



233RD ANNUAL CONVENTION

Episcopal Diocese of Massachusetts

## HANDBOOK

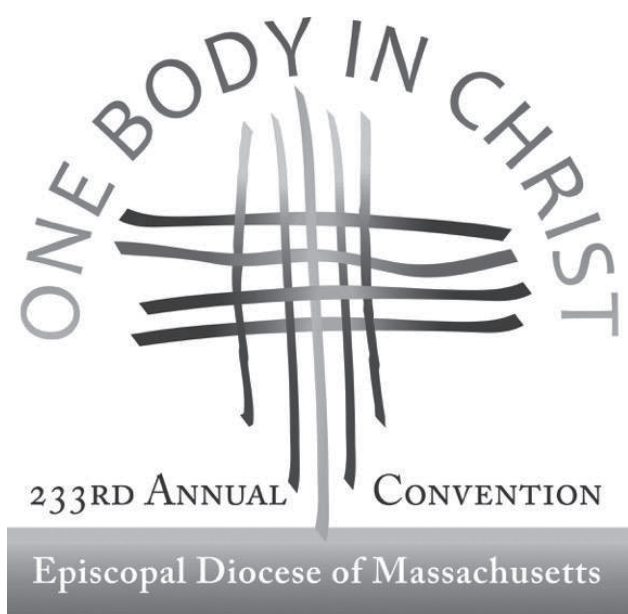
**NOVEMBER 3, 2018**

Cape Cod Resort and  
Conference Center at Hyannis

# Handbook

233rd Annual Convention of the Episcopal Diocese of Massachusetts

Cape Cod Resort and Conference Center at Hyannis



CALL TO THE CONVENTION  
NOTICE OF THE 233rd 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-third annual session of the Convention of the Diocese of Massachusetts, which will begin at nine o'clock in the morning, at the Cape Cod Resort and Conference Center, Hyannis, Massachusetts.

SISTER KRISTINA FRANCES, SSM  
Secretary of Convention

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## ORDER OF BUSINESS

- 7:30 a.m. REGISTRATION and ELECTRONIC VOTING opens in Lobby
- 9:00 a.m. Opening Prayer
- 9:05 a.m. CALL TO ORDER OF LEGISLATIVE SESSION  
Declaration of Constitutional Quorum  
Invitation to Honorary/Special Seats  
Permission to Speak  
Report of the Committee on Dispatch of Business  
Acceptance of the Special Rules of Order (H-4)  
Receiving of Reports by Title: 2018 Journal  
Report of the Qualifications Committee  
Report of the Committee on Admission of Parishes and Missions
- 9:30 a.m. WELCOME  
Greetings and Good Wishes  
Introduction of New and Retired Clergy  
Honors and Thanks  
Announcements
- 9:45 a.m. Indaba Program
- 10:15 a.m. Report of the Budget Committee  
Vote on Proposed 2018 Diocesan Budget
- 10:45 a.m. HOLY EUCHARIST with BISHOP'S ADDRESS  
Preaching: The Rt. Rev. Alan M. Gates  
Celebrating: The Rt. Rev. Gayle E. Harris
- 12:00 p.m. Lunch Buffet in Lobby
- 1:00 p.m. *Electronic Voting Closes*

- 1:05 p.m. RECALL TO ORDER
- 1:10 p.m. Report of the Compensation and Benefits Committee  
Approval of Commission on Ministry Appointments  
Report of the Elections Committee
- 1:30 p.m. Ecumenical and Interreligious Committee Presentation
- 1:50 p.m. General Convention Deputation Presentation
- 2:05 p.m. Diocesan Youth Council Alumni Presentation
- 2:35 p.m. Report of the Committee on Constitution and Canons  
Report of the Resolutions Committee
- 3:35 p.m. Celebration of St. Peter's, Waltham and Grace Chapel, Brockton
- 4:00 p.m. Closing and Adjournment

### **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.

## **REPORT OF THE COMMITTEE ON ADMISSION OF PARISHES AND MISSIONS**

The Committee on Admission of Parishes and Missions met once to review the requests for admission as missions in union with the Episcopal Diocese of Massachusetts from St. Peter's Church in Waltham and Grace Chapel in Brockton. After having reviewed supporting reports with documentation from the Standing Committee and the bishop, and the Constitution and Canons of the Diocese, the committee moves the following for consideration:

MOVED, that St. Peter's Church in Waltham be admitted as a mission in union with the Episcopal Diocese of Massachusetts.

