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# THE EPISCOPAL DIOCESE OF CALIFORNIA

The 157<sup>th</sup> Diocesan Convention  
October 21, 2006



Grace Cathedral  
San Francisco, California

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## Agenda of the 157<sup>th</sup> Diocesan Convention October 21, 2006

Time		Location
8:00-9:20am	Registration: Tables are open 8:00-10:00am	Cathedral Nave
<b>9:00</b>	<b>Call to Order</b> Secretary's Announcements Introduction of New Clergy, Interims; Necrology Report of Committee on Dispatch of Business Morning Prayer (20 minutes)	Gresham Hall
9:30	Report of Committee on Nominations Report of Committee on Canons Second Report of Resolutions Committee	
10:15	Bishop's Address Assessment Task Force Report Instruction on First Ballot	Gresham Hall
10:45	Vote 1 <sup>st</sup> Ballot – Registration Tables	Cathedral Nave
11:15	2006 General Convention Deputation Report	Gresham Hall
<b>12:15-1:15 pm</b>	<b>Lunch</b> Hearings on Resolutions (during lunch) General Convention Deputation Governance Review	Plaza Dining Room & Library Chapter Room Wilsey Conference Center
<b>1:20</b>	<b>Reconvene</b> Margaret Wosser Award (Gift Planning Department) Interim Report on Multicultural Ministry Plan Report on Church Divinity School of the Pacific	Gresham Hall
1:45	Report and Action on Resolutions	
2:15-2:25	Report on 1 <sup>st</sup> Ballot and 2 <sup>nd</sup> Ballot	
2:25-3:00	Report and Action on Resolutions Report of the Diocesan Treasurer Report and Action of Personnel Practices Report on Bishop's Address	
3:00	Report of the Division of Program & Budget Action on the Proposed 2007 Operating Budget Report of the Board of Directors Report of Diocesan Council	
3:30	Report of the Standing Committee	
3:45	Report on 2 <sup>nd</sup> Ballot Bishop's Appointments, Announcements, and Courtesy Resolutions	
<b>4:30</b>	<b>Evening Prayer and Adjourn</b>	

**MINUTES OF THE 157<sup>TH</sup> CONVENTION  
of the  
EPISCOPAL DIOCESE OF CALIFORNIA  
Saturday, October 21, 2006  
Grace Cathedral  
San Francisco, California**

Bishop Marc HandleyAndrus called the 157th Convention of the Diocese of California to order at 9 am on Saturday, October 21, 2006 by singing the prayer “Veni Sancti Spiritus.” He also noted that the gavel could not be found, so he had to use a Peace Pole instead. He then called on Secretary of the Convention, Mr. Nigel Renton, who declared that we have a quorum.

Mr. Renton then appointed the following Assistant Secretaries:

Registrar – Mary Louise Gotthold  
Nominations and Balloting – Dr. Ron Johnson and The Rev. Cn. David Forbes  
Dispatch of Business – The Rev. Barbara Bender-Breck  
Assistant Secretary – Mr. Dave Frangquist

Mr. Renton then read the report of the Credentials Committee, which noted that the following canonical clergy are ineligible to vote because they did not become canonically resident until after April 1, 2006, though they have seat and voice:

Tommy J. Dillon  
Ida Louise Johnson  
Sean D. Burke  
Christopher B. Craun  
Jeffrey J. Donnelly  
Kathryn K. Galicia  
Horace Greeley  
Stephen Hassett  
Brother Jude Hill, SSF  
William T. Hocker  
Karen Johanss  
Connie Lam  
Austin L. Leininger  
Lauran K. Pifke  
Peter Schell  
Jay Sapaen Watan  
Paula Nesbitt  
Mitchell J. Lindeman  
Mark Ruyak

The following are also ineligible to vote, having failed to submit a 2005 Non-Parochial Report prior to April 1, 2006:

John Archer  
Brian Bailey  
Becca Barnett  
Gwendolyn Butler  
John Coats  
Jessica Hansen Fellows  
Charlton Harvey Fotch, Jr.  
Matthew Fox  
John Gordon Gardner  
Tamara Green  
Timothy Green  
Gail Kertland  
Theron H. Kinsey  
Amy Lawrence  
Wendy Taylor Manley  
Joseph McInerny  
John B. Phillips  
Kevin T. Putnam  
Marjory Quinn  
Eliezer Risco-Losada  
Fran McIver Sweet

The bishop then introduced new clergy since the last Diocesan Convention, and asked the people he named to stand.

**Ordained to the Priesthood:**

Kathryn Bellm Alexander  
Este Gardner Cantor  
Daniel Green  
Jane McDougale  
David H. Starr, III  
Salying Wong  
Richard B. Luoni

**Received into the Priesthood:**

John H. Porter

**Ordained to the Transitional Diaconate:**

Richard B. Luoni  
Sean D. Burke  
Christopher B. Craun  
Jeffrey J. Donnelly  
Kathryn K. Galicia

Horace Greeley  
Stephen Hassett  
Brother Jude Hill, SSF  
William T. Hocker  
Karen Johanns  
Connie Lam  
Austin L. Leininger  
Lauran K. Pifke  
Peter Schell  
Jay Sapaen Watan  
Amber Stancliffe Evans

**Ordained to the Permanent Diaconate:**

Carolyn M. Bolton  
Nancy H. Bryan  
Robert C. Partanen

**Letters Dimissory Received:**

Fred Fenton  
Robert Geiselman  
Kevin Putnam  
Mehrdad Abidari  
Ronald Douglas Culmer  
Jay E. Johnson  
Melanie Sue Donahoe  
Salying Wong  
Tommy Joe Dillon  
Ida Louise Johnson  
Paula Nesbitt  
Mitchell James Linderman  
Mark Ruyak  
Elizabeth Ann Parab  
Eileen Lindeman

**New Clergy Licensed to Officiate:**

Ann Struthers Coburn  
Coryl Lassen  
Arthur R. Boone  
Donald Brown  
Basil Matthews

**Clergy with New Positions:**

Kathryn Alexander, Assisting Clergy, St. Mark's, Berkeley  
Carolyn Bolton, Deacon, St. Paul's, Oakland  
Nancy Bryan, Deacon, Incarnation, San Francisco  
Sean Burke, Assisting Clergy, All Saints, San Francisco

Este Gardner Cantor, Associate Rector for Youth and Family  
 Ministries, Our Savior, Mill Valley  
 Christopher Craun, Associate, St. James, West Hartford, CT  
 Tommy Dillon, Rector, St. Aidan's, San Francisco  
 Melanie Donahoe, Associate, Transfiguration, San Mateo  
 Penelope Duckworth, Vicar, Christ Church Sei Ko Kai, San Francisco  
 Amber Stancliffe Evans, Associate, Epiphany, San Carlos  
 Kathryn Galicia, Assisting Clergy, St. Bartholomew's, Livermore  
 Horace Greeley, Assisting Clergy, St. Bede's, Menlo Park  
 Stephen Hassett, Associate, St. Macrina, Corte Madera  
 William Hocker, Interim Director, Sojourn Chaplaincy,  
 San Francisco General Hospital  
 Karen Johanns, Associate, Trinity, Reno, NV  
 Connie Lam, Assisting Clergy, St. James', San Francisco  
 Austin Leininger, Associate, St. Martin's, Davis  
 Mitchell Lindeman, Rector, Christ Church, Portola Valley  
 Jane McDougle, Assistant to Rector, St. Bede's, Menlo Park  
 Robert Partanen, Deacon, St. Anne's, Fremont  
 Luran Pifke, Interim Pastor, Calvary Church, Santa Cruz  
 John Porter, Assisting Clergy, Advent, San Francisco  
 James Tramel, Rector, Trinity, San Francisco  
 Jay Sapaen Watan, Pan Asian Minister, St. Ambrose, Foster City  
 Monrelle Williams, Rector, St. Augustine's, Oakland  
 Salying Wong, Associate Rector, St. Clement's, Berkeley

**Clergy Serving as Interims:**

Barbara Bender-Breck, St. Anne's, Fremont  
 Arthur Boone (LTO - Vermont), St. Augustine's, Oakland  
 Pamela Cranston, St. Cuthbert's, Oakland  
 Judith Dunlop, Christ Church, Portola Valley  
 Andrea Felsovanyi (LTO - El Camino Real), St. Aidan's, San Francisco  
 and Our Saviour, Mill Valley  
 David Forbes, Trinity, San Francisco  
 Richard Helmer, Long-term Interim Rector, Our Saviour, Mill Valley  
 Anne Jensen (LTO - Connecticut), Trinity, Menlo Park  
 Rob McCann, St. Matthew's, San Mateo  
 Nak-Hyon Joseph Joo (LTO - Seoul, Korea), St. Patrick's, Oakland  
 Shannon Price, Associate for Youth Ministries, St. Timothy's, Danville  
 George Ross, Christ the Lord, Pinole  
 Will Scott, Associate for Outreach, Youth and Young Adults, Grace Cathedral  
 James Stickney, St. John's, Clayton  
 Maurice Turner, St. Michael and All Angels, Concord  
 Lori Walton, St. Alban's, Brentwood  
 Wendy Watson (LTO - Northern California), St. Paul's, Walnut Creek

The bishop next requested that Convention stand for the reading of the Necrology.

**Necrology:**

Mac Reynolds Stanley  
Bertrand D. Langtry  
J. Barton Sarjeant

Almighty God, with whom still live the spirits of those who die in the Lord, and with whom the souls of the faithful are in joy and felicity: We give you heartfelt thanks for the good examples of all your servants, who, having finished their course in faith, now find rest and refreshment. May we, with all who have died in the true faith of your holy Name, have perfect fulfillment and bliss in your eternal and everlasting glory, through Jesus Christ our Lord. *Amen.*

**COMMITTEE ON THE DISPATCH OF BUSINESS**

The Rev. Barbara Bender-Breck

The Chair of the Committee, The Rev. Barbara Bender-Breck, moved for the approval of the agenda, with two additions.

At 2:25, add “Report on Bishop’s Address”

At 3:00, add “Report from Diocesan Council”

**MSC**

She next called Convention’s attention to page 29 in the “Guide to the Convention” booklet. The following points should be noted in the Committee on Dispatch of Business Reports:

In Report #3, Special Order: Committee on Canons: Five minutes shall be allotted for presentation of the Report, and five additional minutes for questions of clarification. Five minutes will be allotted for the debate on any amendments to the Constitution and Canons. Also, the House, by 2/3 majority, may vote to extend this time.

In Report #4, Special Order: Committee on Resolutions, the Committee shall have five minutes to file their report with Convention for those resolutions that are in the booklet. If there are any additional resolutions to be presented, they need a 2/3 majority of the House before they will be heard. All resolutions that will be added, or any amendments thereto, need to be in writing and presented to the Secretary of Convention

In Report #5, Special Order: Program and Budget, five minutes shall be allotted for the introduction of the Proposed 2007 Program Budget and an additional five minutes for the introduction and debate of amendments.

In Report #6, Special Order: Committee Reports (Excluding Canons and Resolutions), there will also be five minutes allotted for the presentation of any resolution other than those already presented. Again, any amendments will require a 2/3 majority of the House.

This concluded the report of the Committee for the Dispatch of Business.

## **SERVICE OF MORNING PRAYER**

The service of Morning Prayer included questions for discussion at the tables. The reading was done in Cantonese, with written translations in English and Spanish.

## **REPORT OF THE COMMITTEE ON NOMINATIONS**

Dr. Ron Johnson

Dr. Johnson began by directing Convention's attention to page 3 in the "Day of Convention" booklet, which presents the names of those who have agreed to have their names placed in nomination. He noted that the floor is open for additional nominees, with the proviso that the person so nominated must already have agreed to have his or her name placed in nomination.

### **Standing Committee**

**Clergy:** The Rev. Ronald Culmer, St. Clare's, Pleasanton  
The Rev. John L. Kirkley, St. John the Evangelist, San Francisco  
The Rev. James S. Ward, St. Stephen's, Belvedere

**Lay:** Mr. Paul Evans, St. Luke's, San Francisco

### **Ecclesiastical Court**

**Clergy:** The Rev. James Stickney, Interim Pastor, St. John's, Clayton

**Lay:** Mr. Vik Slen, St. Gregory of Nyssa, San Francisco

### **Board of Directors**

Mr. Brad Barber, St. Stephen's, Orinda  
Ms. Margaret Gill, Trinity, Menlo Park  
The Rev. Dr. Timothy Mitchell, Trinity, San Francisco  
Mr. Donald R. White, St. Augustine's, Oakland

### **Secretary of Convention**

Mr. David Frangquist, St. Aidan's, San Francisco

### **Treasurer of Convention**

Mr. James Wall, St. Mark's, Palo Alto

There being no further nominations, Dr. Johnson moved that the nominations be closed, and that the Secretary be directed to cast unanimous ballots for the candidates who are running uncontested (these are the offices of Treasurer of Convention, Secretary of Convention, the Ecclesiastical Court, and the lay order of the Standing Committee). **MSC**

This concluded the report of the Committee on Nominations.



## **REPORT OF THE COMMITTEE ON CANONS**

Mr. Philip S. Boone, Esq., Vice Chancellor

In the absence of Chancellor Bill Orrick, Vice Chancellor Sandy Boone made the report of the Committee on Canons. He noted that the Committee on Canons had proposed a resolution on governance, which appears in the Blue Convention booklet, but it has been withdrawn in light of the work of the Governance Review of the Standing Committee, which will take a more comprehensive view of governance issues throughout the diocese. The Committee felt that they should not propose what would amount to a partial revision, until the more comprehensive study is done, and hence have withdrawn the resolution.

## **SECOND REPORT OF THE COMMITTEE ON RESOLUTIONS**

The Rev. Chad Smith, Transfiguration, San Mateo

The Rev. Chad Smith presented the final versions of the resolutions being presented for consideration at this convention. Since many of the changes were the result of feedback, he thanked the Deaneries for their responses and suggestions. He directed attention to page 12 of the Day of Convention booklet for the six resolutions being presented.

1. Establishment of Task Force to Implement 2006 General Convention Resolutions related to Racial Reconciliation and Restorative Justice

This resolution calls for the diocese to participate in a nation-wide dialogue process about the role of the Episcopal Church in the institution of slavery. This listening process was called for by General Convention Resolutions A123 and A127. Since the Deanery meetings, the resolution has been revised, adding the fifth and seventh “resolved” clauses.

2. Socially Responsible Investing

The final version of this resolution has been distributed to each table, and it actually replaces the version found in the booklets. It calls for immediate divestment from companies that directly invest in Sudan, as a way of ending genocide in that country; in addition, it asks the Board of Directors to develop a socially responsible investment policy, including proxy voting policy with reference to investment guidelines of the national church. It comes with the support of Sheila Sims, Warren Wong and the Investment Committee of the Board of Directors.

3. Dissent from B033

This asks us to dissent from General Convention Resolution B033 because it is inconsistent with the Canons of the Episcopal Church.

4. Commitment to the Listening Process

This resolution responds to General Convention Resolution A165, calling for a formal listening process to the stories of members of gay and lesbian members of our church (which is recommended in the Windsor Report).

5. Diocesan Governance Review

This calls for our support of Bishop Marc's charge to Standing Committee to review and recommend improvements to our governance structure.

6. Migration and Immigration Issues

This did not meet the deadline for resolutions, but was presented at all Deanery Meetings except Southern Alameda (it was e-mailed to all delegates in that Deanery). This calls for a task force to advocate for the well-being and protection of immigrants. The Committee recommends consideration of this resolution, as they feel that it is worthy of debate. It will take a 2/3 majority to do so.

It was moved and seconded that the resolution be considered at this convention.

## **MSC**

He then called for further resolutions; there were none. He noted that the discussion of these resolutions would take place in the library and dining room of the Chapter House during lunch.

Lastly, he wished to thank the Committee, Kathy Henry, and The Revs. Michael Barlowe, Ted Thompson, and John Kirkley for their work.

## **THE BISHOP'S ADDRESS**

Brothers and sisters, it is my great pleasure to be with you as your Bishop in my first convention in the Diocese of California. It is a great honor. Sheila and I and our daughters, Pilar and Chloe, have found a new home here. We are very grateful that you elected me, that you called me to serve you here, and we could not, I think, possibly be happier than to be in your midst. I have many, many people who should be thanked and I know that I may not be able to thank them all by name, but the Nominating Committee and the Transition Committee, and all the people who have been working with us, volunteering their time to help us move into the Lyon Street house. And the amazing people on the staff at Dio House, and the equally amazing people here at Grace Cathedral, where we've been living in the apartment with the wonderful vergers these last few months. It has been fantastic, and the reception you have given us shows a tremendous hospitality and grace. I just wanted to begin by thanking you all.

As I began to worship at various places in the Diocese, I found that there is variance in how we treat Creeds in the Diocese. So I am going to begin by talking about Creeds.

This summer at the General Convention, in a discussion within the House of Bishops, one bishop raised an objection to language that referred to the Baptismal Covenant in a resolution regarding relationships within the Anglican Communion. He claimed that the affirmations that follow the Apostles' Creed in the 1979 Book of Common Prayer are unique to the Episcopal Church, that other members of the Communion either have another set of affirmations attached to the Creed, or, most commonly, rely on the Apostles' Creed alone to make the Baptismal Covenant

I would like to suggest that the BCP 1979 form of the Baptismal Covenant, precisely in its stirring set of affirmations following the Creed, makes the Creed dynamic rather than static. Or, you could say it gives the Creed feet. Or, best of all, it allows the Creed to dance. While Bishop Pike said we should sing the Creed (not, I think, to make it easier to assent to, but because singing makes the Creed prayer), the Episcopal Church form of the Baptismal Covenant lets the Creed dance.

If the Creed is dancing, then it is the Trinity's dance that is the real subject of our meditation. The static statements of belief about the Trinity that are the majestic matter of the Nicene and Apostles' Creeds are given movement, and joy in what is known as *perichoresis*, the round dance of God's Persons.

I say joy, for as the anonymous author of a great work on Christian esotericism wrote, "Joy is the harmony of rhythms, whilst suffering is their disharmony...The beatitude (Matthew v.8) promising those who have a pure heart that they will 'see God' signifies the accordance of their basic rhythm with the divine rhythm...Indeed, can one imagine a world in perpetual movement – living and ensouled – deprived of all vital élan, all satisfaction, and all *joie de vivre*? Does not the very idea of movement – biological, psychic or intellectual, it does not matter – presuppose an affirmative impulse, a conscious or unconscious 'yes', self-willed or instinctive, at the basis of all movement that is not purely mechanical?...Joy is the accordance of rhythms." And dance, obviously, is at root, joy.

