



The Call of Love in  
Our Time and Place

237TH ANNUAL CONVENTION  
OCT. 28-29, 2022  
Episcopal Diocese of Massachusetts

## Convention Handbook

"I give you a new commandment, that you love one another.  
Just as I have loved you, you also should love one another.  
By this everyone will know that you are my disciples,  
if you have love for one another." (John 13:34-35)

CALL TO THE CONVENTION  
NOTICE OF THE 237th ANNUAL SESSION OF THE CONVENTION  
OF  
THE EPISCOPAL DIOCESE OF MASSACHUSETTS

In accordance with Article 3, Section 3 of the Constitution of the Diocese of Massachusetts, I hereby issue the formal call for the two hundred thirty-seventh annual session of the Convention of the Diocese of Massachusetts, which will begin at one o'clock in the afternoon on Friday, October 28, 2022, in Danvers, Massachusetts.

THE REV. RACHEL WILDMAN

Secretary of Convention

## TABLE OF CONTENTS ORDER

ORDER OF BUSINESS	H-3
SPECIAL RULES OF ORDER	H-4
NOMINEES FOR DIOCESAN ELECTIONS	H-5
UNCONTESTED ELECTIONS	H-9
ELECTION WORKSHEET	H-10
REPORT OF THE COMPENSATION AND BENEFITS COMMITTEE	H-11
REPORT OF THE RACIAL JUSTICE COMMISSION	H-16
1. Establishing the Episcopal Diocese of Massachusetts Reparations Fund	H-23
2. Equipping Ordained Leaders for the Work of Becoming the Beloved Community	H-30
REPORT OF THE COMMITTEE ON RESOLUTIONS	H-34
1. Establishing Minimal Assessable Compensation for Permanent Deacons	H-34
2. A Resolution to Support and Engage with the Poor People’s Campaign: A National Call for Moral Revival	H-36
3. Fostering Right Relationship: The Episcopal Diocese of Massachusetts, Indigenous Episcopalians, and Our Indigenous Neighbors	H-39
A BRIEF SUMMARY OF ROBERT’S RULES OF ORDER	H-42
ADDITIONAL REPORTS	
Cathedral Report	H-44
Creation Care Justice Network Report	H-48
CRECHE Report	H-49
Mission Strategy Report	H-51
Networks Report	H-58
Standing Committee Report	H-60
CONVENTION COMMITTEES	H-61

*Note: Courtesy titles are printed with the names of members of the laity for whom preferred titles were provided.*

## ORDER OF BUSINESS

- 9:00 a.m.: Eucharist
- 10:40 a.m.: Break
- 11:00 a.m.: CALL TO ORDER OF LEGISLATIVE SESSION  
Land Acknowledgement  
Declaration of Constitutional Quorum & Qualifications Report  
Invitation to Honorary and Special Seats  
Permission to Speak  
Report from Dispatch of Business  
Acceptance of Special Rules of Order  
Receiving of 2022 Journal Reports & Other Required Reports  
Introduction of Nominees for Diocesan Election  
Mission Strategy Report  
Report of the Racial Justice Commission
- 12:45 p.m.: Lunch Break
- 1:45 p.m.: Report of the Budget Committee  
Report from the Compensation and Benefits Committee  
Greetings and Good Wishes  
Honors and Thanks
- 3:15 p.m.: Break
- 3:30 p.m.: Report of the Resolutions Committee  
Introduction of Postulants and Candidates  
Introduction of Life Together Fellows  
Introduction of New and Retired Clergy  
Report of Election Committee with Election Results  
Approval of Commission on Ministry  
Appointments Closing Prayers
- 4:45 p.m.: Adjournment

*Agenda was updated on 10/25/2022.*

## **SPECIAL RULES OF ORDER**

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

MOVED:

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

## NOMINEES FOR DIOCESAN ELECTIONS

With Results of Uncontested Elections

### Nominees for CLERICAL DEPUTIES to 2024 GENERAL CONVENTION

(9 nominees, 4 to be elected)



#### **The Rev. Dr. Karen Coleman**

Boston University Chaplaincy; Trinity Church, Boston

I served as deputy for the 2022 General Convention. I realized that prayer for God's guidance was foundational for me to be able to fill this role. Following the last General Convention, the President of the House of Deputies appointed me to the Title IV Committee. That looked to strategies and policies to enhance and modify the canons. I am hopeful and optimistic for our future together and so I ask for the opportunity to serve again.

#### **The Rev. Edwin D. Johnson**

St. Mary's Church, Dorchester

I love Jesus and I strive for a church that honors our ancestors and celebrates the gifts of all our children. As deputy for the past several conventions, I've focused on creating paths to participation, leadership and joy for all. If called again, I will continue to strive for Beloved Community while helping our church get out of its own way so that God's faithful people can lead. Christ is alive, and so are we!



#### **The Rev. Rowan J. Larson**

Christ Church, Cambridge

I attended my first General Convention in 2018 as part of the Episcopal Peace Fellowship's young adult delegation and was hooked. In 2022, I worked with TransEpiscopal to craft resolutions like D029 and D030 and testified at many committee hearings leading up to convention. My perspective as a queer, trans, young adult priest can support the work of the diocese as we bravely and faithfully grow the Massachusetts branch of the Jesus Movement.

**The Rev. Isaac P. Martinez**

Queer & Trans People of Color (QTPOC) Church, Allston

I served as first clergy alternate this past summer in Baltimore and fell even more in love with our church who proclaims so boldly that God’s grace, Jesus’s love, and the Spirit’s power is for everybody! I would love to take my experience as a church planter and governance fiend, as well as my voice as a young(ish), queer, Chicano priest to represent our pioneering diocese in Louisville, KY, at the 81st General Convention.



**The Rev. Kathleen A. McAdams**

St. John’s Church, Franklin; Grace Church, North Attleboro

Throughout 22 years of ordination, I have been a visible presence for women and LGBTQ+ people in leadership of the church. I have worked in homeless ministry and many types of congregations, currently diocesan representative to Province I, and formerly on The Episcopal Church Domestic Poverty Initiative, Diocesan Council, and alternate deputy to General Convention. I’ve had a good overview of the diocese and The Episcopal Church and continue to strive to open doors to visioning and leadership for marginalized communities.

**The Rev. Deborah A. Phillips**

Grace Church, Salem

As our church moves during this unique time, reconsidering what it means to be “church,” I am eager to share my experience of over 20 years in the governance of this diocese and as a parish priest to the conversation at General Convention. To be a part of this gathering of leaders in the wider church as we strive to become the Beloved Community would be an honor.



**The Rev. H. Mark Smith**

I would be honored to once again bring my unique perspective as deacon to our General Convention deputation. My work as a member of General Convention’s Legislative Committee on Racial Justice and Reconciliation was particularly powerful, and I would look forward to building on the relationships developed in that group from across the church and continue to learn from those colleagues there and in our Massachusetts deputation to bring lessons learned to the work here.

**The Rev. Tamra E. Tucker**  
The Crossing, Boston

I recently served as an alternate to General Convention, learning a great deal of the process and would love to serve in a larger capacity. My leadership on the reparations subcommittee for our diocese, my history in policy development and reform, and my work as a younger, queer, female priest serving a congregation for people on the margins will all be utilized to best serve our diocese at our next General Convention, if elected.



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

As a deputy this past cycle, I represented Massachusetts as vice-chair of the Rules Committee. We normalized racial reconciliation formation programs for all deputies into our rules; expanded participation in legislative hearings to all people via Zoom; and worked with diverse constituencies to ensure our shortened convention spoke to pressing issues of justice, advocacy, and Jesus' call to Beloved Community. If re-elected, I promise to keep working hard to advance our diocese's values and vision!

**Nominees for LAY DEPUTIES to 2024 GENERAL CONVENTION**  
(4 nominees, 4 to be ranked)



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

With the election of a new presiding bishop, the 81st General Convention must strive to build on and secure the foundation the work accomplished to make discipleship, racial reconciliation, evangelism, and creation core priorities of the Episcopal branch of the Jesus Movement. I am eager to bring my experiences as a three-time deputy, a church livestream operator, Standing Committee member, co-convenor of the Evangelism Network, and follower of Jesus to the work ahead of us.



**Dr. Brian W. Litzenberger**  
Trinity Church, Concord

I was honored to be your deputy at our previous General Convention. It was a powerful, moving experience. Important and beautiful things are happening in the church. I have served in many ways over the years from vestry to choir to parish consultant, youth group leader to Eucharistic minister to pageant director. As a lifelong Episcopalian, psychologist, and parent, and to live into the vows of my Baptism and Confirmation, I ask for your vote.



**Kevin D. Miller**  
Epiphany Church, Walpole

I have served as a delegate to Diocesan Convention from Epiphany, Walpole since 2016. This past July, I was honored to serve as an alternate deputy at the 80th General Convention. I am excited to join the ranks of new leaders emerging in the church. As a member of the LGBTQ+ community, I will work to maintain The Episcopal Church's balance of tradition and radical welcome.

**Betsy Ridge**  
Church of the Advent, Boston

I am committed to speaking out on issues of social justice and creation care. I have spent my life as a teacher, reaching students from preschool through community college, including cooking at the Epiphany School for over 20 years. I have held numerous parish and diocesan positions, including Standing Committee, Diocesan Council, and lay deputy to General Convention. Recently, I was elected to represent Province I on the Executive Council of The Episcopal Church.



## UNCONTESTED ELECTIONS

The following nominees were unopposed:

### **Clerical Member of the Standing Committee**

The Rev. Daniel S. Dice, The Church of St. John the Evangelist, Duxbury (4-year term)

### **Lay Members of the Standing Committee**

James S. Dilday, Esq., St. Cyprian's Church, Roxbury (4-year term)

Grace Knowles, St. Andrew's Church, Ayer (2-year term)

### **Clerical Members of the Disciplinary Board**

The Rev. Dr. Matthew P. Cadwell, Christ Church (Old North), Boston (3-year term)

The Rev. Sarah Jane Robbins-Cole, St. Andrew's Church, Wellesley (3-year term)

### **Lay Member of the Disciplinary Board**

Mr. Patrick M. Groulx, Trinity Parish, Melrose (3-year term)

### **Deputy to the Provincial Conference**

Mr. Jeffrey A. Mills, St. John's Church, Newtonville (3-year term)

### **Treasurer of the Diocese**

Mr. Theodore Y. T. Ts'o, Church of Our Saviour, Arlington (1-year term)

### **Secretary of the Diocese**

The Rev. Rachel P. Wildman, Trinity Church, Canton/Trinity Church, Stoughton (1-year term)

### **Clerical Member of the Cathedral Chapter**

The Rev. Andrew M. Switter, St. Elizabeth's Church, Sudbury

### **Members of the Board of Directors of the Barbara C. Harris Camp and Conference Center**

William C. Boyce, Grace Church, New Bedford (3-year term)

Rachel S. Collins, Parish of St. John the Evangelist, Hingham (3-year term)

### **Member of the Trustees of Donations**

The Rev. Margaret K. Schwarzer, St. Andrew's Church, Wellesley (5-year term)

*The photos and bios of uncontested election nominees will be listed on the Diocesan Convention Elections page on the virtual event platform.*

## POSITIONS WITHOUT NOMINEES

**Alternate Deputy to Provincial Conference** (3-year term)

**Lay Member of the Cathedral Chapter** (3-year term)

## ELECTION WORKSHEET

### **THIS IS NOT A BALLOT**

Voting for positions to be filled by election will be done electronically onsite. Voting stations will be setup at designated areas, and volunteers will be on site to help you through the process. Voting will be open from 8:00 a.m. until 2:00 p.m. Clergy and lay delegates are welcome to vote any time during this period. There is not a remote voting option.

Listed below in random order are the names of nominees for diocesan elections. Please refer to pages H-5 through H-8 for nominees' descriptive statements. This worksheet is meant to guide you through the electronic voting process. You may bring this sheet with you when you vote.

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

**EXAMPLE: BEST ICE CREAM FLAVOR** (4 nominees, 1 to be elected)

Cookies n' Cream	( 3 )
Black Raspberry Chocolate Chunk	( 1 )
Mint Chocolate Chip	( 2 )
Vanilla	( 4 )

**Nominees for CLERICAL DEPUTIES to 2024 GENERAL CONVENTION**

(9 nominees, 4 to be elected)

Tamra Tucker	( )
Rowan Larson	( )
Kathleen McAdams	( )
Isaac Martinez	( )
Chris Wendell	( )
H. Mark Smith	( )
Edwin Johnson	( )
Karen Coleman	( )
Deborah Phillips	( )

**Nominees for LAY DEPUTIES to 2024 GENERAL CONVENTION**

(4 nominees, 4 to be ranked)

Brian Litzenberger	( )
Betsy Ridge	( )
William Boyce	( )
Kevin Miller	( )

# **REPORT OF THE COMPENSATION AND BENEFITS COMMITTEE**

## **Purpose of Committee**

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

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

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

## **Goals for the Committee**

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

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

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

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

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

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

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

Since 2001, the diocese has maintained guidelines for the minimum Total Clergy Compensation (TCC) to be paid to a priest in a parish as recommended annually by the

committee and approved by the Diocesan Convention. The minimum TCC is based on various measures of parish size and on an individual priest's years of service in that parish. A parish may (and is encouraged to) provide additional compensation for special skills, abilities and competencies that may be relevant to its specific needs.

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

### **Summary of Committee Work in 2022**

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

#### ***Guidelines Updates***

During 2022, the committee posted updated Guidelines that include the date of the revision and footnotes identifying the specific changes made. As previously reported, our intention is to maintain Guidelines that are consistent, timely and "evergreen." We will continue to post revisions from time to time as needed, while maintaining transparency and accountability for the changes we feel are necessary.

