

1 ONE HUNDRED NINTH CONVENTION OF THE DIOCESE OF WASHINGTON

2
3 **REPORT OF THE COMMITTEE ON RESOLUTIONS**
4

5 The Resolutions Committee received the following resolutions, and finds that they are all
6 properly before the Convention. The required financial impact statement for each resolution will
7 be included in the presentation at Convention.
8

9 Included among the enclosed resolutions are several resolutions that call for the creation
10 of committees that are to have responsibility for overseeing several important program areas.
11 These enabling resolutions have all been endorsed by Council, which has been added as a
12 sponsor to each of them.
13

14 There will also be courtesy and memorial resolutions presented at the Convention.
15

16 Please study the resolutions. Some background material referred to in some of the
17 resolutions referring to actions taken by General Convention can be found at
18 <http://gc2003.episcopalchurch.org/gc2003/>.
19

20 There will be an open hearing on resolutions as part of the Hearings and Orientation Day
21 that will take place on Saturday, January 17 at St. John's, Broad Creek, and Wednesday, January
22 21 at Our Saviour, Hillandale. (see attached information).
23

24 **Resolution on Episcopal Senior Ministries**
25

26 Submitted by the Rev. Joan Beilstein, Rector, Church of the Nativity, and Member of the Board
27 of Governors of Episcopal Senior Ministries.
28

29 **RESOLVED**, that the One Hundred Ninth Convention of the Diocese of Washington
30 salutes and congratulates Episcopal Senior Ministries, Diocese of Washington, on its Eightieth
31 Anniversary of providing services to older persons and Diocesan leadership in addressing the
32 issues affecting aging persons and caregivers; and be it further
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37 **RESOLVED**, that the best wishes of the Convention be extended to Episcopal Senior
38 Ministries' current and former Board members, Women's Guild members, and staff for their
39 stewardship and dedication to seniors, their families and caregivers in the Diocese; and be it
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41
42
43 further
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45 **RESOLVED**, that the support and prayers of the Convention be extended to Episcopal
46 Senior Ministries and the parishes and organizations which partner with it to address the
47
48
49 challenges of aging in the 21st century.

1 Explanation: Episcopal Senior Ministries, formerly known as the Episcopal Church Home,
2 received approval in concept at the Diocesan Convention in February 1923. Bishop Harding
3 recommended the name “The Church Home” and approved a Mother’s Day collection to further
4 the concept of a home for elderly Episcopalians. The Episcopal Church Home was incorporated
5 on February 5, 1924 and recognized as a Diocesan institution at the February 1924 Diocesan
6 Convention.

7
8 The first home at 3315 Wisconsin Avenue, a gift of Mrs. Cornelia Jones, was accepted April 22,
9 1924 and opened October 15, 1924. By 1926, there were five homes and 31 residents. After
10 Mrs. Ella Sevier bequeathed property in 1953 and the Epiphany Church Home merged with the
11 Home in 1958, the Episcopal Church Home moved to the Georgetown site which it occupied for
12 33 years. In 1967, Episcopal Church Home, Friendship, Inc. was formed to develop the
13 Friendship Terrace Retirement Community which continues to serve nearly 200 residents.

14
15 In 1994 a diocesan-wide meeting was held to explore what congregations were doing to support
16 seniors and their concerns. *Senior Link*, a quarterly newsletter was started to facilitate diocesan-
17 wide communication on aging programs and issues. In 1995, the organization was renamed
18 Episcopal Senior Ministries and outreach throughout the Diocese was initiated to address the
19 needs of seniors living at home in the community. Diocesan-wide educational forums and
20 annual Senior Celebrations, recognizing the contributions of seniors to congregations and
21 communities throughout the Diocese, began in 1995. The first Parish Senior Ministry awards
22 were given in 1995 to recognize the model, senior ministry programs in congregations.

23
24 ESM Cares, a geriatric care management service, was started in 1996. Today ESM Cares has a
25 telephone Helpline for information and assistance and provides care management services
26 throughout Washington, DC and Montgomery, Prince George’s, and Charles Counties in
27 Maryland. Two transportation services, partnerships with St. Philip’s Church, Baden, Maryland,
28 and with IONA Senior Services in Washington, began serving seniors in 1997. In 1998, ESM
29 Assisted Living Services, Inc. was formed to develop assisted living residences, much like the
30 first home, but in partnership with congregations in the Diocese. Episcopal Senior Ministries also
31 launched its website in 1998 to expand its outreach capabilities. “Our Place” in Silver Spring,
32 Maryland, the first assisted living residence - a partnership with Transfiguration Episcopal
33 Church and St. Stephen Lutheran Church, was dedicated January 17, 1999. Henderson House,
34 the second assisted living residence, opened in April 2002. St. Barnabas in Upper Marlboro,
35 Holy Trinity and St. James Church in Bowie, and St. George’s Church in Glenn Dale are
36 partners for this home along with All Saints Lutheran Church in Bowie.