I am reminded here of Pearl Primus, the great African-American choreographer and ethnographer who said that her study of African and Caribbean dance showed that the origin of the Cha-Cha was a dance of joy by former slaves. The kick, she said, at the end of each phrase of steps was the kick of slaves throwing off their former leg chains. It is in such wise, as joyful dancing people, that we undertake our work of justice and inclusion.

Do you remember this verse of *Jesus Christ is Waiting*, the Iona Community hymn the young people sang at my Investiture in July?

Jesus Christ is dancing  
Dancing in the streets  
Where each sign of hatred  
His strong love defeats  
Listen Lord Jesus, I know triumph too.  
On suspicion's graveyard, let me dance with you.

*Perichoresis*, the round dance of the Trinity, suggests not only that our ministry is one of joyful dance, but that it is the work of the Church as community. We, the Christian community known as the Episcopal Diocese of California are called to live not the fragmented lives of the post-modern world, but the intimate dancing life of the Trinity, the dance of joyful possession and dispossession. By "possession and dispossession" I mean first a recognition, a self-awareness of one's own inner state, and then an opening of that honest realization to others.

Presiding Bishop Frank Griswold called the House of Bishops, before my time, alas, into a round dance of possession and dispossession at their Spring meeting at the Kanuga Camp and Conference Center, in Western North Carolina. I had heard about this exciting, inspiring event through some of the angry detractors of our Church, but I heard about it in more detail from my colleague in ministry in Alabama, Henry Parsley, the Bishop of Alabama. Henry told me that in this dance he was paired with Steven Plummer, the late Bishop of Navajoland. Henry, whose legs are awkward due to a disease that makes them rigid, danced with Steven, who danced with the learned grace of body memory from decades of Navajo dance. But, as Bishop Griswold had called them into a dance of embodied theology, in my mind's eye I saw this dance differently, not as the dance of one awkward man with one graceful man, but spiritually a giving and receiving of pain and loss, hope and joy, forgiveness and grace, and love. The inner and the outer dance might look quite different from one another. Or, the outer dance might appear differently if seen with God's eyes.

We in the Diocese of California are called by God to join in God's own Trinitarian dance of possession and dispossession, of forgiveness and love. Dancing this dance together is our gift to the Bay Area, and perhaps to the wider world. We can dance this dance by engaging in honest, loving, prayerful conversation, among ourselves, and more widely. As in the Book of Acts, when the Christian community lives an authentic life within itself, the radiance of this life draws others into it.

So, with regards to the Bay Area, I am suggesting that living a joyful life of dancing with God is perhaps our best form of evangelism. It is my belief that the Diocese of California lives a Christian life of great beauty, and that if we open this path to others it will provide a good spiritual home to many who are seeking such. Our challenge is to both live this life more fully, and to communicate it better to others.

I would like to suggest that what we have to offer the Bay Area might be called Wisdom Christianity. The term comes to me from the Camaldolese Brothers who tend the great ashram in India where Fr. Bede Griffiths lived and taught, and before him Fr. Henri LeSaux, better known as Abishiktananda. As I have looked at the Diocese of California, I have seen a welter of sustained efforts in the spiritual life, and its twin, the life of God's justice. I think of Sophia, Wisdom, dancing with God in the creation of all that is. As week by week Episcopalians in the Diocese of California hold centering prayer sessions, Taizé services, labyrinth walks, study groups, Education for Ministry groups, and on and on, while at the same time we see the ongoing work of the Multicultural visioning, anti-racism commission, the work of Episcopal Charities partners, the Episcopal Peace Fellowship, again to name only a few ministries of compassion and justice, I see them all being, together the dance of Holy Wisdom.

Perhaps we can learn to dance even better if we can name the dance the dancer. Let me say something about places of particular energy in the dance that I observe, and suggest how we might move forward in these areas. I think it would be useful for us to engage in a diocesan-wide planning process that would be broad-based, rhizomatic in character, leading to a shared vision, and derived goals, policies and objectives. Such a plan would increase our communion and cohesion, our dance-ability. Engaging in a diocesan wide planning process will build on the energy that is so palpable now, in this time of what I have been calling covenant renewal.

Especially we will live this life of dancing with God more fully if we work for a genuinely inclusive community, and, you may conceive this as part of being fully inclusive, a community that has a vital life for our children, youth and young adults.

In the year ahead, a primary emphasis of the Diocese will be the concentration of energies and resources to better support parochial youth programs, faith formation for children in parishes, college ministry and young adult ministry. Further, there is a distinct need to have even more programs for youth that are regional and diocesan. The excellent work that has been coming out of Diocesan House in this area will receive further support in the coming year and beyond.

It is also true that the field for the divine dance is both here and on the whole earth. Our call today is to dance the joyful triumph with Christ, overcoming hatred, suspicion, and evil – combating global human suffering. And as it is necessary to grasp, overcoming global human suffering means overcoming human suffering in this corner of the earth as well as working internationally too.

We are blessed that we have been given the gift of the Millennium Development Goals to focus our attention on areas of need in the whole world. Let us continue our commitment to the relief of global human suffering through the medium of the MDGs, not forgetting that even more important than our own giving at the level of 0.7% to programs that forward the MDGs is our role of advocacy, to enroll our country in this great work.

In order that the Diocese of California take its place in the global dance of wisdom, I would like to suggest that we explore entering into two companion diocese relationships, one in the Spanish or Portuguese dioceses of the Global South, and one in Asia. The dance of possession and dispossession, the transparent conversation of a “communion of communions” would characterize these new relationships. That is, we would not operate so much as a dispenser of charity, but rather as Christian partners in mutual ministry, believing that our diocesan partners in Latin America and Asia have wisdom to give us, as we to them.

Here, at home, I have witnessed the great energy, partly manifested as more generally shared self-knowledge at the level of the Diocese, that we want to become more truly what our values say we should be – a truly inclusive Christian community. The whole election process brought to light how far we are from being a diverse community, reflecting the demographic diversity of the Bay Area. We will need to plant new churches, strengthen existing churches, and learn the lessons more deeply of racism and privilege and how to live beyond them.

The comprehensive plan, if we engage it, will, I hope, engage some of these values of growth, diversity, and inclusion, and give shape to them. Meanwhile, I and the staff of Diocesan House will be working to promote new patterns of parish life that will strengthen our smaller parishes and missions, continue to offer and encourage anti-racism training, work to address more comprehensively the housing crisis for not only clergy but also middle and lower-income people, among other initiatives.

When I speak of inclusion and diversity, I want to be clear that I mean, in addition to ethnic minorities, also the inclusion of women and the LGBT community in the full life of this Christian community.

And, it is appropriate to add here the work of the Governance Review Committee, as well as our new staff organization work. Both these efforts, with their aim of greater accountability, transparency, and communication may be understood to be efforts on my part and those with whom I share most directly the ministry of episcopate, to be Ginger Rogers in the diocesan dance (not Fred, as I've taken to heart Ginger's adage about the woman's role being more difficult, involving heels and dancing backwards). I'm excited about the progress we are already making in this area, and look forward to its fullness in the near future.

Now, I would like to move from reflecting and amplifying the loci of energy I have witnessed, and am affirming in the Diocese, to two areas of deep conviction for me, as a person, a Christian, and as your bishop. The first area is that of care of creation, earth stewardship. In the profile of the Diocese, produced as part of the nomination and election process, there was almost no mention of environmental stewardship. When I asked the nominating committee about this lack, as I viewed it, one answer was that environmental commitment is assumed in California. I must tell you that given the severity of the environmental crisis that is upon us, this is not enough.

I also learned that the comments that did appear in the diocesan profile regarding the environment were made by the Rev. Sally Bingham. Sally is a national treasure in her environmental work, with Interfaith Power and Light, and her recent brilliant and stunning success in the coordinated release of "An Inconvenient Truth" to parishes across the country. But perhaps we rely on her too much, perhaps we need to organize better, across the diocese for earth stewardship. For instance, in the Diocese of Alabama, a place of almost unparalleled ecological diversity, but equally intense ecological peril, with the highest number of extinct or endangered species of any state, there was no Episcopal Church-based earth stewardship four years ago. Today, there is not only an active task force, similar to the one here, but there are 50 liaisons active in parishes across the diocese, coordinating their efforts with the task force and with one another. Our path might look very different than what we did in Alabama, but what I am suggesting is that we cannot think that laudable efforts like widespread recycling and use of products like organic fair-trade coffee are enough.

We must do more, the good spirit of earth care in this diocese needs organizing and theological grounding, and again, as with other aspects of what I'm calling Wisdom Christianity, I think people in the Bay Area will respond and find meaning in our spiritual journey. The other area I need to mention regards being peacemakers. The writer, Arundhati Roy, who wrote the beautifully crafted novel, *The God of Small Things*, is also a political essayist of great incisiveness. She has commented that the non-violent movement today is paralyzed in a crisis of how to move forward when the great political leaders of the world powers have learned that they can ignore and sideline mass non-violent protest effectively.

I believe she is correct in this assessment, and it is very heavy on my heart that we must act more decisively, clearly and manifestly in the world, as the Episcopal Diocese of California, against the war in Iraq. I want you to know that I will be looking for ways, as your bishop and as an

individual Christian, to oppose this war in more effective non-violent ways. It is only fair that you know this, as I expect you will see it in the papers. In fact, I hope you will see it in the papers. And I hope that you will join me. Help me find a way, with your church, the bishops and all the people of faith across this land who want this war to end.

Charles Williams, friend and fellow writer with Lewis, Tolkien, and Sayers, in his novel, *The Greater Trumps*, described a magical set of figurines, all of which danced on a board, in a complex, endlessly changing pattern, with a quiet, delicate, beautiful music accompanying them. One figure, that of the Fool, who is Christ, in the center of the board, was seen by most people as motionless. One woman, a person of great wisdom, and patience, and joy, was puzzled when others described the Fool as motionless. She could not see the figure in the center at all, but saw a figure dancing everywhere among the other figures, ubiquitous or even, as it were, omnipresent, dancing alongside all the others.

When I think of Christ dancing beside all of us, and we taking up his dance to help others find their rhythm, I am reminded of another dance I never saw, but wished I had. Some years ago Baryshnikov, as part of the White Oak Dance Project, wore a device that amplified his own heartbeat. The dancer's heartbeat became the music to which he danced, responding to its speeding up and slowing down, and perhaps to the changing tones as blood moved through the heart's chambers at different pressures. It is said that the Beloved Disciple, at the Last Supper, listened to the heartbeat of Christ, which is the heartbeat of the world.

Is this not how we should dance? Even if it is a dance not visible from the outside. As followers of Wisdom Christianity we might seek to hear the heartbeat of Christ, of the world, and let this be the music that animates our steps. This woman who could discern the Fool's movement, whose name was Sybil, had a niece, Nancy, a person on her way to saintliness. She said this when looking at the Fool: "It looks to me to be in the centre," she said, "and it doesn't seem to be moving – not exactly moving."

Here Williams has described in a few words some profound truths about our lives. Figures may not look like they are dancing, but to the spiritually discerning eye, the vision cleansed by love, the inner dance of possession and dispossession may charge even the still figure with a kind of movement discernable by loving eyes.

I began with the Baptismal Covenant as a written expression of the dynamism of the Trinity, received into and animating our common life together as the Church. Let me offer here an image to be with us, transmitting its peculiar divine grace to us. The image is still, and yet charged with the awareness of the inner dance of love. It is Rublev's Icon of the Trinity, the famous image of the three angels seated around the hospitable table of Sarah and Abraham. Lucia Dugliss wrote a particularly beautiful icon based on the Rublev original as a gift for me after the investiture. I have given it to be used in a new worship space for us, your diocesan staff, at Diocesan House. As I look at this icon, like Nancy in *The Greater Trumps*, I see the figures as still, but pregnant with an inner dance of love, the sign of an endless inner conversation of possession and dispossession between the three Persons. May this icon impart the truth and grace of the *perichoresis* of God to us in the Diocese of California, that the world may be drawn through us into the eternal divine dance.

## **INSTRUCTIONS ON THE FIRST BALLOT**

The Rev. Cn. David Forbes

Canon Forbes announced that the ballots were ready and began with the distribution of ballots. After ballots had been distributed, he instructed the delegates on the voting procedure. Since unanimous ballots had already been cast for all other offices, only the offices of Clergy Delegate to the Standing Committee, and of members of the Board of Directors required a vote. He instructed delegates to vote for only one cleric for Standing Committee, and three candidates for the Board of Directors. If delegates vote for more than these, their ballots will be considered invalid. He then went over the correct way to mark the ballots, using the pencils found on the tables. Since ballots are now being scanned, they must not be folded. The ballots should be turned in to the registrars. Canon Forbes reminded delegates that in order to win on the first ballot, a candidate must win a majority in both the clergy and lay orders.

He then called for questions, and there was a question regarding assisting handicapped delegates, whether their ballots could be taken up to the registrars for them. The answer was that take the ballots of handicapped delegates could be taken up to the registrars' tables for them, but only by another delegate.

Convention then recessed until 11:15 so the ballots could be taken to the registrar's desk.

Convention re-convened at 11:15 with the 2006 General Convention report.

## **2006 GENERAL CONVENTION DEPUTATION REPORT**

Cn. Holly McAlpen, Diocesan Missioner, Co-Chair

Canon Holly McAlpen, Co-Chair of our General Convention deputation, introduced the report from the deputies and alternates who attended the 75<sup>th</sup> General Convention of the Episcopal Church, beginning with an introduction of the deputies and alternates themselves. These were:

### **Clergy Deputies:**

The Rev. Dr. Katherine Lehman, Co-chair  
The Rev. Cn. Michael Barlowe  
The Rev. David Ota  
The Rev. Dr. John H. Eastwood

### **Lay Deputies:**

Cn. Holly McAlpen, Co-Chair  
Dr. Roderick B. Dugliss  
Mr. Nigel Renton  
Ms. Sarah Lawton

### **Clergy Alternates:**

The Rev. Deacon Katherine Salinaro  
The Rev. Chip Barker-Larrimore  
The Rev. Chris Rankin-Williams



The Rev. John Kirkley

**Lay Alternates:**

Mr. Warren Wong  
Ms. Kay Bishop  
Ms. Carolyn Gaines  
Ms. Kathy Henry

Her report then continued:

This Convention was a moment in history that held many firsts and many frustrations. Firsts included the election of the Rt. Rev. Katharine Jefferts Schori to be the Presiding Bishop. It also found our diocese seeking consent to the election of the Rt. Rev. Marc Handley Andrus. Frustration was felt by our deputation and others when key leadership in the House of Deputies significantly delayed the debate on the church's response to the Windsor Report until the last day of Convention. Delaying the debate resulted in a messy process, and a less-than-satisfactory response. No one was happy with the outcome.

Likewise, much work of the interim bodies, leading to resolutions that would take us to the next step in international work, outreach and other ministry opportunities died because it never made it to the floor. Despite all these shortcomings the Convention did pass important legislation and a budget for the next 3 years. Deputies, in preparation for this presentation, noticed three themes throughout our General Convention deliberations and work. They are:

- Being a reconciling community,
- Ssharing the good news and evangelism, and
- Healing the hurts of the world.

We would use these themes as a framework for our remarks. In addition, there will also be a report about the legislation proposed by the Diocese of California to the General Convention and its results.

Deputies and alternates thank you, the delegates of Convention, for electing us and giving us the privilege to represent you in the larger church. Each of our deputies received a committee assignment, a rarity for Convention deputations. Our alternates played a critical role in covering committees where our diocese had legislation or interest in a particular piece of legislation, but deputies were unable to attend. Without alternates, we would have under-informed on certain pieces of critical legislation. Adding to our knowledge base and informing our deliberations are the efforts of people in our diocese who work on national and international concerns through a variety of church programs. We acknowledge and give thanks for the environmental work of Sally Bingham; Jim Forsyth's labor on behalf of clergy and lay persons who are covered by insurance programs of this church; Warren Wong's involvement with social responsibility in investing; and Rod Dougli's work on ecumenical issues. These are just a few of the many people in this diocese involved in the work of the church. Their work throughout the Triennium has also shaped what this diocese's response to issues brought to the General Convention.

As a team, we worked to assure that our decisions were informed, thoughtful and grounded in the gospel. If you want to hear more about the General Convention after our presentation, please

come to the noonday series in the chapter room. We will answer addition questions and make additions remarks on the outcomes of General Convention. Bring your lunch.

Canon McAlpen then turned the floor over to other members of the deputation, who reported on particular areas of interest:

### **Resolutions on Immigration**

Sarah Lawton, St. John the Evangelist, San Francisco

I want to talk a bit about the resolutions that were raised up and that we addressed concerning immigration, which is a justice issue of great concern for this diocese particularly, as well as nationally. There was a lot of legislation that touches on this issue and I won't go through all of it word for word because of time limitations, but there were three main points.

### **Undocumented Aliens**

The first point is that Convention did adopt an immigration resolution put forward by the Standing Commission on Anglican International Peace and Justice concerns. Its fundamental framework emphasizes our commitment as Christians to welcome the stranger, and it provides us with a fundamental principles for engaging this issue, namely:

- that undocumented aliens should have reasonable opportunity to pursue permanent residency
- that legal workers should be allowed to enter this country to respond to recognized labor needs
- that close family members should be allowed to reunite without undue delay with individuals lawfully present in this country
- that fundamental principles of legal due process should be granted to all persons
- that enforcement of our borders, while necessary, should be proportional and humane

We also deplored any action by our own government which unduly emphasizes enforcement, including militarization of the border as the primary response to immigrants entering this country to work. We also asked that this church take undertake a campaign to educate Episcopalians to the plight of refugees, immigrants and migrants, including information about the root causes of migration and immigration, and call our church to commit to welcoming strangers as a matter of Christian responsibility, to advocate for their well-being and protection, and to urge all of us to resist legislation and actions which violate our fundamental beliefs as Christians, including the criminalization of persons providing humanitarian assistance to migrants. It was a very strong piece of legislation, and this is the official stance of the Episcopal Church now on the question of immigration. It should inform what we do legislatively and as advocates.

### **Evangelism and Cultural Diversity**

More internal to the church, but extremely important is the recognition of the changing face of America, through the recent surges of immigration, and that our own growth and evangelism efforts must be directed to those changes. We adopted legislation calling for evangelism training that recognizes the diverse cultures in our communities, rather than a "one size fits all" approach. We called for support for evangelism in church planting efforts that are rooted in these new

communities, which our bishop also addressed today. We called for efforts to raise up leaders who can function in cross cultural and cross linguistic settings, and we called for efforts to broaden and deepen our liturgical expressions to reflect the growing cultural diversity of our churches and communities. There were also many pieces of legislation that went across liturgy, evangelism, and faith formation that addressed these issues. It was a very important theme across many areas.

