

Episcopal Diocese *of Northern California*

RESOLUTIONS

2021 DIOCESAN CONVENTION | RESOLUTIONS

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TITLE: C1-2021 CALLING MEETINGS OF CONVENTION

PROPOSED BY: Canon Charles R. Mack, Chancellor Emeritus and Vice Chancellor and Delegate from St. Luke's Episcopal Church, Woodland; Barbara Jewell, Chancellor

REPRESENTATIVE: Canon Charles R. Mack, Chancellor Emeritus and Vice Chancellor and Delegate from St. Luke's Episcopal Church, Woodland

PRESENTER AT CONVENTION: Canon Charles R. Mack, Chancellor Emeritus and Vice Chancellor and Delegate from St. Luke's Episcopal Church, Woodland

DATE SUBMITTED: August 16, 2021

RESOLUTION:

RESOLVED, That Article VI of the Constitution is hereby amended to read as follows:

ARTICLE VI

Meetings of Convention

Section 1. There shall be an annual meeting of the Convention in each calendar year at such time ~~and place~~ as the Ecclesiastical Authority shall appoint by a call issued, *in the absence of such other reasonable time provided by Convention by Canon, at least four months before the meeting. The meeting shall be held in person unless the Ecclesiastical Authority with the consent of Standing Committee orders the meeting to be held electronically.*

Section 2. The Ecclesiastical Authority shall have power to call a special meeting of the Convention (and shall call a special meeting upon the request of the Standing Committee), designating the time, ~~place~~ and purpose of such meeting *by a call issued at least sixty days before the meeting. . The meeting shall be held in person unless the Ecclesiastical Authority with the consent of Standing Committee orders the meeting to be held electronically.* No business, other than that stated in the call, shall be transacted except by unanimous vote of the special meeting. The record of the vote must show a quorum was present.

Section 3. ~~Notice of the time and place of every annual or special meeting of the Convention shall be given by the Secretary of Convention. Such notification shall be in printed or written form sent by mail to every member of the Clergy actually and canonically resident in the Diocese, and Clerk of every Vestry or Mission Committee in union with Convention. Notification shall be sent at least twenty-five days before the time appointed for the meeting unless otherwise stipulated in this Constitution or the Canons of this Diocese. The notice of every annual meeting shall include: an agenda of the Convention, a copy of the proposed Diocesan Budget for the coming year, the text of any proposed change to the Constitution or the Canons of this Diocese, the text of any measure affecting the financial responsibility of Parishes or Missions to the Diocese, the text of Resolutions to be brought before the Convention, except for Resolutions received by the Convention by unanimous consent of the Delegates, and a verbatim copy of the call issued by the Ecclesiastical Authority. This canon does not apply to the election of a Bishop, nor to a member of the clergy serving in, or a lay person who is a communicant in good standing in a parish or organized mission in union with the convention of the Diocese of Northern California. Contemporaneously with the call by the Ecclesiastical Authority the Secretary of Convention shall give notice of the call to Clergy having seat, voice, and vote in Convention and to the Clerk of every Vestry or Mission Committee in union with the Diocese in the manner as Convention may provide by Canon or House Rule. The notice shall be~~

accompanied by such additional information as Convention may require by Canon or House Rule.

RESOLVED, That Section 1 of Article XIV of the Constitution, concerning election of a Bishop, is hereby amended to read as follows:

Section 1. Election of a Bishop, Bishop Coadjutor or Bishop Suffragan shall be made only in an annual meeting of the Convention or in a special meeting called for the purpose. ~~The object of such special meeting shall be stated in the notice sent by the Secretary of Convention to all Clergy actually and canonically resident in this Diocese and to the Clerk of every Parish and Mission in union with the Convention. Notification of such special meeting shall be made at least sixty days before the meeting.~~

EXPLANATION:

This Resolution updates the Diocesan Constitution to allow electronic meetings of Convention and electronic notice of meetings. ***Because of its exceptional nature, the consent of Standing Committee is required for holding an electronic meeting of Convention,*** It also eliminates existing internally inconsistent language that does not follow current practice. This Resolution seeks to conform the provisions to current practice.