37
38 In July 2000, Christian Communities Group Homes, Inc., an existing organization with a
39 respected 19 year history of providing housing and care for seniors with very low incomes,
40 became a subsidiary of Episcopal Senior Ministries. Christian Communities Group Homes
41 operates three group homes for low income seniors in Northeast Washington and a home
42 maintenance and support service, the Age-in-Place Program. This program recruits volunteers of
43 all ages to help seniors with home and yard maintenance, minor repairs, and friendly visiting so
44 that they can remain safely in their own homes in the surrounding Northeast neighborhoods.

45
46 Throughout its 80 year history, Episcopal Senior Ministries has been governed by a Board of
47 Episcopal volunteers from all regions and many congregations of the Diocese of Washington.
48 Since the very beginning, the Founder’s Committee, then the Board of Lady Managers, the
49 Women’s Board and today, the Women’s Guild, has played an important role in supporting the

1 residents and the services of the organization. Today, there are nearly 60 members from 19
2 congregations. The Women’s Guild meets six or seven times a year for an educational and
3 social program. Members continue to support programs at Friendship Terrace and the
4 Transportation Programs established with funds which they raised over the years.

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6 Today, more than 1,400 volunteers, hundreds of contributors, and the staff continue the Episcopal
7 ministry begun in 1924.

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10 **Resolution in Support of Episcopal Schools**

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12 Submitted by The Rev. Benjamin Shambaugh, Rector, St. John’s, Olney, and adopted by the
13 Region 4 Assembly on October 25, 2003.

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15 **RESOLVED**, that the One Hundred Ninth Convention of the Diocese of Washington
16
17 honors and celebrates the mission and ministry of Episcopal and Episcopal-related Schools
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19 within the Diocese; and be it further

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21 **RESOLVED**, that the One Hundred Ninth Convention of the Diocese of Washington
22
23 offers thanks to God for the ministry of teachers, administrators, clergy, and laity that make our
24
25 schools a success; and be it further

26
27 **RESOLVED**, that the One Hundred Ninth Convention of the Diocese of Washington
28
29 offers thanks to the Bishop of Washington for demonstrating a commitment to the outreach of
30
31 Episcopal and Episcopal-related Schools through the creation and support of the position of
32
33 Canon for Academic Ministries; and be it further

34
35 **RESOLVED**, that the Diocese of Washington extends a grateful welcome to the
36
37 National Episcopal Schools annual convention that will meet in Washington, November 18-20 of
38
39 2004; and be it further

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41 **RESOLVED**, that a copy of this resolution be sent to the NAES office at the Episcopal
42
43 Church Center.

44
45 Explanation: In this time when the church struggles to reach out to new members, to minister to
46 youth, and to share the gospel with the community in which we live, Episcopal Schools stand out
47 as an incredible beacon of light and hope. Every day our schools give more than 1000 children,
48 the majority of whom are not Episcopalians, an opportunity to worship, learn, and grow. The
49 Episcopal Schools in the Diocese of Washington continue to experience enormous growth. This

1 resolution celebrates that success, honors the bishop's commitment to that ministry, and
2 welcomes the National Association of Episcopal Schools that will be meeting here in November.

3
4
5 **Resolution to Appoint a Committee On Prison Ministry**

6
7 Submitted by members of the Task Force on Prison Ministry, sponsored by the Rev. Susan Blue,
8 St. Margaret's, and the Rev. Joan Beilstein, Nativity. Also endorsed by Diocesan Council at
9 their meeting of November 18, 2003.

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11 **RESOLVED**, that the One Hundred Ninth Convention of the Diocese of Washington
12 recognizes the growing spiritual, emotional, and practical needs of those in our community who
13 are touched by crime, including inmates, former inmates, victims, and their families; and be it
14
15 further

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19 **RESOLVED**, that this Convention affirms the responsibility of the Diocese to minister
20 to imprisoned individuals and former inmates in order to restore and unite our communities; and
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22 be it further

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25 **RESOLVED**, that this Convention affirms the Bishop's commitment to prison ministry,
26 including issues such as post-release care and mentoring; political and legislative issues (like
27 capital punishment); drug and alcohol addiction; and support for families of inmates and former
28
29 inmates; and be it further

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33 **RESOLVED**, that this Convention directs the creation of a Committee on Prison
34 Ministry, to be appointed by the Bishop and Council, to coordinate, lead, improve, and expand
35 the diverse activities of Diocesan congregations in ministering to inmates, former inmates,
36
37 victims, and their families. The Committee on Prison Ministry is charged with:

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40
41 (a) Gauging the level of support for prison ministry among Diocesan leaders (rectors
42 and others) for prison ministry programs, to find the most effective approach to
43 engaging more congregations;
44
45 (b) Encouraging participation in and cooperation among existing prison ministry
46 programs;
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- 1
2 (c) Improving and expanding relationships between the Diocese and community
3 programs, governmental agencies, other faith congregations, and others involved
4 in prison ministry;
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6
7
8 (d) Increasing the number of prison ministry volunteers in the Diocese;
9
10 (e) Making budgetary recommendations to support prison ministry programs;
11
12 (f) Seeking ways to communicate to all congregations about prison ministry activities
13 and opportunities;
14
15
16 (g) Sharing resources with all Diocesan congregations that are interested in
17 participating in prison ministry; and
18
19 (h) Finding new and effective ways to serve inmates, former inmates, victims, and
20 their families; and be it further
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22