### **Justice for Workers in the Agricultural and Hospitality Industries**

Finally, my last point is that we passed several pieces of legislation that were not directly about the immigrant experience, but that are clearly related. Those are calling justice for workers in the agricultural and hospitality industries. These are low-wage industries largely staffed by immigrants. In particular, these call for the support of the church for the right to organize, noting that seasonal and migrant workers, especially, don't have the same protections under the law as others workers. They also call for a living wage and for the support of the Episcopal Church for a living wage, as we have done in the past, and especially asking that Episcopalians not meet in hotels that don't provide a living wage. You may know that the hotel workers in the city recently reached a resolution with hotels on that issue.

Finally, as Holly mentioned, there was a great deal of legislation that we didn't get to because of problems of time, especially those involved with the Windsor Report. One piece that was raised up, and that would probably have passed, but that we didn't have a chance to address was justice for the farm workers in Florida who in many cases are toiling under conditions that are almost slave labor. It's called an Alliance for Fair Food and I would commend it to your attention. Also, I will be happy to talk to anyone who has furthers questions about this during lunch.

### **Legislation on Slavery, Racial Reconciliation, and Restorative Justice**

Carolyn Gaines, St. Augustine's, Oakland

I would like to talk about one of the three themes that Holly mentioned: being a reconciling community. I would like to being by reflecting back on Bishop Marc's address this morning, in which he called on us to dance the dance of forgiveness and love. That resonated with me because I think that is what these resolutions are about.

I would like to give you an overview of Resolution A123, Slavery and Racial Reconciliation, and Resolution A127, Restorative Justice. I'm going to tell you about its relevance to the Diocese of California and I'll talk about one factor that I think impacted the passage of those resolutions.

Slavery and Racial Reconciliation and Restorative Justice are matters of justice, and they seek to bring about spiritual healing and reconciliation for all people in the aftermath of slavery. The A127 Restorative Justice resolution calls for establishing a process for dialoguing about privilege and underprivilege. In addition to addressing the historic injustices of African slavery, A127 invites diocese to utilize the process for other groups that have been subjected to racial discrimination and oppression.

How does that relate to the Diocese of California? If you were to review our history, you will find that slave-holding was common in the early days of the territory. In fact, that was the focal

point for the 1850 debates in Congress, prior to the admission of California and New Mexico into the Union. Slavery contributed significantly to the prosperity of businesses, and the creation of wealth. The history of slavery in California and the subsequent legacy makes these resolutions particularly relevant to our diocese.

Now AS to the factor that I think impacted the passage of these resolutions, it was a documentary film that is being produced for public broadcasting, called, *Traces of the Trade: A Story from the Deep North*. The House of Bishops and large numbers of Convention deputies alternates and visitors viewed this profoundly moving documentary film. It's produced by Katrina Browne, who is a descendent of the DeWolf family of Rhode Island, a family that were the largest slave-trading family in United States history. In the film, Katrina attempts to show us — and I think does an admirable job — of showing us how we all benefit from that history, that legacy of slavery, and how privilege and underprivilege have arisen, developed, and thrived. It gives a clear example of the relationship of slavery to the accumulation of wealth, and the connection between industries and free slave labor.

I can give you the particulars of the resolutions; they call for the acknowledgment of slavery as a sin, they ask that we express profound regret, that we, the Episcopal Church, lent the institution support and justification, and that we continued to practice de jure and de facto segregation and discrimination even after slavery was abolished. The resolution requests that the church apologize for its complicity and the injury done by slavery and its aftermath, that we repent of this sin and that we ask God's forgiveness. We are also asked during the Triennium to collect and document detailed information in our location on the church's role and the benefits it enjoyed, and report that back to Executive Council. There are stated time frames for doing that.

The resolution also asks that the Presiding Bishop name a Day of Repentance and hold a service at the Washington National Cathedral, and that individual dioceses do likewise.

On Restorative Justice, there is a call for designing a study and dialogue process and materials that will engage all of the people of the church in story-telling about historical and present-day privilege and underprivilege, and provide a report to the Anti-Racism Committee of the Executive Council.

That is a fair summary of these resolutions, and if you would like more details, I do have copies of the original resolutions with me and I'd be happy to talk with you at lunch time.

### **Joint Committee on Evangelism**

The Rev. David Ota, St. Ambrose, Foster City

I served on the Joint Committee on Evangelism, and I'm here to talk about our work on sharing the good news and evangelism at the 2006 General Convention. Four resolutions were passed by Convention in regards to evangelism, and I would like to summarize them.

The first, Resolution A037 called on the church to commit itself to improve the health of our congregations by committing to the Great Commission and the 20/20 Initiative, and for each and every bishop cast a vision of mission for the church. And Bishop Marc has already done a great

job of that in his address. It called for all members of the church to speak with passion about what God is doing in their lives, in order to restore all people to unity with God and each other in Christ, for all members to invite others to join us in praise and service, to call the Church Center staff to engage diverse populations in identifying and developing practical resources for personal and congregational evangelism, and to publish this resolution in the media of congregations of each diocese.

The second, Resolution B023, was presented by Bishop David Jones, the Suffragan Bishop of Virginia. In summary it calls on the church to:

- Acknowledge that the Episcopal Church may be in systemic decline
- Respond by holding a national consultation on methods and strategies to identify the best practices to reverse this decline
- Develop strategies to reverse the decline and present them to the 2009 General Convention.

The third, Resolution A042, is especially close to my heart. This is the Church Planting Initiative, which calls on the church to raise funds for church planting, for every diocese to identify and document prime opportunities for church planting, including projected costs for development by June 30, 2007, and to direct the Office of Congregational Development to assemble and distribute these lists of opportunities and projected costs to the church via electronic and print media, and calling on the Presiding Bishop and Executive Council, on receipt of these reports, to initiative a major gifts campaign to fund the Church Planting Initiative. It also calls on the Church Center Office of Congregational Development and Ethnic Ministries to assist individual diocese in developing plans and recommending matching grants, and that money to support a development staff to raise these funds be allocated in the 2007-2009 budget.

And the fourth, Resolution B011, the Special Missionary Initiative, was passed, calling on the church to establish a special missionary initiative for the Lake Pontchartrain region affected by Hurricane Katrina as a “test bed” for organization in areas of natural disaster or economic impoverishment. It also calls on the Church Center staff to develop a strategy for this, and calls on the entire church to participate by sending mission teams to be coordinated by an officer funded by the General Convention operating budget.

### **Our Response to the Hurting World**

Dr. Roderick B. Dugliss, Dean, The School for Deacons

While the secular media stood around waiting to report something from the 75<sup>th</sup> General Convention that would sell newspapers, we did some of our most important work, work that has far-reaching implications. The favorite tee shirt at the convention listed the 8 Millennium Development Goals on the back, with a footnote: “These are the real Instruments of Unity.”

An inordinate amount of time, energy and newsprint has been given to speculation about the divisive elements of General Convention, but the Millennium Development Goals transcend many of these divisions in the church, and focus our attention on making the gospel come alive,

to heal the wounds of a hurting world. They give us tangible ways to live the mission and the message. To quote from a resolution of the House of Bishops, “In response to our Presiding Bishop’s leadership in global reconciliation, the rising Christly consciousness of youth to embrace global human suffering, and Jesus’ own gift and call to the ministry of reconciliation.” We express the mind of the House of Bishops, affirming that our commitment to the ministry of reconciliation and the relief of global of human suffering is the theme that inspired the 75<sup>th</sup> General Convention of the Episcopal Church. The energetic commitment to the MDGs at General Convention frames the mission and evangelism of the Episcopal Church for this next Triennium and beyond.

The collaborative pursuit of the MDGs was named as the primary reason why we value and want to continue as part of the Anglican Communion. The MDGs were adopted as the first of five priorities to guide program and budget for this coming Triennium. The major resolution passed by this Convention establishes achieving the MGDs as our mission priority. It urges each diocese, each congregation, and each individual congregant to give 0.7% for MDG activity by next July 7, or “0.7 by 07/07/07.” It designates the Sunday after Pentecost as a Special Day of Prayer, Fasting, and Giving for global reconciliation. It calls on every diocese to establish a global reconciliation commission, endorses the one Episcopalian campaign to call on the U.S. government to spend an additional 1% of our national budget to combat global poverty.

A companion resolution affirmed the call to partnership, a communiqué from the United States from an ecumenical group, the Consultation of Religious Leaders on Global Poverty. Our whole-hearted commitment to Millennium Development Goals was among the best and most important achievements of our time in Columbus. Now it is time for this diocese to take up and live up to the challenge that they put before us. One thing I can note as a small commercial: your Faith Formation department has already begun work to identify and provide resources for congregations around Millennium Development Goals, and the booth in the back of the hall has a CD that is rich with materials we collected from Episcopalians for Global Reconciliation. They are free, so please pick one up.

### **Resolutions Submitted to General Convention from Diocesan Convention 2005**

The Rev. John Kirkley, St. John the Evangelist, San Francisco

There were five resolutions passed at Diocesan Convention last year which were submitted to General Convention.

#### **A064 — Authorized Trial Use of Commemorations (James Theodore Holly)**

This resolution approved for trial use the commemoration of Bishop James Theodore Holly, among others. Bishop Holly was the first African American bishop of the Episcopal Church. That commemoration date was set as March 13. The resolution was adopted by both houses and has become an act of Convention. This is the first step in the process for his name to be added to Lesser Feasts and Fasts.

#### **C030 — Ministry of All Baptized Persons**

This resolution to amend the canons (Title III, Canon 3, Section 2) would have added gender identity and expression to the list of protected categories in the canon that proscribes

discrimination in access to the discernment process for lay and ordained ministries of the church. No action was taken as the resolution died in committee.

### **C031 — Baptism is Full Initiation**

This resolution would have brought the canons into conformity with the theology of the Book of Common Prayer by clarifying is the only requirement for membership, eligibility for licensing, office, and the access to the ordination process. The resolution was discharged, meaning that one of the houses(in this case, the House of Bishops) voted to discontinue any further consideration of the resolution by a legislative committee. Thus, it did not come before the House of Deputies for consideration. So we will continue to be debating the relationship between baptism and confirmation for at least the next Triennium.

### **C032 — Health Care for All Americans**

This charges the Episcopal Church to advocate for universal health care coverage. The resolution was approved by the House of Bishops, but failed to come before the House of Deputies before Convention was adjourned. Thus it was not completed. The Secretary of General Convention may refer it to Executive Council or to a commission, committee, agency or board for consideration and action during the next Triennium.

### **C033 — Condemning the Use of Torture**

This resolution puts the church on record as condemning the use of torture and the practice of extraordinary rendition. It calls upon the U.S. government to renounce and cease the use of the same. The resolution was approved by the House of Bishops, but failed to come before the House of Deputies before Convention was adjourned. Thus, it was not completed. As an interesting side-note, in the committee hearings on this piece of legislation, one of our partner dioceses, which was most committed to its passage, was the Diocese of Virginia, which has a large number of military chaplains that work in that diocese and were very concerned to able to provide support for military personnel who, as a matter of conscientious objection, refused to participate in torture. I think it was very unfortunate that this piece of legislation was not taken up by the House of Deputies.

Our deputation has committed itself to contacting the Secretary of General Convention to urge him to make sure that the two resolutions, Health Care for All Americans and Condemning the Use of Torture, which were not completed, would be considered by Executive Council or another appropriate body.

### **Report of the Governance Subcommittee of Standing Committee**

The Rev. Vanessa Glass, Grace Cathedral, Co-Chair  
Ms. Kathy Henry, St. James, San Francisco, Co-Chair

#### **The Rev. Vanessa Glass:**

To begin with, I'd like to give you a brief history of how we got here and where we're going. The diocese entered a time of transition which began when Bishop Swing announced his retirement and the search for a new bishop ensued. During the walkabouts, the need for a governance review became evident to Bishop Marc, as one of the episcopal nominees, as well as

to the three governing bodies of the diocese, which are the Board of Directors, Diocesan Council, and Standing Committee.

For a number of years, these three disparate governing bodies operated independently, with little communication between them, no clear lines of responsibility or accountability, and sometimes no direction as to how to work in union with each other. During the transition process, it became clear that there was a need to increase the communication, transparency, and accountability between the Board, Council, and Standing Committee. After Bishop Marc's installation, he charged the Standing Committee to undertake a governance review. The Board, Council, and Standing Committee are supportive of the review, and as a result of their awareness and their interest in fostering better communication, they have already begun to share meeting minutes with one another, which has not happened in the past.

Under Bishop Swing's tenure, many ministries and vocations flourished in this diocese. The goal of the review is to support to mission and the vision of this diocese as it evolves under Bishop Marc's leadership, so that we can joyfully re-imagine the gospel work that God is calling us to do. Sorting through three decades of formal and informal practices, changes to national and diocesan canons, shifting mores, and public expectations around financial transparency, as well as looking at best practices from dioceses around the country are daunting tasks requiring the work of many hands.

The Governance Review will be shepherding by two groups: a small Working Group that is doing the heavy business of research and reporting, and a larger Steering Committee that is designed to offer a broad spectrum of responses to the Working Group's findings. The Steering Committee will also be responsible for communicating progress and gathering input from the wider diocesan community. I share this brief background with you so that Kathy can share with you where we are going.

**Ms. Kathy Henry:**

I have served as Vice President of Standing Committee until this morning. Standing Committee's very first hurdle in undertaking the Governance Review was creating the committees needed to do this work. We decided to look to our most recent success, the election of our new bishop. This mostly-smooth process was greatly enhanced by engaging the deaneries and communicating clearly and often with the people of the diocese. Our second hurdle was timing. We first began discussing this project with Bishop Marc in May, and while he was raring to go, Standing Committee was a bit exhausting by the long election process, and had the installation still before us. Originally, we discussed today as being a possible completion date for this work, but quickly realized that any serious attempt would take much longer than a few months. Now our expected completion or near-completion date is Diocesan Convention 2007.

To get things started in August, we invited Diocesan Council and all the deanery presidents to a meeting at which we discussed some initial research and outlined the process. We had shockingly good turnout for an August meeting. All the deanery presidents came except one, who was in Scotland, and a good majority of Diocesan Council was in attendance. At this meeting we asked for each deanery to provide us with two nominees that would form a pool from at least one representative from each deanery would be chosen to serve on the Steering



Committee. These deanery representatives, as well as some at-large members chosen from the deanery pool joined representatives from Diocesan Council, the Board of Directors, Standing Committee. After lunch we will be distributing contact lists that I hope you will use if you have any questions during the next year, but right now I would like to ask all the members of the Steering Committee and the Working Group who are here to stand.

The Steering Committee and the Working Group met as a whole for the first time earlier this month. We had such good luck in August that we are actually planning to meet again in early December to look at best practices from various dioceses across the country. In February we will narrow it down to a couple of viable reorganization or vitalization options. At the spring deanery meetings, we will present these options to all of you to get your feedback. In early summer you'll be able to see the results of your synthesized comments and suggestions in one plan and we will again ask for your feedback. Over the summer of 2007 an already partly-formed subcommittee of eager canon resolution writers will work with the Diocesan Committee on Canons to put together the resolutions you will see in your September deanery meetings. By the time the Diocesan Convention 2007 rolls around, you may be heartily sick of this topic; however, you will be well informed and able to intelligently discuss and responsibly vote on the various pieces of a revitalized structure for our diocese.

Today we are asking you for your input. During lunch, we hope to see many of you in the Wilsey Conference Room. While it is early in the process and we will not have a great many answers to your questions, we would really like to hear your questions. Finding the best answer is always a matter of framing the best questions. After lunch, you will find Governance Review surveys on your tables. Please fill them out, and we will send boxes around to collect all of the surveys, and we will distribute results to you at your next deanery meetings. Thank you very much in advance for your participation today and over the next year as we lay the vital groundwork for the future mission and ministry of our diocese.

## **BISHOP'S REMARKS ON THE GENERAL CONVENTION DEPUTATION'S REPORT**

Following this, Bishop Marc added a few remarks on the deputation's report, since he was also present in Columbus. In particular, he noted that the work on the MDGs was extremely heartening, and that the U2 Eucharist that was held — which I was not able to attend because I was in a legislative committee meeting — drew over 800 participants, which I think was a fantastic response. It was focused on the MGDs and the relief of global human suffering. That beautifully written resolution of the House of Bishops (the one I wrote), I believe was also the mind of the House of Deputies. The President of the House of Deputies and the President-Elect told me they were going to get it before the House of Deputies on the last day, but there was an avalanche of activity that day, so at least it passed the House of Bishops.

Integrity, in their recent magazine, recorded the list of bishops who stood to dissent from B033. I was not on that list, I guess because I was in the process of moving here, and I didn't see e-mails. But you should know that I was in that group that stood to dissent, but chose not to write my name on the list afterwards. I wrote the only piece of legislation that was an alternative to B033 in the House of Bishops, which I withdrew when it was clear that it was going to fail in favor of an attempt to change only a couple of words in the resolution that was finally passed. Those

couple of words were being proposed by Bishop John Chane of Washington, and I thought perhaps that would have a little better chance of passing than a whole new resolution. That, too, failed. So I did not put my name on the list because, though I had stood and though I had written and proposed to do something different, I felt that it was important to try to keep some lines of communication with brother and sister bishops and others in the church who see this differently than I do. I think they're very clear about my position but I wanted to not cast everything in complete stone, having gone as far as I had. I thought you should know that, because the report in Integrity's newsletter was in slight error.

He then turned the floor over to Nigel Renton, also a deputy to the 75th General Convention.

### **SOME GENERAL REMARKS BY NIGEL RENTON**

Nigel Renton, St. Mark's, Berkeley

When the deputation met and parceled out the reports that you have heard, there was nothing for me to report on, so Kitty Lehman said, "why don't you just get up and make a few general remarks."

I arrived in San Francisco from the U.K. in November 1957, when I was 30. I'd been looking forward to a sabbatical from church-going, but it was not to be. The Bishop of Bradford, an old family friend, had written to Bishop Karl Morgan Block, 4<sup>th</sup> Bishop of California, about me. Bishop Block had put John Schively, who was then a seminarian and CDSP, on my trail. Soon I found myself on a ski trip with the Carillon Club [is this correct? MR] at the Bishop's Ranch, where Canon David Forbes introduced me to the liturgical movement. In 1960 I was elected president of the Carillon Club [still can't tell what this is. MR] and attended my first Diocesan Convention, the Special Convention in San Jose, as a delegate from Grace Cathedral. I haven't missed many Diocesan Conventions during the ensuing 46 years.