The first Resolve limits the Constitution to providing for a call and notice, directing the details of notice to be provided by Canon or House Rule. Experience may call for revisions. Such revisions are best provided by Canon or House Rule adopted by Convention. The language of the current provision refers to itself as a canon, which indicates that it was originally drafted as a canonical, not a constitutional provision.

This resolution comes to Convention now to enable it to adopt a Canon permitting electronic meetings as well as place meetings and to give electronic notice as well as mail notice of the meetings. Electronic meetings this year and last year are possible only because the Governor has issued a preemptive Covid 19 executive order permitting them.

The second Resolve eliminates redundant language that duplicates the notice requirement of the first Resolve.

This Resolution proposes a constitutional amendment. As such it must be adopted by a majority vote and then must lie over until the next Convention and be approved by a two-thirds vote of the lay order and of the clergy order, voting separately and by the Bishop.

FISCAL IMPACT:

There is no anticipated fiscal impact.

TITLE: R1-2021: PETITION TO THE 80TH GENERAL CONVENTION ADDING JOHN R. LEWIS TO THE EPISCOPAL CHURCH COMMEMORATIONS CALENDAR

PROPOSED BY: The Rev. Jim Richardson, Trinity Episcopal Cathedral, Sacramento; Br. Simeon (Lewis) Powell, C.G., St. John's Episcopal Church, Chico; Lynn Zender, St. Martin's Episcopal Church, Davis

REPRESENTATIVE: The Rev. Jim Richardson

PRESENTER AT CONVENTION: The Rev. Jim Richardson

DATE SUBMITTED: July 20, 2021

RESOLUTION:

RESOLVED, That this 111th Convention of the Diocese of Northern California adopts the following resolution and hereby directs the Secretary of this Convention to forward this resolution to the Secretary of General Convention of The Episcopal Church as a duly authorized resolution from this Diocese; and be it further

RESOLVED, That the Diocese of Northern California requests that 80th General Convention designate July 17 in *A Great Cloud of Witnesses: A Calendar of Commemorations* as the annual celebration of the life and work of John R. Lewis, pastor, civil rights leader and public servant.

EXPLANATION:

This resolution petitions the next General Convention, scheduled for July 2022 in Baltimore, to add John R. Lewis to the calendar of commemorations on the date of his death (July 17) in the supplemental resource to *Lesser Feasts and Fasts* entitled *A Great Cloud of Witnesses: A Calendar of Commemorations* (more on this resource below), with appropriate readings and collects. Approval of this resolution would require our diocese file a "C" resolution (designating a diocesan sponsored proposal) for consideration by General Convention, which meets only every three years.

Background:

John Robert Lewis (Feb. 21, 1940 – July 17, 2020) was born near Troy Alabama, the son of sharecroppers. He was mentored by Martin Luther King, Jr., and was ordained a Baptist pastor. He later earned a degree from Fisk University. As a student he organized lunch counter sit-ins in Nashville. He was one of the "Freedom Riders" in 1961, challenging Southern policies that imposed racial segregation on buses. He was assaulted and beaten by angry mobs in South Carolina and arrested.

In 1963 Lewis became chair of the Student Nonviolent Coordinating Committee (SNCC) and was one of the "Big Six" who organized the March on Washington where Dr. King delivered his "I have a dream speech." Lewis was a leader of the 1965 march in Selma, Ala., and was severely beaten on the Edmund Pettus Bridge, suffering a skull fracture. At the time, Lewis believed he would die on the bridge. In 1970 he became the director of the Voter Education Project, registering nearly 4 million minority voters nationwide. In 1986, Lewis was elected to a seat in the U.S. House of Representatives from Georgia, serving in Congress until his death in 2020.