23
24 **RESOLVED**, that the Committee will report annually to the Diocesan Council on
25 accomplishments to date and the goals and objectives for the coming year; and be it further
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28 **RESOLVED**, that there will be a full three-year review done by the time of Convention
29 of January 2007.
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33 **Resolution to Appoint a Hispanic Ministry Committee**
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35 Submitted by the Rev. Mark Pendleton, Rector, Our Saviour, Hillandale, and chair of Task Force
36 on Hispanic Ministry. Also endorsed by Diocesan Council at their meeting of November 18,
37 2003.
38

39 **RESOLVED**, that the One Hundred Ninth Convention of the Diocese of Washington
40 recognizes the rapid growth of the Hispanic population within the bounds of the Diocese and the
41 opportunity given to us to reach out to the many nations within our midst; and be it further
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45 **RESOLVED**, that this Convention creates a Hispanic Ministry Committee, to be
46 appointed by the Bishop and Diocesan Council; and be it further
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49 **RESOLVED**, that this Convention directs a Hispanic Ministry Committee to develop

1
2 and implement strategies that will:

- 3
4 (a) increase the number of Spanish-speaking clergy in the Diocese;
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6 (b) encourage outreach programs that establish a presence in the Hispanic
7
8 community;
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10 (c) equip lay leadership for Hispanic ministry;
11
12 (d) identify funding sources for new and existing Spanish-speaking worship
13
14 communities;
15
16 (e) expand the number of weekly Sunday worship services in Spanish within the
17
18 Diocese; and
19
20 (f) explore mechanisms to provide seminarians with intensive Spanish language
21
22 training; and be it further
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24 **RESOLVED**, that the Committee will annually report to Diocesan Council on
25
26 accomplishments to date and goals and objectives for the coming year; and complete a full three-
27
28 year review with the Council by the time of Convention of January, 2007.
29

30 Explanation: The One Hundred Eighth Convention of the Diocese of Washington directed the
31 formation of a Hispanic Ministry Task Force to meet, study and propose strategies to further the
32 work of ministry to Hispanics in the Diocese. The Task Force met on six occasions throughout
33 2003, sponsored a May Diocesan-wide Conference and hosted a Spanish Liturgical Celebration
34 in September, and proposed a process for a new series of Hispanic Ministry Grants for the
35 congregations and clergy of the Diocese.
36

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38 **Resolution on Companion Diocese Relationship with the Diocese of Honduras**
39

40 Submitted by the Rev. Hannah Atkins, St. John's, Lafayette Square, and chair of Task Force on
41 Companion Diocese Relationship with the Diocese of Honduras. Also endorsed by Diocesan
42 Council at their meeting of November 18, 2003.
43

44 **RESOLVED**, that the One Hundred Ninth Convention of the Diocese of Washington
45
46 recognizes and holds up all the work previously done in its companion diocese relationship, both
47
48 formal and informal, with the Diocese of Honduras, and that the Diocese of Washington and the
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1 Diocese of Honduras enter into a companion relationship beginning as of this Convention and
2
3 continuing until the Convention of 2007; and be it further
4

5 **RESOLVED**, that in order to carry out this work, a Companion Diocese Committee be
6
7 appointed by Bishop and Council, and the Committee will annually report to Diocesan Council
8
9 on accomplishments to date and goals and objectives for the coming year; and be it further
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11 **RESOLVED**, that the Companion Diocese Committee in this diocese and the Anglican
12
13 Global Relations Committee in Honduras have an annual mutual review of accomplishments and
14
15 goals; and be it further
16

17 **RESOLVED**, that the Committee will facilitate the completion of the work of preparing
18
19 Colonia Episcopal to become a part of the community of Puerto Cortes; and be it further
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21 **RESOLVED**, that the Committee will facilitate the exploration, testing and confirmation
22
23 of covenants of parishes, schools, and individuals in the Diocese of Washington with their
24
25 counterparts in the Diocese of Honduras.
26

27 Explanation: The Dioceses of Washington and of Honduras have had a relationship of more than
28 a dozen years, for a period of time as a formal companionship and for other years as a mutually
29 engaging commitment among Bishops, parishes, schools, and individuals. More than two dozen
30 parishes and schools, and hundreds of individuals from the Diocese of Washington have during
31 this time contributed both time and money to projects in Honduras or participated in pilgrimages
32 which enriched their lives as much as those of our brothers and sisters in Honduras.
33

34 The proposed companion relationship will be led by the Honduras Committee. Our counterpart
35 committee in Honduras is the Anglican Global Relations Committee, a newly formed group
36 which guides the relations of the Diocese of Honduras with companion dioceses and Non-
37 Governmental Organizations.
38