I served the Diocese on the Liturgical Renewal Commission, the Commission on Ministry, Diocesan Council and Standing Committee, being chair of both those bodies, and I was the founding chair of the Planned Giving Commission. In the early '80s, I noticed that there were less than 8 candidates for Deputy to the 1982 General Convention in New Orleans. So I asked my rector to nominate me from the floor, which resulted in my being elected as an alternate. Three years later I made it to Anaheim as first alternate, and then was elected as a deputy to the 1988 General Convention in Detroit. In June this year, the 75<sup>th</sup> General Convention in Columbus was my ninth successive convention, at which I've had the privilege of representing this wonderful diocese. It will be my last. I shall 82 in 2009, though I hope to skip down to Anaheim for a day or two to meet old friends.

Earlier this year I informed Canon Hansen, who has been very supportive of me during my many years as Chair of the Resolutions Committee and in recent years as Secretary to Diocesan Convention, that I would not seek re-election as Secretary this year. So this is my swan song, and I want to thank all those who have given me so many opportunities to serve the diocese during the past 46 years. Thank you.

### **INSTRUCTIONS FOR LUNCH AND BREAKOUT GROUPS**

The Rev. Barbara Bender-Breck of the Committee for the Dispatch of Business made several announcements about the lunch break and the breakout groups. Lunch is available on the Close, and delegates can have their lunch there, or in the park, or can choose to attend one of the breakout groups. The groups and their meeting places are:

- Hearings on the resolutions in the Dining Room and Library
- General Convention Deputation in the Chapter Room
- Governance Review in the Wilsey Conference Center

Delegates can bring their punches to those groups, which will gather at 12:15 and meet until 1:15. Convention will reconvene at 1:15, so please be ready and in your seats by 1:20.

The morning session of Diocesan Convention ended with Noonday Prayer.

Diocesan Convention reconvened at 1:15, with the bishop announcing that Sue McNaughton of St. Elizabeth's, who was very active in the Cursillo Movement, was badly injured in a car accident, so we have been asked to pray for her.

Next he introduced The Rev. Richard Schaper, who will present the Margaret Wosser Award.

#### **MARGARET WOSSER AWARD (GIFT PLANNING DEPARTMENT)**

The Rev. Richard Schaper, Gift Planning Officer

I am Richard Schaper, your Gift Planning Officer. In recent times, we have become keenly aware of our identity as Anglicans, which of course is rooted in the Book of Common Prayer, where it says on page 445 that the minister of the congregation is directed to instruct the people about the duty of all persons to have a will, arranging while in health for the disposal of their temporal goods, not neglecting, if they are able, to leave bequests for religious and charitable purposes. That's the Anglican thing to do.

I'm here today to present the Margaret Wosser Award for Progress in Planned Giving. You may recall that Margaret Wosser had a laundromat down in the Castro, and when she died she created an endowment fund to support social ministry and planned giving in the Diocese of California. Her legacy lives on, and each year we give this award to a congregation, parish, or institution of our diocese that has made the most progress in creating a proactive effective gift planning program. It was very hard to make a choice this year, because so many of you have been doing so much good in this area. I'd like to see the hands of the parishes who have their own legacy society. Every year more hands go up.

This year there were 3 finalists:

- Church of the Resurrection, Pleasant Hill
- Grace Cathedral, San Francisco
- St. Stephen's, Orinda

Warren Wong, the Chair of the Gift Planning Department, will now open the envelope and make this award.

Warren Wong announced that Grace Cathedral was this year’s winner. In the past 12 months, it has doubled the numbers of its Legacy Society, from less than 10% of their pledging members to more than 20% of the pledging members. They did it largely by having a lay committee make phone calls to their members, asking if they had ever heard of the Legacy Circle and if they had ever considered including the Cathedral in their will or estate.

Copies of the application from the three finalists are available if you are interested in best practices for how to get your members to include your parish in their planned giving. See what these parishes have done.

**SECOND BALLOT INSTRUCTIONS**

The Rev. Canon David Forbes reminded delegates that on the first ballot, in order to have an election, a majority of votes must be cast in both orders for a given candidate. On that basis, there was no election in the Clergy Order for Standing Committee. However, the tally was as follows:

	Clergy Order	Lay Order
<u>Votes Needed to Elect</u>	<u>72</u>	<u>118</u>
The Rev. Ron Culmer	62	94
The Rev. John Kirkley	43	73
The Rev. James Ward	36	64

No election.

For the Board of Directors, you were to vote for three, and there were four candidates.

	Clergy Order	Lay Order
<u>Votes Needed to Elect</u>	<u>72</u>	<u>118</u>
Mr. Brad Barber	57	138
Mrs. Margaret Gill	76	121
The Rev. Dr. Timothy Mitchell	123	182
Mr. Donald White	98	186

Given that there were two candidates who had a majority in both the Clergy and Lay orders, those two were elected. They were Mr. White and Dr. Mitchell. Even though majorities were cast otherwise, the order in which the vote count took place for the other candidates differed. This means we must have a run-off election for the other candidates to elect one more to the Board of Directors. This means that Mrs. Gill and Mr. Barber must stand for election to the remaining seat on the Board of Directors. We will hold the election here, in place, and in accordance with our canons, will require only a plurality, so there will be no need for a third ballot. Volunteers will now hand out the ballots, beginning with the clergy ballots.

The Rev. Ted Thompson has just brought to our attention that Mrs. Margaret Gill did have a majority in both the Clergy and Lay Orders, and therefore she is elected. Therefore, we need to vote only for the clergy member of the Standing Committee.

Let us proceed now. Remember that we are only voting for the Clergy Order in the Standing Committee. That's space 1,2, and 3. Make sure you mark it clearly with your number 2 pencil, marking only one. Do not fold your ballots. In five minutes, the volunteers will pick up your ballots.

### **Interim Report on the Strategic Plan for Ethnic and Multicultural Ministries**

Several of the people who worked on developing the Strategic Plan for Ethnic and Multicultural Ministries presented the Interim Report.

The Rev. Gloria Castillo:

I am part of the Steering Committee for the Plan for Ethnic and Multicultural Ministries in the Diocese of California. In order for us to understand where we are and where we need to go, we have a question, which will reflect where we are now in the Diocese of California regarding the general population. I would like the people who are of African descent to stand up for a moment. Eight percent of our population in the Bay Area are of African descent. Now will all the people who are Asian please stand up. We estimate that 20% of our population in the Bay Area are of Asian descent. Next, if you are Latino, please stand up. Twenty-one percent of the population of the Bay Area is Latino. As you can see, our diocese does not reflect what is happening in the Bay Area or in California, as well as in the nation.

Because of this, the Steering Committee decided to work on that issue, about opening our doors to everyone, to all our brothers and sisters. Now we are undertaking a Strategic Plan. For that, we need all of you, because all of us are in this. The second part of this report will be given by David Ota.

The Rev. David Ota:

I would like to begin by talking to you about the Visioning Day. We had a Visioning Day for a strategic plan for ethnic and multicultural ministries in the Diocese of California on September 27. It was an opportunity to share and hear concerns, hopes, and dreams for ethnic and multicultural ministries for the Diocese of California. It was a wonderful opportunity to hear the voices of several leaders from the diocese, including the members of the Afro-Anglican Commission, the Anti-Racism Commission, the Asian Commission, the Latino Commission, diocesan staff and members at large of the diocese. We are very grateful that Bishop Marc spent the entire day with us. We gained new insights and named our hopes for our diocese to become inclusive and diverse, unified around a common vision. We named how we must be aware of the dominant culture which seeks to assimilate us instead of include us in our own diversity.

We briefly looked at the demographic information of how the population will shift and become more colorful, We listed our perceptions of the impediments or obstacles which might prevent us from living into our ideal diocese, and we shared the goals of the Steering Committee for the Strategic Plan for Ethnic and Multicultural Ministries, and invited the attendees to sign up and

work on a task force to help us move forward. Many people signed up for the work, and you have the forms about what the goals are on your tables.

We are especially grateful to the Rev. David Yoshii, pastor of Buena Vista United Methodist Church in Alameda, who capably and sensitively led us in the day, and to Mary Beth Brown, who compiled the results of the day. There were 56 pages of notes.

The Rev. Vincent Chang:

I am a Deacon at True Sunshine Church and also the convener of the Asian Commission. On your tables you'll find a goldenrod colored sheet, and this is what we will be talking about, the Interim Report on Strategic Plan for Ethnic and Multicultural Ministries. Over the past year. The Steering Committee, including representation for our key ethnic and multicultural commissions, as well as diocesan leadership, have been meeting, culminating in the Visioning Day that David Ota has already mentioned.

After a great deal of discussion and feedback in the larger working group and the Visioning Day we have crafted 13 broad goals. They form the initial framework of the Strategic Plan and begin to address the challenges that we have identified, which hinder ethnic and multicultural ministry development. The goals are summarized into 4 groups.

1. Assessment of needs in our existing ethnic and multicultural ministries, as well as the broader context of our diocese in the Bay Area.
2. Diocesan governance, particularly in the bodies that oversee the allocation of financial and leadership resources.
3. Formation of new leadership, both lay and ordained, for sharing the gospel in ethnic and multicultural contexts.
4. Community and pastoral care to help heal the wounds that the legacy of racism and neglect have left on our ethnic and multicultural ministries.

The Rev. Richard Helmer:

I am currently serving as long-term interim at Church of Our Saviour in Mill Valley, but formerly I was the vicar of Christ Church Sei Ko Kai in San Francisco, and for the past year I've had the honor and privilege of serving as acting coordinator for the Steering Committee for the Strategic Plan for Ethnic and Multicultural Ministries.

Our work began last year, when we passed a resolution in Diocesan Convention. The 13 goals that we have outlined in the sheets you have on your tables provide a framework for an initial Strategic Plan, and numerous leaders in our diocese have signed up to begin working on these goals in the coming year. Our hope is that by working to forward these goals a more focused vision will emerge. The Steering Committee will meet next Saturday at St. James, Oakland, at 9:00 a.m., and we would welcome you if you would like to come. We are going to start by organizing the Task Force around these goals. In the spring we hope to be able to engage the

budgeting process in concrete ways around the Strategic Plan, and then bring proposals, along with a more focused and concrete plan, to Diocesan Convention 2007.

At this point, I'd like to ask everyone who participated in the Visioning Day and the Steering Committee to stand. I hope that each of you sees someone that you know standing in this group, because your help and support will be essential as we move forward. If you have questions, please ask any of us; if you have concerns, please share them with us. Your suggestions are always welcome.

I want to share with you that one of the greatest challenges we've identified remains in overcoming the isolation that many of our ministries presently experience.

One of the many learnings for us on the Steering Committee this year is that we are blazing a new trail in the Diocese of California. We've never had a Strategic Plan before. It is our greatest hope that as we seek new ways to share the gospel of Christ in the ethnic and multicultural contexts of the Bay Area, all of our ministries in the diocese will be enriched and enlivened, that we will be working more closely together in our shared ministry to all of God's people.

## **REPORT AND ACTION ON RESOLUTIONS**

The Rev. Chad Smith

The Rev. Chad Smith began by asking delegates to turn to page 12 in their booklets, where the texts of the resolutions begin. He then began by reading the resolution (not the explanation that follows); it must be moved and seconded, and then there will be time for debate.

### **1. Establishment of Task Force to Implement 2006 General Convention Resolutions related to Racial Reconciliation and Restorative Justice**

*Resolved,* That the 157th Convention of the Diocese of California direct Diocesan Council, in consultation with the Afro-Anglican Commission, to establish a Reconciliation and Restorative Justice Task Force to operate during the next triennium in accordance with General Convention Resolutions A123 Slavery and Racial Reconciliation and A127 Restorative Justice; and be it further

*Resolved,* That the task force collect and document detailed information specific to the Diocese of California on: a) the complicity of The Episcopal Church in the institution of slavery and the subsequent history of segregation and discrimination and b) the economic benefits The Episcopal Church derived from the institution of slavery; and be it further

*Resolved,* That the task force present a progress/ interim report to the 158th Diocesan Convention; and be it further

*Resolved,* That the task force present its final report to the Committee on Anti-Racism of Executive Council; and be it further

*Resolved,* That the task force design a study and dialogue process including the use of

materials provided by the Anti-Racism Committee of Executive Council; and be it further

*Resolved*, That a Service of Repentance be held in the diocese on the day designated a Day of Repentance by the Presiding Bishop to mark the commencement of this ministry; and be it further

*Resolved*, That there be \$15,000 allocated from the Operating Budget and/or from investment income over the triennium to support the investigative work of the task force, the dialogue process, the execution, production and distribution of the report to the diocese and to Executive Council, to provide remuneration for the services of consultants, etc .and to provide for costs associated with the Day of Repentance, i.e. honorarium for a speaker and other expenses.

**Explanation:**

While many in our diocese have engaged in anti-racism training, little has been done to address institutionalized racism. Until the racism of our Bay Area institutions, including the institution of the church, is fully explored, we will be unable to move from personal reflection to corporate reconciliation.

The Reconciliation and Restorative Justice Task Force will engage the people of the diocese in story telling about historical and present day privilege and under-privilege as well as discernment towards restorative justice and the call to fully live into our Baptismal Covenant. The study and dialogue process may utilize additional assistance of consultants such as clergy, historians, academics, curators, sociologists, etc, with specialization in African American History; Civil Rights, and other related fields. Use of the profoundly moving documentary film shown at General Convention, *Traces of the Trade — A Story from the Deep North* by Katrina Browne is strongly urged. Ms. Browne, a 7th generation descendant of the DeWolf family of Rhode Island, tells her family's story as owners of the largest slave-trading company operating in the triangle of England, Africa, the Caribbean and America and the far-reaching consequences of privilege and under-privilege that derive from that business.

([http:// www.tracesofthetrade.org/about.html](http://www.tracesofthetrade.org/about.html))

Full text of the General Convention Resolutions may be found at:  
<http://gc2006.org/legislation>. Excerpts from the resolutions follow:

**Excerpt from General Convention Resolution A123:  
Slavery and Racial Reconciliation:**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention of the Episcopal Church declare unequivocally that the institution of slavery in the United States and anywhere else in the world, based as it is on "ownership" of some persons by other persons, was and is a sin and a fundamental betrayal of the humanity of all persons who were involved; and be it further



*Resolved*, That the Episcopal Church acknowledge its history and the deep and lasting injury which the institution of slavery and its aftermath have inflicted on society and on the Church; and be it further

*Resolved*, That we express our most profound regret that (a) the Episcopal Church lent the institution of slavery its support and justification based on Scripture, and (b) after slavery was formally abolished, the Episcopal Church continued for at least a century to support *de jure* and *de facto* segregation and discrimination; and be it further

*Resolved*, That the Episcopal Church apologize for its complicity in and the injury done by the institution of slavery and its aftermath and ask the Presiding Bishop to call for a “Day of Repentance and Reconciliation” and to organize a Day of Repentance and Reconciliation service to be held at the National Cathedral.

**Excerpt from General Convention Resolution A127:  
Reconciliation: Restorative Justice**

*Resolved*, That the 75th Convention, in support of and to enhance Resolution A123, call upon the Anti-Racism Committee of Executive Council to design a study and dialogue process and materials in order to engage the people of The Episcopal Church in storytelling about historical and present-day privilege and under-privilege as well as discernment towards restorative justice and the call to fully live into our baptismal covenant.

Sarah Lawton, St. John the Evangelist, San Francisco: I rise to urge this convention to adopt this resolution. We debated it, as was explained by Carolyn Gaines, at General Convention, so I had the privilege to hear the debate on the national level. I think it is really important, when we talk about this issue, to make it a distinction between the kind of individual work that I hope we all do in terms of racism, as we come from very different backgrounds, and the kind of institutional racism that we are talking about in this case. What we are talking about as a church, and our diocese being part of this national movement, is understanding the history of how privilege may have accrued to this beloved church of ours through our participation and through the gathering of assets, the gathering of wealth, through the slave trade, and the ways that that has had a warping effect on all of us and the ways in which we’ve developed as a church. It’s an opportunity to go back in time, and an opportunity to recognize that some of those effects continue to this day. There was someone who spoke at General Convention who stood up and said, “You know, my family arrived on a boat long after slavery was eliminated from this country, so I can’t say that it was my family, unlike the filmmaker, but I support this resolution because I participate in institutions, including the Episcopal Church, that were a part of the institution of slavery.” This is a chance to go back, to try to understand how that happened and to study where we are today, and to move forward with more grace into the future. I urge your support of this resolution.

Carolyn Gaines, St. Augustine’s, Oakland: I spoke earlier about the resolutions as they were passed by General Convention, and I ask you now to please give support to these resolutions

here in the Diocese of California. I believe that we are ready and primed to do that dance again—referring to Bishop Marc’s address this morning. We have an opportunity to tell the world and show others that we really do have something special in this church. I think that this can be not only a tool for reconciliation and justice, but it can be a tool that shows the world that we really do mean the things that we say.

Eric Metoyer, St. Mary the Virgin, San Francisco: I am a descendent of both slaves and slave owners; this is part of my family story. I’ve been thinking of family stories, when my son who is in 6<sup>th</sup> grade was speaking about his unit on the Civil War. He said the southerners were all bad guys, and the northerners were all good guys. So I told him a family story, to tell him that it wasn’t as clear-cut as that. I think it’s important for us to look back upon our history and the role of the church as a supporter of slavery through 1864, when Presiding Bishop Hadley said that slavery was part of the will of God. We have to look back to the days when the black clergy were not fully admitted as part of the clergy of this church. At the same time there’s a grace that was within that, of being able to stay within this church and know that we are the Universal Church. I think it’s important that we know our family story and that we look back on it, and learn from it. I hope we can also learn to reconcile and forgive, as God gives us the grace. I ask your support for this resolution.

Susan ??, [she was turned away from the mike. MR] St. Paul’s, Walnut Creek: I support all parts of this resolution except the last one. I have a lot of trouble with spending \$15,000 on this study. I realize that many things would be involved, but I think here would be so many better ways that our money could be spent than spending \$15,000 on a study.

The Rev. Hugh Hardin, Christ Church, Sausalito: I affirm voting for this, but I do call upon us as brothers and sisters in this diocese to remember that the injustices and hurts that were administered to those who were black — we need, on the west coast, to remember that in previous centuries, we also did that to the Chinese, who came to work on the railroads and in the tunnels, and to carve out that magnificent cave at one of the wineries. We also — and I remember this personally — as the entered World War II, we did the same thing, in a much more rigorous way, to the Japanese who lived in California. So as we vote on this, we must remember also that the sins of the fathers and the mothers and the sins of ourselves were wider and much more encompassing than just one race.