Lewis was arrested more than 40 times in non-violent protests against racial injustice and remained committed to non-violence throughout his life. "Our struggle was not about politics," he said a few years before his death. "It was about seeing a philosophy made manifest in our society

that recognized the inextricable connection we have to each other.”

Author Jon Meacham, who is an Episcopalian and Canon Historian at the Washington National Cathedral, wrote a recent biography of Lewis, making the case that Lewis meets the definition of a Christian saint.

“To John Lewis, the truth he had lived out on that bridge in 1965 was of a piece with the demands of the gospel to which he had dedicated his life since he was a child. He was moved by love, not by hate,” Meacham wrote. “To put complicated matters simply: John Robert Lewis embodied the traits of a saint in the classical Christian sense of the term...One test of a saint, closely tied to the test of a martyr, is the willingness to suffer and die for others. Which Lewis was willing to do—again and again and again.”

Another recent historian, Douglas Brinkley, wrote of Lewis:

“He is our apostle of quiet strength. His eyebrow raised or finger wagged carries more weight than a hundred bombastic speeches or clever pontifications.”

Background: *A Great Cloud of Witnesses: A Calendar of Commemorations*

The Episcopal calendar commemorates more than 300 individuals, but only nine are African American, and only a handful are from the twentieth century (King, Pauli Murray, W.E.B. Du Bois and Thurgood Marshall). Lewis would be the first who died in the twenty-first century.

The introduction to *A Great Cloud of Witnesses* describes the purpose of our Episcopal calendar: “This resource recognizes individuals who have made significant contributions to our understanding of our calling as the Body of Christ within the complexities of the twenty-first-century world without making a statement one way or another on their sanctity. It serves as a family history, identifying those people inside and outside the Episcopal/Anglican tradition who help us proclaim the Gospel in word, deed, and truth.”

John R. Lewis certainly meets this description and should be included on our calendar.

For further reading about the calendar:

<https://extranet.generalconvention.org/staff/files/download/19349>

FISCAL IMPACT:

None.

TITLE: R2-2021: PETITION TO THE 80TH GENERAL CONVENTION ADDING HOWARD THURMAN TO THE EPISCOPAL CHURCH COMMEMORATIONS CALENDAR

PROPOSED BY: The Rev. Jim Richardson, Trinity Episcopal Cathedral, Sacramento; Br. Simeon (Lewis) Powell, C.G., St. John's Episcopal Church, Chico; Lynn Zender, St. Martin's Episcopal Church, Davis

REPRESENTATIVE: The Rev. Jim Richardson

PRESENTER AT CONVENTION: The Rev. Jim Richardson

DATE SUBMITTED: July 20, 2021

RESOLUTION:

RESOLVED, That this 111th Convention of the Diocese of Northern California adopts the following resolution and hereby directs the Secretary of this Convention to forward this resolution to the Secretary of General Convention of The Episcopal Church as a duly authorized resolution from this Diocese; and be it further

RESOLVED, That the Diocese of Northern California requests that 80th General Convention designate April 10 in *A Great Cloud of Witnesses: A Calendar of Commemorations* as the annual celebration of the life and work of Howard W. Thurman, pastor, educator, theologian, and civil rights leader.

EXPLANATION:

This resolution petitions the next General Convention, scheduled for July 2022 in Baltimore, to add Howard Thurman to the calendar of commemorations on the date of his death (April 10) in the supplemental resource to *Lesser Feasts and Fasts* entitled *A Great Cloud of Witnesses: A Calendar of Commemorations* (more on this resource below), with appropriate readings and collects. Approval of this resolution would require our diocese file a "C" resolution (designating a diocesan sponsored proposal) for consideration by General Convention, which meets only every three years.

Background: Howard Washington Thurman (Nov. 18, 1899 – April 10, 1981), had an enormous influence on the civil rights movement and its leaders. Born in Florida, Thurman was educated at Morehouse College and ordained a Baptist pastor. He was appointed as the first Black chaplain of Marsh Chapel at Boston University which today has a center bearing his name.