39 The mission of the Honduras Committee is to help parishes, schools, and individuals in the
40 Diocese of Washington to explore, test and confirm covenants with their counterparts in the
41 Diocese of Honduras. When the formal companion relationship ends, we hope that many people
42 in both dioceses will have learned from each other how the Holy Spirit can be seen in each
43 others' lives, will have shared with each other the source and power of their own faiths, and will
44 be prepared to continue mutual, self-sustaining ministries in both countries.
45

46 The role of the Committee is to identify needs and opportunities in the Diocese of Washington as
47 well as in Honduras, to help open doors, not to act as a gate keeper, so that covenant
48 relationships can be created and nurtured. We see ourselves as facilitators, not regulators.
49

1 The Committee can best complete this mission by helping parishes, schools, and individuals in
2 each country to communicate clearly with each other about their mutual needs and opportunities
3 to serve. We expect that our counterpart committee in Honduras will be an active collaborator in
4 this regard.

5
6 The mission of the Committee is also to complete the work of preparing Colonia Episcopal to
7 become a part of the community of Puerto Cortes. The physical construction of the village is
8 nearly complete with water, sewage, electricity and drainage systems in place. Much remains to
9 be done to complete our promise of helping these families to be a self-sufficient community.

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12 **Resolution on Partnership with the Church of the Province of Southern Africa**

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14 Submitted by the Southern Africa Partnership Task Force, Ellen D. Washington, Esq., and Lu
15 Stanton León, co-chairs. Also endorsed by Diocesan Council at their meeting of November 18,
16 2003.

17
18 **RESOLVED**, that the One Hundred Ninth Convention of the Diocese of Washington
19
20 broaden and continue its support and solidarity with our sisters and brothers in the Church of the
21
22 Province of Southern Africa (CPSA) by establishing a Partnership between the Diocese of
23
24 Washington and the Church of the Province of Southern Africa (CPSA) for a period to extend
25
26 through the Convention of January 2009, at which time the relationship will be reviewed; and be
27
28 it further

29
30 **RESOLVED**, that the Convention authorizes a Committee on the Partnership with the
31
32 Church of the Province of Southern Africa that will coordinate this partnership, annually
33
34 reporting to Diocesan Council on accomplishments to date and goals and objectives for the
35
36 coming year, and being funded by its designated line item in the annual operating budget; and be
37
38 it further

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40 **RESOLVED**, that the Partnership Committees in Washington and CPSA have an annual
41
42 mutual review of our accomplishments and goals; and be it further

43
44 **RESOLVED**, that this partnership of mutual respect and common objectives will seek to
45
46 lead the Diocese and the CPSA in responding to the challenges of theological education,
47
48 HIV/AIDS, women's issues, advocacy of CPSA issues with U.S. government decision making
49

1 entities, economic and social justice, racial reconciliation, and liturgy and music. Embracing and
2
3 advancing these objectives would be parish-to-parish partner relationships and exchanges.
4

5 Explanation: Upon his consecration as Bishop of Washington, the Rt. Rev. John Chane
6 discussed our diocesan relationship with the Most Rev. Njongonkulu Ndungane, Archbishop of
7 Cape Town and Primate of the Church of the Province of Southern Africa, with a view toward a
8 new and expanded relationship. In August 2002, Bishop Chane called a meeting to enlist the
9 opinions and gauge the involvement of all persons in the Diocese interested in outreach to our
10 sisters and brothers in Africa. In December 2002, Bishop Chane led a small delegation to South
11 Africa to explore further the development of a companion relationship, which first was initiated
12 by Bishop John Walker and Archbishop Desmond Tutu. At the conclusion of these dialogues, it
13 was clear that Archbishop Ndungane wanted a relationship that focused on a partnership between
14 the Diocese of Washington and the entire Church of the Province of Southern Africa, and Bishop
15 Chane was willing to explore the feasibility of such a partnership. As a result in February 2003,
16 Bishop Chane called into being a new task force to explore such a relationship – the Southern
17 Africa Partnership Task Force (SAP).
18

19 The work of the SAP rested on the shoulders of many resolutions from past Diocesan
20 Conventions that expressed great desire to support the interaction of our Diocese and the Church
21 in South Africa (the 1991 Diocesan Convention adopted without debate a Resolution on the
22 Companion Diocese Relationship with Cape Town). The SAP's work over the last eight months
23 has included gathering information, interacting and corresponding with representatives from
24 CPSA, developing a Purpose Statement and Theological Statement, and preparing a final report
25 for submission to Council. The report recommends the formation of the Partnership and outlines
26 a structure for moving the work of the Partnership forward. The CPSA point of contact, the Rt.
27 Rev. David Beetge, now Dean of the Province, has been officially named the coordinator of the
28 Partnership Committee in CPSA and is in the process of naming a committee to interact with its
29 counterpart here in the Diocese. The urgent concerns of our sisters and brothers in Africa
30 include HIV/AIDS, women's issues, advocacy, and theological education. These concerns mesh
31 well with the areas identified by the SAP for focus from our Diocese which are justice and
32 reconciliation issues including racism, parish-to-parish links, and liturgy and music. The
33 excitement of raising this ministry has infected all who have come in contact with these efforts.
34 All see the challenge and the opportunity that the Partnership offers to us, to Southern Africa,
35 and to the Church at large.
36
37

