in the office of the Bishop, such person as the Standing Committee of the Diocese may designate), shall be an ex officio member of the ~~EMA~~ **Integrace** Board, with vote, and at least fifty percent (50%) of the members of the Board shall be Episcopalians residing in the Diocese **of Maryland or Easton**. ~~EMA~~ **Integrace** shall provide to the Diocese, on an annual basis, copies of its audited financial statements and annual report.

Sec. 3. The Articles of Incorporation of ~~EMA~~ **Integrace** shall contain provisions addressing the following matters, which provisions may not be altered without the concurrence of the Bishop and the Standing Committee of the Diocese:

- (a) that the Bishop (or, in the case of a vacancy in the Office of the Bishop such person as the Standing Committee of the Diocese may designate) shall be an ex officio member of the ~~EMA~~ **Integrace** Board, with vote;
- (b) that at least fifty percent (50%) of the members of the Board shall be Episcopalians residing in the Diocese **of Maryland or Easton**;
- (c) that, upon a dissolution of ~~EMA~~ **Integrace**, the assets of ~~EMA~~ **Integrace** shall be distributed to the Diocese (provided that the Diocese at the time is an organization that qualifies under Section 501(c)(3) of the Internal Revenue Code of 1986 (or any comparable provision of any successor Internal Revenue Law)).

Sec. 4. In no event shall any assets of the Diocese other than those derived from (1) the Beasman and Jacobs estates or (2) such other funds as may from time to time be donated to the Diocese expressly for the use of the Fairhaven project or any other ~~EMA~~ **Integrace** activities, be used for or subjected to any liability, contingent or otherwise, for the development, construction, or operation of such projects.

## Explanation

These reflect verbiage updates to the canons. Changes to a number of the canons corrects references to “national” church which is inaccurate due to the presence of the Episcopal Church all over the world. Changes to Canon 1-210(4) reflect the current and preferred use of digital communications for convention. Elimination of Canon 1-450 and 2-150 recognizes that these committees ceased functioning many years ago. Changes to Canon 4-210 reflect correct terminology following changes to the Title IV denominational canons. Changes to Canon 5-110 reflects the name change of Episcopal Ministries to the Aging, Inc. in 2014 to Integrate. Canon 2-190(6) is an addition to state clearly the bishop’s authority to close a congregation.

## Resolution 2016-06

**Title:** **Amendment of Cathedral Chapter By-laws**

**Submitted by:** The Chapter of the Cathedral of the Incarnation  
The Rev. Rob Boulter, acting dean

**RESOLVED**, that this 232<sup>nd</sup> Convention of the Diocese of Maryland accept the amendment to the by-laws of the Cathedral Chapter according to the changes below which were approved unanimously at the Cathedral chapter meeting on January 20, 2016.

New wording is in bold. Replaced wording is struck through.

Cathedral Chapter By-laws:

Article I, Section 3. Annual Meetings. There shall be an annual meeting of the Voting Members of the Cathedral Church at which all Ordinary Members shall be welcome but shall have no vote, ~~during the month of September of~~ each and every year on such date as the Chapter shall determine. The business to be transacted at the annual meeting of Voting Members shall include the election of members of the Chapter, consideration and action upon reports of the Dean, officers of the Chapter and committees, and any other business within the power of the Cathedral Church as a religious corporation of the state of Maryland.

## Explanation

According to diocesan canon 2-100, the Cathedral Chapter is responsible to the Diocesan Convention for amendments to its by-laws. The proposed amended by-law (if approved by convention) allows greater flexibility for the Cathedral to determine the date for its annual meeting.

## Resolution 2016-07

**Title:**                   **Compliance with Diocesan Anti-Racism Training**

**Submitted by:**       Truth and Reconciliation Commission

**RESOLVED**, that a list be published of clergy, professional staff, and those elected or appointed to positions of leadership on committees, commissions, agencies, and boards in the Diocese of Maryland who have participated in *Seeing the Face of God in Each Other* and that a list of clergy and individuals filling the above positions who have not completed this required training by convention 2017 be distributed at said convention as a gentle reminder and then again in 2018.