#### ***Compensation Survey***

In order to assist parishes and ease the administrative burden of completing the annual compensation survey, the committee is in the process of simplifying the survey and coordinating its timing with the annual Parochial Report. Please be aware that providing your compensation information is canonically required. The committee and diocesan staff stand ready to assist parishes in completing the survey.

#### ***Total Clergy Compensation (TCC) Standard***

In the immediate aftermath of the COVID-19 pandemic, in 2020 the Compensation and Benefits Committee revised its usual recommendation to increase the Total Clergy Compensation Standard from +3% downward to +1% for 2021. As we reported at the time, this seemed prudent and mirrored our recommendation following the earlier mortgage derivatives crisis and subsequent recession in 2009. For 2022, we advocated a return to our usual recommendation and an increase in the Standard of +3%.

As of this writing, economic data for 2022 is a mixed bag, to say the very least. The economy continues to experience robust growth, but that is countered by inflation figures that, while subsiding, still outstrip wage increases. And while the pandemic may not have caused the long-term decline in church attendance, it has certainly acted as an accelerant. This impact on operating budgets is obvious and well understood by the committee. That said, it remains

a fundamental goal of the committee to promote salary advancement that allows for a reasonable standard of living. This is also essential for us as an organization to be able to attract and retain the talented people we need to remain a vibrant and growing church.

The Compensation and Benefits Committee recommends an increase in the Total Clergy Compensation for 2023 of +3%, consistent with our charge and the goals and objectives of the committee. We remain committed to reviewing the compensation practices of peer dioceses – which is ongoing – and either introducing modifications to the TCC (e.g., by potentially eliminating the tenure adjustment cap), or proposing alternative standards in situations where a traditional parish setting is not the appropriate measure. As our Guidelines state, it is important to stress that an increase to our Standard is *not* the same as a “Cost of Living” adjustment – the TCC factors in the resources of your parish by design. However, raising our Standard is in line with the current recommendations on staff salary increases at both the diocesan *and* churchwide level.

### ***Health Insurance***

The Medical Trust released its 2023 health plan renewal on August 25, and once again the performance of the plan is very positive. Consistent with its longstanding commitment to limit increases below 7% whenever possible, the average increase by plan option for 2023 is approximately 2.68%. This follows an overall increase for 2022 of 3.5%.

These increases remain well below national and regional healthcare cost “trends” of 5.6% to 8.0% (increases are higher locally in the “small group” market, where renewals are trending in the 14%-18% range). The Medical Trust reports that rapidly increasing specialty pharmacy costs, the ineffective use of care and a bounce-back in service delivery of procedures deferred during COVID are among the primary cost-drivers. (Please note: There are modest copayment changes in this year’s Standard and Premium pharmacy benefits. There are also several plan enhancements, including to Musculoskeletal Health and Fertility services – please see the Plan Summaries sent with your Open Enrollment materials for additional details.)

As a reminder, it is diocesan policy that the lowest cost comprehensive plan act as our “Base Recommended Plan.” This plan should be provided at no cost to ***all*** eligible lay and clergy persons, consistent with 2009 General Convention Resolution A177. The Anthem BCBS Blue Card PPO 80 remains the diocese’s base recommended plan. For the PPO 90 and PPO 100 plan options, parishes are permitted to charge the *difference* between the base plan and the chosen plan. Again, we encourage the open discussion and fair-minded negotiation of any contemplated cost-sharing arrangement, conducted in a spirit of generosity, and considering parish resources and the affected person’s ability to pay. The Anthem Blue Cross Consumer Directed Health Plan/H.S.A. compatible plan remains an option as well. This plan should be offered with *at least* the minimum required Healthcare Savings Account funding (65%) as stipulated in our Guidelines.

Finally, the committee is aware of the burden that the absolute cost of providing health insurance places on all of our organizations, and that this often affects the compensation packages parishes develop - especially during transition periods. That said, we respectfully

ask that Guidelines be adhered to and the actions of General Convention are kept in mind as you consider hiring decisions for *all* types of employees.

### ***MA Paid Family Medical Leave Note***

A reminder regarding the Massachusetts Paid Family Medical Leave Act or “PFML”:  
As a religious organization, the diocese and its members are exempt from participation in the plan *but may apply* to the Department of Family and Medical Leave to participate. The main intent of the law was to provide paid leave to the majority of workers in the Commonwealth who had no income protection in place. The committee reminds you that the diocese has both Short and Long-term Disability Income policies provided via the Church Pension Group. That said, PFML does provide certain benefits that disability insurance policies typically do not. Parishes are free to explore the pros and cons of requesting coverage via the Department of Family and Medical Leave and weighing the possible benefits against the payroll contributions required to maintain the coverage.

### ***Clergy Housing Allowance Note***

The committee would like to remind parish leadership that a formal vote of the vestry must be taken and recorded *prior to the beginning of the 2023 tax year* to designate the amount of the Clergy Housing Allowance. This is one of the most important benefits a clergyperson has access to, so please mark your calendars and make sure this action is taken during your December vestry meeting at the latest.

### ***Recommended Increase in TCC Standard***

Consistent with our goals and objectives, history of promoting a rising standard of living, and survey data gathered each year, the Compensation and Benefits Committee recommends a **3%** increase in the Total Clergy Compensation Standard for 2023.

### ***Members of the Committee in 2022***

The Rev. Canon Carol Gallagher The Rev. Mr. Fred Ritzau Ms. Annie Russell  
Megan Holding The Rev. Andrew J. Stoessel Mr. Jeff  
The Rev. Canon Martha Hubbard Ms. Tyrakowski, Chair The Rev. Harry Walton  
Carol Kingston  
The Rev. Canon Kelly O’Connell  
The Rev. Dr. Jean Baptiste Ntagengwa

*The committee wishes to express its gratitude to the Rev. Andy Stoessel and the Rev. Harry Walton for their many years of service, and wishes them both the best for a happy, healthy, and long retirement.*

## Adjustments to the Compensation Formulae

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

### Resolutions on Clergy Compensation and Benefits

**Resolved**, that the diocesan Total Clergy Compensation (TCC) be defined as the total of cash stipend, utilities allowance, housing, SECA (Self Employment Contribution Act) allowance, if any, and all other cash compensation paid to an individual clergyperson. TCC does not include benefits (e.g. pension, health, or dental insurance, etc.) or reimbursements for job-related expenses as described in the 2022 Guidelines.

**Resolved**, that the TCC Standard be defined as the minimum TCC for active full-time parochial clergy and, for the calendar year 2023, is determined by the following formula:

$$\text{TCC Standard} = \$80,750 + (165.98 \times \text{Points}) + \$500 \times [\text{years of service}^* \text{ within congregation}]$$

Provided that the minimum TCC Standard for full-time parochial clergy is \$85,730.

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

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

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

The TCC applicable to a full-time curate shall not be less than: TCC Standard (curate) =

$$[\$80,750 + (165.98 \times \text{Points})] \times 0.60$$

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

$$\begin{aligned} \text{TCC Standard (assistant)} &= [\$80,750 + (165.98 \times \text{Points})] \times 0.65 \\ &+ \$350 \times [\text{years of service within the congregation}] \end{aligned}$$

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

$$\begin{aligned} \text{(associate)} &= [\$80,750 + (165.98 \times \text{Points})] \times 0.75 \\ &+ \$375 \times [\text{years of service within the congregation}] \end{aligned}$$

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



## REPORT OF THE RACIAL JUSTICE COMMISSION

In our mission strategy, the Episcopal Diocese of Massachusetts boldly proclaims that “the people we long to become” are, among other things, seekers of justice. We claim to

...recognize the dignity and inherent worth of every person, and we work to build communities where all people find fairness, compassion, and the freedom to live fully. We persevere in resisting evil, not just our own sins but the deep, structural sins of racism and oppression perpetuated in our name. We turn to the Lord for the grace to create honest dialogue, lasting transformation and true reconciliation.<sup>1</sup>

In 2022, the Racial Justice Commission strove to both resource and challenge our diocese and our Episcopal communities to live into this ambition.

The commission looks forward to our collective discernment. We as a diocese consider two resolutions placed before Convention this year: “Establishing the Episcopal Diocese of Massachusetts Reparations Fund,” continuing the work called for by the past two conventions; and “Equipping ordained leaders for the work of becoming the Beloved Community,” calling for clergy ordained in this diocese to have had supervised practicum experience in a cultural, racial, and/or linguistic context other than their own. These resolutions, although critical, are only one part of our work this year.

### ***Public programming***

One major effort in 2022 by the commission was our partnership with the Clergy Professional Development Committee of the diocese to provide a workshop, “Microaggressions and Implicit Bias,” as part of the Clergy Professional Development Days. In the workshop, presented four times over the course of the year, participants learned the difference between microaggressions<sup>2</sup> and overt discrimination, explored ways to be more aware of biases, and considered how these inadvertent actions affect the people with whom we come in contact. The workshop included a presentation by Dr. Holly Carter, presentations from clergy of color from our diocese sharing their experiences of suffering from microaggressions, a presentation titled “This is my story; this is my song: 1000 cuts of Microaggression,” and a chance for reflection on the presentations in small groups. Chaplains from Bethany House of Prayer also participated, with staff members Jennifer Garrett and Martha Gardner providing invaluable guidance and support. More than 200 of our deacons, priests, and bishops participated in one of the four sessions, and many in attendance suggested that this type of training be made available to lay people across the diocese, as well.

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<sup>1</sup> Episcopal Diocese of Massachusetts Mission Strategy, adopted by the 236th Diocesan Convention November 2021

<sup>2</sup> Microaggressions--brief and commonplace verbal, behavioral or environmental indignities—whether intentional or unintentional—which communicate hostile, derogatory, or negative slights and insults to people from historical excluded groups

Coming out of this work, a meeting between Bishop Gates and some of the clergy of color who were panelists for Clergy Professional Development sessions was organized with the help of Bishop Harris and the Rev. Dr. Jean Baptiste Ntagengwa. In 2023, more conversations between our bishops and clergy of color are being planned to help cultivate a deeper understanding of the breadth of lived experiences of those serving in this diocese and from those experiences, the gathered wisdom about ways forward toward healing and justice.

A number of activities designed specifically to support people of color across the diocese have already been held since our last annual convention.

In Advent of 2021, our seven historically black churches held together three workshops on healing from internalized oppression which were well attended. We are in conversation with the Office of African Descent Ministries to make our seven historically black churches its pilot site for the next level of this course.

In 2022, a get-together for women clergy of color and several dinner get-togethers for lay and ordained people of color were held. These provided opportunities for commission members to solicit input and encourage their broader participation in parish and diocesan leadership. Similar gatherings for people of color to network, build relationships among themselves, and seek strength in community are being planned for 2023, as is a workshop on allyship for people who are white.

In May, the Racial Justice Commission collaborated with the Diocese of Massachusetts Individuals and Asian Pacific Islander Americans to present a talk by the Rev. James Kodera, “Faith as a Verb: Peace and Justice and Asians in the Church.” He is the first Asian/Asian American person ordained in the Diocese of Massachusetts, served many years at St. Luke’s Church in Hudson and is on the faculty at Wellesley College.

### ***Assessing systems and structures, financial and otherwise***

In late summer 2022, an important assessment of the diocesan leadership, governance, and decision-making structures and, collectively, our readiness to change those structures was launched. Key lay and ordained leaders, including all diocesan staff, were invited by Bishop Gates to participate in an assessment of their intercultural competence<sup>3</sup>. In addition to individuals receiving a one-on-one presentation of their results from the trainer, the composite results will be used to inform the next steps in this important work.

As this work moves forward, the wider diocesan community will be encouraged to take part in the Racial Equity, Diversity, and Inclusion (REDI) assessment. The REDI assessment is an online survey applicable to all congregations and other communities of the Episcopal Diocese of Massachusetts to help evaluate organizations’ racial biases and offer an understanding of our collective awareness and knowledge about racial equity culture. More on this will be sent to leaders at all levels to take part in this short survey in November and

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<sup>3</sup> intercultural competence—the capability to shift cultural perspective and appropriately adapt behavior to cultural differences and commonalities

December. REDI assessment results will inform next steps of the strategy for changes toward racial justice.

As a diocese and as Episcopal communities, how we take in and expend financial resources defines who we are as the Body of Christ. The diocesan financial systems and budget processes are extraordinarily complex, with multiple budget centers and both staff and volunteer committees responsible for expenditures for various activities of the diocese. Despite the complexities, or maybe because of them, it was critical to analyze and understand them in order to explore the rationale for budget allocation decisions.

At the diocesan level, a review of past and current diocesan financial audits and systems is underway, paying particular attention for patterns of income and expenditures to determine the extent to which race has informed budget rationale and decisions. We will also expand our focus to include a survey of financial systems at the parochial level, again through the lens of racial justice and equity. We will invite parishes across a range of contexts, with a focus on urban/suburban, BIPoC/White European, geographic locale, and wealthy/under-resourced community characteristics. As has already been done at the diocesan level, clergy and lay parish leaders responsible for financial and budget decisions will be interviewed as a critical part of this process. We are excited to take this work to congregations and other Episcopal communities.

### ***Truth-telling and listening***

Nine separate online Listening Sessions were held in May--some daytime, some evening, and some weekend--in which participants were invited to respond to the question, “When you hear the word *reparations*, what are your feelings, thoughts, concerns, and questions?” Over 115 individuals from more than 50 congregations and other Episcopal communities participated. A full summary of what we heard will be available later this fall. While some expressed concerns about the topic of reparations, a number of people expressed pride in the work we as a diocese are just beginning and gratitude that, as one participant said it, “We are finally moving from talking about it to actually doing something.”