38 **Resolution on A Diocesan 20/20 Vision: Doubling the Diocese by 2020**

39
40 Submitted by the Rev. Kenneth W. Howard, St. Nicholas Parish, Darnestown and Mr. James
41 Brown, Trinity Parish, DC.
42

43 **RESOLVED**, that the One Hundred Ninth Convention of the Diocese of Washington
44
45 commends the General Convention of the Episcopal Church of the USA for adopting the "2020,
46
47 A Clear Vision," which embraces the goal of doubling the baptized membership of the Episcopal
48
49 Church by the year 2020 as a way to live into our Baptismal Covenant to be "disciples who make

1
2 disciples” of Jesus Christ; and be it further

3
4 **RESOLVED**, that this Convention adopts a “Diocesan 20/20 Vision,” and calls upon the
5
6 members of this diocese to live into our Baptismal Covenant in the same way by committing
7
8 ourselves, with God’s help, to achieving the goal of doubling our baptized membership by the
9
10 year 2020; and be it further

11
12 **RESOLVED**, that this Convention commends the actions taken by the Bishop of
13
14 Washington to develop a research-based diocesan mission strategy as a critical step toward
15
16 achieving the 20/20 Vision in this diocese; and be it further

17
18 **RESOLVED**, that this Convention requests that the Bishop of Washington communicate
19
20 annually to future conventions on progress made toward the achievement of the 20/20 Vision in
21
22 the Episcopal Diocese of Washington.

23
24 Explanation: “20/20, A Clear Vision” was first adopted by the 73rd General Convention of the
25
26 Episcopal Church (GC Resolution 2000-A033). It called upon the people of the Episcopal
27
28 Church to live our baptismal promise “to be disciples who make disciples of Jesus Christ,” and
29
30 committed, with God’s help, to achieving the goal of “doubling our baptized membership by the
31
32 year 2020.” The same General Convention also adopted a resolution calling for the appointment
33
34 of a “20/20, Clear Vision” task force to prepare a plan to implement the vision (GC Resolution
35
36 2000-A034).

37
38 The 74th General Convention of the Episcopal Church reaffirmed the 20/20 Vision and passed
39
40 resolutions and budgetary amendments aimed at implementing and financing the vision,
41
42 including: the planting of new congregations; the revitalization of existing congregations; the
43
44 strengthening of children’s, youth, young adult, and campus ministries; the development of
45
46 national and diocesan funds for church planting and revitalization, and capital campaigns to
47
48 support them; and the creation of an environment of openness to “spiritual transformation” in all
49
50 dioceses and congregations. According to research sponsored by the national church, these
51
52 strategies are essential to achieving the level of church growth needed to double the size of the
53
54 church, and of these strategies by far the largest proportion of growth will come from new
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56 congregations. (Additional information on 20/20 is available on the ECUSA website at
57
58 <http://www.episcopalchurch.org/congdev/2020home.html>).

59
60 It should be noted that, just as the 20/20 movement is not just about a strategy for the survival
61
62 and revitalization of the Episcopal Church USA, this resolution is not just about the survival and
63
64 revitalization of the Episcopal Diocese of Washington. At its heart it is about fulfilling “The
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66 Great Commission” of Christ: our common calling to make disciples of all nations. In a diocese
67
68 as diverse as the Episcopal Diocese of Washington, it may be one of the few things upon which
69
70 all of our divergent theological traditions can agree. And in a time when many things are

1 dividing us, a commitment such as this may be an important part of the glue that can hold us
2 together.

3
4
5 **Resolution on Parish Bounds**

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7 Submitted by Richard A. Best, Jr., Delegate, St. Paul's Parish, Washington.

8
9 **RESOLVED**, that the One Hundred Ninth Convention of the Diocese of Washington
10 establish a task force to evaluate the evolution and current usefulness of parish
11 boundaries and the implications of their abolition, and be it further

12
13 **RESOLVED**, that the Task Force, to be known as the Task Force to Evaluate
14 Parish Boundaries, shall consist of two representatives from each Region appointed by the
15 Regional Conveners, and a representative nominated by the Bishop who shall chair the Task
16 Force, with the Historiographer of the Diocese serving as a designated consultant of the Task
17 Force; and be it further

18
19 **RESOLVED**, that the Task Force shall prepare a report that shall include:

- 20
21 (a) a survey based on submissions from all parishes and separate congregations of
22 work they undertake for the relief of poor, neglected, and homeless folk within
23 their parish boundaries and any work with medical or educational institutions
24 within their parish boundaries;
- 25
26 (b) an assessment prepared by the Historiographer of the origins and evolution of
27 parish boundaries within the Diocese, and the history and current significance of
28 separate congregations ; and
- 29
30 (c) a summary of the experiences of other U.S. dioceses that currently have or
31 formerly had parish boundaries; and shall post this report on the Diocesan website
32 no later than September 1st, 2004 in order that it may serve as the basis of further
33 consideration at the Fall 2004 Regional Assemblies and the 110th Convention of
34 the Diocese; and be it further