### **Explanation**

Anti-racism training has been mandated in the Diocese of Maryland since 2003 for all clergy and vestries, officers, committee members, and other lay leaders in churches and congregations [Diocesan Convention Resolution 2003-3; General Convention Resolution B049 (2000) and General Convention Resolution A010 (2003)]. Yet, as of February 2016, there are still clergy, professional staff, and persons elected or appointed to positions of leadership on committees, commissions, agencies, and boards who are not in compliance with the Diocesan requirement of participation in the Diocesan anti-racism workshop.

It is evident from events this past year in Baltimore City, as well as throughout the United States, that racism continues to exist in our communities and social structures.

Episcopalians as individuals promise in our Baptismal Covenant "to seek and serve Christ in all persons," to "strive for justice and peace among all people," and to "respect the dignity of every human being." The Church is called to prophetic voice and action in the face of injustice. It is, therefore, of vital importance that Episcopalians be equipped to recognize and challenge the sin of racism by taking anti-racism training.

From 2011 to 2015, twenty-seven (27) *Seeing the Face of God in Each Other* antiracism workshops were offered in the Diocese of Maryland; five hundred (500) people participated.

## Resolution 2016-08

**Title:**                   **Reparations Investment**

**Submitted by:**       The Rev. Michelle Doran, the Rev. Linda Hollis, the Rev. Tony Hollis, the Rev. Jane Mayrer, the Rev. Beth McNamara, the Rev. Ken Phelps, the Rev. Sara Shisler Goff, the Rev. Lauren Welch

**RESOLVED**, that this 232<sup>nd</sup> Convention of the Diocese of Maryland gives an amount equivalent to at least ten percent of the assets of its unrestricted investment funds to the diocesan chapter of the Union of Black Episcopalians (UBE) as an initial act of reparation; and be it further

**RESOLVED**, that this 232<sup>nd</sup> Convention of the Diocese of Maryland directs the Diocesan Council, in coordination with the Program and Budget Committee, to determine when and how to distribute those assets before the 234<sup>th</sup> Convention in 2018 in order to have the least negative impact on the diocesan operating budget; and be it further

**RESOLVED**, that this 232<sup>nd</sup> Convention of the Diocese of Maryland otherwise places no restrictions on the use or disbursement of these assets, but requests that the diocesan chapter of the Union Black Episcopalians report to convention on the use of these funds.

**RESOLVED**, that this 232<sup>nd</sup> Convention of the Diocese of Maryland encourages all congregations to examine how their endowed wealth is tied to the institution of slavery and consider returning a portion of that wealth as part of this initiative.

### Explanation

The seeds of reparations were sown in the Episcopal Church in 1959 with the establishment of the Episcopal Society for Cultural and Racial Unity (ESCRU). But in those early days in the spirit of “unity,” historically Black congregations were closed and merged with white congregations. Reparations were explicitly discussed at the Episcopal Church’s special General Convention in 1969 when the convention recognized the Black Economic Development Conference’s call for monetary reparations but refused to set aside funds without caveats as to how those funds were spent.

Reparations were discussed and voted on by our diocesan convention in 2004. Resolution 2004-4, “Reparation for Slavery” passed and called on the diocese to discuss and explore “the issue of restitution/reparation to African Americans whose ancestors were enslaved...”. Much work ensued by a Reparations Task Force and continues with the Truth and Reconciliation Commission. Our diocese had a pivotal role in passing A-123 at the General Convention in 2006, calling on every diocese to research its own history with slavery. The *Trail of Souls* pilgrimage and website is a unique product of this effort. But no monetary assets of any substance have been given back to the Black congregations or members of this diocese in the spirit of reparation. Much of the endowed wealth of this diocese and many of its congregations can be traced to the disproportionate wealth of the

privileged white population in large measure due to the legalized presence of slavery for centuries.

This resolution calls upon the diocese to set an example for the Church at large and other congregations whose endowed wealth is tied to the institution of slavery by returning a portion of that wealth to African American Episcopalians in this diocese. In the true spirit of reparation, it is important that there be no strings attached to the use of these assets. But since it would be impossible to ask every African American in this diocese to corporately decide how to spend those assets (much less to determine who even qualifies as African American), this resolution calls on the diocesan chapter of the UBE to make that determination.

Because it is important for white Episcopalians to take ownership of our role and privilege in this matter and to demonstrate that this resolution is an initiative coming from neither the Truth and Reconciliation Commission nor the UBE, this resolution is presented by a handful of white convention delegates who are strongly supportive of racial reparations in this manner and want to do something substantive as a result.