In those Listening Sessions, participants stressed the important reminder that the process of reparations is about more than money and that relearning our history and sharing hard truths are also essential. To this end, *What is Truth?*, a six-part series for small groups and congregations (launched for Lent 2022 but applicable any time throughout the program year) offers an opportunity to deepen spiritually; engage in embodied practices that allow for deeper knowledge of self, God, and others; and cultivate the tools, relationships, and spiritual fortitude to engage the conversation and actualization of truth-telling, repentance, reparations, and reconciliation.

This fall we will begin gathering stories of harm and resilience from people of color in the church and are working with the diocesan registrar historiographer with the Diocesan Library and Archives in commissioning the narrative of the relationship between the financial resources of the Episcopal Diocese of Massachusetts and generations of wealth derived from the labor of enslaved peoples. Formation materials for use across the diocese will be developed from both of these resources in 2023.

At nearly every Listening Session, concerns were expressed that when we think about repairing the harm done in the past from which we as an institution have benefited, that harm caused to Indigenous Peoples be considered alongside that of harm to enslaved Africans. To that end, a small working group has begun establishing relationships with members of some of the tribes who were here in what is now eastern Massachusetts at the time of the arrival of Europeans. It is clear that while there are similarities in the stories of the impact of imperialism and white supremacy has had on Africans and Native Peoples, the stories are different and will require different pathways and structures in the road toward repair.

Postulants and candidates for ordination as well as those recently ordained were surveyed in 2022 to learn more about what training they took during their “process” to meet the canonical requirement for antiracism training before ordination. The results were telling and showed that many did not meet the criteria that we had set. People of color in particular shared deep concerns about the superficiality of some training, which were very basic and, because the courses assumed that participants were people who are white, the experience made them feel very much “othered” again. There was a heavy emotional load for them in this process and they called for change. Recognizing that there is no “one size fits all,” we will continue to work on developing an ever-evolving catalog of antiracism formation resources for people, whether preparing for ordination or for their ministry as baptized disciples in the world, in 2023.

Within the survey mentioned above, the Bexley- Seabury online course *Becoming Beloved Community: Racial Reconciliation and Anti-Racism* met many of the training criteria that we had developed and this course was recommended for postulants and candidates (and others) for the coming year; in addition, subcommittee members are taking the course this fall to “test drive” and consider whether to continue recommending it or to develop a new course for those in our diocese to meet canonical requirements.

Another Bexley-Seabury course, *Exploring the Doctrine of Discovery*, was taken by several team members who recommend it highly. The course, described as “a multi-media web quest,” exposes the thinking behind the Doctrine of Discovery<sup>4</sup>, how it was justified by Christian church leaders, what happened to the people it touched, how it continues to affect Indigenous People worldwide today, and what hope there is for Indigenous People and all of us as we move forward together. The course includes Indigenous voices again and again, helping to amplify the connection with the land and with Our Creator that has given Native people spiritual resilience today as survivors of the Doctrine of Discovery.

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<sup>4</sup> The Doctrine of Discovery established a spiritual, political, and legal justification for colonization and seizure of land not inhabited by Christians, the assumption being that land not inhabited by Christians can be “claimed” for ownership by the colonizing Christians. Established first by the Church, the Doctrine of Discovery was the inspiration in the 1800s for the Monroe Doctrine, which declared U.S. hegemony over the Western Hemisphere, and Manifest Destiny, which justified American expansion westward to control all land from the Atlantic to the Pacific and beyond. The Doctrine was used as the basis of U.S. Supreme Court cases as late as 1990.

## ***Challenges continue***

This holy and necessary work of becoming "the people we long to become" is also hard work. We have made missteps along the way and have needed to make adjustments to better support brave spaces and equip the diocese for courageous conversations. We have disagreed with each other around tactics and strategies and have developed better tools and procedures to refine our communal discernment and consensus-building practices. Our pace feels glacial to some who are impatient for that proverbial "arc of progress" to bend more quickly toward justice; others are alarmed at what feels like reckless actions and rushed conclusions in an attempt to jump on the "woke folk" bandwagon. Still others are frustrated, wanting us to "do racial justice" for the diocese rather than fulfilling the role we see for the commission, that of resourcing and challenging others as we move, sometimes haltingly and sometimes miraculously, toward becoming a more antiracist body.

Those interested in learning more about the commission and our work, and those interested in finding ways to join the work of one of our many subcommittees and working groups, are encouraged to contact our staff liaison, the Rev. Dr. Canon Jean Baptiste Ntagengwa, ([jbntagengwa@diomass.org](mailto:jbntagengwa@diomass.org); 617-416-8715), who can direct your inquiries to the appropriate people. This bold work requires an ever-expanding village.

## ***Appreciations***

Following our practice of transitioning leadership, half of the commission members (one of the two co-chairs for each subcommittee) will be stepping down and new members appointed by the bishops at the end of this year. This allows for ongoing opportunities for new leaders to be raised while maintaining essential continuity in the work and relationships. We are grateful for the contributions of these dear colleagues in ministry.

Commission members are also grateful for the faithful, engaged participation of both of our bishops, the Rt. Rev. Alan M. Gates and the Rt. Rev. Gayle E. Harris. Each has joined us as colleagues in active listening, wondering, and discerning in our monthly meetings and beyond. Their leadership in this area, and their willingness to sometimes be led, continues to move us forward.

One final note for the year, and that is to extend our gratitude to the Rev. Noble Scheepers and the Rev. Natalie E. Thomas. As co-chairs these two midwives for justice helped to form the Racial Justice Commission in its present form in 2020 and led us through the last two years of planning, priority setting, and action. The members of the commission have been humbled and blessed to serve under their wise, Christ-centered leadership during this period and are grateful for the strength and resilience which they have helped cultivate among us. The diocese will continue to benefit from their contributions to this work for years to come. Natalie and Noble, you may be rotating off as co-chairs, but we know you will remain critical partners in this work of helping to rebuild God's dream of "on earth as it is in heaven."

With each other and with the diocese, together we continue, "onward, in the struggle."

Respectfully submitted,

The Rev. Noble Scheepers and The Rev. H. Mark Smith, co-chairs  
The Rev. Dr. Canon Jean Baptiste Ntagengwa, staff liaison

On behalf of the subcommittee co-chairs, subcommittees, and working groups:

***Structures and Systems***

Co-Chairs: Zena Link, Episcopal City Mission Board and Mission Institute; Kris Wile, St. Andrew's Church, Framingham

Subcommittee members: Grace Clark, Trinity Church, Boston; Helen Patmon; St. Stephen's, Lynn; The Rev. Canon Martha Hubbard, Regional Canon for Northern and Western Region

***Financial Systems and Structures***

Co-chairs: Holly M. Carter, Ph.D., St. John the Evangelist, Hingham; The Rev. Hall Kirkham, St. Michael's, Milton

Subcommittee members: The Rev. Morgan Allen, Trinity Church, Boston (Interim Co-Chair during a sabbatical); Patricia Henderson, Christ Church, Hyde Park; The Rev. Paul Shoaf Kozak, Cathedral Church of St. Paul, Boston; The Rev. Paul Minor, All Saints' Church, Belmont; Tamara Sobers, Church of the Holy Spirit, Mattapan, and Joyce Chae, Administrative Assistant to the Subcommittee

***Supporting BIPOC (Black, Indigenous, & Persons of Color) Individuals and Communities***

Co-Chairs: The Rev. Diane Wong, St. John's, Arlington and Claudette Hunt, St. Andrew's, Ayer

Subcommittee members: The Rev. Zenetta Armstrong, Church of the Holy Spirit, Mattapan; The Rev. Jennifer Beal, St. Anne's, N. Billerica; The Rev. Joel Ives, Church of Our Saviour, Brookline; The Rev. Edwin Johnson, St. Mary's, Dorchester; The Rev. Gregory Perez, St. Stephen's, Lynn; Julia Slayton; The Rev. Dr. Canon Jean Baptiste Ntagengwa, Canon for Immigration and Multicultural Ministries (staff liaison); The Rev. Canon Kelly O'Connell, Regional Canon for the South Region (staff liaison)

***Reparations***

Co-chairs: Constance Perry, Trinity Church, Boston; The Rev. H. Mark Smith

Subcommittee members: Michael Bent, St. Peter's, Beverly; Leonie Drumond, Church of the Holy Spirit, Mattapan; Louse Gant, Church of the Holy Spirit, Mattapan; The Rev. James M. Hairston, Grace Church, Everett; Wayne Kennard, ; The Rev. Carol Morehead, Grace Church, Medford; Tim Potter, St. Stephen's, Lynn; The Rev. Tamra Tucker, Cathedral Church of St. Paul and The Crossing, Boston.

Additional working group members: Alden Fossett, Episcopal Chaplaincy at Harvard; Mathieu Jarrett, Bank of America; Betsy Ridge Madsen, Church of the Advent, Boston; Sue

Entin, Emmanuel Church, Boston; David Simpson, CFA, Los Angeles Employees Retirement Association; The Rev. Dr. Barbara Smith-Moran, SOSc

***Forming Active Anti-Racist Episcopal Communities***

Co-Chairs: The Rev. Chitral de Mel; Church of the Good Shepherd, Dedham; Kelsey Rice-Bogdan; Life Together

Subcommittee members: The Rev. Sarah Brock, St. John's, Beverly Farms; Angel Figueroa; The Rev. Jim Kodera, Wellesley College; The Rev. Ema Rosero-Nordalm; Carla Toussaint; Grace Chapel, Brockton; Deborah Gardner Walker, St. Peter's Church, Beverly (Interim Co-Chair during a sabbatical); The Rev. Canon Edie Dolnikowski, Canon (staff liaison); The Rt. Rev. Dr. Carol Gallagher, Regional Canon for the Central Region (staff liaison)

## ESTABLISHING THE EPISCOPAL DIOCESE OF MASSACHUSETTS REPARATIONS FUND

Submitted by:

The Racial Justice Commission, Episcopal Diocese of Massachusetts

### THE RESOLUTION

**Resolved**, that this 237th Convention of the Episcopal Diocese of Massachusetts calls for the creation of the Episcopal Diocese of Massachusetts Reparations Fund as a part of our effort to address our legacy of the wealth accumulated through the enslaved labor of Africans and Afro-Caribbeans on our behalf and for our use today; and be it further

**Resolved**, that the diocese hereby commits that authority for making disbursements from this fund be in the hands of a body made up predominantly of people from the communities suffering generations of harm, a body whose composition and guiding principles will be presented by the Racial Justice Commission for approval at the Diocesan Convention of 2023; and be it further

**Resolved**, that an initial pool of resources totaling approximately \$3,000,000 be established for generating investment income for the Reparations Fund; and be it further

**Resolved**, that the first part of this pool comes from an investment of 15% of Diocesan Council-designated and unrestricted agency funds, which were approximately \$1.8 million as of June 30, 2022, with this initial investment being set aside from other diocesan funds into this new fund no later than December 31, 2023; and be it further

**Resolved**, that the second part of this pool comes from 15% of the draw the diocese receives from the Trustees of Donations on unrestricted trusts held by them on behalf of the diocese to the Diocesan Fund, which were approximately \$10.4 million as of June 30, 2022, beginning in 2024 and until the body of the Reparations Fund exceeds a value of \$11,100,000; and be it further

**Resolved**, that this Convention urges the Bishop Diocesan to commit annually the draw from 15% of the unrestricted bishop-directed funds, which were approximately \$7.4 million as of June 30, 2022, as the third part of the initial pool for this new diocesan Reparations Fund; and be it further

**Resolved**, that this Convention urges the Trustees of Donations to commit annually the draw from 15% of the unrestricted trusts held by them on behalf of the diocese, which were approximately \$10.4 million as of June 30, 2022, to this pool from which the fund can draw and thereby expanding the initial foundation of these Reparations Funds; and be it further

**Resolved**, that this Convention urges all worshiping communities and affiliated organizations in the diocese to commit a percentage of their endowments or other resources to this work, either by contributing to the diocesan Reparations Fund or by creating their own; and be it further



**Resolved**, that this Convention urges individual Episcopalians and others to prayerfully consider what commitment they might feel called to make from their own financial resources to this fund; and be it further

**Resolved**, that in order to build up this fund, this Convention commits the diocese to invest from operating income to the body of this fund, beginning with the 2025 operating budget, a sum no less than 3% of the total revenues received through parochial assessments in the year prior, until the body of said fund exceeds \$11,100,000; and be it further

**Resolved**, that this 237th Convention of the Episcopal Diocese of Massachusetts commits the diocese, our governing bodies, and our leadership to continue fostering opportunities to engage in truth telling and repair, in hopes of racial reconciliation in the context of the diocese and its communities; and urges our congregations and affiliated organizations to do likewise.

## **Explanation For**

### ***Background and Historical Context***

The economic benefits of slavery are in the DNA of the Episcopal Diocese of Massachusetts. Anglicans in Massachusetts and throughout the English colonies were complicit in the slave trade and the enslavement of kidnapped Africans from the early days of the enterprise. Massachusetts played a particularly unique role as it was the first colony to legalize slavery (1641) and was one of the early colonies to outlaw it (1783). Many founders (and thus funders) of the oldest and largest parishes in our diocese not only enslaved human beings, but many were engaged in the highly profitable slave trade.

After the transatlantic slave trade was abolished in 1808 in the United States, many of those who became very wealthy through the buying and selling of human beings turned to the textile industry to increase their wealth. The cotton mills throughout eastern Massachusetts used cotton picked by enslaved people located in the South. In addition, wealthy Bostonians became major financiers for those plantation owners. In port cities like Boston and Salem, merchants provisioned West Indies plantation owners with lumber, fish, and livestock – in turn receiving coffee, sugar, and rum.