Dr. Tony Scuderi, St. Gregory of Nyssa, San Francisco: I’m in favor of this resolution from start to finish. I don’t think that \$15,000 is too great a price to pay for what’s happened in the past and to work on what we need to in the present and in the future. I am married to an African American woman who refuses to set foot in the Episcopal Church. The reason for that is that at one point she was joining me for something that was going on at one of the parishes, and we were talking to the different people there, and there was a plate with money that we all gathered and she was chatting with someone from the parish came up and said, “Oh, my, I guess we can’t allow any problems to happen,” and she quickly took the money and walked away. At that point, my wife looked at me and said, “Tony, we’re going home now.” And I just said, “Yes, dear.” I think that’s a problem. But one of the most beautiful things I also see about this resolution is that the Episcopal Church is ready to take a look at this issue. I’m a former Roman Catholic priest, and this is something that the Catholic church did not look at for years, and to come into a

communion that is even willing to consider something like this is a tremendous opportunity for all of us to embrace our own racism, and not to hide from it. Because the minute we start to hide from things racism on every single level happen — it doesn't matter what color or creed you are. I ask you to embrace this doctrine — I won't even call it a resolution — I ask you to consider in this doctrine, that \$15,000 is only a number, a very small number when you look at where we have been, where we have come from, and where we need to go.

The bishop noted that we have reached the 10-minute limit, and that if we have the will to continue discussion and debate, we need a 2/3 votes to do so, or we can simply move to a vote. Also, I'd like to urge on these matters, where our hearts on all sides are engaged, if we could refrain from applause and comments, and respect all points of view equally. If we could do just those two things, it would greatly speed matters. So, is there a sense that we have reached the conclusion of the debate, or shall we have a vote to see if should continue? All those in favor of the question? I think we can now move to the vote on the resolution itself.

## **MSC.**

The Rev. Chad Smith next directed Convention's attention to the substitute resolution that has been put on the tables. There are other amendments, as well. It calls for an immediate divestment of companies that are directly investing in Sudan, as a way to end genocide, and calls for a Board of Directors to develop a socially responsible investment policy that includes proxy voting and also looking at the guidelines of the national church.

## **2. Socially Responsible Investments**

*Resolved*, that the 157th Convention of the Diocese of California acknowledge The Episcopal Church's leadership among religious investors in shareholder activism and social, economic, and environmental witness; and be it further

*Resolved*, that the diocese concur with the Executive Council's October 2001 resolution and adopt a policy of divestment from any company with direct operations in Sudan until such time that there is peace and justice in that country as determined by the Executive Council and direct the Treasurer to divest from any such company currently held in the diocesan investment portfolios; and be it further

*Resolved*, that the Board of Directors be directed to develop and recommend investment and proxy voting policies in which direct investments are made with reference to the Executive Council's Social Responsibility in Investments policies; and be it further

*Resolved*, that the Board of Directors recommend a Socially Responsible Investment policy to the Standing Committee and Diocesan Council for adoption by the 158th Diocesan Convention.

### **Explanation:**

*Proxy voting in accordance with SRI policies*

Since 1971, when the Episcopal Church filed the first social issue shareholder resolution by a religious institution (calling on General Motors to withdraw from South Africa), we have been a leader among religious investors in shareholder activism and social and economic witness.

As major shareholders, the Episcopal Church has the responsibility today to address social inequities of our companies in areas of employment discrimination, disregard for the environment, unethical arms manufacture or transfer, the cost of prescription drugs and labor conditions in developing countries, among many concerns. We make our voice heard as responsible shareholders. The Church also directs some of its resources to organizations working specifically to meet social needs.

If our diocese and congregations holds an investment portfolio, we need to exercise our fiduciary and social responsibilities by: 1) voting on annual proxy statements in concert with the position of the Church as established by General Convention and Executive Council, and 2) considering ways to invest in communities and organizations whose work is consistent with our mission.

The Executive Council has been active in corporate social responsibility since 1971. With guidelines established by General Convention and Executive Council, the Church Pension Group also practices socially responsible investing. Information about the Episcopal Church's positions on a range of social justice issues, as well as guidelines we follow for proxy voting and an introduction to economically-targeted investing are available at [www.episcopalinvestments.org](http://www.episcopalinvestments.org). While proxy voting has grown throughout the church, this practice takes time and expertise that are often unavailable to dioceses and parishes. The resources provided Episcopal Church's will make it easier for your-church organization to vote on proxy statements and invest funds that promote good stewardship of the resources entrusted to us.

***Episcopal Church's policy on disinvestment from companies that operate in the Sudan***

*Resolved*, That the Executive Council meeting in Jacksonville, Florida, October 15-18, 2001, hereby adopts a policy of disinvestment from any company with direct operations in Sudan until such time that there is peace and justice in that country and directs the Treasurer to divest from any such company currently held in DFMS portfolios; and be it further

*Resolved*, That a copy of this resolution be sent to any company from which this Church disinvests in accordance with this policy; and be it further

*Resolved*, That other church investors, including the Church Pension Fund, parishes, and dioceses, are urged to adopt a similar policy to the extent permissible under laws governing fiduciaries.

**Explanation:**

The civil war in Sudan has laid waste to the country's economy, with little economic production or western corporate involvement in any sector except for oil. Oil revenues, which earn Sudan between \$450-500 million per year, allow the Sudanese army to purchase weapons and prosecute the war (Multinational Monitor, October 2000). In February 2001, the Executive Council noted that investments in the Sudanese oil industry "fuels the government's military efforts and systematic violence against the Sudanese people." The involvement of western oil companies — including Talisman Energy (a Canadian company) — pose serious ethical issues for shareholders in such companies. A May 2000 report by Amnesty International entitled "Sudan: The Human Price of Oil" concluded that "massive human rights violations by Sudanese security forces, various government-allied militias, and armed opposition groups are clearly linked to foreign companies' oil operations."

Further, it is clear that not only do oil revenues allow the Sudanese army to purchase armaments and continue to pay its armed forces, but that the generation of such revenues directly leads to human rights violations. In 1999, the United Nations' Special Rapporteur to Sudan, Leonardo Franco, stated that "long-term efforts by the various governments of the Sudan to protect oil production have included a policy of forcible population displacement in order to clear oil-producing areas and transportation of southern civilians" (cited in the Multinational Monitor, October 2000). This Church has witnessed to its belief that economic development and activity must first and foremost serve human needs, and it is clear that that current oil exploration and extraction activities do not serve human needs in Sudan, but rather enable continued war and genocide.

The entire population of Sudan has suffered during a civil war that has ranged for 34 of the last 45 years. We affirm our opposition to the religious persecution of Sudanese Christians, the abduction and enslavement of human beings, and attacks on civilian targets — all of which are ongoing in the Sudan. Peace and security for all of Sudan's citizens is not possible while the civil war continues. The amount of money that Sudan earns every year from oil revenue is almost identical to the amount it spends on the war. Just as this Church disinvested from South Africa and Namibia in 1985 — not just to protest against apartheid but also to make a statement that it would not profit from apartheid, this Church undertakes a similar policy with regard to Sudan.

This policy is consistent with this Church' witness on issues related to the Sudan. The General Conventions of 1994 and 2000 affirmed the Episcopal Church of the United States of America's continuing solidarity, through prayer and Witness, with the Episcopal Church of Sudan. Further, the Executive Council, at its February 2001 meeting, called upon church investors to review their financial holdings and to consider divestment, shareholder resolutions and other appropriate strategies to deter investment by companies materially engaged in the Sudanese oil industry.

This Church adopts this policy with sorrow and is hopeful that it can be reversed when there is lasting peace and justice for all of the people of Sudan. At present the only companies currently held in Episcopal Church portfolios with direct involvement and investment in Sudan are BP Amoco and Talisman Energy. BP Amoco invested \$578 million in PetroChina's initial public offering; PetroChina owns 40 percent of the Greater Nile Petroleum Operating Company, which is the main entity extracting oil in Sudan. Talisman Energy owns 25 percent of the Greater Nile Petroleum Operating Company.

### **Fiscal Impact:**

Divestment from the Sudan may have some impact on our investment portfolio.

Since this has come before Convention amended from committee, a motion and a second for this resolution were required before moving to debate. **Moved and seconded.**

Warren Wong, St. James, San Francisco: I serve on the national church's Social Responsibility in Investment Committee for the last six years, and will serve for another three years to do so. I am very happy that the diocese is exploring this issue of socially responsible investments and glad that with the Board of Directors as well as the Peace, Justice and Hunger Commission, which was very gracious in bringing this resolution to the diocese, and I urge everyone's support.

Sheila Sims, St. Paul's, Co-Chair, Peace, Justice and Hunger Commission: I would like to urge the adoption of this resolution. I think it's very important that we send a message to the government of Sudan that we do not approve of genocide. We can join our brothers and sisters in the Presbyterian Church who have already voted to divest from Sudan.

Julie Jenson, St. Stephen's, Belvedere: Just a little tweak, Chad. In the second "resolved," if you're taking the "s" off concur you have to take it off adopt and direct.

Jane Hanson, St. James: I fully concur with this resolution, but I'd like to expand it beyond the Sudan.

The Rev. Richard Schaper, St. Stephen's, Belvedere: As your Gift Planning Officer, I serve *ex officio* on the Investment Committee of the Diocese. I would just like to say how timely this is in our process. In our last two meetings, over the last several months, the newly-serving chair of the Diocesan Investment Committee has been leading us in a process of clarifying our charter, and also our policies. So this comes at a very timely moment. I feel that as part of our efforts to be faithful stewards of God's bounty, and all that God has given us, one of those things is the assets we hold in our investments. We need to take responsibility for them, to vote the proxies, rather than just let them go by, and to stand for what our church stands for in this arena. So I urge approval of this resolution.

The Rev. Fran Toy, Our Saviour, Oakland: I also speak in favor of this resolution. For three of the six years that I served on the Executive Council, I was the Council liaison to Social Responsibility in Investments, and I would remind us that we should be very proud that we are

Episcopalians. It was our Presiding Bishop John Hines who first thought about divesting, how important and how effective that was in South Africa.

Dewitt Bowman, Chair of the Investment Committee: We welcomed the opportunity to work with the Peace and Justice Commission and also with the Standing Committee in crafting this resolution, which has been further amended. I just wish to comment on the action that the Board of Directors will be taking before next Diocesan Convention, which is to craft a comprehensive social investment policy, something which we've never had in the diocese. This is not an easy task, because there is always a very real tension between the wishes of trying to do what is right, trying to witness to justice, and still craft a policy that will enable us to earn the necessary amounts of money that will enable us to carry forward with objectives. It needs a lot of work, and it's something we will bring back to the next Convention, and give opportunity to those who feel that perhaps this particular action doesn't go quite far enough, or that there should be others issues addressed, There will be a chance to bring that in, and I would welcome any suggestions that people have, if you will make those to the Board of Directors and the Investment Committee of the Board.

The question was called, and a majority of the delegates voted for the calling of the question.

## **MSC.**

The Rev. Chad Smith next turned to Resolution 3, "Dissent from B033." This resolution asks us to dissent from the General Convention Resolution B033, because it is inconsistent with the Canons of the Episcopal Church.

### **3. Dissent from B033**

*Resolved*, that the 157th Convention of the Diocese of California dissent from Resolution B033 of the 75th General Convention of the Episcopal Church as inconsistent with Title III, Canon 1, Sec. 2 of the Canons of the Episcopal Church and our baptismal promise to respect the dignity of every human being; repent of the continuing discrimination against Lesbian, Gay, Bisexual, and Transgender people that B033 represents; and strongly urge the Standing Committee and Bishop of the Diocese of California to refuse to discriminate unjustly against bishops-elect.

#### **Explanation**

Title III, Canon 1, Sec. 2 of the Canons of the Episcopal Church states: "No person shall be denied access to the discernment process for any ministry, lay or ordained, in this Church because of race, color, ethnic origin, national origin, sex, marital status, sexual orientation, disabilities or age, except as otherwise provided by these Canons. No right to licensing, ordination, or election is hereby established."

Resolution B033, which our deputation and Bishop Andrus voted against, reads as follows: .

*“Resolved, the House of Deputies concurring, that the 75th General Convention receive and embrace The Windsor Report’s invitation to engage in a process of healing and reconciliation; and be it further*

*“Resolved, that this Convention therefore call upon Standing Committees and bishops with jurisdiction to exercise restraint by not consenting to the consecration of any candidate to the episcopate whose manner of life presents a challenge to the wider church and will lead to further strains on communion.”*

The intent of B033 is to subvert Title III, Canon 1, Sec. 2 of the Canons by institutionalizing discrimination on the basis of sexual orientation in response to the Windsor Report. This exemplifies the ongoing spiritual violence against LGBT members of our church. Such an effort is incompatible with an Anglican approach to the interpretation of scripture and tradition, the exercise of human reason, and the lived experience of the gifts of lesbian and gay people in this diocese.

While the intent of B033 was focused on lesbian or gay nominees for Bishop, it does raise concerns that others might experience discrimination in the consent process as well.

The Rev. Chris Rankin-Williams, St. John’s, Ross: I may have missed it in the General Convention report. I was at Convention but had to leave before that. I am just wondering how our deputation voted on that, and whether we might end up passing a resolution separate from our deputation.

Answer: The deputation voted against it.

The Rev. John Kirkley, St. John the Evangelist, San Francisco: I speak in favor of this resolution. In my mind, it’s a simple matter of transparency, If it is true — and I hope that it is — that our Bishop and Standing Committee would not discriminate unjustly against bishops-elect, then I think that we need to be clear with the church that that is indeed the case. We are not alone considering resolutions of this type. The Diocese of Northern Michigan has already passed a similar resolution, and to my knowledge, the dioceses of Chicago, Ohio, Minnesota, Newark, Connecticut, Olympia, Los Angeles and Washington are also considering similar resolutions, many of them today. I think we will not be standing alone in speaking this witness to the Communion, and I believe it’s an important part of the process of the reception of the Windsor Report.

The Rev. Laura Toepfer, Christ Church, Alameda: I would make the suggestion of removing the word “unjustly” in the phrase “discriminate unjustly.” It is an emotionally laden word which might be prohibitive to many people. I think it is sufficient to say that we will not discriminate for any reason whatsoever.

This was accepted as a friendly amendment.



The Rev. Ted Thompson, Christ Church, Alameda: I am a member of the Resolution committee. Just a word of explanation. I believe the word “unjustly” was included because we had some debate about whether discrimination could at times be a neutral word.

The Rev. Chad Smith agreed, noting that they had discussed the word “discriminating” as in “discerning taste,” and thought the word unjustly would clarify this.

The Rev. Ted Thompson continued: I have some real questions about this resolution, partly because I needed to catch up on what happened at Convention. Also, I was concerned what it meant to dissent from a Convention Resolution. I learned that General Convention are not binding, and also I was concerned for what position it might put our Bishop in. Having heard multiple conversations on it, I am firmly convinced now that this is the right thing to do as a Diocese.

The Rev. Leslie Nipps, Concord: I like this resolution, and I hope we vote for it. My concern rubs up against Ted’s a little bit. We are voting against something. In the dilemma that we are in, I’d like for us to be voting for something. For transparency in our governing process, vote for the voice of laity, clergy and bishops as well as primates in our decision making processes. I’d like us to have more of a conversation about how we can stand for positive visions rather than simply stand against them. I think we should vote for this, but I also think we need to have a continuing conversation about this.

The bishop noted that since we had what amounted to a challenge on the friendly amendment, we actually need to vote on the friendly amendment, before we proceed to further debate, or to vote on the resolution. He asked if there were further comments on removing the word “unjustly.” He called for a vote by show of hands.

### **Amendment failed.**

The Rev. Christopher Martin, St. Paul’s, San Rafael: I also have some concern. I understand that the Resolution B033 passed at General Convention with the support of the Presiding Bishop, and the Presiding Bishop-elect. I understood that she was asking for this as a way of supporting her ongoing conversation with the Anglican Communion. So by supporting this are we in some way not supporting her as she enters into her role as Presiding Bishop? I don’t want to not support her, and it seems to me she gave a lot to make this happen. I ask this as a question, and I’d like a response.

Sarah Lawton, St. John the Evangelist, San Francisco: I’d like to respond to that. I was there that day as a Deputy, and I witnessed all that transpired that day, including when our Presiding Bishop-elect came and spoke to us. I witnessed the debate in which several people stood up and said they were voting against their conscience in support of her. It was wrenching. There are people who since that time are regretting voting for B033, and have said so publicly. I don’t think anyone left feeling like it was a good process. She got what she asked for that day, but a lot has happened since then, and I think it’s fairly clear that she’s in conversation with a lot of people. I think we were made to give up some things that day, as a church. And it wasn’t where our conscience was. We had already voted twice against this kind of moratorium against gay and lesbians bishops. We had voted it down twice in the House of Deputies, and then it came like

freight train, and people did switch sides against their conscience to vote for it. This is a way to get our dignity and conscience back in the conversation. If we really believe this, then we have to be transparent and say so.

Gary Lindsay, St. Mark's, Berkeley: I have one correction. I believe that the words Lesbian, Gay, Bisexual and Transgender should be in upper case, just as we upper case all other proper nouns that refer to ethnic and personal groups.

This was regarded as a style correction, rather than an amendment.

The Rev. Chip Barker Larrimore, St. Peter's, Redwood City: I just want to dovetail onto what Sarah was saying. As part of the Deputation that was in Columbus, I want to say that part of the reason the Deputation had such a problem with B033 was completely aside from the resolution itself. We felt that the way in which it came to the House of Deputies to be voted on was an abdication of the process, and that it was done outside the accepted process by the General Convention operates. Under those circumstances, we as a Deputation voted against the resolution, and were very disheartened by it, regardless of our feelings about the content.

The Rev. Jack Eastwood, Standing Committee and St. Paul's, Oakland: A brief word about the Presiding Bishop-elect. At Convention in June, I think everyone's heart was breaking that day. She began by saying, "As you all know, I am for full inclusion, BUT I think it's important for you to vote for this." It was a very mixed and delicate item. Our Deputation voted its conscience, and to a person, said No.

The discussion had reached 10 minutes, and Convention proceeded to the vote by show of hands.