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2 **RESOLVED**, that the Report of the Task Force provide a full and fair explanation of all
3
4 perspectives on the question of the future usefulness of parish boundaries and shall include
5
6 majority and minority views and recommendations as appropriate.
7

8 Explanation: The Franken Report, submitted to Regional Assemblies in 2003, recommended
9 that the Diocese “revise the constitutions and canons of the diocese to eliminate parish bounds.”
10 The recommendation was made “to foster future growth,” but no systematic analysis was
11 provided of ways in which parish boundaries have inhibited growth in the past or do so today.
12 Some churchmembers believe that the existence of parish bounds encourages the acceptance of
13 responsibilities for social ministries outside the voting membership of the parish and that their
14 abolition would reflect an inwardly-focused church, unmindful of its responsibilities to the larger
15 society. Such a significant constitutional and canonical step should be taken only after a
16 thorough assessment by members of the Diocese with knowledge of its advantages and
17 disadvantages in practice. If, as has been suggested, the creation of some (but not all) separate
18 congregations reflected racial discrimination within parishes, this fact should be recognized and
19 appropriate penance made. The costs of the Task Force should not exceed funds available for
20 routine administration.
21
22

23 **Resolution on the Continuing Work of the**
24 **Task Force on Justice and Equitable Treatment in the Church**
25

26 Submitted by the Rev. Joan Beilstein, Rector, Nativity, and chair of the Task Force on Justice
27 and Equitable Treatment in the Church. Also endorsed by Diocesan Council at their meeting of
28 November 18, 2003.
29

30 **RESOLVED**, that the One Hundred Ninth Convention of the Diocese of Washington
31
32 charges the Task Force on Justice and Equitable Treatment in the Church to continue its work
33
34 and present a report to the One Hundred Tenth Convention.
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36 Explanation: Bringing about real change in terms of justice and equitable treatment in the
37 Church requires so much more than the changing of a Canon. It requires the consistent and hard
38 work of attempting to create a new ethos, which can only be successful through dialogue, honest
39 communication, education, and the provision of knowledgeable and available resources to help
40 those who need assistance. For this new ethos to be created in the diocese and imprinted upon the
41 minds and hearts of diocesan and parish leaders, justice and equitable treatment in the church
42 must be a priority. And this of course, will take people who are willing to commit themselves to
43 this mission.
44

45 In 2004, the Task Force will work on the following items: help create and implement pastoral
46 processes which can help congregations comply with any proposed canonical changes; serve as a
47 resource for our diocese and congregations (*Ex: the model of Council Review Teams, etc*);
48 research and propose employment policies and practices which could be used in the diocese in
49 terms of recruitment, selection, training, salary, benefits, due process, termination, and

1 retirement; work closely with Diocesan Staff, the Personnel Committee, the Chancellor of the
2 diocese, and any other parties the diocese deems important to use as a resource; establish
3 enhanced communication and dialogue with parishes and their Vestries, offering them pastoral
4 support in their challenges, and to hear from them what they need from the diocese; and to
5 present a report to the 110th Diocesan Convention outlining real change and/or challenges to
6 implementation.

7
8
9 **Resolution to Endorse Certain Historic Anglican Doctrines and Policies**

10
11 Submitted by the Rev. Thomas W.S. Logan, Jr., Rector, Calvary Church; the Rev. Theodore L.
12 Lewis; the Rev. Stephen T. Arpee, Rector, Christ Church, Accokeek; and Edna Martin, Delegate,
13 Calvary Church; Murhl Alexander, Gwen Brown, Ronnie Campbell, MaryRose Chappelle,
14 James Wise, each of whom are members of Calvary Church.

15
16 **RESOLVED**, that the One Hundred Ninth Convention of the Diocese of Washington
17 affirms that “Holy Scripture containeth all things necessary to salvation: so that whatsoever is
18 not read therein, nor may be proved thereby, is not to be required of any man, that it should be
19 believed as an article of the Faith, or be thought requisite or necessary to salvation,” as set forth
20 in Article VI of the Articles of Religion established by the General Convention on September 12,
21 1801; and be it further

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23
24 **RESOLVED**, that this Convention re-affirms that “it is not lawful for the Church to
25 ordain [that is, establish or enact] any thing that is contrary to God’s Word written, neither may it
26 so expound one place of Scripture, that it be repugnant to another,” as set forth in Article XX of
27 the Articles of Religion established by the General Convention on September 12, 1801; and be it
28 further

29
30
31 **RESOLVED**, that this Convention affirms that every member of this Church is
32 conscience-bound first of all to obey the teaching and direction of Our Lord Jesus Christ as set
33 forth in Holy Scripture in any matter where a decision or action of this Church may depart from
34 that teaching; and be it further

35
36
37 **RESOLVED**, that this Convention affirms that the statements known as the
38 Chicago-Lambeth Quadrilateral of 1886, 1888, as set forth in the Book of Common Prayer,
39

1 1979 continue to be true and accurate statements of the faith and policy of this Diocese; and be it
2
3 further

4
5 **RESOLVED**, that this Convention affirms that councils of the Church have, and
6
7 sometimes will, err but that Our Lord Jesus Christ, present through the person of the Holy Spirit,
8
9 can and will correct such error.