These were the same people who created and endowed Episcopal City Mission, who helped fund 11 urban parishes in Boston, Chelsea, and Revere. Many suburban parishes were launched in the 1940s, 50s and 60s as a direct result of white flight from the cities and redlining.

Reparations, fundamentally, means to repair that which has been broken, as stated in Isaiah 58:12, “You shall be called the repairers of the breach.”

Reparations is a charged word, and people have a variety of understandings of what it is, as well as a range of emotional reactions – just the fact that we are talking about reparations may be startling to some.

The breach we are called to repair is one formed by the collective and systems. (We may each also have breaches we feel called to repair because of our individual actions, but that is not the reparations being addressed by this resolution.) As laid out in the 2021 [Reparations and Beloved Community](#): A Letter from the Theology Committee of the The Episcopal Church's House of Bishops:

The failings in our common life are no less sinful if we have not individually committed them: systemic sins are real sins, and complicity is a form of participation in them. The 2006 General Convention, in Resolution A-123, named slavery as a sin, acknowledged the Episcopal Church's participation in this sin, expressed regret for segregation (*de jure* and *de facto*), expressed its repentance, and called for a study of how the Church might "be 'the repairer of the breach' (Isaiah 58:12), both materially and relationally...[T]he resolution pointed towards the need of The Episcopal Church to make reparations for its willful participation in the oppression of African-Americans throughout the nation's history...The evils we renounce [in our Baptismal Covenant] are not only spiritual demons but also intangible powers: chattel slavery, Jim Crow, and more subtle forms of racism and white supremacy. From redlining to racial profiling, they represent corporate evils that the baptized renounce, whether they have participated in them individually or not.

By way of resolution, the 2021 Diocesan Convention of the Episcopal Diocese of Massachusetts charged the Subcommittee on Reparations of the Racial Justice Commission with the task of making recommendations on the set-up of the diocesan Reparations Fund and its governing body.

Since Convention 2021, a special working group of the subcommittee has studied models of similar funds in other Episcopal dioceses and institutions,<sup>5</sup> as well as drawn on the expertise of fund managers and other financial professionals. Alongside this effort, a separate working group of the subcommittee held nine virtual "listening sessions" throughout the month of May 2022 to hear from members of our communities, "What thoughts, feelings, and questions come to mind when you hear the word, *reparations*?"

### ***Theology of Reparations***

The redemptive action we are taking by setting up the Reparations Fund is in the act of giving, not in "what our money will get us" or even "how the money will be spent." The redemptive action in this act is our demonstrated covenant with each other to redistribute power and authority more broadly.

The Diocese of Massachusetts has a special obligation to repair relationships with those it has harmed. The Church's inheritance is its generational wealth accumulation and deep ties to white supremacy. This wealth was amassed through the extraction of forced labor of enslaved Africans and Afro-Caribbeans.

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<sup>5</sup>Including the Episcopal dioceses of Long Island, Maryland, New Jersey, New York, and Texas, and Virginia Theological Seminary

According to our *Book of Common Prayer*, the mission or purpose of the Church is "to restore all people to unity with God and each other in Christ" (BCP, p. 855). At its core, reparations is about restoration of the Body.

The Reparations Fund proposed is aligned with the goals and priorities we set for ourselves in the mission strategy adopted by our most recent Diocesan Convention, "[The People We Long To Be](#)." By taking this prophetic action, "we are proclaiming the Good News" not only by what we say but also how we live. Through this action, we are responding to our commitment "to persevere in resisting evil, not just our own sins but the deep, structural sins of racism and oppression perpetuated in our name" and from which we the institution has benefited, intentionally or not. This process is based on intentionally "listening to the experiences of others, especially across difference," as called for in Mission Strategy Goal 3C. It will require us "to seek out diverse partners who will broaden our understanding of God's mission in the world." This act of giving, of establishing this new and unique fund to support new and unique partnerships, will draw us toward "greater unity as members one of another" (Goal 4) and supports our commitment "to our own growth as people who live in right relationship with one another" (Goal 5), in part by its effort to redistribute power and authority more broadly.

This prophetic step is the work we are called to in this moment. "If not us, who? If not now, when?" (John F. Kennedy) This work will never be conveniently timed. This work will be hard, and it is what we have to do. It will cost all of us something, and the entire body reaps the benefits.

By beginning this fund now, we are refusing to live by the world's theology of scarcity, of competition, of "not enough." We are living as Easter people, relying on the abundance of God's grace and modeling God's abundant generosity.

### ***The Proposal and Budgetary Implications***

Many will ask, "So why \$11.1 million?" When describing to the 80th General Convention of the Episcopal Church in Baltimore this past summer how the Diocese of Maryland came up with the amount for the launch of its Reparations Fund, the Rt. Rev. Eugene Sutton explained, "That figure was not a mathematical computation, but a moral one." In their case, their seed fund, taken from endowments and other diocesan funds, represents about 20% of their annual budget. In our case, we knew we wanted to start with a number that will make a clear statement that we are serious and build the fund at a pace that would be noticed but sustainable, all the while holding out an aspirational number to which we all strive. We felt that a \$10 million fund would equip us to do the bold actions the Gospel calls us to in portion to the abundance with which we have been blessed. We had hoped to launch with \$4.5 million, but after a more careful understanding of the complex array of financial and legal instruments involved, we realized that with only approximately \$3 million available to begin, a slightly larger pool (\$11.1 million) would be needed to net the target revenue and draws. (We are grateful for the efforts of the Office of the Treasurer and the Chancellor to help us understand better this complex array.)

As outlined in this resolution, a pool of resources will be created by the diocese with income from that fund being dispersed as directed by the fund's governing body. <sup>6</sup> (See below for details on that body.)

The resolution calls on both designated currently unrestricted funds for this pool as well as calling for an annual contribution from operating income. This ongoing annual contribution reinforces the importance of creating this fund as a long-term commitment in response to a generational responsibility. (But let us be clear: we ARE NOT calling for additional assessments.)

Further, parishes and individuals who have completed their own discernment around reparations will be encouraged to consider adding their own contributions to this fund. Options for planned giving by individuals should be readily available.

The diocese's annual contribution from the draw from the Trustees of Donations will begin in 2024, and from operating income will begin in 2025, based on assessment income from 2024, and continue until the fund's corpus from all sources exceeds \$11.1 million.

This proposal will have no impact on the diocesan Operating Budget in 2023. In 2024, the "hit" to operating income is estimated to be about \$180,000--the amount of draw on funds used as the corpus of the new fund that is currently funding general operations. Beginning in 2025, adding the annual diocesan contribution to the fund, is estimated to be about \$330,000, approximately 3.5% of current operating budget.

Annual draw from fund: at the level determined by Convention and/or Council for draw from ALL investments, currently 4%

Fund to be held within Diocesan Investment Trust, with Trustees of Donations being directed to have the Fund managed by a firm that has Afro-Americans and/or Afro-Caribbeans in senior management positions and with such individuals having the expertise to oversee the Fund and its management.

***Funding Philosophy: The Body Impaired, the Body Repaired***

We should not think of this as an endowment for a new grant program. Grants may or may not be involved, but the focus of the fund is on big ideas directed at the pivot points, breaking and redirecting generational patterns of harm, getting to the source of the problem, not necessarily direct-service projects. The diocesan Reparations Fund is a long-term commitment, intended to address deeply rooted, structural injustices in our communities. We will rely heavily on scholarly analysis of the impact of slavery and its aftermath such as the analysis done by the [June 2022 Interim Report](#) from the Task Force to Study and Develop Reparation Proposals for African Americans under the offices of the California Attorney General's Office and submitted to the California Legislature. While the specifics are different in that very different context, the ways in which slavery and its offspring are very

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<sup>6</sup> What is colloquially referred to as "the diocesan endowment" is actually a portfolio of funds, given by various donors at various times for various purposes and held in various ways, so in reality, the resource being called for will be more likely a portfolio of funds, but for the sake of clarity, we refer to them collectively here as "the Episcopal Diocese of Massachusetts Reparations Fund."

much embedded in the political, legal, health, financial, educational, cultural, environmental, social, and economic systems throughout the United States of America.

What those big ideas are, we do not yet know. We need to engage in conversations among people in the communities of African Americans and Afro-Caribbeans. We must start setting aside the money now so that by the time we develop the relationships and then the ideas, we will have the resources to test them out with our partners embedded in those communities.

It is important to note here that the intention of this fund is to launch new work and new partnerships – not as a way to relabel current mission work under the new name of “reparations.”

### ***Governance of the Fund***

As suggested above, a governing body will need to be created to establish funding priorities, criteria, guidelines, and decisions. While we have given much thought on this subject, many details need to be worked out, particularly around accountability of the governing body. What is essential, however, is that whatever body we as a diocese develop, “authority for making disbursements from this fund be in the hands of a diverse body made up predominantly of people from the communities suffering generations of harm.”

### ***Conclusion***

As was reinforced over and over from people across this diocese in the nine listening sessions we conducted this May, monetary investments are only one part of the work of restoration we need to do. Honest and courageous truth-telling and humble and respectful listening are critical components on this long road toward reconciliation. The diocese will need to commit to the long work of listening to each other’s stories and beginning to understand deeper truths about who we are, where we are, and what was done in order for us to get where we are.

But the creation of this diocesan Reparations Fund is an important demonstration of “love in action.”

“When we follow Jesus intentionally, creating justice in our communities and living wisely on our earth, then we find joy and meaning in our lives. Our churches grow strong, with deep and mutual relationships among our members and our neighbors near and far. Our shared mission comes alive, as a bold witness to God’s love for this broken and beautiful world” (Episcopal Diocese of Massachusetts Mission Strategy).

## **Statements Against**

Among the arguments against the establishment of such a fund in general or this proposal in particular:

- This is moving too fast, with details around the use of the funds and its governance not yet defined.
- We can’t afford to do this at this time. Our operating dollars are being squeezed to make ends meet in 2022, with big cuts called for in 2023 and likely in the years to come. We need to put this off until we have the surplus funds for this.

- I didn't have slaves. None of my people had slaves. No one helped my people.
- This isn't enough money.
- No one alive today was a slave. So who needs reparations?
- We've never set up a new fund such as the one described, nor can we make legally binding commitments today that we can't unbind ourselves from next year. So we should scale back our ambitions and do what we know we can do.
- This is the government's work, not ours. The government created the legal structures to allow for slavery and if anyone should pay reparations, it is the government.

### **Implementation Requirements**

The Secretary of Convention will be required to contact our Bishop Diocesan and the Trustees of Donations to communicate the actions Convention is urging them to consider.

There is no financial impact on the 2023 budget, but assuming the Trustees and the Bishops join Convention in committing the use of 15% of the funds under their charge as urged, approximately \$180,000 – the amount of draw on funds used as the corpus of the new fund that is currently funding general operations. Beginning in 2025, adding the annual diocesan contribution to the fund, is estimated to be about \$330,000, approximately 3.5% of current operating budget.

The Subcommittee on Reparations of the Racial Justice Commission will need to continue its task of exploring new models of governance that live within and comply with our current structures and at the same time, point us toward becoming “the people we want to become.” The subcommittee will continue to work collaboratively to build a model informed by a diverse range of voices. Before any specific language is brought to Convention, it will have been thoroughly vetted by the Chancellor and the Trustees of Donations, among others.

The Trustees of Donations will need to work with the Racial Justice Commission to build the framework of financial instruments that will need to be set in motion so that monies can begin going into them by December 31, 2023.

## **EQUIPPING ORDAINED LEADERS FOR THE WORK OF BECOMING THE BELOVED COMMUNITY**

Submitted by:

The Racial Justice Commission, Episcopal Diocese of Massachusetts

### **THE RESOLUTION**

**Resolved**, that the 237th Convention of the Episcopal Diocese of Massachusetts, concurring with the 80th General Convention of the Episcopal Church, affirms that “striving to become the Beloved Community of Jesus is central to our baptismal vocation in God’s mission, and every Episcopalian is called to a lifelong vocation of racial justice and equity and the dismantling of white supremacy”; and be it further

**Resolved**, that this Convention affirms our call to improve our work of raising and forming ordained leaders in the Church equipped to companion us in this work, including building deep relationship and facilitating essential hard conversations; and be it further

**Resolved**, that, beginning with all individuals received into the ordination process in 2024 and thereafter, the formation process for ordination will include a significant experience of cross-cultural ministry in at least one internship, contextual education placement, or other supervised practicum placement in a context that will embed them in a worshiping community or other Episcopal context whose dominant racial, ethnic, and/or linguistic make-up is unfamiliar to the ordinand at the time of the placement; and be it further

**Resolved**, that the specific placement needs of the postulants and candidates for ordination to be determined by the Bishops, in consultation with the Commission on Ministry, as well as the Office of the Canon for Ordained Vocations, the Racial Justice Commission, the Office of Immigration and Multicultural Ministries, and other diocesan bodies that can help develop an ongoing list of suitable options; and be it further

**Resolved**, that these placements will be augmented by facilitated peer groups among postulants and candidates for ordination within the diocese, the intent being to form clergy who are able to engage in and lead difficult conversations within community, with these peer groups ideally meeting monthly for a year and that people connected to the evaluative process for the postulants and candidates for ordination be exempted from serving as facilitators; and be it further

**Resolved**, that these placements complement and do not replace the canonically required (didactic) Anti-Racism Training; and be it further

**Resolved**, that because participating in an Anti-Racism training designed for people who are white does not address the experience of people of color and may well be harmful to them, we commend all efforts of our Bishops and the Commission on Ministry to include, among the offerings they recommend, courses designed specifically for people of color, such as Healing from Internalized Oppression offered by The Episcopal Church; and be it further

**Resolved**, that in recognition of the fact that we as the Episcopal branch of the Body of Christ in eastern Massachusetts live and move and have our being in increasingly multilingual ways, that all parish leaders, lay and ordained, be encouraged to develop proficiencies in multiple languages as appropriate in their ministry contexts, and that the diocese through its Office of Immigration and Multicultural Ministries be expected to develop a pool of resources to assist in such learning; and be it further

**Resolved**, that this Convention affirms the work that our Bishops, the Commission on Ministry, the Office of the Canon for Ordained Vocations, the Office of Immigration and Multicultural Ministries, and the Racial Justice Commission have begun in their efforts to increase cultural competence among our ordinands and that the actions called for in this resolution are merely small parts of the broader, deeper work to which we are all called; and that members of these bodies be convened to create a working group, under the authority of the Bishop Diocesan, to determine the timing and specifics of this undertaking, with this joint working group reporting the progress of their work to the Diocesan Conventions of 2023 and 2024; and be it further

Resolved, that the Racial Justice Commission will work with the Commission on Ministry and Office of the Canon for Ordained Vocations to support the implementation of these placements and facilitated peer groups, including working with the Budget Committee to see that this program be adequately funded beginning in 2024.