**MSC.**

#### **4. Commitment to the Listening Process**

*Resolved*, that the 157th Convention of the Diocese of California commit the Diocese to listen to the stories of Lesbian, Gay, Bisexual and Transgender (LGBT) people, and directs Oasis/California, the diocesan LGBT ministry, to develop and implement a diocesan-wide listening process in 2007 with the support of Diocesan Council; and be it further

*Resolved*, that this process include: a report to the 157th Convention with recommendations to address heterosexism in our diocesan culture and institutions, and to assist congregations to embrace fully the ministries of LGBT people; a recorded history of LGBT ministries in the Diocese of California; and a "reconciliation" liturgy at Grace Cathedral; and be it further

*Resolved*, that this process and report be offered to the appropriate Episcopal Church Center Staff and the Anglican Communion Office Secretariat as a contribution to the Communion-wide listening process.

**Explanation:**

Resolution A165 of the 75th General Convention of the Episcopal Church commits our Church to the formal “listening process” recommended in the Windsor Report, which specifically is a call to listen to the voices of lesbian and gay people, “both at the local level and with the rest of the Communion.”

The Diocese of California has a rich history and wealth of experience with LGBT ministry to contribute to the Anglican Communion-wide listening process, and an obligation to do so in light of the severe oppression faced by LGBT people in many parts of the Anglican Communion. At the same time, we recognize the continuing reality of heterosexism in our common life, the spiritual violence experienced by LGBT people in our diocese and in our congregations, and the need for repentance. Our implementation of resolution A165 provides us with an opportunity for honesty, healing, and celebration in the Diocese of California.

Heterosexism is defined as an ideological system that denies, denigrates, and stigmatizes any non-heterosexual form of behavior, identity, relationship, or community. Like institutional racism and sexism, heterosexism denies the full humanity of gay, lesbian, bisexual, and trans gender people, and privileges heterosexuality in terms of access to full participation in social, political, economic, and religious life; for example, denial of access to civil marriage, military service, and sacramental rites of the Church.

The complete text of Resolution A165 of the 75th General Convention reads as follows:

*Resolved*, That the 75th General Convention of The Episcopal Church commend the Windsor Report “as offering a way forward for the mutual life of our Communion” (Primates’ Communiqué), and as an essential and substantive contribution to the process, of living into deeper levels of communion and interdependence across the Anglican Communion; and be it further

*Resolved*, That the 75th General Convention commit The Episcopal Church to the ongoing “Windsor Process,” a process of discernment as to the nature and unity of the Church, as we pursue a common life of dialogue, listening, and growth, formed and informed by the bonds of communion we share; and urge all members of this church to commit themselves to the call of greater communion and interdependent life; and be it further

*Resolved*, That the 75th General Convention commend the “listening process” as recommended in the Windsor Report, “so that greater common understanding might be obtained on the underlying issue of same gender relationships” (Windsor Report, ¶135); and be it further

*Resolved*, That the 75th General Convention gratefully acknowledge the practical steps taken by the Anglican Communion Office to begin a formal “listening process” across the Communion; and be it further

*Resolved*, That the 75th General Convention commit this church to participating fully and openly in this “listening process,” both at the local level and with the rest of the Communion (ACC 13, Resolution 12); and be it further

*Resolved*, That a staff person at The Episcopal Church Center be identified to forward this listening process in coordination with the cognate person for the Communion and with our Communion partners.

Gary Lindsay, St. Mark’s, Berkeley: Could someone explain why we have the word “reconciliation” in quotes? That implies a certain insincerity in what the intention of this liturgy would be.

The Rev. John Kirkley, St. John the Evangelist, San Francisco: I will address the question, but before I do that. It is another moment in our reception of the Windsor process. I think our diocese, given its 40-year history of struggling and leading in issues of LGBT inclusion, is particularly gifted and suited to play an important role in this listening process. I think it’s important to have a structure and a vehicle in which we can gather our stories together and share them with the wider community, with perhaps an intentionality that we haven’t brought to this before, and with a different audience in mind.

In terms of the reconciliation liturgy, it’s in quotes because I think it’s important to sum up this work with some sort of liturgical celebration that might also include some forms of reconciliation that is as yet incomplete in our common life around these issues. My intention and the intention of the presenters was that it not feel weighted as being penitential in tone. We wanted to hold reconciliation a little bit lightly, and also because there may be a great deal of celebration involved.

The Rev. Gary Ost, St. Luke’s, Walnut Creek: I regret that I did not stand to be more supportive of the first resolution that we addressed today, because I have concerns for this one that echoes my concerns for that one, when the comment was made that there are other groups that have suffered, so why are we supporting this one particular group. So just in case there’s anybody in the house that feels, “Well, let’s get these people off our backs. They’ve been asking us to do this, or say this,” I don’t want anyone to vote for this just to get us off their backs, or to make this issue go away. As a gay priest, I request that we have your heart when you vote for this. I don’t see why we need to repent of the idea that we need to repent. As issues that need repentance come up, one by one, let’s repent of them. We need to repent of our racism; specifically we are asked to repent of our history of bigotry against African Americans. Let’s do it, and let’s do it in regard to LGBT people, as well.

Dr. Tony Scuderi, St. Gregory of Nyssa, San Francisco: I’m a bit troubled with this proposal. Where’s God in all this. God is a diverse God. For centuries, people in general have been browbeating different races, different sexual orientations, different people, and God’s not even in the picture. I think to make this resolution really concrete in our minds and in our hearts, we’ve got to remember that we are human beings, and do we really have the right to put someone down

for their sexual preference and their race? What would Jesus say about this? What would God say about this? Also, we as the Episcopal Church have the opportunity right now, today, to be at the forefront of a resolution that can change society. Think carefully. We're not God. But God is different.

The Rev. Sue Thompson, St. Edmund's, Pacifica: I want to echo Leslie Nipps' comments earlier, about being more positively oriented in this resolution. My partner and I had to move from Atlanta because she had the one job in the diocese she could have, and I couldn't get ordained. And when I got out here I found a bishop who would welcome me, who would expedite my ordination process as much as he could, and I am hired as the vicar of St. Edmund's, Pacifica. I think we need to celebrate the fact that we do honor and respect LGBT people and their gifts without serious regard to their orientation. I would like to see us acknowledge our strengths in that area and the gifts that have been brought to this diocese, rather than to beat ourselves up again about what we haven't done well. Yes, we have not done things perfectly. But we have done a very good job of working through this, and I don't think we can make folks accept our ministry if they're not there yet. Jesus did not inflict salvation on anyone, but he did offer us a scad of opportunities to accept it. I think the more we can affirm the ministries and keep offering them to the people who don't quite get it yet, in genuine love, the more successful they will be.

The Rev. David Stanger, Grace Cathedral, San Francisco: Following up on that, I want to affirm my recognition of this resolution, but about 20 years ago Armistead Maupin wrote — I think it was in *The Advocate*, and if anyone has the text, please send it to me — 10 or 12 steps to a better body politic for queer people, and one of those steps has stuck with me. It was "Stop begging for acceptance." Again, it's about living positively, not waiting for the world simply to take advantage of the opportunities that God gives us, and that our church culture is giving us.

Jane Crawford, St. Alban's, Brentwood: I'm just going to address a comment that was made previously, by offering a friendly amendment. Maybe if we exchange the word "reconciliation" to "celebration," we could cover that and have a liturgy to celebrate our inclusivity.

The Rev. John Kirkley, St. John the Evangelist, San Francisco: I'd like to speak to that amendment. I would prefer that it be a liturgy of reconciliation *and* celebration. I am less convinced than some of my colleagues that we don't have some work ahead of us in this diocese, around the full inclusion of the LGBT people. The B and T folks in particular are not on our radar very much at all, so I'm not ready to conceded that yet, but I am mindful that we are light years of most of the church. That's why it's important for us to participate in this process and to offer it to the wider communion, precisely because we have a witness to the possibility of justice in ways that perhaps some arts of the world have not been able to imagine yet. That's a wonderful gift for us to be able to offer. But at the same time I want us to be honest about our unfinished business.

Chad Smith next directed Convention's attention to the amendment, which will now need a vote, since John Kirkley, who submitted the resolution, did not agree to it. Thus, it is not a friendly amendment. Jane Crawford, who proposed the amendment, agreed to change it to be in accord with John Kirkley's preference for the phrase "reconciliation and celebration," whereby it can again be considered a friendly amendment, not requiring a vote. The Secretary reminded

everyone that amendments should be submitted in writing, and the bishop reiterated that they *must* be submitted in writing.

The Rev. Kay Salinaro, La Santissima Trinidad/Holy Trinity, Richmond: I'm speaking in favor of this resolution. As the mother of an LGBT child who kept silent for many, many years, I feel very strongly that we need to hear each other's stories. We don't change our hearts until we hear the heart of another.

The Rev. Dennis Tierney, St. Bede's, Menlo Park: I just have a question of clarification. There is no budget associated with this resolution, where there was a budget statement made for the first resolution we adopted this afternoon. I just wonder if that an oversight, or is Oasis paying for this?

Answer: Oasis is willing to pay for this for one year.

The Rev. James Tramel, Trinity, San Francisco: I was rising for exactly the point that Dennis Tierney raised, and I feel we have a responsibility as a diocese for Oasis *not* to have to foot the bill. If we are going to stand as a community of Christians who respect our colleagues and believe they have a witness to share with the rest of the Episcopal Church, and the rest of the Anglican Communion, and we should share in the cost of that. We should be willing to put up at least as much money as we are offering to the investigation of other people who have been disenfranchised and set aside by the church. I would propose an amendment that we allocate \$15,000 from the operational budget — and I will bring it in writing — that we support funding for the work that Oasis will be doing.

The Rev. John Kirkley made a point of disclosure, that Oasis California does receive \$5,000 as a line item in the diocesan budget.

The Rev. Robin Clark, St. Mark's, Berkeley: Knowing the difficulties of amending the budget on the floor of Convention, might I suggest writing the amendment and asking Diocesan Council to work out how this could be paid for from diocesan funds.

?? , St. Bede's, Menlo Park: [Man's voice—Name inaudible. MR] A question about the amendment. You mentioned a figure of \$15,000, which was for a triennium, not for a year, and they are to report back to convention in a year. So should that perhaps be \$5,000?

The bishop noted that James Tramel had received that as a friendly amendment, and so when he writes the amendment it will be for the amount of \$5,000.

E. J. Hilliard, St. James, Fremont: I am rising to ask for clarification on a point of order. Don't we have to second the amendment before we can have a discussion?

Answer: Yes, we have one amendment on the floor right now, and it should be seconded before it is brought to a vote.

Amendment seconded.

The Rev. Richard Schaper, St. Stephen's, Belvedere: I move the previous question.

Answer: We need the language, but he has a right to call the question.

Nigel Renton read back the proposed amendment:

*Resolved*, that there be \$5,000 allocated from the operating budget and/or from investment income, over the year for the diocesan-wide listening process in the year 2007, to provide remuneration to Oasis California for the cost of this report.

Amendment failed.

**Speaker did not identify himself. Male, English accent. MR:** Bishop, I am so thoroughly confused by the proposals, counter-proposals and differences of opinion that I am sorry to say that I cannot vote sensibly on this resolution. I believe it should be tabled and brought back in tidy form at the next convention.

This constituting a motion to table, a simple majority vote is needed to do so. Motion to table failed.

Final wording of the resolution is:

#### **4. Commitment to the Listening Process**

*Resolved*, that the 157th Convention of the Diocese of California commit the Diocese to listen to the stories of Lesbian, Gay, Bisexual and Transgender (LGBT) people, and directs Oasis/California, the diocesan LGBT ministry, to develop and implement a diocesan-wide listening process in 2007 with the support of Diocesan Council; and be it further

*Resolved*, that this process include: a report to the 157th Convention with recommendations to address heterosexism in our diocesan culture and institutions, and to assist congregations to embrace fully the ministries of LGBT people; a recorded history of LGBT ministries in the Diocese of California; and a "reconciliation and celebration" liturgy at Grace Cathedral; and be it further

*Resolved*, that this process and report be offered to the appropriate Episcopal Church Center Staff and the Anglican Communion Office Secretariat as a contribution to the Communion-wide listening process; and be it further

*Resolved*, that there be \$5,000 allocated from the operating budget and/or from investment income, over the year for the diocesan-wide listening process in the year 2007, to provide remuneration to Oasis California for the cost of this report.

**MSC.**

## 5. Diocesan Governance Review

*Resolved*, that the 157th Convention of the Diocese of California support Bishop Andrus' charge to the Standing Committee to review and recommend improvements to our Diocesan Governance; and be it further

*Resolved*, that the Standing Committee report its recommendations to the 158th Convention of the Diocese of California and that resolutions and/or canonical changes related to those recommendations be offered to the 158th Convention.

Explanation:

A clear result of our episcopal election process is the desire for more transparency and clarity regarding governance, budget, endowment, and the nominations process for elected offices. Bishop Marc Andrus asked the Standing Committee to review our current practices, seek the best practices of other dioceses, and make recommendations in order to support our desire for decision-making clarity and financial transparency.

The Standing Committee has formed two groups to accomplish this objective: A Working Group composed of a chair and five members approved by Standing Committee and Bishop Andrus; and a Steering Committee co-chaired by one cleric and one lay person and composed of representatives of the Diocese.

Convention's support for this resolution commits our diocese to the best possible practices of transparency and clarity regarding governance, budget, endowment, and nominations to the elected positions of our diocese.

**MSC.**

## 6. Migration and Immigration Issues

*Resolved*, that the 157th Convention of the Diocese of California ask the bishop to create a Task Force on Migration and Immigration Issues to do the following:

- 1) Implement, and support others who are implementing, General Convention Resolution A017 in the Diocese of California.
- 2) Provide opportunities and resources for education and engagement regarding immigration and migration issues;
- 3) Report to Diocesan Council on task force actions, activities, and recommendations that support the resolution.
- 4) Include the Diocesan Officer for Faith Formation, the Executive Officer, and the bishop as *ex officio* members of the Task Force on Migration and Immigration Issues; and be it further



*Resolved*, that the Diocese of California advocate for the well-being and protection of immigrants and urge its members to resist legislation and actions which violate our fundamental beliefs as Christians, including the criminalization of persons providing humanitarian assistance to migrants and new criminal or civil penalties for undocumented immigrants living in the U.S.; and be it further

*Resolved*, that Episcopalians in the Diocese of California, as a matter of Christian responsibility, welcome strangers and offer them humanitarian aid when needed, regardless of immigration status.

**Explanation:**

The purpose of this Resolution on Migration and Immigration Issues is to implement Resolution A017, “Fundamental Immigration Principles,” passed by the 75th General Convention in June, 2006, which sets forth principles and makes them the official policy of the Episcopal Church. (please see Resolution A017 inserted in the last page in this explanation.) This diocesan resolution creates a task force to initiate, inform and oversee the implementation of General Convention’s Resolution in the Diocese of California. Resolution A017 recognizes that immigrants, here legally or undocumented, are among the most vulnerable people in society. Therefore, all members of the Diocese are called to do the following:

Regardless of immigration status:

- Welcome strangers and, when needed, offer them humanitarian assistance. Advocate for their well being and protection.
- Treat others as we want to be treated and resist legislation that would try to dictate otherwise.

The additional clause at the end of the third resolve says that we will also. resist the criminalization of an undocumented person’s presence in the country. To promote public safety, law enforcement in the counties of the Bay Area have gone through great efforts to inform undocumented immigrants that they can report crimes, come forward as witnesses, and seek assistance without concern about deportation. Criminalization would undo work that has taken years to develop.

Refugees. Since 9/11, concerns over terrorism have resulted in reduction of admission of refugees to the U.S. by about 50%. Moreover, proposed immigration laws further hinder people seeking asylum. According to “The Alien Among You,” published in the 2006 General Convention “blue book”:

Those who arrive as refugees are generally victims rather than perpetrators of terror, and the lack of evidence associating refugees with terrorism supports maintaining an admissions policy of open and responsible resettlement.

Immigration. Regarding immigration, again according to “The Alien Among You”:

The overall U.S. immigration system is not working well, and there is a growing consensus about the need for change. Immigration law that was intended to reunite families has resulted in the delay of several years before some spouses and other relatives can receive visas to immigrate to the United States. The presence of millions of undocumented aliens—especially agricultural workers and others who perform unskilled or low skilled jobs that are critical to the American economy—encourages an “underground” world, creates an environment of constant anxiety for the aliens and the communities in which they work, engenders inhospitable and cruel separation of families, and makes it nearly impossible for the undocumented workers to achieve regular and permanent status in the United States.

An issue of faith and stewardship of our community. With others in an interfaith effort, the Episcopal Church sees the issue as one of faith and faithfulness to God’s call. “Comprehensive immigration reform” deals with the big picture, *i.e.*, laws that can be humanely enforced, a compassionate approach which incorporates the undocumented immigrants who have established ties in the U.S., and laws and procedures which expedite the reunification of families, supply needed temporary workers, and offer appropriate judicial oversight. In other words, comprehensive immigration reform provides additional security for the U.S. while at the same time providing more access to legal entry at a level consistent with the ongoing needs of the U.S. and its people. Policymakers envision that a reasonable opportunity for legal entry will discourage people from risking their lives to enter the country without going through the proper procedures.

Holy Scriptures tells us

Strangers are vulnerable in a foreign land (The Book of Ruth; the Hebrews in Egypt). God protects the alien and calls us all to do the same. The Hebrew people were once aliens in the land of Egypt. In the U.S., we live the parallel: We are a country of immigrants. Therefore:

You shall not wrong or oppress a resident alien. (Exodus 22:21)

Treat the alien as a “citizen,” and love the alien as yourself. (Lev. 19:33-34)

God “loves the strangers, providing them food and clothing.” (Deut. 10: 17 -19)

Christ calls us to feed the hungry, give drink to the thirsty, welcome the stranger, clothe the naked, tend to the sick, and visit the imprisoned, for “just as you did it to one of the least of these who are members of my family, you did it to me,” (Mt 25:31-46)

We promise in our Baptismal Covenant to “seek and serve Christ in all persons, loving our neighbors as ourselves;” and to “strive for justice and peace among all people; and ... respect the dignity of every human being” with God’s help.

Undocumented immigrants living in this country are workers, volunteers, parents, children, and entrepreneurs. They have become part of the fabric of our communities, schools, and churches. Their forced exit would be cruel to them, and it would leave a vacuum in our society. Their departure would cause significant disruption to the economy. Millions of jobs would be left unfilled. The country would lose their income taxes, social security taxes, sales taxes, property taxes (paid either to the government or through rents), and investments. The loss of their buying activity would affect jobs and the status of living of everyone living in the U.S. All of us would miss their drive, their entrepreneurial spirit, and our exposure to their cultures and world views.