10
11 Explanation: This Resolution is a modification of General Convention Resolution B001
12 submitted by the Right Reverend Keith L. Ackerman, Bishop of the Diocese of Quincy at the
13 74th General Convention. It was not adopted by the Convention.

14
15 Many Episcopalians believe that recent General Conventions, and more specifically the 74th
16 General Convention, have made significant changes affecting matters of the historic faith,
17 morals, and discipline in the Episcopal Church. These changes have threatened to tear the fabric
18 of the Anglican Communion.

19
20 Some parishioners in the Diocese of Washington have therefore become discouraged, and others
21 have left the Episcopal Church. Many laypersons and clergy of the Diocese of Washington, who
22 remain faithful to the Anglican Communion, seek reassurance that they will not be coerced to act
23 against their conscience in matters of historic belief and practice. They further seek healing
24 rather than further fragmentation of our Church.

25
26 This resolution re-affirms Holy Scripture as the foundation of authority in the Diocese of
27 Washington. It re-affirms historic positions adopted by previous General Conventions and
28 affirms that no member of this Diocese shall be forced to practice anything contrary to the clear
29 meaning of holy scripture.

30
31
32 **Resolution to Continue in the Anglican Communion**

33
34 Submitted by the Rev. Thomas W.S. Logan, Jr., Rector, Calvary Church; the Rev. Theodore L.
35 Lewis; the Rev. Stephen T. Arpee, Rector, Christ Church, Accokeek; Edna Martin, Delegate,
36 Calvary Church; and Murhl Alexander, Gwen Brown, Ronnie Campbell, MaryRose Chappelle,
37 James Wise, each of whom are members of Calvary Church.

38
39 **RESOLVED**, that it is the mind of this One Hundred Ninth Convention of the Diocese of
40
41 Washington that this Diocese shall continue as a constituent part of the Episcopal Church and the
42
43 Anglican Communion, upholding and propagating Holy Scripture and the historic Faith and
44
45 Order of the Church as set forth in the Book of Common Prayer; and be it further

46
47 **RESOLVED**, that this Convention proclaims that marriage is intended by God to be the
48
49 faithful life-long union of a man and a woman, and that sexual intimacy is intended to be

1
2 experienced only within the framework of marriage; and be it further

3
4 **RESOLVED**, that this Convention disavows the 74th General Convention's
5
6 confirmation of a non-celibate single person to be a bishop of the Church, and the Convention's
7
8 acceptance of giving God's blessing to relationships outside the covenant of marriage to be
9
10 "within the bounds of our common life"; and be it further

11
12 **RESOLVED**, that this Convention respectfully asks the Bishop of the Diocese of
13
14 Washington to suspend any plans to develop and publish a liturgy to bless same sex unions under
15
16 the authority granted by the 74th General Convention in Resolution C051 until the Primates of
17
18 the Anglican Communion respond to the recommendations the Commission recently established
19
20 by the Archbishop of Canterbury.

21
22 Explanation: This Resolution is based on resolutions that have been considered by a number of
23
24 Diocesan Conventions across the United States.

25 Many Episcopalians believe that the 74th General Convention of the Episcopal Church of the
26
27 United States of America (ECUSA) departed from the Church's historic moral teaching by
28
29 ratifying the episcopal election of the Diocese of New Hampshire and by adopting Resolution
30
31 C051. Many believe that the 74th General Convention, in the aforesaid actions, departed from
32
33 established norms for the authority and interpretation of Holy Scripture, rejected the tradition of
34
35 the Church, and denied the consensus of the Anglican Communion expressed at the Lambeth
36
37 Conference of 1998.

38 The Anglican Primates have stated, on October 16, 2003, that "these actions threaten the unity of
39
40 our own Communion as well as our relationships with other parts of Christ's Church, our
41
42 mission and witness and our relations with other faiths, in a world already confused in areas of
43
44 sexuality, morality and theology, and polarized Christian opinion." This resolution asks the
45
46 Bishop of the Diocese of Washington abide by his ordination vow to "guard the unity of the
47
48 church."

49 Resolution CO51 does not specifically empower a diocesan bishop to authorize a liturgy for the
50
51 blessing of same sex unions. It merely recognizes that services of same sex blessings are being
52
53 conducted in some congregations. Further, the action of the Bishop of the Diocese of New
54
55 Westminster (Canada) to publish a liturgy to bless same sex unions will be specifically addressed
56
57 by the Commission established by the Archbishop of Canterbury.

58 Many believe that the consecration of V. Gene Robinson as Bishop Coadjutor of New
59
60 Hampshire is a violation of the clear teaching of Holy Scripture, the unambiguous and consistent
61
62 moral teaching of the One Holy Catholic and Apostolic Church, the constitution of the Episcopal
63
64 Church of the USA, and Resolution I.10 of the 1998 Lambeth Conference on Human Sexuality.