### **Explanation For**

The 2016 Massachusetts diocesan mission strategy has explicitly affirmed the missional priorities of The Episcopal Church around racial healing. In 2018, the Bishop Diocesan created the staff position of Canon for Immigration and Multicultural Ministries. The 2021 mission strategy solidifies these commitments for the next five years in the section “Commitment to our own growth as people who live in right relationship with one another (Goals and Actions #5).” In the last several years, this affirmation has been expressed in resolutions to (1) provide greater attention to the Historically Black Churches in the diocese; (2) create a Racial Justice Commission; and (3) to create a group to explore feasible approaches to reparations. In addition, we have had Dr. Catherine Meeks offer the keynote address to the 2021 convention, in which she spoke about the necessity to get our own house in order – spiritually and relationally – for our work of racial healing to have integrity in the larger society.

However, despite these affirmations, there has not been a corresponding strategy for the comprehensive formation of new clergy that would (1) positively fulfill the denominational canons for anti-racism training to undergird the responsible practice of clerical ministry and (2) equip clergy to support the growth of all the baptized in their “lifelong vocation of racial justice and equity and the dismantling of white supremacy.” These expectations have been voiced in various forms for nearly two decades. For example, in its profile some twenty years ago, the diocese expressed an expectation that all newly ordained clergy have some cross-cultural or bilingual serving experience and that ordinands become proficient in a second language. Yet neither of them has been easily applied in a formation process that includes varied seminaries and contexts. In addition, responding to the humble invitation of diocesan leaders, postulants and candidates for ordination of color have consistently expressed



concern that the training they experience does not address their needs around race, nor does it inspire confidence that their white colleagues leave these trainings with the practices of presence to accompany historical facts.

In addition, several denominational bodies, including The Episcopal Church and our own diocese, have voluntarily opened themselves to racial audits of their formation and clergy processes. These audits have shown that despite our stated goals as a denomination, our clergy and congregations still struggle with internalized racism, disparities in compensation and resources, and difficulty discussing their feelings about privilege and marginalization. Our own diocese accepts the results of these audits and has a firm desire to live into the opportunities presented by these findings to develop more life giving practices of formation. In 2022, clergy colleagues within our own diocese have begun to devote clergy professional development days to voicing their experiences of unintentional racial harms (microaggressions), the unintentional participation of those who are marginalized in their own oppression (internalized oppression), and uncertainty among those who hold the greatest racial power among us. These realities do not in any way discredit the strong intentions of our diocese. They do, however, demonstrate that the fulfillment of our laudable intentions will require robust and intentional formation that enables our clergy to become more aware, competent, and fervent in leading our congregational disciples forward toward the Beloved Community.

This resolution seeks to take an additional step in this process of living into our growing resolve by creating a comprehensive process of formation. The structure reflected in this resolution therefore has three interrelated elements:

1. A didactic (or learning) component, intended to provide the essential knowledge for clergy to understand the history of this issue in our nation and in our church;
2. A practicum component, that compels postulants and candidates for ordination to encounter the rich diversity of expression that exists within the Episcopal Church and to learn from elements of the church to which they have not already been exposed. *It is important to note that this component is not a new impulse within the diocese but makes explicit intentions that we have long stated for our formation process, as expressed in the history above.*
3. A dialectical (peer conversational) component that is designed to build a strong clergy community to support the hard work necessary to truly live into our values of Beloved Community, *while at the same time*, giving postulants and candidates for ordination practice in self-awareness, difficult conversations, and sustained community - all components of the effective *congregational and missional work* of transformation to which they have been called.

### **Statements Against**

- The process toward ordination is arduous enough. This will add yet another “hoop” to jump through.
- This resolution asks too much of the Commission on Ministry and/or does not sufficiently acknowledge the work they have done toward this end.
- Since many congregations do not need this cultural competency guidance, why make all postulants and candidates for ordination jump through this extra requirement?

- Isn't this cultural competency already covered in the required Anti-Racism Training, so why add more to that?
- Especially during this time when we have budgetary challenges, in addition to the question about reparations, why should we be considering spending more money on an unidentified need?

### **Implementation Requirements**

Noting that the ordination of priests and deacons is the responsibility of the Bishops, their leadership will be essential in the implementation of this resolution.

The Commission on Ministry, working with the Canon for Ordained Vocations, will need to develop a process for suggesting, reviewing, and approving appropriate practica, both within the diocese and in consultation with our seminaries for those serving placements beyond our diocese. They will also need to recruit and contract with skilled facilitators, otherwise unaffiliated with the evaluative process, for the peer groups.

The Racial Justice Commission, with its appropriate sub-committees, will support the Commission on Ministry in implementing this resolution.

Communities of Color and others will need to be supported and empowered as they navigate the growing pains frequently requisite in the formation of postulants and candidates for ordination who are forming nascent competency in the skills of Beloved Community.

## REPORT OF THE COMMITTEE ON RESOLUTIONS

The committee presents three resolutions, found to be in order in the following form and hereby submitted to the 237<sup>th</sup> Annual Convention of the Episcopal Diocese of Massachusetts.

### 1. Establishing Minimal Assessable Compensation for Permanent Deacons – 2022

Submitted by:

The Rev. Deacon Liz Good (Canonically Resident Clergy), St. John's, Holbrook

The Rev. Deacon Elizabeth Whitmore (Canonically Resident Clergy)

Ms. Betsy Ridge (Lay Delegate), Church of the Advent, Boston

The Rev. Edwin Johnson (Canonically Resident Clergy), St. Mary's, Dorchester

The Rev. Dr. Karen Coleman (Canonically Resident Clergy), Boston University and Trinity, Boston

Mr. Kevin Miller (Lay Delegate), Epiphany, Walpole

The Rev. Chris Wendell (Canonically Resident Clergy), St. Paul's, Bedford

Mr. Brian Litzenger (Lay Delegate), Trinity, Concord

The Rev. Deacon Hilary Greene (Canonically Resident Clergy), St. Peter's, Osterville

The Rev. Deacon H. Mark Smith (Canonically Resident Clergy)

The Rev. Tamra Tucker (Canonically Resident Clergy), The Crossing, Boston

The Rt. Rev. Dr. Cn. Carol Gallagher (Canonically Resident Clergy), Episcopal Diocese of Massachusetts

Mr. William Boyce (Lay Delegate), Grace, New Bedford

The Rev. Deacon Mary Beth Emerson (Canonically Resident Clergy), St. John's, Duxbury

The Rev. Deborah Phillips (Canonically Resident Clergy), Grace, Salem

### THE RESOLUTION

**Resolved**, that this 237<sup>th</sup> Convention of the Episcopal Diocese of Massachusetts affirms it to be the policy of the Diocese for each Permanent Deacon to be provided with minimal compensation of \$25.00 per month, with assessments of 18% (\$4.50) monthly to be forwarded to the Church Pension Fund on their behalf.

### *Explanation For*

The Episcopal Church provides robust clergy wellness resources, access to significant financial planning assistance, and professionally managed investment opportunities, through the Church Pension Fund's (CPF) programming. CPF is barred by pension law from sharing these resources with unassessed individuals. Since permanent deacons of our diocese generally serve their parishes and the diocese without pay, they traditionally have had no access to these ministry supports. In 2018, CPF revised its policies and removed minimum compensation requirements for access to many of its benefits. CPF's intention was to its reach to lower-compensated clerics in a changing church. Among young deacons surveyed by the Association for Episcopal Deacons, worry about access to the financial

supports available to fund retirement expenses to a prior generation (such as Medicare, Social Security, and employer-provided retirement benefits) is their top priority to address, and they indicate these concerns inhibit young diaconal vocations. Many dioceses are passing these resolutions, including several in Province I.

### ***Statements Against***

- Permanent deacons gain moral credibility for their prophetic voice by serving without pay. Deacons' ability to prophetically critique The Episcopal Church could be impaired by fostering financial dependence on that institution.
- The parishes can't afford this, and even minimal compensation could have the effect of changing deacons' focus from social action to parish pastoral care.
- Deacon participation in CPF could make it harder for priests to be provided for in retirement years.
- The benefits this resolution would secure for deacons have no great value, in any event.
- This is the beginning of a slippery slope to requiring deacons to be paid, right when the parishes are facing post-pandemic decline.

### ***Implementation Requirements***

Upon approval of the 237th Convention of the Episcopal Diocese of Massachusetts, clergy and vestry of each parish which has an assigned permanent deacon should implement the resolution, institute a schedule of regular payments to the deacon as well as regular contribution to the Church Pension Fund on behalf of that deacon.

## 2. A Resolution to Support and Engage With the Poor People’s Campaign: A National Call for Moral Revival

Submitted by:

The Rev. Paul Shoaf Kozak (Canonically Resident Clergy), Cathedral Church of St. Paul, Boston

The Rev. Sean T. Leonard (Canonically Resident Clergy), St. Dunstan’s, Dover

Mrs. Amelia Slawsby (Lay Delegate), St. Dunstan’s, Dover

### THE RESOLUTION

**Resolved**, that the 237th Convention of the Episcopal Diocese of Massachusetts affirms the action by the Executive Council of The Episcopal Church, which acknowledged the unfinished work of the 1968 Poor People’s Campaign, and celebrates the revival of the movement as the Poor People’s Campaign: A National Call for Moral Revival under the leadership of the Rev. Dr. Liz Theoharis and the Rev. Dr. William J. Barber II, working in partnership with Repairers of the Breach and the Kairos Center for Religions, Rights, and Social Justice; and be it further

**Resolved**, that the Diocese of Massachusetts joins the Executive Council, under the guidance and direction of the Presiding Bishop and Primate of The Episcopal Church, to lead our church into action, ministry, and official relationship with the Poor People’s Campaign: A National Call for Moral Revival, in an effort to allow The Episcopal Church to act faithfully on its long history of honorable General Convention and Executive Council intentions but imperfect and fragmentary practical actions in matters of poverty, racism, sexism, economic justice, and militarism; and be it further

**Resolved**, that the Diocese of Massachusetts concurs with the Executive Council, which recognizes these issues of poverty and justice are interconnected and cannot be siloed out, and as they severely affect our domestic and global brothers and sisters, commit to ministry of active engagement, advocacy, and support throughout The Episcopal Church; and be it further

**Resolved**, that individuals, congregations, and deaneries in the Diocese of Massachusetts join in solidarity with the Massachusetts Poor People’s Campaign and participate through education, formation, engagement, support, and actions to provide avenues for us to live into our mission strategy (236th Diocesan Convention), especially “Our Goals and Actions” numbers 1 - Invite robust Christian formation at all points of life, 5 - Commit to our growth as people who live in right relationship with one another, 6 - Work together against the climate crisis, and 7 - Influence public policy by advocating for justice for all people and for the creation; and be it further

**Resolved**, that individuals, congregations, and deaneries in the Diocese of Massachusetts be encouraged to join the Episcopal Dioceses of Massachusetts & Western Massachusetts Poor People’s Campaign Network, and participate in activities such as the monthly preaching webinars, weekly Bible study based on *We Cry Justice* led by the Cathedral Church of St. Paul, public witness, and actions of solidarity with the campaign at the local, state, and national level.

### ***Explanation For***

The Poor People’s Campaign: A National Call to Moral Revival is committed to fighting the injustices of systemic racism, poverty, militarism, ecological devastation, and the false moral narrative of religious nationalism. It is a call for justice that invites us to live into Gospel values and build the reign of God and Beloved Community. The Episcopal Church is a national partner of the Poor People’s Campaign (PPC), and the Presiding Bishop’s office has allocated staff and resources to support its mission.

While our diocese, like many Christian denominations, has churches that are wonderful at charity, we are often lacking in our answering the call for justice. We provide much-needed bandages but have a hard time looking at the source of the wound. The PPC provides the structure and framework for us to live out our baptismal call, learning about these systemic injustices, and joining with others across the state and nation in ecumenical and multi-faith unity to fight for justice together.

The PPC comprehensively synthesizes and integrates many issues of social justice that already draw attention from members of our diocese, such as economic justice, creation care, racial justice, labor rights, and women's rights. The efforts of the PPC complement the work of the Racial Justice Commission in promoting The Episcopal Church to become an anti-racist church.

Existing groups within the diocese address some of these issues independently, but that individual fight ignores that these injustices are interconnected and cannot be addressed in isolation. The PPC is a moral fusion movement that brings groups together in the struggle against these interlocking social evils. The Episcopal Dioceses of Massachusetts & Western Massachusetts Poor People’s Campaign Network can act in the coordinating role for our existing justice groups.