“The Fundamental Immigration Principles,” enacted by the 2006 General Convention of the Episcopal Church and implemented in the Diocese of California, provides a reasonable, humane, and responsible approach. While recognizing the legitimate need of countries to manage their borders, they propose the means for just and orderly immigration flows.

We Episcopalians in the Diocese of California have experienced the gifts that diversity brings. Of every race and ethnicity, the Episcopal Church has welcomed immigrants, not because they have a valid visa or have become U.S. citizens, but because they are our sisters and brothers.

### **Fiscal Impact:**

Anticipated expenses are primarily related to the preparation and publishing of materials for distribution and are estimated at \$2,000, to be spent on education materials, translation to multiple languages, and advocacy. Hosting organizations will be asked to cover their costs.

### **Resolution A017**

Title: Fundamental Immigration Principles

*Resolved*, the House of Deputies concurring, the 75<sup>th</sup> General Convention of the Episcopal Church receive “The Alien Among You” in the Blue Book Report of the Standing Commission on Anglican and International Peace with Justice Concerns; and, while recognizing the duty and right of a sovereign nation to protect and defend its borders, adopt the following fundamental principles included in “The Alien Among You” as the policy of the Episcopal Church. Undocumented aliens should have reasonable opportunity to pursue permanent residency. Legal workers should be allowed to enter the United States to respond to recognized labor force needs. Close family members should be allowed to reunite without undue delay with individuals lawfully present in the United States. Fundamental U.S. principles of legal due process should be granted all persons. Enforcement of national borders and immigration policies should be proportional and humane; and be it further

*Resolved*, that the 75th General Convention of the Episcopal Church deplores any

action by the Government of the United States which unduly emphasizes enforcement, including miniaturization of the border between the United States and Mexico, as the primary response to immigrants entering the United States to work; and be it further

*Resolved*, that the Episcopal Church undertake a campaign to educate Episcopalians as to the plight of refugees, immigrants, and migrants, which will include information about the root causes of migration; and be it further

*Resolved*, that this campaign calls the church to commit to welcoming strangers as a matter of Christian responsibility, to advocate for their well-being and protection and to urge its members to resist legislation and actions which violate our fundamental beliefs as Christians, including the criminalization of persons providing humanitarian assistance to migrants.

The Rev. Anna Lange-Soto, El Buen Pastor, Redwood City: I stand to speak for the amendment. I think that General Convention did a wonderful job of articulating our Christian responsibility to everybody, and that should not exclude people who are here without proper documentation. The Convention did an excellent job of advocating for principles that we can all stand for, that we should treat one another as brothers and sisters, that we should advocate for the well-being of one another. The purpose of this resolution is particularly to implement in the diocese what General Convention has moved. We know that resolutions are not canonically binding, and there is a lot to be done in this area. I think that we need to do this together, especially given the number of immigrants who are among us.

Linda Dunstan, St. Giles, Moraga: I'd like to ask a question about item 1 ("Implement and support others who are implementing General Convention Resolution A017 in the Diocese of California"). How do we "implement others"? I'm not sure I would enjoy that.

The Rev. Anna Lange-Soto: The point of that was that the task force probably isn't the only group that is trying to implement the resolution. In terms of it being a collaborative effort to actualize the resolution passed at General Convention.

Linda Dunstan: Then it probably needs to have the word "resolution" inserted.

It was suggested that the passage could be clarified by inserting two commas, so that it would now read:

- 1) Implement, and support others who are implementing, General Convention Resolution A017 in the Diocese of California.

The Rev. Gloria Del Castillo, El Buen Samaritano, San Francisco: I am an immigrant. I came almost thirty years ago to this country. I have been participating in the church and in the community. It is important for our people — for all people — to be a full participant and not to live in fear. The church has a role, always, as a supporter. I had the opportunity to go to college, to university, to be educated, to have opportunities. It is important for us to be full citizens. I am

an American. I love this country, I love who I am, and even love my identity, and I will not lose it. I want you to know that I need your support, and I need all of you to open your hearts, your homes, and the church for all the people, no matter what color, what ethnicity, what gender preference. We are all here for the same purpose — to be a big and great family.

The Rev. Kate Salinaro, Co-Chair, Peace, Justice and Hunger Commission: I think this resolution is very much like the LGBT issue, in that we need to be listening to each other, we need to hear each other's stories, and we need to better understand one another. With our whole country dealing with immigration issues, I think it is vital that we study the issues and learn the details. So much of what is true of the immigrant story, those of who are not immigrants do not know. We need to hear the stories, we need to hear the truth.

The Rev. Kathy Bradford, St. Alban's, Brentwood: I wanted to piggyback onto Gloria's story. With the exception of indigenous peoples, we are all the children of immigrants, and therefore all immigrants should be accepted equally in the church, and we should do everything we can to help people get along in this country.

**MSC.**

### **REPORT ON THE SECOND BALLOT**

The Rev. Canon David Forbes reported on the results of the second ballot.

For the Clergy Order of Standing Committee:

	Clergy Order	Lay Order	Total
The Rev. Ron Culmer	67	106	173
The Rev. John Kirkley	29	60	89
The Rev. James Ward	20	45	65

The Rev. Ronald Culmer, with 173 votes, is elected.

### **RESOLUTIONS ON THE BISHOP'S ADDRESS**

The Rev. Dr. John H. Eastwood, St. Paul's, Oakland

He announced that Standing Committee would need to meet following his presentation for an organizational meeting, electing President and Vice President.

#### **Resolution #1 on the Bishop's Address: Strategic Planning**

*Resolved*, that the Diocese of California, under the oversight of the bishop and the Diocesan Council, shall begin a diocesan-wide strategic planning process including when and as appropriate, contracting a planning consultant.

This resolution responds to the planning element in the bishop's address, for strategic planning.

## MSC.

The second resolution consists of two parts and responds to Bishop Marc's request that we form companion relationships.

### **Resolution #2 on the Bishop's Address: Companion Relationships**

*Resolved*, that the Diocese of California form a Planning Committee to make recommendations on two new diocesan relationships: one in a Spanish- or Portuguese-speaking diocese of the Global South, and also one in Asia; and be it further

*Resolved*. That appropriate financial resources be provided to the Planning Committee to allow for exploration of the development of such potential relationships.

The Rev. Richard Helmer, Church of Our Saviour, Mill Valley: Just a point of clarification. I'm not quite clear on how the process works for budgeting for the Planning Committee. Can you talk a bit about that?

Answer: It would come out of the authority of Diocesan Council and the bishop between conventions.

The Rev. Richard Helmer: The resolution sounds to me a little like a blank check, and I'm all for the spirit of the resolution, but my concern is that it conflicts with the ongoing effort for transparency in the diocesan process, particularly as far as budgeting goes.

Gary Lindsay, St. Mark's, Berkeley: The call for a companion diocese in the Spanish- or Portuguese-speaking areas of the Global South — are we talking about the Western hemisphere? Because there are Spanish- and Portuguese-speaking Christians in Africa and Asia. Are we considering them, as well?

Answer: The bishop clarified that he had been speaking of those dioceses south of our border, the idea being that we use our geographic location to further relationships in the Communion as best we can.

The Rev. Sue Thompson, St. Edmund's, Pacifica, President of Diocesan Council: It seems to me that in terms of transparency that Council's job is to bring a budget to Diocesan Convention next year, and I can't imagine that we would be ready to do this before that, so I don't think there's a problem with money being allocated without people having considerable input.

The Rev. Christine McSpadden, St. Luke's, San Francisco: I just have a question about the language of "new," because I know there are already relationships that are established in some parishes and I wonder if we would consider strengthening those that already exist, and building on them.

Answer (Bishop Marc): The relationships in parishes might be lifted up for consideration as

diocesan-wide, but there are no vital diocesan-wide ones at this time. That's what we're looking for. So that kind of input — for instance, the three parishes that just participated in a trip to El Salvador. That would be very useful for the proposed committee, it seems to me, to hear about, and to throw that into the hopper for consideration as one of the companion diocese.

[Unidentified — male voice, Bishop Marc called him “Chris.” MR] So if you're looking for volunteers to explore Asia, as long as you're providing the money, I'd be happy to go . . .

The Rev. Fran Toy, Our Saviour, Oakland: Would this be an agenda item, then, at the next China Friendship meeting in December?

Answer: It could be.

Fran Toy: I'll volunteer to go to Asia, too.

The Rev. John Rawlinson, St. James/Santiago, Oakland: If we're volunteering, I'll go to Latin America. My understanding is in relationship to an earlier comment, that the funding proposed is just, at this point, for the exploration phase. So it presumably would be done before next year's Diocesan Convention. As regards the issue of transparency, if Diocesan Council is dealing with that, it seems to me to be pretty transparent. Materials would come, they are open meetings, there are shared minutes, people know what is happening, the information flows to deaneries and parishes. So I think there's no concern for transparency, and we might be lucky enough that some of us may be willing to put some money into this exploration process and it would be really transparent, from our own pockets.

Johnette Shane, Good Shepherd, Berkeley: I just have a question about this proposal. Am I understanding correctly that this is a Companion Diocese relationship, in other words, an organization in another country that's already in the Anglican Communion.

Answer: Yes, these are other dioceses in the Anglican Communion.

**MSC.**

### **Resolution #3 on the Bishop's Address: Supporting and Encouraging the Bishop's Vision**

*Resolved*, that this 157<sup>th</sup> Convention of the Diocese of California call upon our parishes, missions, and members to support, encourage, and promote the goals of Millennium Development as an Instrument of Unity, and the ministries of Congregational Development in the areas of evangelism and full inclusion, and in all matters of social justice, especially in nonviolence, racism and the environment.

The Rev. Barbara Bender-Breck, Chair, Committee on the Dispatch of Business: Would you support a friendly amendment to add “institutions” to that list?

Answer: Yes.

Betsy Haddad, St. Alban's, Albany: Am I the only person in the room who has a little feeling of *déjà vu* about Millennium Development and the Millennium Development Goals. We passed a resolution on this two years ago, I think, that said we were going to encourage churches a certain percentage — I think it was .07% — of their budget toward this? I think it's great, but I think we're just going over the same ground: "brothers, we are treading where we've always trod."

With the addition of the friendly amendment, the resolution now reads:

### **Resolution #3 on the Bishop's Address: Supporting and Encouraging the Bishop's Vision**

*Resolved*, that this 157<sup>th</sup> Convention of the Diocese of California call upon our institutions, parishes, missions, and members to support, encourage, and promote the goals of Millennium Development as an Instrument of Unity, and the ministries of Congregational Development in the areas of evangelism and full inclusion, and in all matters of social justice, especially in nonviolence, racism and the environment.

**MSC.**

### **REPORT OF THE DIOCESAN TREASURER**

Mr. James C. Wall, Diocesan Treasurer

Bishop Marc and Members of the Convention: This is a formal presentation to you as a result of the audited Financial Statement of the Episcopal Church in the Diocese of California and of Corporation Sole. Both were prepared by the independent firm of Burr, Pilger & Mayer, as of December 31, 2005. As has been the case in all years past, the statement and notes have also been presented to the Board of Directors.

I'd like to go off-line for a moment, and mention something. We've been using the word "transparency" a lot, and I think we've using it particularly as it relates to matters financial. I guess I have two things that I would suggest to you. One is that transparency in matters financial is really having all of us — all of the institutions — spending more time talking to each other. We will be doing some things canonically, some things organizationally, but I think at the core, what we need to do is get a lot better at talking to each other when we are taking significant actions. Particularly as between the various entities of the Board of Directors, the Standing Committee, and Diocesan Council. We need to run things by each other earlier, rather than later, and get other opinions and make sure that everyone is brought into these actions. We've done a number of things in the past year which really were thoroughly vetted under the conditions and processes that have currently been in place, and clearly there has not been good communication between the various institutions. I think we're working hard to get better at that. I'd just like to give you that as an idea to keep with you as we're looking at matters financial.

We have an unbelievably complex intertwining of entities and institutions, but it many ways it can be simple. It can be simple if you think of the finances the diocese and all its institutions, the Corporation Sole, as really being four different pieces:



- Diocesan Operations. These are primarily funded through parish assessment. That's your money, and I think we've been very sensitive at every level to make sure that when we are dealing with your money we try to have you in mind.
- Endowment.
- Real Estate. This is primarily missions. This is the third big financial piece that we have.
- Line of Credit. This is an \$11 million line of credit that is held by Corporation Sole. Many of you in parishes that have used these funds for capital financing know how that works.

Financially, everything we talk about will fall into one of those four categories.

The typical corporate process has the auditor engaged by and overseen by an audit committee of the Board of Directors. That has been our approach. I think, as part of our Governance Review, we should expanding membership of the audit committee to include members of other diocesan institutions.

In the past, we have not been pleased with the timely receipt of our audited financial statements. In the future to get those financial statements sooner and get them to you in time for them to be meaningful to you in your review. In addition, I believe we should follow the practice of some other dioceses and post our audited financial statements on our website early in the year. That would allow for the review of all interested parties at their convenience.

All this being said, I am please to report that the Financial Statement of the Diocese of California is audited and unqualified. As in previous years, the Financial Statement of Corporation Sole is audited, and qualified only as related to our long-standing policy of not depreciation some real property assets, primarily missions, and also not including operating results from missions.

There are some specific items I'd like to mention. You may be interested to know that the combined net assets of the Diocese and Corporation Sole exceeds \$42 million. That's a slight increase over the prior year. Approximately 60% of the assets are restricted in some way. The unrestricted remainder are primarily real properties, anmely missions, owned by the Corporation Sole. Endowment assets were slightly over \$21 million as of September 30, 2005. The Corporation Sole continues to maintain the line of credit that I just described.

Financial governance in the diocese is extensive, maintained by the diocesan staff, the Board of Directors, Diocesan Council, Standing Committee, Finance Committee and an Audit Committee. I thank all of them for their efforts. I'd especially like to thank Jim Forsyth, our Controller, for his assistance and guidance, along with his staff, who handle the day-to-day management of the diocesan finances.

Finally, I'd like to thank all of you for allowing me to continue as your Treasurer through this very interesting and changing time for the diocese.

## **REPORT AND ACTION OF PERSONNEL PRACTICES**

The Rev. Bruce O'Neill, Chair, Personnel Practices

The major issue facing the Personnel Practices Committee continues to be the increase in the cost of benefits, and we are aware of the burden that we all share. This committee's goal is to provide the best coverage for our loyal employees at the most competitive cost. As healthcare costs increase, we look for ways to ease the financial burden on congregations and institutions. At the time of submitting this report, exact premium costs were not available from the providers, but we intend to offer substantially the same benefits for 2007. In the future, it may be that further cost sharing options will be necessary.

Congregations and institutions of the diocese are reminded that most of the information needed for personnel and administrative issues can be found in the Diocesan Administrators' Manual. In addition, the Sample Personnel Policy provides a great example for personnel guidelines, and should be adopted by every congregation and institution if they do not have a current policy. Both documents and other pertinent information can be found on the diocesan website.

We continue to give thanks for the dedicated ministry of Controller Jim Forsyth and his staff who dutifully look after the benefits, compensation, and personnel issues of our varied diocese. Joan Jacobson of Marsh continues to guide our committee through the complexity of issues.

Finally, thanks to the committee — Christopher Butler, Joan Clerk, Sarah Crawford, Jim Forsyth, David Lawson, Thomas Matthews, Holly McAlpen, and Jeannie Thomas — who graciously volunteer their time and truly understand their work as ministry.

As a final note, I should tell you that congregations and institutions will receive information in the mail about 2007 benefits in the coming weeks. I want to mention now, in respect to health care, that employees will see an increase in their co-pays. These will help to keep Kaiser premiums on par with 2006 rates, and lower the dramatic proposed increase in Blue Shield premiums, keeping all of us mindful of the rising cost of health care. The bottom line is: Let us all pray for good health.

**Proposed 2007 Salary Resolution**

*Resolved:* That effective January 1, 2007, the minimum annual compensation for clergy employed full time by the Diocese of California and by any parish or mission thereof shall be increased by 2.8% as reflected in the 2007 Mandatory Minimum Salary Schedule, and be it further

*Resolved:* That Years of Experience be defined by Credited Service with The Church Pension Fund.

**2007 Mandatory Minimum Salaries Including Self Employment Tax**

Congregation Classification	Experience 0-4 Years	Experience 5-9 Years	Experience 10+ Years
A	56,832	59,989	63,146
B	58,726	62,200	65,672

C	60,643	64,409	68,198
D	63,146	68,198	73,250
E	69,461	75,776	82,090

*Resolved:*

1. That the minimum transportation allowance be \$0.445/mile for congregation-related travel; to be adjusted in accordance with IRS published rates for 2007.
2. That any deviation below these minimums will be permitted by the bishop for serious cause, with the bishop using the Personnel Practices Commission as a council of advice.
3. That employers of all clergy pay to each cleric 50% of the self-employment tax assessed on the cleric's base compensation as a portion of total compensation.  
( 7.65% of base compensation)

This amount is included in the above schedule.

4. That all churches, wherever possible, increase clergy and lay staff compensation 2.8 % for 2007 to accommodate inflation.

Note: Compensation increase is based on the Consumer Price Index for All Urban Consumers in San Francisco, Oakland and San Jose as of June 30th, 2006. Compensation increase has been adjusted on a one time basis to reflect additional increase to 2006 minimums as enacted at the 2005 Diocesan Convention. The 2006 increase reflects the CPI from June 1, 2004, to August 31, 2005. Therefore, the 2007 increase reflects the CPI increase from September 1, 2005, to June 30, 2006.

**MSC.**

The bishop now recognized Diocesan Treasurer James Wall again, for the presentation of the Proposed Budget for 2007.

**REPORT OF THE DIVISION OF PROGRAM AND BUDGET**

Mr. James C. Wall, Diocesan Treasurer

As in previous years, the budget process seems long and torturous. We start in April and May, holding various hearings, we go to Deanery meetings, and we try to hammer out a budget by the time we get here, which is conservative. We have a policy of presenting a budget which is break-even or has a surplus. We haven't been able to do that for the past couple of years for various reasons, and again this year, we are coming with a budget with a deficit. I'm hoping that you have had most of your questions answered at your Deanery meetings. Those of you who have studied the budget can tell one of the significant components of this budget, which we have not seen in the past, is housing for the bishop. We've done a lot of thinking over time in all the institutions in the diocese, and have concluded that it is imperative that we have housing in order to attract quality bishops over time. The cost, we believe, we will either need to work out a way to move the holding of the bishop's residence, which is currently held as an endowment in our endowment funds. I have a proposal that we consider moving that, as we can, to the diocese, because it's a long-term hold and it will not earn. This is a cost today, but the cost in the future of

not providing housing, not having housing, and not being able to keep up with the housing market creates a horrific cost in the future. That's really the reason we made the decision to provide housing for the bishop. We own a house, and those of you who own homes know there is a cost to it. My wife owns a horse, and I'm a trustee of a working horse farm, so I'm very familiar with assets that eat. And houses are assets that eat. So we need to be prepared to deal with that.