1 The participation of the Bishop of Washington in the consecration has potentially placed the
2 Diocese of Washington in jeopardy of being out of communion with a majority of the Provinces
3 of the Anglican Communion.

4
5
6 **Resolution On Conscience**
7

8 Submitted by David R. Bickel, Delegate, All Saints' Church, Chevy Chase; the Rev. Thomas W.
9 S. Logan, Jr., Rector, Calvary Church, D.C.; David Ensor, Christ Church, Georgetown; Al Prest,
10 St. Francis Church, Potomac.

11
12 **RESOLVED**, the One Hundred Ninth Convention of the Episcopal Diocese of
13 Washington expresses its conscience by stating that some actions taken by the 2003 General
14 Convention have caused concern among some members of the diocese who believe the actions
15 may be contrary to God's will and contrary to positions of the Anglican Communion; and be it
16 further
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21
22 **RESOLVED**, therefore, that this Convention calls upon the Bishop of Washington to
23 consider establishing a process which would enable those who, for reasons of conscience, wish
24 to state their unity with the Anglican communion on these issues, to register their names on a
25 diocesan list to be published on its web page and annually reported in its newspaper. Those
26 listed will be respected as equal members of the diocese and all shall bear a responsibility to seek
27 reconciliation in truth so full unity can be attained at a future time.
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33

34 Explanation: General Convention took four controversial actions in August, 2003. It rejected a
35 resolution to re-affirm certain beliefs (B-001), approved the giving of God's blessing to
36 relationships outside of marriage (C-051), approved the consecration of a non-celibate unmarried
37 person as bishop, and endorsed research on embryonic stem cells (A-014). As God has called us
38 to be one in the body of Christ, a call reflected in our creeds and liturgical prayers, these actions
39 have caused controversy because some believe that one or more of the actions may have broken
40 unity with the Anglican Communion and other Christian bodies.
41

42 Some parishes have lost members. Some dioceses and Anglican provinces have disassociated
43 from General Convention's actions. Some denominations have cut off relations with the
44 Episcopal Church. The Anglican Communion Primates issued a statement in October saying the
45 actions "threaten the unity of our own Communion as well as our relationships with other parts
46 of Christ's Church," and re-affirmed "the centrality and authority of Scripture in determining the
47 basis of our faith" and the "mutual interdependence of the provinces" where "none has authority
48 unilaterally to substitute an alternative teaching." The Primates are studying the ramifications of
49 what has occurred, the result of which could be disciplinary action or expulsion of the Episcopal

1 Church from the Anglican Communion.
2

3 While the majority of the diocese may be presumed to support each of these actions, some
4 cannot in good conscience agree with them on each issue out of a conviction that the Episcopal
5 Church has no right to take actions that, in their view, seemingly contravene the clear and
6 authoritative witness of Scripture and Christian tradition and endanger unity with the Anglican
7 Communion and other Christians. With no written explanation offered by the Convention
8 reconciling the actions to Scripture, they worry that the Convention may have acted contrary to
9 God's will, and if so, their relationship with God could be affected by remaining in fellowship
10 with the Episcopal Church.

11
12 The question raised by this resolution is whether the diocese wishes to do something for the
13 people who believe they must leave the Episcopal Church in order to remain in unity with the
14 body of Christ. This resolution provides a means for them to remain in this diocese – where they
15 can publicly state their unity with the Anglican Communion on these issues, and where they
16 know that such a statement will be respected by all in the diocese.
17

18
19 **Resolution on Welcoming Visitors and New Arrivals from Other Anglican Churches**
20

21 Submitted by Richard. A. Best, Jr., delegate, St. Paul's Parish, Washington.
22

23 **RESOLVED**, that the One Hundred Ninth Convention of the Diocese of Washington
24 reaffirms its commitment to the peace and unity of the Church and to welcoming all Anglicans
25 visiting and newly resident within its boundaries to full participation in the Sacraments, life, and
26 ministries of the Cathedral and all parishes, separate congregations, missions, and chapels of the
27 Diocese; and be it further
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32 **RESOLVED**, that the Convention calls upon all clergy, wardens, and lay people of the
33 Diocese to welcome visitors and new residents from other Anglican Churches and invite them to
34 participate fully in the life of the Diocese.
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39 Explanation: Controversies in the Anglican Communion have been widely commented on; the
40 Diocese of Washington plays host to significant numbers of visitors and newly arrived residents
41 who are members of other Anglican Churches. This resolution is designed to acknowledge a
42 shared understanding of our responsibility to welcome all Anglicans to our common life as
43 Christian people. It is hoped that it will draw support from a wide spectrum of delegates and that
44 it will not be combined with other resolutions that reflect divisions. While it may be necessary to
45 acknowledge differences, there should also be an effort made to look beyond them and this
46 resolution is intended to encourage such a vision and to underscore our responsibility to welcome
47 visitors and new residents.