While there has been scattered support across the diocese, there has not been a united call for the diocese to engage with the PPC. This resolution will encourage more to unite with the PPC and provide resources and opportunities for congregations, groups, and individuals to live out their Gospel call and fight for justice. Joining the PPC can range from communal prayer, to making literature available in the parish hall, to being present at a civil action, and anything in between, according to one’s capacity.

### ***Statements Against***

- There are existing groups within the diocese that already work towards similar goals on these issues and the PPC may be seen as “competition.”
- The PPC’s demands may seem radical and make some uncomfortable.
- The goal of the PPC may not seem attainable in the short-term.

### ***Implementation Requirements***

The Secretary of Convention will communicate the diocese's support of the PPC to each congregation and encourage them to help promote the Episcopal Dioceses of Massachusetts & Western Massachusetts Poor People's Campaign Network so parishes, individuals, and deaneries may become more involved and engaged. The Secretary of Convention will communicate the diocese's support to the Secretary of General Convention of The Episcopal Church.

### **3. Fostering Right Relationship: The Episcopal Diocese of Massachusetts, Indigenous Episcopalians, and Our Indigenous Neighbors**

Submitted by:

The Rev. Jennifer D. Beal (Canonically Resident Clergy), St. Anne's, N. Billerica

The Rt. Rev. Dr. Cn. Carol Gallagher (Canonically Resident Clergy), Episcopal Diocese of Massachusetts

Ms. Karen Hotte (Lay Delegate), St. Gabriel's, Marion

The Rev. Dr. Cn. Jean Baptiste Ntagengwa (Canonically Resident Clergy), Episcopal Diocese of Massachusetts

The Rev. Dr. Barbara Smith-Moran, SOSc, (Canonically Resident Clergy)

The Rev. H. Mark Smith (Canonically Resident Clergy)

The Rev. Diane Wong (Canonically Resident Clergy), St. John's, Arlington

Ms. Deborah Gardner Walker (Lay Delegate), St. Peter's, Beverly

#### **THE RESOLUTION**

**Resolved**, that the Episcopal Diocese of Massachusetts in its 237th Convention acknowledges that we live, work, and worship on the ancestral land of Indigenous Peoples; and make public statements that acknowledge such in an appropriate manner whenever possible; and be it further

**Resolved**, that the Episcopal Diocese of Massachusetts educates ourselves regarding past and present relationships and interactions with Indigenous People in our midst and with our Indigenous neighbors; and be it further

**Resolved**, that the Episcopal Diocese of Massachusetts builds on the work recently begun by a special working group of the Subcommittee on Reparations of the Racial Justice Commission to explore and implement appropriate ways to foster right relationship with Indigenous Episcopalians and with our Indigenous neighbors; and be it further

**Resolved**, that the Episcopal Diocese of Massachusetts works with Indigenous People and communities to designate one Sunday in 2023 and every year thereafter—and provide suitable worship resources for that day—to honor the people indigenous to the lands we now know as the Episcopal Diocese of Massachusetts as well as those Indigenous People currently living in our midst, both in our congregations and in our communities; and be it further

**Resolved**, that this Convention exhorts the Racial Justice Commission, the Indigenous Peoples Justice Network of the Diocese of Massachusetts and the Diocese of Western Massachusetts, and the Province 1 Indigenous Peoples Justice Network to support the diocese in the work required by this resolution.

#### ***Explanation For***

The history of interaction between Europeans and their descendants and the Indigenous People of the land now called eastern Massachusetts – like the history of the entire United



States – is rife with the violent and murderous destruction of communities, land theft, coerced assimilation, etc. Scars of these abusive interactions are borne even today by Indigenous People of this region and by us all. It is time to reach out to the Indigenous People in the Diocese of Massachusetts and to our Indigenous neighbors, to acknowledge their presence, to recognize past – and possibly present – wrongs committed against them, and to ask, "Walking together, how can we make things right?"

The violent history of the colonization of New England – beginning right here in our diocese –and its aftermath leaves an inevitable, yet often unrecognized, rift in God's family – a family that includes Indigenous Peoples as well as descendants of all nations of the world. If, together, we are to move forward into a healthier, more sustainable future, we must recognize and acknowledge wrongs that have been committed in the past and reach out to one another to build mutually supportive community in the present. As some of us have been learning, there are Indigenous members of our diocesan community who have only recently and hesitantly publicly claimed their Native background. Based on personal experience and the experience of their ancestors, they have understandably feared discrimination and ridicule even from their parish families. Others among our Indigenous neighbors keep a distrustful distance from the Church in general – again, a distrust that is understandable given the history of interaction between the Church and Indigenous People here in what we now call eastern Massachusetts and throughout our nation. God's Kingdom cannot be built among people who distrust, dismiss, and/or discriminate against each other. God's creation can only be restored and reconciled when we listen to and learn from each other and when we begin to walk together. Let's open our ears and hearts to the Indigenous People around and amongst us and take our first steps together on the road to right relationship.

### ***Statements Against***

- Constantly reminding ourselves of the peoples on whose ancestral lands we live and worship distracts us from the work of growing the church.
- Indigenous Peoples are not the only people who lived on this land before us. Why single out one group, a group now long gone and moved away?
- The European settlers negotiated for land rights through purchase and treaty – the land we now occupy was paid for by our ancestors.

### ***Implementation Requirements***

The implementation of this resolution will be a long term undertaking and needs to begin with the slow work of developing relationships with Indigenous People and their organizations, built on trust, humility, courage, faith, and love.

In the short term, the Racial Justice Commission, the Indigenous Peoples Justice Network of the Diocese of Massachusetts and the Diocese of Western Massachusetts, and the Province 1 Indigenous Peoples Justice Network will need to meet to agree on who will be responsible to assign a Sunday in 2023 for the commemoration, to develop the appropriate liturgical and

educational resources, and to recruit and enlist the wisdom and experience of Indigenous Episcopalians and our native neighbors in the development of these materials and resources.

Note that the leadership of the Racial Justice Commission and the two networks are aware of and supportive of this resolution and are committed to working with each other to see that it is implemented.

## A BRIEF SUMMARY OF ROBERT'S RULES

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

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

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

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

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

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

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

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

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

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

\* *Undebatable* + *Requires two-thirds vote*

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

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

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

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

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

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

## ADDITIONAL REPORTS

### CATHEDRAL REPORT

We share this report with thanksgiving for being entrusted with leadership at such a hard and holy time in the life of our church and our communities. We write on behalf of the Cathedral Chapter, staff, and congregations, all of whom are working to live into the vocation of the cathedral to be a “house of prayer for all people” and amplify the mission of the diocese.

Below are some highlights of our work this year to live into our strategic plan. We invite you to be in touch with us at any time if you have questions, want to know more, or feel called to participate in any part of the ministry of your cathedral.

#### Reimagining our Congregations

***Objective #1 - Help transform the culture of Episcopal congregational life by centering the call to anti-racism as an ongoing spiritual practice.***

In February of 2022, we received the racism audit of the Cathedral’s life and ministry conducted by Conditioning Leaders. We are already at work implementing many of the suggestions offered in the audit, including adding staff and worship materials to allow Spanish-speakers to participate more fully and adopting anti-racist hiring practices.

During Lent, the Cathedral partnered with Emmanuel Church, Boston, to offer the Lenten reflection series “Practicing Truth,” created by the diocesan Racial Justice Commission. We also shaped our Lenten Preaching Series so that it would serve as a companion to the Racial Justice Commission’s series and be available to the whole diocese.

***Objective #2 - Share the transformational power of Christ's love by doubling the size and ministry reach of both the Sunday congregation and The Crossing.***

The Sunday congregation welcomed new people throughout the year, enough to add a Youngish Adult fellowship to its regular programming. The Crossing community worked with a marketing consultant to create a new logo and recreate their website to share more effectively the invitation to their community. The reach of both communities continues to grow as we refine our live streaming technology and improve the acoustics in the sanctuary.

***Objective #3 - Take a leading role in the post-pandemic spiritual renewal of the city and the diocese by expanding our capacity to host excellent worship (in person and online) using the breadth of resources of our Episcopal tradition.***

A customary for worship at the Cathedral was drafted this year and should be finalized by the time of Convention. We made significant progress in solving acoustical challenges in the sanctuary space. We painted, cleaned out, and refurbished the robing room. And we are in the midst of improving the sacristy.

This fall's capital campaign will help finance, in part, the addition of zoned, efficient air conditioning to the sanctuary and Sproat Hall, allowing us to serve the diocese and the city more hospitably during the increasingly long and hot summers. [Contact Cathedral Development Director Roger Lovejoy to learn more about the campaign: rlovejoy@diomass.org].

### **Building our Relationships**

***Objective #1 - Claim our vocation to convene conversation and work across differences in our neighborhood by connecting creatively and learning deeply about our neighbors.***

Our "Walk the Neighborhood" spiritual practice is now built into our monthly routine, every 1st Sunday after worship. Participants prepare prayerfully to walk in pairs through one of the neighborhoods around the cathedral, then return to share, reflect on their experience, and pray for the people, places, joy, and injustices they encountered. This, then, shapes our decisions about how we are called to serve our neighbors.

The pandemic continued to make it harder to connect with the neighborhood as fully as we would like this year. Nonetheless, we have begun or continued conversations with the Urban College, the Josiah Quincy Elementary School, and the Downtown BID.

***Objective #2 - Deepen MANNA's relationships with other organizations and faith communities in ways that address the real needs of the MANNA community members.***

MANNA is one of four Boston area congregations selected for the Lily Endowment-funded "Trauma-Responsive Congregations Project" at Boston University School of Theology. The project will strengthen ministries so they can better help people deepen their relationships with God, enhance their connections with each other, and contribute to the flourishing of their communities and the world.

MANNA's partnership with the Mayor's Office, Boston's Advisory Council on Ending Homelessness (BACHome), centers the voices of those experiencing homelessness to impact how policy gets made. Learn more at: [www.boston.gov/housing/bachome-council](http://www.boston.gov/housing/bachome-council)

Shelter Music Boston is partnering with MANNA's Black Seed Writers' Group to set to music the poetry of a few of the writers and offer a public performance in 2023.

Six members of the MANNA community participated in the Poor People's Campaign's Moral March on Washington in June.

### **Engaging our World**

***Objective #1 - Participate in the dismantling of white supremacy within our community.***

Chapter has established an Investment Committee, which is examining the impact (positive or negative) of our investments and will be recommending steps to Chapter regarding ways

to ensure our content and management of our investments align with our values of racial justice, equity, and belonging.

The Reparations Process Planning Committee of Chapter is reviewing the Racial Justice Commission's Reparations Tool-Kit, the findings of our History Committee the origins of our endowment, the findings of our racism audit, and more. They will bring a recommended plan to guide next steps for our reparations work to Chapter in the months ahead.

The Crossing Council folded into their meetings discussion of the 9 Patterns of Racism that emerged from the Racial Justice Audit of Episcopal Leadership. Following their lead, Cathedral Chapter will be doing the same thing in their meetings for the next nine months.

***Objective #2 - Expand our engagement in training and work for social, economic, and environmental justice, especially in collaboration with BIPOC-led organizations***

The Cathedral has become a partner organization with the Poor People's Campaign, which is led by those whose lives have been shaped by poverty and systemic racism. The PPC, which is a fusion movement calling for the moral revival needed to end systemic racism, poverty, the war economy, and ecological devastation, tabled at our Ministry of the Steps and led a Justice Jam in partnership with us. Several members of the cathedral community participated in study groups and relationship-building Zoom sessions of the PPC this year.

Well over a dozen members of the cathedral community participated in the MA Coalition for the Homeless's annual lobby day, advocating for expanded funding for the RAFT program, ID's for the unhoused, and several other housing justice issues. The Coalition, as well as BAGLY, the MA Coalition against Gun Violence, and the Boston Public Health Commission all participated in the Ministry of the Steps this summer.

***Objective #3 - Strengthen the civic fabric and renew hearts and minds by hosting events at the intersection of arts, education, and faith.***

We partnered with a producer in the local African-American arts community to create and host an annual awards program for graduating seniors in the Boston Public Schools. The Frances Bernat Award honors seniors who have excelled in the performing arts. The June awards concert featured student performances and inspirational speeches.

In April, the cathedral hosted the "Concert for the Human Family" being promoted by the Episcopal Church, an event that centers relationship-building and storytelling as ways of breaking down walls between people of differing races, beliefs, and circumstances.

With collaboration from the Office of Immigrant and Multicultural Ministries, we sponsored and hosted a "One Journey" performance by the Pihcintu Chorus of teen girls from refugee families. One Journey aims to build support and appreciation for refugees in the United States.

## Sustainability

### ***Objective #1 - Ensure this strategic plan is carried out in a faithful, timely manner.***

Our Equity Consultants, Conditioning Leaders, through their racism audit of the cathedral, gave us crucial information about next steps we need to take to prepare to live into our strategic plan. Among the action items that have been attended to this year: pay equity for staff, continuing education for staff, anti-racist hiring practices, and the addition of a bilingual clergy person who leads a weekly Spanish mass and is a Pastor to the MANNA Community.

Two members of Chapter check in with the leaders of key ministries at the cathedral each quarter and compile a report on how progress is being made toward the plan and where barriers and being encountered.

### ***Objective #2 - Raise the financial and other resources necessary to implement this plan.***

The Cathedral's Capital Campaign for all Seasons launched this summer as we prepare the way to be truly accessible during all seasons and for all people. The funds raised will support the replacement of an antiquated air conditioning system and expansion of zone controlled air chilling throughout the 138 campus. We will also complete the process of making all our office buildings accessible for those who work, worship or visit us.

The Capital Campaign is providing the opportunity to broaden and deepen our relationships with the many people whose lives are touched by the Cathedral's programs and ministries - including those throughout the diocese and the greater Boston community. The Campaign will include events, as well as one-on-one conversations and we expect through this process to share widely the Cathedral's mission, plans, and commitment to serve as a house of prayer for all people.