You have the Proposed 2007 Budget before you, so I'd be happy to entertain any questions.

Terry More, [name wasn't quite clear. MR] Trinity, Menlo Park: I have a question. Earlier today we proposed allocating \$15,000 over three years from either this budget or investment income. Is that too vague, or do we need to amend the budget to include that?

Answer: Diocesan Council has the authority to amend the budget in between Conventions. My suggestion would be to adopt the budget as it is and let Council spend some time thinking about where those funds should come from, and where they should be listed. Council does have a retreat in February when they make the final adjustments to the budget.

Helen Sause, Christ Church, Alameda: Congregational Development is such an important part of our whole reason for existing, and I am absolutely bewildered to see that it has been zeroed out. Our deanery had asked that at least a minimal amount be included, and I'm wondering if that activity occurs somewhere else, or if we're truly zeroing out our intention to spend money on Congregational Development.

Answer: My understanding is that the functions are being carried out, and the same people are doing some of the same functions, and we would expect that to go on into the future. This particular \$30,000 amount was really one of the end pieces of Jubilate Deo, which was supposed to come to an end, and was supposed to be shifted over to the Operating Budget again. I think that will be a Diocesan Council choice, working with Bishop Marc, as to how moneys would be allocated. So nothing is actually being eliminating.

Bishop Marc added some clarification about "the same people doing the same things." The position of the Congregational Development officer would have ended, by the plan of Jubilate Deo. At my request, we are continuing that because I think it so vital to the life and ministry of our diocese. As to the funds that go beyond the person or the office, the emphasis is there in my ministry as your bishop, and I hope we will find funds to follow the focus.

The Rev. Julie Jensen, St. Stephen's, Belvedere: I've also been on Diocesan Council for three years. I'd like you to look at line item 102. Department of Social Ministries has \$39,000 with no reason how it's spent, how it's funded, who administers it, and where it goes. Each of the other sections, starting with the Episcopate, and going all the way through Stewardship, breaks down how each amount of money is spent. This is too fuzzy. I've asked questions before and have not received adequate answers. I would like to charge Diocesan Council and the Task Force to take a look at this \$39,000 and find out where does it go, and how is it spent.

The Rev. Cn. Michael Hansen: Julie, the item you are referring to is the Department of Social Ministries. That money is used to pay a staff person for Episcopal Charities, whose job it is to maintain relations with the small ministries that are listed below that. They have hearings in April, when all these different groups come and meet with that representative and they would out their askings for the following year. That meeting reports back to Diocesan Council, and it also reports to Program and Budget. Her job is to give oversight to these ministries.

Julie Jensen: But if this a person who is hired by Episcopal Charities, then we really don't have any sort of diocesan control over how this money is spent, what portion of her time and salary is ours. There is a fuzzy boundary between what Episcopal Charities is responsible for and what we're responsible for. I think we need to claim ownership of this.

The Rev. Stacey Grossman, Nativity, San Rafael: Just following up on what Julie said, this is one of those "been-there-done-that" conversations we've been having. I think in the spirit of transparency it would be good to clarify that line item. Instead of calling it Department of Social Ministries, perhaps we could call it Episcopal Charities Staff Position. That's what it is, and we've been approving it for many years. I think it would be just a little bit more clear if we re-named it. So I'd like to move that.

Jim Wall responded that it is not necessary for a motion, as it's a simple clerical change, and he will see that that is done.

Barbara ??, [Name not clear. MR] St. Timothy's, Danville: I wonder if you could give us a little more detail on line item 61, Subsidies and Grants.

Jim Wall: At Program and Budget, we get a detailed breakout of subsidies and grants, and Missions does a great job of telling us which missions they will be doing things for, and where the grants are going to go. It is too difficult to put that in here because it's about five pages worth of presentation. It is various grants and subsidies, past, present, and future. You might contact Jim Forsyth for some more detail on this. It's like they say, "Nothing's impossible for the person who doesn't have to do it."

Toni Van Kriedt, Church of Our Saviour, Mill Valley: I served on Diocesan Council a few years ago, and I thought that Episcopal Charities was completely separate from the budget, that we did not fund Episcopal Charities, because they funded themselves, and yet — it is a question, so I'd like to get that clarified.

Jim Wall: I'm not sure I can do that financially. I suspect that's more a structural question.

The Rev. Cn. Michael Hansen: There is history on this, and part of it has been shifting the consciousness of some of our social ministries to the side of the street where Episcopal Charities is, since it's capable of doing so much more. Part of what they do is raise money in the Diocese of California to do their work, and we try to differentiate between doing social ministries as we were doing it before, and shifting to a more refined way with Episcopal Charities. So this money is not a donation to Episcopal Charities. It's really the salary of a person who is designated to do

part of their work with our social ministries. Diocesan Council could certainly take a look at that this year and report back next year.

The Rev. Rosa Lee Harden, Holy Innocents, San Francisco: I just want to clarify what you said about line 61, that we can see a breakdown of how that money is spent. It understood that was not public information.

Jim Wall responded that we could certainly share it through Diocesan Council.

Jim Forsyth, Diocesan Controller: The reason that the Subsidies and Grants item is not broken out is because when that budget is set every year, it is an estimate by the Department of Missions of what they will need in the coming year. And they don't know what they're going to spend on subsidies and grants, and issues that arise in the mission congregations during the year. So you can't break that out by the number of churches. At the end of the year, the department budget will have a breakdown on what was spent, in which congregations, and for what purposes. In the course of the audit at the end of the year, that information is available. But it's not available in specifics at the beginning of the year.

The Rev. Robert Honeychurch, Chair, Department of Missions: I can speak a little bit to Rosa Lee's question as well as to a question back here. In many ways, it's clear that none of this is locked in on the front end. However, we are very happy to provide whatever kind of financial breakdowns that we have presented initially to Program and Budget in the development of the 2007 budget. So you can see how the Department of Missions' is divided up between the various programs, projects, and ministries that we're involved in.

Jim Wall noted that we had exceeded the ten-minute limit, and that we adopt the budget as presented.

**MSC.**

#### **REPORT OF THE STANDING COMMITTEE:**

The Rev. Dr. John H. Eastwood, Chair

This year has been very typical, while on the other hand, it has not been typical. There was so much going on for your Standing Committee that I think we each forgot what normal lives are all about, and we found out, more than ever, how supporting and encouraging you are as a diocese, and for that we are extremely grateful.

First, the typical part of the year. Our monthly meetings include the following: interviews and approval of applicants in the various canonical steps towards Holy Orders, review and approval of loans and leases that encumber or alienate church property, and in our canonical role, advising our bishop on various matters before the diocese. From time to time other matters come before Standing Committee, such as: consents for the election of bishops in the Episcopal Church and matters of clergy discipline, approvals of appointments to the Boards of Directors of our diocesan institutions, and consent to the establishment of new congregations. Again, working

closely with the Commission on Ministry, to provide grants and scholarships for clergy and our students in training at CDSP.

But there were some discussions and decisions which took us away from our normal pattern of Standing Committee life. There were some very long meetings, and a very demanding set of tasks that really called us to be at our best. Of course, when you think back over the year, the first thing that comes to mind is great joy in the election of Bishop Marc. But there were some other highlights, too. We met monthly with the co-chairs of the Search Committee and the Transition Committee to review their work and provide them support, establishing policy when needed. This included the decisions that brought us to the press conference announcing on February 20, 2006, the nominees for Bishop of California, preparations for the election on May 6, and then the investiture of July 22, and housing for Bishop Marc and his family.

We also received advice regularly from Ms. Suzanne Foucault, our consultant, who flew here frequently from her home in San Diego. We established a policy to ensure housing for future bishops in the diocese, approved the organization of the proposed special mission of St. Macrina, submitted to General Convention the official documents required to gather consent from that body for the election of Bishop Marc. We voted approval of new board members for diocesan institutions, such as the Bishop's Ranch, the Episcopal Homes foundation, St. Luke's Hospital board and others. We also prepared a resolution for your consideration on governance of the diocese, especially with regard to the Standing Committee, Diocesan Council, Board of Directors, and Convention. We also set up a retreat day in November, on the first Tuesday, which is our regular meeting day, to address our future our mission together as bishop and Standing Committee.

In a separate resolution today, we have expressed on behalf of the diocese — or we will express on behalf of the diocese — our deep appreciation and profound gratitude for the work of our Search Committee and Transition Committee. And I also want to say on behalf of myself, and my colleagues on Standing Committee, how grateful we are to have had the experience of working with them all, and especially the co-chairs, The Rev. Jim McKnight and Helen Sause in the Search Committee, and The Rev. Robbin Clark and Warren Wong on the Transition Committee. I have some adjectives for them. They were wise, competent, thoughtful, and very gracious in carrying out this time-consuming but awesome task. Thank you all.

Now, allow me to introduce to you the members of the current Standing Committee, who have been strong, compassionate, dependable, and a joy to work with. When I read their names, I would like them to stand for a moment. In the Class of 2006, Ms. Kathy Henry and myself; Kathy was our vice president. In the Class of 2007, Dr. Anna McHargue and The Rev. Chad Smith. In the Class of 2008, David Frangquist, our secretary, and The Rev. Steven Strane. In the Class of 2009, Ms. Carolyn Gaines and The Rev. Stacey Grossman. Please give them your applause.

In closing, I want to say that Kathy Henry and I now complete our term on Standing Committee. We are grateful for both this opportunity to serve the Diocese of California and for your support along the way. We are glad to acknowledge the strong leadership that will be your new Standing Committee. Thank you.

Bishop Marc: I wanted to say that Standing Committees in my experience in other dioceses never have to do the kind of heavy lifting that this Standing Committee has done over the past year, and when other Standing Committee do it, they don't do it as well. I'd like you to stand and join in thanking the "Running Committee."

## **COURTESY RESOLUTIONS**

The Rev. Jack Eastwood continued with two courtesy resolutions for convention.

1. *Resolved*, that the 157<sup>th</sup> Annual Convention of the Episcopal Diocese of California expresses to our Search Committee, under the leadership of Helen Sause and Jim McKnight, our deep appreciation and profound gratitude for their service to the Diocese of California in guiding our diocesan community through the various phases of selection and support of our nominees in the lengthy process culminating in the election in May 2006 of our bishop, The Rt. Rev. Marc Handley Andrus; and be it further

*Resolved*, that the 157<sup>th</sup> Annual Convention of the Episcopal Diocese of California expresses to our Transition Committee of the diocese, under the leadership of Robbins Clark and Warren Wong, our deep appreciation and profound gratitude for their service to the Diocese of California in supporting Bishop Swing and his family, the Diocesan Staff, and Bishop Andrus and his family in this time of continuing transition through the investiture in July 2006 of our bishop, The Rt. Rev. Marc Handley Andrus, and his family's move into a new home on Lyon Street.

## **MSC.**

The Rev. Sue Thompson, President of Diocesan Council: I wonder if before today, you had ever heard of Diocesan Council. I never noticed until today, as President, how many resolutions are entitling Diocesan Council to implement them. We are going to be busy.

Diocesan Council carried on the good work that you do here in October, and we do that work throughout the year until we meet again as a diocese next October. It is our responsibility to implement the resolutions that you passed today, to do the appropriate budget adjustments as we work on the budget for 2007. It is also our responsibility to oversee Program and Budget development throughout the year. Over this past year, in addition to developing the budget that you have voted on, we delineated three priorities which were 1) congregational vitality, 2) diversity, and 3) empowering lay ministry, all of which have working groups on Diocesan Council, to look at Program and Budget in terms of how we are supporting those priorities, which I think mesh rather nicely with what Bishop Marc has presented this morning.

Diocesan Council is comprised of three representatives from each Deanery: two lay people and one clergy person, who each serve a two-year term and can be re-elected to a second two-year term. Then we must stand down for at least one year before we can stand again for Council. If Program and Budget sounds like it's something of interest to you, I would love to encourage you to become active in your deanery, if you're not already there, because it's from the deaneries that



the delegates are chosen for Diocesan Council. Like every committee, commission, department, and person in this diocese, Council began the year 2006 waiting for the new bishop. Everything we planned, everything we discussed, always had the caveat of saying, "Well, assuming the new bishop agrees or is willing to do this." As we conclude 2006, and enter 2007, with our new bishop, Council is looking forward to working with Bishop Marc to implement and develop the programs and the supporting budget that addresses the priorities he established this morning, which go rather nicely with the priorities which we developed when we examined the diocesan profile at our retreat last February. Council will have a retreat again this coming February, and at that time we build community with our new folks, who join us at the beginning of the year, and then we work on how we're going to allocate our time and resources. Given the list of resolutions that have been passed today, and the budget adjustments needed, we are going to be busy. I would like to invite you to attend a Council meeting if you're interested in doing that. Right now we meet on the third Tuesday of the month from 4 to 7 pm at Dio House. There is conversation about how we can make our meetings more accessible who are gainfully employed during the weekdays. That, I think, is a priority for Diocesan Council: to make it as available as possible to anyone who wants to participate with us. We invite you to join us.

Bishop Marc added that a parallel comment to that about Standing Committee, but in a slightly different direction, I have found this Diocesan Council to be comprised of people of enormous talent and willingness to serve, who are stretching their wings and moving into a new appreciation of their role, and you were very wise to pre-select people who could implement so much heavy work.

## **BISHOP'S APPOINTMENTS AND ANNOUNCEMENTS**

Bishop Marc continued:

I would first like to announce the appointments to the Commission on Ministry. These are:

- The Rev. J. J. Bernal, appointed to a full term after a one-year appointment
- Sr. Pamela Clare, CSF
- Mr. Clinton Williams
- The Rev. Kenneth Schmidt
- Mr. Brian Barnes, appointed to a one-year term.

I would like to ask Carl Zachrisson to be the new chair of the commission. He is out of the country till after convention, so we will assume his agreement. Also, I'd like to thank the following people for their service on the Commission on Ministry:

- Cn. Ron Johnson, member for 16 years and chair for 8
- Ms. Mary Kimball, member for 16 years
- Dr. Len Johnson, member for 12 years
- Mr. William Cullen, member for 8 years.

Chris Butler, who is our Clergy Vocations Officer, points out that this adds up to 52 years of service by all of them.

Before announcements, we have one more resolution, honoring Nigel Renton.

*Resolved*, that whereas Mr. Nigel Renton has served God and the Diocese of California with great distinction as Secretary of Convention for the last eight years, and whereas Mr. Renton has decided to relinquish that office after the 157<sup>th</sup> Convention of the Diocese of California, and whereas Mr. Renton has also faithfully served God and the Diocese of California as a Deputy to the General Convention of the Episcopal Church six times, as an alternate deputy three times over the last 24 years, therefore be it

*Resolved*, that this 157<sup>th</sup> Convention of the Episcopal Diocese of California commends Mr. Renton and expresses its profound gratitude for his distinguished service as Secretary and Deputy to General Convention, and be it further

*Resolved*, that this 157<sup>th</sup> Convention of the Episcopal Diocese of California invokes the blessing of God on Mr. Renton and wishes him continued good health and prosperity in his continued work to the glory of God.

## **MSC.**

The Rev. Cn. Michael Hansen:

Nigel, we have a gift for you. This is a picture of the labyrinth, and you've been through so many labyrinths with us over the years, we thought it would be appropriate that you would have one to hang on your wall.

## **ANNOUNCEMENTS**

The Rev. Jack Eastwood announced that the new president of Standing Committee is The Rev. Chad Smith, and his sidekick will be Anna McHargue, and they'll need a scribe, The Rev. Stacey Grossman.

Sean McConnell added that he needed the members of Standing Committee for a photo after Convention, and especially urged them to be prompt about this, as his wife, Susan Portugall, is having contractions every thirty minutes.

E. J. Hilliard, St. James, Fremont: It is my pleasure, on behalf of the Anti-Racism Commission of the diocese to invite and encourage you to join me in training to deconstruct racism November 3 and 4, at St. James in Fremont. The price for this is \$50, until the end of today. After today it goes up to \$55. So if you will talk to Liz and Toni and Eleanor back at the Anti-Racism table, we will accept your checks.

Toni Van Kriedt, Church of Our Saviour, Mill Valley: I also wanted to say, about the Anti-Racism Workshop, that on the diocesan calendar, the first couple of weeks, my e-mail address as registrar was incorrect, so some of you may have tried to get in touch with me, and had the e-mail bounce back to you. The correct e-mail is [ardvk331@aol.com](mailto:ardvk331@aol.com), and technically, everybody in this room should be taking the training.

The Rev. Chris Rankin-Williams, St. John's, Ross: We just wanted to acknowledge Chuck Jenson who is here serving at his 17<sup>th</sup> Diocesan Convention. Chuck and his wife Julie from the Transition Team are moving to Oregon in a week or so, and we will miss them very much. We wanted to acknowledge Chuck for his service to St. John's, and to the Diocese.

The Rev. Jan Cazden, St. Luke's Hospital and St. Gregory of Nyssa, San Francisco: No convention would be complete without a report on St. Luke's Hospital, so I just want to proudly and happily announce that our merger with CPMC has been approved by the Attorney General and it will be a done deal in about two weeks. That is very good news.

Carole Lee, St. James' [doesn't say which St. James. MR] : I understand you had a birthday yesterday, Bishop?

Convention then joined in singing Happy Birthday to Bishop Marc.

Mary Beth Brown, Diocesan Staff: I just wanted to point out to everybody that we have some boxes by the doors, and also some plastic bags. The plastic bags are for your cans and bottles to be recycled. There is also a box with little red strings hanging out, which is for your name tags. There are boxes for stray papers, and if you could be so kind as to not throw the little tent cards into the recycling. They either have a number or they ask us to practice good stewardship. We will try to re-use these next year.

The bishop then announced that it has been confirmed that at the invitation of the Dean of the Cathedral and Bishop Marc's parallel invitation, our new Presiding Bishop-Elect, The Rt. Rev. Katharine Jefferts Schori, will be the preacher at Michaelmas and then will be staying for clergy conference. Also Sheila Andrus has asked Bishop Jefferts Schori if she is able to join a new retreat for clergy spouses. She will also do that. It will just precede the Clergy Conference. We are delighted about that.

Hearing no other business, Bishop Marc declared the 157<sup>th</sup> Convention of the Diocese of California to be in adjournment *sine die*.