In the 1930s Thurman led a six-month pilgrimage of African Americans to India where he met Mohandas Gandhi who had an enormous influence on his work. Incorporating Gandhi's theories of non-violence, Thurman wrote a ground-breaking book in 1949, *Jesus and the Disinherited*, which had a major impact on a young ministry student, Martin Luther King, Jr. In later years, Dr. King carried Thurman's book in his suitcase in his travels as a leader in the civil rights movement. Thurman also mentored to Pauli Murray, who became the first Black woman ordained an Episcopal priest and is on the Episcopal Church calendar. After leaving Boston, Thurman founded a racially integrated church in San Francisco. He was named an honorary Canon of the Episcopal Cathedral of St. John the Divine in New York City in 1974. Thurman died in San Francisco in 1981.

Ebony magazine once called Thurman one of the fifty most important figures in African American history. In the 1950s, *Life* magazine ranked Thurman among the twelve most important religious leaders in the United States. In recent years there has been a resurgence of interest in Thurman's life and work. Thurman's books have been used in the Sacred Ground program in the Episcopal

Church and as supplemental reading in the Education for Ministry program. His speeches, articles and books have been the topic of recent seminars, webinars and retreats.

Background: *A Great Cloud of Witnesses: A Calendar of Commemorations*

In our Anglican/Episcopal Via Media method of theology, the calendar of A Great Cloud of Witnesses is part of the “Tradition” leg of the “three-legged stool” (the others are “Scripture” and “Reason”). The calendar seeks to commemorate those who in the past still speak to us in our own time. Thurman is certainly among them.

Our Episcopal calendar commemorates more than 300 individuals, but only nine are African American, and only a handful are from the twentieth century (King, Murray, W.E.B. Du Bois and Thurgood Marshall). The calendar honors numerous educators and theologians from a broad array of denominations and religious traditions (Evelyn Underhill, Karl Barth, F.D. Maurice to name three). But the calendar dimly reflects the rich contributions of African American theologians, educators and religious leaders who played an enormous role in shaping the civil rights movement and, more broadly, how we engage with the difficult issues of race and justice in our world today. Thurman’s addition to our calendar is long overdue.

The introduction to *A Great Cloud of Witnesses* states this about the reasons people are included on the calendar: “Following the broad stream of Christian tradition, there are no formal criteria for defining saints. Rather, holiness and faithful witness are celebrated locally by a decision that individuals so honored shine forth Christ to the world. They illuminate different facets of Christian maturity to spur us on to an adult faith in the Risen Christ and the life of the Spirit. As illustrations, they mirror the myriad virtues of Christ in order that, in their examples, we might recognize those same virtues and features of holiness in people closer to our own times and contexts. And, seeing them in those around us, we may be better able to cultivate these virtues and forms of holiness in the life of the Church—through grace—as we strive to imitate Christ as well.”

For further reading about the calendar:

<https://extranet.generalconvention.org/staff/files/download/19349>

FISCAL IMPACT: None.

TITLE: R3-2021: RACIAL JUSTICE AUDIT

PROPOSED BY: Michael Adams, Delegate, St. John's Episcopal Church, Roseville; The Rev. Anne Clarke, Assistant Rector, Grace Episcopal Church, St. Helena; Miriam Casey, Co-chair, Commission for Intercultural Ministries, Episcopal Diocese of Northern California; The Rev. Robin Denney, Rector, St. Mary's Episcopal Church, Napa; The Rev. Tom Gartin, Priest in Charge, Faith Episcopal Church, Cameron Park; Patricia L. Heinicke Jr., Former Co-chair, Commission for Intercultural Ministries, Episcopal Diocese of Northern California, and Member, Trinity Episcopal Cathedral, Sacramento; The Rev. Canon Kathy Hopner, Canon for Education and Spiritual Formation, Trinity Episcopal Cathedral, Sacramento; The Rev. Bayani Rico, Rector, Ascension Episcopal Church, Vallejo; Jo Ann Williams, Vestry Member, St. John's Episcopal Church, Roseville; Lynn Zender, Co-chair, Commission for Intercultural Ministries, Episcopal Diocese of Northern California, and Delegate, St. Martin's Episcopal Church, Davis