Respectfully submitted,

The Very Rev. Amy McCreath, Dean  
Jane Peyrouse, Chair of Cathedral Chapter  
The Rev. Derrick Muwina, Vice Chair of Cathedral Chapter



## CREATION CARE JUSTICE NETWORK REPORT

The [Creation Care Justice Network](#) now welcomes members from both Episcopal dioceses in Massachusetts! You are most welcome to [sign up to join our network](#)! Many thanks are due to the Rev. Lise Hildebrandt, who stepped down as facilitator of the network in January 2022, after several years of faithful service. Unfortunately, no one has been able to assume this role officially, so the work has been distributed on an *ad hoc* basis among other members of the network.

This seems to be working, at least in the short term, and we have accomplished a good amount! Briefly, (1) we held a successful Zoom retreat in early February. Ably facilitated by Phoebe Chatfield from the national office, we had 36 participants from both dioceses and other faith communities. (2) Thanks to the diligent work of our editor, Deacon Liz Good, we distributed a monthly newsletter, *Green Justice News*, to more than 500 subscribers across the state and the country. (3) Collaborating with the Diocese of Western Massachusetts, we have been able to update the diocesan [Creation Care webpage](#) seasonally (Winter=Advent/Christmas/Epiphany; Spring=Lent/Easter/Earth Sunday; Summer=Rogation/Pentecost; Fall=Season of Creation). The [current page](#) features an exciting new [liturgical resource](#) entitled “The Season of Creation: An Ecumenical Celebration,” compiled by the Rev. John Elliott Lein from the Diocese of Western Massachusetts and the Rev. Margaret Bullitt-Jonas, who holds positions in both dioceses. (4) We began connecting with the diocesan mission strategy Goal #6 task force. (5) But our main focus has been the development of a structured program of creation care for parishes who wish to respond to the [Bishops’ call](#) for a faithful response to the climate emergency.

Beginning with the excellent work of Southern New England United Church of Christ’s [Green Congregation Challenge](#), we are infusing their template with an Episcopal vision to create “An Episcopal Path to Creation Justice,” creating a 4-tiered program across the 4 pillars mentioned by the bishops in their [letter of March 2021](#). We acknowledge that in order to make a full response to the climate crisis, one must Pray, Learn, Act, and Advocate. The four tiers will allow congregations to start where they are and progress along an increasingly challenging program of action at their own pace, drawing upon given suggestions and their own situation and experience.

Our goal is to have each pillar and each tier infused with justice and hope, recognizing that the climate emergency does not affect us all equally but that by working together, by making steady progress, we can care for God’s creation and reduce the effects of climate change for everyone. If all goes well, we expect to launch this initiative next spring with a robust website supplemented by personal coaching. We also look forward to increased collaboration with partners within the diocese and beyond. We warmly invite you to [join us](#)! With God’s grace, we will work together, striving to challenge and inspire each other as we care for God’s creation.

## **CRECHE REPORT**

Creche (The Charles River Episcopal Co-Housing Endeavor) is an Episcopal-affiliated 501c3 nonprofit organization that partners with local congregations to create and support intentional communities. Creche is firmly rooted in neo-monastic practices of common life, common prayer, and common work, offering joyful service to the world and finding abundance by depending on one another.

The current Creche network includes intentional communities affiliated with Emmanuel Church (Boston), St Mary's Church (Dorchester), and Trinity Parish (Newton Centre).

### **A new partnership with New Roots Church**

We're excited by a new partnership with New Roots African Methodist Episcopal Church, led by the Rev. Mariama White-Hammond. New Roots began dreaming of creating an intentional community during an extended study of the biblical concept of jubilee, a commandment in Leviticus that every 50 years all debts are forgiven, all slaves are freed, and all land is returned to its original owners.

In this spirit, they contacted us about partnering to create the Jubilee House, a community committed to connection to the land, regenerative agriculture, sacred rest, communal care, solidarity economy, engagement in practices of reparation, abolition, and liberation, deep connection to community and place. It will be a communal gathering space for residents, New Roots community members, and beyond, to embrace the creative imagination, interdependence, and collective care that God calls forth again and again in scripture, in ancestral wisdom, and in our own lived experiences.

We've purchased a single-family home in Dorchester and are spending the year renovating it to suit the needs of a Christian intentional community, including making it as environmentally-friendly as possible and making the first floor wheelchair accessible. Since projects like this don't typically qualify for commercial financing, the purchase was made possible entirely through private loans made by housemates, board members, friends, and allies.

This is Creche's second partnership with a Black-led congregation, and our first partnership with a congregation outside of The Episcopal Church. Both are cause for celebration! This will mean that half of Creche's intentional communities are affiliated with majority-POC congregations in neighborhoods most in need of stable, affordable housing. And diversifying our network of Christian intentional communities beyond our own denomination will create exciting opportunities for mutual learning.

### **Cultivating a collaborative ministry in Allston**

Over the past year, Creche has been thrilled to partner with the Diocese of Massachusetts and the Anglican-Episcopal Community of Learning at Boston University to create a new center of collaborative ministry on the campus of St Luke's and St Margaret's in Allston. The Emmanuel House has been located there for several years, and the housemates have mobilized a network of neighbors to transform the courtyard into a thriving community garden that is home not only to a dozen raised garden beds, but also Maker's Markets, concerts, gardening workshops for children, a lending library, and all manner of neighborhood events.

Now, we hope to continue that work indoors, creating a space of hospitality for community meetings, activist groups, performances, and perhaps even an additional intentional community. Meanwhile, the space will also be home to study and worship space for Episcopal seminarians at BU and a new church plant. Renovations are already underway, and the Executive Committee appointed by Bishop Gates is organizing a leadership structure that will continue the collaborative spirit of this endeavor. We're so excited to be a part of it.

### **Growing our capacity**

Finally, Creche has reached the point that one full-time staff person is just not enough to support four intentional communities while also continuing to grow the organization. We're pleased to report that we have hired Jeffrey Edenberg to be our program manager. Expanding from one staff person to two is a very big deal for us!

Jeff comes to us after five years on the staff of the Beacon Hill Friends House, a longstanding intentional community rooted in the Quaker tradition. They bring a wealth of knowledge regarding faith-rooted cooperative living. Further, they bring a powerful and diverse perspective to our work that is already re-shaping several of our internal systems.

If you'd like to know more about Creche, our intentional communities, or our work, please don't hesitate to reach out! We're always delighted to connect with our Episcopal siblings, and would be happy to come visit your parish.

### ***Respectfully submitted by the Board of Directors and staff***

- Angel Figueroa, President
- Thomas Marsan-Ryan, Treasurer
- Michael Zahniser, Clerk
- Edwin Johnson
- Matisse Peppet
- Kyrrah Rodriguez
- Rebekah Shore
- Chelsea Smith
- Isaac Everett, Executive Director

## **MISSION STRATEGY REPORT**

### ***Update and Preliminary Recommendations of 2023 Mission Strategy Priorities Diocesan Convention***

Last year, delegates to the Diocesan Convention approved a new diocesan Mission Strategy which seeks to move us toward being the people we long to be: Disciples of Jesus, Seekers of Justice and Protectors of Creation. These overarching hopes are supported by eight goals:

1. Invite robust Christian formation at all points of life
2. Nurture healthy communities where we care for ourselves and each other
3. Share the Good News
4. Seek greater unity as members one of another
5. Commit to our own growth as people who live in right relationship with one another
6. Work together against the climate crisis
7. Influence public policy by advocating for all people and for the Creation
8. Communicate our process regularly and transparently

Following the approval of the Mission Strategy, Diocesan Council created “Goal Groups” as a first step to discern how to begin to work toward these goals. These groups were given a “homework assignment”: the task of describing what success or progress would look like, what resources would be needed, and what initial actions should be taken to begin implementation.

The Mission Strategy Committee is deeply grateful for the outstanding work that has been done by the Goal Groups to date. We have had the opportunity to review the homework that has been submitted, debrief on process, and reflect on how we can best focus our efforts to further the Mission Strategy through 2023.

### **What We Heard**

The homework we received was incredibly thoughtful. The most striking thing was the commonality of first steps across goal groups. There was recognition that great work towards the Mission Strategy goals, to be Disciples of Jesus, Seekers of Justice and Protectors of Creation, is already happening throughout our diocese. There was a tremendous hunger to understand what work is underway and to tap into experts and resources, but, consistently across groups, there was not a clear understanding of how to do that. The greatest opportunity identified was the ability to harness the collective energy and expertise of our diocese, to enable greater visibility and collaboration.

### **What We Learned in the Process**

The Goal Group process was designed to get early input and involvement from all members of Diocesan Council in order to inspire deep ownership of the Mission Strategy. However, the experience and outcome have not been as hoped. For the Mission Strategy Committee, there were many lessons learned. First, we now understand that, at this moment, more direction is needed. The amorphous nature of early-stage thinking and discernment was more burden to an exhausted set of leaders, who would be more than happy to set forth on a well-defined task. In addition, the challenge of convening was significant; some groups were not able to come together as a full team given scheduling constraints. This meant that some teams were finished with the work before others had been able to start. Groups sought to be inclusive, but were not sure how to grow their ranks.

With that in mind, we are recommending the following changes in order to move the work forward:

[Back to Table of Contents](#)

- Focus our efforts on a few actions over the coming year, recognizing that the Mission Strategy is a long-term effort and we cannot do all things immediately.
- Balance our efforts between longer-term efforts (“initiatives”) and short-term, tangible actions (“quick wins”).
- Elongate timelines given the demands on our leaders, volunteers and staff.
- Provide varying levels of involvement for members of Council, based on bandwidth and interest.
- Recognize that there is robust ongoing work in Racial Justice and Creation Care and that the greatest service Mission Strategy can do in the coming year is to strengthen our shared connection to this work.

### **Our Recommendations Through 2023**

With the above recommendations in mind, we revisited the homework submitted by the Goal Groups and, as a team, asked ourselves what would feel like progress for the Mission Strategy if we were to present it at Convention 2023. We have divided our recommendations into broader actions and quick wins. The broader actions will require that working teams be staffed and implementation plans developed, while the quick wins have existing owners and should be easy to implement to show tangible progress against our Mission Strategy goals.

#### ***Initiatives***

1. **Clarify and make easily accessible the resources of the diocese in advancing Mission Strategy.** We often hear that people are unaware of the many resources already available in the diocese to support their work. Making these resources known and easily accessible through the diocesan webpage will better support our congregations.
2. **Understand and communicate the Mission Strategy work occurring at congregations.** We know that great work is happening on the ground at congregations and we want to share these stories and connect congregations to one another in mission. To do so, we must develop a mechanism to gather data from congregations in a way that is not onerous to the already stretched clergy and develop both an easily searchable tool and a storytelling forum to share the work and learn from each other.
3. **Facilitate strong collaborations.** Collaboration across congregations and with other organizations is critical to advancing our mission. Developing an understanding of best practices of collaboration and developing tools and training to support collaboration will foster both more and stronger work together. Additionally, in 2023, we will consider a pilot collaboration with a congregation in Western MA.
4. **Improve our mental health support for clergy and lay leaders.** Mental health has reached a point of crisis and our clergy and lay leaders are often called to respond. We need to equip them with the necessary training to support those in need in our congregations, through training like Mental Health First Aid or Red Cross Psychological First Aid. Additionally, there must be a clearly identified and easily accessible network of support available for our clergy, with clearly articulated roles, points of contact and designated staff time.

#### **Quick Wins**

1. **Promote Safe Church (2a)** through messaging and training programs.
2. **Provide evangelism training and tools (3d)** by sending out Invite, Welcome, Connect to all parishes in 2022 and providing supporting training programs in 2023. This could also be a potential collaboration with Western MA.
3. **Initiate joint opportunity for formation and prayer (1d)** by collaborating with the cathedral in launching and promoting the St. Paul Center for Theology and Prayer. The Center will focus on resourcing lay leaders and clergy on the ground with continued education not only in the form of classes or seminars, but learning communities of prayer and reflection, materials—video, online, and written—that can be used in parishes for teaching and discussion to cut down daunting preparation and planning time, and personal spiritual nourishment for clergy (so easily neglected while seeking to continually nourish others). This will provide avenues for the personal growth, confidence, ability, time, and resources needed to fulfill this central aspect of their vocation to form disciples.
4. **Identify baseline and develop tools to measure progress toward our goals (8c)** through a self-assessment in the Fall of 2022. This will be the “starting point” of our work and, as we progress in implementing Mission Strategy, we will have a set of consistent metrics against which to measure our progress. This will, in future years, be enriched by the gathering of congregational-level information to provide a full picture of progress at the diocesan and congregational levels.

### **Mission Strategy Next Steps**

Once these priorities are confirmed by Diocesan Council, Mission Strategy will begin the work of implementation planning and seeking volunteers with capacity, expertise and passion to work on the initiatives outlined above. Goal groups will have the opportunity to consider how they can continue as support for the implementation of these initiatives or as a continuation of their work this year. The remainder of 2022 will be spent building initiative teams and developing workplans for 2023. Additionally, the baseline survey results will be analyzed and reported back as a starting point for ongoing communication of progress.

We welcome questions, feedback and dialogue. Our team can be reached via email at [MissionStrategy@diomass.org](mailto:MissionStrategy@diomass.org). Again, we are very grateful for your engagement and eager to work together toward a future where we are all Disciples of Jesus, Seekers of Justice and Protectors of Creation.

Sincerely,

The Mission Strategy Committee

Claudette Hunt, St. Andrew's, Ayer (co-chair)

Andi Taylor, St. David's, South Yarmouth (co-chair) Christopher Capaldo, St.

Chrysostom's, Quincy Kenny Michael Bent, St. Peter's, Beverly

Hilary Greene, St. Peter's, Osterville

Amy McCreath, Cathedral Church of St. Paul, Boston Gregory Perez, St. Stephen's, Lynn

## Appendix: Summary of Goal Group work

The Goal Groups were made up of members of Diocesan Council with the hope of recruiting others. Each group was asked to respond a set of questions that included:

- What does success look like for your goal?
- What are your priorities for living into your goal?
- What are your first steps to achieve these priorities?

A summary of their work is included here. A full report containing all the work from the Goal Groups can be found at: <https://bit.ly/3qbm4dm>.

### ***Group 1: Invite robust Christian formation at all points of life***

#### ***Priorities for Christian Formation***

- Formation programs should reflect the needs and charism of their unique community, taking into account the Holy Spirit's guiding in passion and in joy, and also the realities of parish size, budget, skill sets, and local circumstances.
- Nourishing the nurturers is a crucial part of formation. Program leaders need support, resources, Sabbath time, continuing education, and a life of prayer in community. If they are not well cared for, they cannot offer good care.
- All those in formation benefit from a model combining study, practice, and reflection, with individual and group experiences that offer a variety of approaches for different types of learners, promoting an understanding that all we do connects us to one another and to God.
- The **content** of formation is literacy in the Gospel of Jesus Christ as found in Scripture, liturgy, and the history and contemporary life of the Christian Church, and our particular part of the Jesus movement: the Episcopal Church. The **aim** of formation is fostering the development of individual faith and of the faith community, helping to grow the Body of Christ. The **character** of formation is inviting and welcoming, demonstrating integrity between word and action, faith and life.
- Christian formation is a work that is never finished

#### ***Reflections on success measures***

- We are not using terms like “benchmarks” or “success” because we did not want to let the world's standards inform our discernment about Christian formation.
- On the other hand, a beautifully-crafted program that no one attends is not meeting an audience
- One of the most important formation opportunities is liturgy and preaching: participation in weekly worship is participation in formation
- Are other kinds of opportunities being offered? A variety of times and different activities? Do conversations and practices feel engaged and meaningful??
- Is there an intergenerational element of formation? Spiritual friendship across the stages of life has always been one of the most vital means of forming disciples.
- Do the formation offerings feed a practice of prayer in your community? Do members pray together and at home?
- Do these activities fuel a life in Christ that moves beyond the walls of the church? Do members give time to their life together as a faith community?

### ***First Steps***

- **Ask** parishes about their practice of Christian Formation. Ask about the experience of Covid-time formation. Encourage honest and be real about needs. Perhaps ask deaneries to devote a meeting to this?
- **Gather** other kinds of groups for prayer and reflection about formation, e.g. the Center for Theology and Prayer at the Cathedral
- **Share** the good news of communities that are doing fruitful formation work, communicate useful curricula, programs, materials, and people who could be useful.

### ***Group 2: Nurture healthy communities where we care for ourselves and each other***

#### ***Priorities:***

- Ensuring that all our churches are following Safe Church practices
- Nurturing contemplative practices/having a spiritual/mindful/holistic approach
- Tangible diversity within our communities
- Being an open, nonjudgmental community for difficult/vulnerable conversations
- Securing financial resources to support lay leaders' mental health
- Reviving "parish nurses" or similar/supporting caretakers
- Deepening our awareness of local needs and resources (especially those who live outside the 128 corridor)

#### ***First Steps***

- Implement a diocesan-wide clergy wellness survey to have available for Fall 2022 Clergy Day and, likewise, lay leader wellness survey to have available for Diocesan Convention 2022
- Recruit experts to the committee, specifically of mental health experts in our diocese
- Explore mental health training options to make available for clergy and lay leaders

### ***Group 3: Share the Good News***

#### ***Priorities:***

- Acknowledge importance of and create avenues and opportunities for storytelling
- Understand barriers to storytelling
- Use the stories to discern endeavors and culture

#### ***Success Measures:***

- Wide variety of voices engaged
- Storytelling part of culture/routine
- Availability of prompts, group norms and resources to support
- Safe and accessible spaces for storytelling

#### ***First Steps***

- Investigate where and how this is happening (in our diocese and beyond)
- Recall and relate when this methodology has been effective
- Identify best practices for safe spaces
- Explore using social media and other platforms to share stories



## ***Group 4: Seek greater unity as members one of another***

### ***Priorities***

- Achieve conceptual understanding of the value of unity
- Increase functional knowledge base through projects
- Collect and disseminate information about current collaborations
- Understand attitudes about partnership through the diocese
- Tell stories through video
- Pilot a partnership between congregations in eastern and western MA

### ***Success Measures***

- Honesty, trust and transparency are expected in all interactions
- Entities seek models of success outside their own experience
- Number and frequency of interdenominational partnerships increases
- Realize greater economies of scale through partnership
- Join more frequently with other organizations to apply for outside support/increase sources of funding

### ***First Steps***

- Meet as a group for a day's retreat to explore value of unity and its bridges and barriers
- Collect information about existing partnerships

## ***Group 5: Commit to our own growth as people who live in right relationship with one another***

### ***Priorities***

- Continue to equip parishes with tools and communications to work toward this goal
- Recognize the many forms that this work can take: addressing hunger, Bsafe, supporting refugees and other programs
- Lift up and celebrate the work happening at the parish levels

### ***Success Measures***

- A growing number of congregations living in right relationship with one another and committing to racial and social justice
- Focusing on right relationship between parishes and diocese:
- Move from prescribing goals to celebrating and emulating work happening in parishes
- Timely and effective communication and tools for parishes to support work in racial justice
- Increasingly inclusive behavior and structures throughout the diocese

### ***First Steps***

- Learn about what is happening in parishes
- Coordinate with the Racial Justice Commission

## ***Group 6: Work together against the climate crisis***

### ***Priorities***

- Connecting deaneries to resources to which they may not have been exposed, such as Interfaith Power and Light

- Connect and communicate: clearing house to help people connect within the creation care space, serve as a financial conduit for funding initiatives
- Demand better decision making from our government leaders and corporations (may overlap with Goal Group 7)

***Success Measures***

- # of congregations following green policies?
- # of congregations making green infrastructure investments, such as solar?
- People of our diocese understand how the economy enables both comfort and pollution, climate change and inequity and therefore make lifestyle choices to support climate justice

***First Steps***

- Meeting with resources such as CCJN and Interfaith Power and Light

***Group 7: Influence public policy by advocating for all people and for the Creation***

***Priorities***

- Acquiring advocacy skills on an individual level
- Educating oneself and then sharing that with coworkers on the realities of our current environmental catastrophe and the perpetuating of racial injustice
- Learning personally to listen to more voices on the issues of creation care and racial justice.

***Success Measures***

- The collection and consolidation of information resources and the simplification of access to that information to be used by individuals and parishes.
- Assist in creating learning opportunities for congregations and individual parishioners to develop advocating skills.
- Establish and strengthen ecumenical group cooperation that are working on racial justice and creation care issues.

***First Steps***

- Increase the number in the group to seven or eight individuals
- Meet with Martha Gardner to identify resources in her office and other groups working on issues of racial justice and creation care.
- Participate in advocacy training

## **NETWORKS REPORT**

*Submitted by Martha Gardner, Missioner for Networking and Formation [mgardner@diomass.org](mailto:mgardner@diomass.org)*

### **Adolescent Mental Health Network.**

The network resumed meeting mid-year and out of it emerged the following: Creators of the children's ministry Love First, Colette and Matthew Potts, have partnered with life-long Episcopalian and licensed psychologist Brian Litzenberger to create a six-session, Episcopal-inspired, structured support group series for parents living with children/youth who are experiencing mental health challenges. This support series aims to: connect parents with other parents in similar situations, reduce stigma of mental illness, and draw on strengths of children and families to accept their current struggles while simultaneously working to support their child and family by using the gifts and strengths of their faith community. The resource includes a participant and facilitator guide for each session.

### **B-PEACE Network of the Dioceses of Massachusetts & Western Massachusetts**

The network consists of representatives from both dioceses in the Commonwealth. A significant development this year was the production of the video: "Way of the Cross: Ending Gun Violence in Massachusetts": Episcopalians statewide were invited to "walk" the Way of the Cross together in Holy Week 2022, by visiting 14 church and ministry sites from Falmouth to Great Barrington via a video project that draws on the ancient practice of pilgrimage to bring attention to the current-day scourge of gun violence. [View and read more here.](#)

### **Children Formation Colleagues of the Diocese of Massachusetts.**

This network, begun at the beginning of the pandemic, continues to meet semi-monthly on Zoom. Participants are clergy and lay, paid and volunteer, and the time is spent sharing curriculum, resources, ideas, joys, and challenges. Some of the meetings have included outside speakers.

### **Creation Care Justice Network.**

See report filed separately.

### **Food Security Network of the Diocese of Massachusetts.**

Most of our congregations have a food ministry of some kind, either on site or partnering with other churches or organizations. The network connects congregations to share best practices, ideas and resources. Several also engaged in advocacy, both with [Bread for the World](#) and [Project Bread](#) (i.e., Feed Kids Coalition.)

### **Good News Gardens Network of the Dioceses of Massachusetts & Western Massachusetts.**

Many congregations have gardens, and several contribute produce to their local pantry. The network sponsored monthly webinars, often led by the farm educator, the Rev. Rachel Field. The network sponsored both seed blessing liturgies in the spring and harvest blessing liturgies in the fall at congregations in both dioceses. The network is connected to the churchwide [Good News Gardens](#) program.

## **Indigenous People's Justice Network of the Dioceses of Massachusetts & Western Massachusetts.**

This network emerged out of the Province I Indigenous People's Justice Network, so as to focus on relationship building and issues in the Commonwealth. The network meets monthly and has had conversations with some of the Indigenous leaders in the Commonwealth, members have drafted resolutions to the Episcopal Church's General Convention, many have read books together and the network is one of the sponsors of the Indigenous People's Day on October 10 in Plymouth.

## **Lifespan Ministry with Older Adults Network**

This network is available to meet the growing and diverse priorities of aging adults, their care partners and their congregations. Lifespan Ministry with Older Adults leaders are ready to listen to the needs of faith communities in order to engage with and support ongoing development of a tool kit of relevant presentations and services. Examples of some of their programming this year: In April, in collaboration with the Alzheimer's Association, the network offered an eight-week series specifically for men caring for a loved one experiencing Alzheimer's Disease or other memory loss disorder of any stage. In October, The Way of Love for the Second Half of Life retreat day for older adults took place at the Bertram Retreat Center of the Society of St. Margaret in Duxbury.

## **Parish Administrators Network.**

Convened by the executive assistants of our two bishops, the network meets monthly to exchange questions and answers, resources and ideas.

## **Poor People's Campaign Network of the Dioceses of Massachusetts & Western Massachusetts.**

This network was initiated to connect Episcopalians, as individuals and congregations, with the Massachusetts Poor People's Campaign and the National Poor People's Campaign. Several members rode on buses to Washington, D.C. to attend the June 18 rally. A weekly Bible study based on *We Cry Justice*, hosted by the Cathedral Church of St. Paul, began in September. Plans are underway for a monthly webinar for preachers (clergy and lay) to exchange ideas of connecting the weekly lectionary readings to the issues of the Poor People's Campaign.

## **STANDING COMMITTEE REPORT**

### ***Market Rate Adjustment for Compensation of the Offices of the Bishop Diocesan and the Bishop Suffragan***

The Standing Committee, at the request of Diocesan Council and the Budget Committee, engaged the question of appropriate compensation for the Offices of the Bishop Diocesan and Bishop Suffragan. After significant deliberation and discernment, the committee researched procedures and processes used for determining compensation for the offices of our Bishops. Inquiry with other dioceses of the Episcopal Church, the College of Bishops, and the Presiding Bishop's Office of Pastoral Development did not offer a standard procedure or process.

The committee, led by the professional expertise of Ms. Louise Gant, interviewed multiple consultants, and engaged the professional services of the Wilson Group. A year long-process allowed the Standing Committee to clarify a compensation philosophy for current and future decisions, gather and formulate a data-informed market scale, and guidance for bringing the current compensation for the offices of Bishop Diocesan and Bishop Suffragan inline within the current market scale.

At its meeting on April 9, 2022, the Standing Committee adopted a philosophy and formula for setting Bishop's Compensation. The philosophy applies to both the Office of Bishop Diocesan and the Office of Bishop Suffragan, with two external data inputs: compensation data from the Church Pension Group and market data for non-profit CEOs for organization with a comparable budget capitalization to our diocese.

At its meeting on May 12, 2022, the Standing Committee voted to set current compensation for the office of Bishop Diocesan and Bishop effective January 1, 2023. The Standing Committee's decision is reflected in the 2023 budget.

## CONVENTION COMMITTEES

2022

The Rev. Rachel Wildman, Secretary

### **Dispatch of Business**

Betsy Ridge Madsen, Chair  
Rebecca Alden  
Chelsea Smith

### **Elections**

The Rev. Hilary Greene, Co-Chair  
Diane Grondin, Co-Chair

### **Resolutions**

The Rev. Meghan Sweeney, Chair  
The Rev. Derrick Muwina  
Hannah Sutton-Adams  
Michael Thompson

### **Qualifications**

Laura Simons, Chair  
Jennifer Garrett

### **Admission of Parishes and Missions**

The Rev. Rebecca Black, Chair  
William Boyce  
The Rev. Dr. Matthew Cadwell  
Spencer Felder

### **Constitution and Canons**

*Membership to be determined.*



Episcopal Diocese of Massachusetts  
138 Tremont Street, Boston MA 02111  
617-482-5800  
[www.diomass.org](http://www.diomass.org)