REPRESENTATIVES: The Rev. Anne Clarke, Jo Ann Williams

PRESENTERS AT CONVENTION: The Rev. Anne Clarke, Jo Ann Williams

DATE SUBMITTED: August 23, 2021

RESOLUTION:

RESOLVED, That the Diocesan Convention strongly urges the Board of Trustees of the Episcopal Diocese of Northern California to devote no less than 1% of our annual diocesan operating budget, beginning in 2023, to the work of (in the words of the guiding document on Building Beloved Community in the Episcopal Church) "telling the truth about our churches and race," beginning with internal audits of our leadership and structure that will help us to learn about and address systemic racism in our congregations and diocese, and be it further

RESOLVED, That the Diocesan Convention charges the Commission for Intercultural Ministries with the work of facilitating these audits in partnership with our governing bodies, and evaluating them afterward, with an eye toward discerning next steps in the work of truth-telling and justice. These audits include an audit of the Standing Committee, the Board of Trustees, the Commission on Ministry, the Commission for Intercultural Ministries itself, Deanery leadership, and other leadership of the diocese, including the leadership of congregations that are willing to enter into this work.

EXPLANATION:

One of the three priorities in the Episcopal Church right now, as articulated by Presiding Bishop Michael Curry and our bishops and deputies at General Convention, is racial reconciliation. As leaders in this work have written, "We measure what we value. Anecdotes and stereotypes abound regarding Episcopalians and race, but there is rarely adequate data... If we seek reconciliation, healing, and new life, it begins with telling the truth about The Episcopal Church's racial composition and participation in systems of racial justice and injustice" (from *Becoming Beloved Community*, The Episcopal Church's long-term commitment to racial healing, reconciliation, and justice).

The Episcopal Church recently released a churchwide racial justice audit of leadership in the Episcopal Church, with the central questions, “Who comprises the leadership of The Episcopal Church, and what is their experience of race and racism in their leadership roles?” asked of more than 1,300 leaders in the church. Conducted by The Mission Institute in partnership with The Episcopal Church’s Racial Reconciliation and Justice Team, the audit and resulting report offer data, stories, major patterns and themes, recommendations, and key questions for the church to truly become beloved community.

As leaders in our diocese have explored the results of this audit, we have found it eye-opening and relatable to our experiences here in Northern California. Reading the audit report has also prompted curiosity and the desire to do our own internal work to learn about and make changes in the way that systemic racism is perpetuated in our congregations and diocese.

The churchwide *Racial Justice Audit* originated from a request of General Convention to those charged with creating the budget for the Episcopal Church to set aside money for this work. This racial audit was born out of General Convention 2015 Resolutions A182 and C019, which urged “the Executive Council to conduct its own internal audit to assess to what extent, if at all, racial disparities and systemic racial injustices exist within the Church” and requested that “the Joint Standing Committee on Program, Budget and Finance consider a budget allocation of \$1.2 million for the Triennium for the implementation of this resolution.”

The monetary request in this resolution represented approximately 1% of the total operating budget for The Episcopal Church. We hope to prompt similar work in our diocese by passing this resolution and articulating that the work of rooting out systemic racism in our diocese is a priority of our Diocesan Convention.

The Commission for Intercultural Ministries has been engaged in this work for many years, most recently helping to facilitate Sacred Ground circles in the years since 2019. Good work, in large part funded by outside grants, will continue in 2022, including the re-configuration of Racial Healing workshops through a consultation with Dr. Catherine Meeks, Executive Director of the Absalom Jones Center for Racial Healing, as well as ministry toolkits and a project on Land Acknowledgments, led by The Rev. Canon Tina Campbell, which two congregations are piloting.

We seek to build on this foundation by learning more about and reflecting on our internal structures and cultures in the Diocese of Northern California. While we all can and should continue to pursue any and all avenues to do the work of truth-telling and becoming beloved community where we are, racial reconciliation is complex work requiring commitment and resources. Engaging outside, expert resources is an important part of helping us to hear and understand our truth, especially in a diocesan community that is mostly white. We propose that, beginning in 2023, we use this budgetary commitment to seek assistance from the Mission Institute or similar organizations to consult with us and help to carry out the audits, with the initial priorities being to audit these bodies in the diocese: The Commission for Intercultural Ministries, the Standing Committee, the Board of Trustees, the Commission on Ministry, and representative congregations from our seven deaneries.

After we evaluate the first year’s audits, we hope that the Board of Trustees will continue to allocate a similar or greater percentage of our diocesan budget toward the continuation of this work with our congregations. These audits and the expert consultation that accompanies them will certainly teach us about patterns and ways forward that can be shared with congregations and other organizations in the diocese. This will be an ongoing process of learning, and we can continue

to discern about and change our priorities as our work unfolds with the long-term commitment of becoming Beloved Community within this diocese. This work must be a priority to truly live into our Baptismal vows to strive for justice and peace and to respect the dignity of every human being during this pivotal time in the life of our church and our world.

FISCAL IMPACT:

The Mission Institute, which facilitated the churchwide audit, is one possible resource for this work. Their offerings can be adapted to various contexts, but generally cost between \$10,000 and \$25,000 per audit, depending on the size of the organization.

Our diocesan operating budget is approximately \$2.5 million dollars, and so 1% of our budget would be in the \$25,000 range per year. Our diocese currently has a high level of operating reserves, and many of the program positions have been unfilled for several years now. We encourage the Board of Trustees to prioritize this work in our budget without raising apportionment levels, perhaps by drawing on operating reserves, or by treating this work as a budget priority as they make decisions about resources.

TITLE: R4-2021 ALL ARE WELCOME AT THE TABLE

PROPOSED BY: Martin C Heatlie, Jr. Warden, Grace Episcopal Church, Wheatland, CA

REPRESENTATIVE: Martin C Heatlie

PRESENTER AT CONVENTION: Martin C Heatlie

DATE SUBMITTED: August 5, 2021

RESOLUTION:

RESOLVED, That this 111th Convention of the Diocese of Northern California adopts the following resolution and hereby directs the Secretary of this Convention to forward this resolution to the Secretary of General Convention of The Episcopal Church as a duly authorized resolution from this Diocese; and be it further

RESOLVED, That the Diocese of Northern California requests that 80th General Convention repeal CANON I.17.7 of the Constitution and Canons of The Episcopal Church (2018 Revision, page 88), which states: "No unbaptized person shall be eligible to receive Holy Communion in this Church."

EXPLANATION:

Repealing this Canon will remove the Episcopal Church's barrier that excludes unbaptized persons from being able to receive a Holy Meal. Please consider:

- The Episcopal Church is known for welcoming all to attend services.
- According to the Gospels, during the last supper Jesus made no mention of the requirement for recipients of bread and wine, taken in remembrance of Him, to be baptized.
- It is uncomfortable to visualize Jesus turning anybody away who desires to remember Him.
- The Holy Eucharist described in the Catechism section of the Book of Common Prayer (1979) makes no mention of baptism being a prerequisite for receiving communion (page 859).
- Baptism is a vital part of being a Christian, but not, according to the Gospels, a prerequisite for partaking in the Holy Meal.
- The Episcopal Church has removed many barriers that were not consistent with the teachings of Jesus.
- This removes the presumed requirement for the person delivering the Holy Meal to assure the recipient has been baptized.
- This could help grow congregations by reducing the number of visitors who do not return because they felt excluded during communion.

FISCAL IMPACT: There is no fiscal impact, but offerings could increase if congregations grow.