MOVED, that Grace Chapel in Brockton be admitted as a mission in union with the Episcopal Diocese of Massachusetts.

**NOMINEES FOR DIOCESAN ELECTIONS**  
With Results of Uncontested Elections

**Nominees for CLERICAL MEMBERS of the STANDING COMMITTEE**

(2 nominees, 1 to be elected) *Nominees listed in random order as they will appear on the ballot.*



**The Rev. Elizabeth Grundy**  
St. Peter's Church, Osterville

My 18 years serving parishes in the diocese, as well as two years on a cathedral staff, gives me a strong appreciation for the ways in which we are called into community together, as well as the skills for developing how we do this together. My experience as a dean, member of Diocesan Council and member of the Barbara C. Harris Board all reflect a helpful presence on Standing Committee. And I love this diocese!

**The Rev. Elise Feyerherm**  
St. Paul's Church, Brookline

I currently serve St. Paul's, Brookline as associate rector. Having worked in parishes, seminaries, and universities, I am trained in theological formation and grounded in pastoral ministry, with an understanding of the diverse contexts in which discipleship flourishes. On the Standing Committee, I would serve as someone who is rooted in tradition and the leadings of the Spirit, is dedicated to cultivating both trust and accountability, and deeply values our commitment to the wider church.





**Nominees for CLERICAL MEMBER of the CATHEDRAL CHAPTER**

(4 nominees, 1 to be elected) *Nominees listed in random order as they will appear on the ballot.*

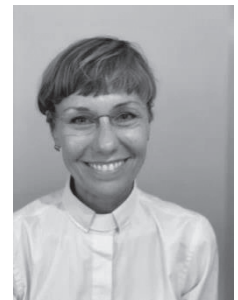


**The Rev. Emily Garcia**  
Church of the Redeemer, Chestnut Hill

I believe my curiosity and fresh eyes as a newly ordained person could serve our diocese well on the Cathedral Chapter alongside the Very Rev. Amy McCreath and my colleagues. I am committed to the theological traditions in Anglicanism and the greater church; I have extensive experience with children of all ages and care deeply about Christian education; and I am a student and thinker who loves to see ideas put into real and effective practice.

**The Rev. Mary Scott Miller**  
Christ Church, Needham

When I moved to Massachusetts, I immediately looked for our cathedral. As a parish priest, I consider it “home,” the constant, no matter where I serve. It would be both honor and delight to support ministry at our cathedral.



**The Rev. Elizabeth Grundy**  
St. Peter’s Church, Osterville

I served on the Chapter of Grace Cathedral in San Francisco for two years as a senior member of staff. I believe that this experience of cathedral life and systems as well as my commitment to the Diocese of Massachusetts, and of my understanding of our own cathedral as a center of our common life as a diocese, give me a perspective and leadership ability that can serve our own Cathedral Chapter well.

**The Rev. Katharine Black**  
St. Mark’s Church, Dorchester

Years ago I arrived at the cathedral to find thoughtful preaching, faithful parishioners and sometime visitors—tourists, seekers and drop-ins. These patterns have continued through changes of deans, architecture and styles, and I love this ever-abiding, ever-changing base. I seek to help strengthen our cathedral’s usefulness and participation into parishes and organizations throughout the diocese, while through support for music, music initiatives, preaching and new programs, the cathedral becomes again a magnetic church hub.



## **UNCONTESTED ELECTIONS**

The following nominees were unopposed:

### **Lay Member of the Standing Committee**

Mr. William Boyce, Grace Church, New Bedford (4-year term)

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

The Rev. Edwin Johnson, St. Mary's Church, Dorchester (3-year term)

The Rev. Dr. Karen Coleman, Boston University Chaplaincy (3-year term)

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

Mr. Daniel Clevenger, St. Chrysostom's Church, Quincy (3-year term)

### **Secretary of the Diocese**

Sister Kristina Frances, SSM, Society of St. Margaret, Duxbury (1-year term)

### **Lay Member of the Cathedral Chapter**

Mr. Kevin Miller, Parish of the Epiphany, Walpole (3-year term)

### **Members of the Board of Directors to the Barbara C. Harris Center**

Ms. Molly Hynes, St. Paul's Church, Brookline (3-year term)

Mr. Christopher Kowaleski, St. James's Church, Groveland (3-year term)

### **Clerical Deputy to Provincial Synod**

The Rev. Dr. Karen Coleman, Boston University Chaplaincy (3-year term)

### **Lay Deputy to Provincial Synod**

Ms. Betsy Ridge Madsen, Church of the Advent, Boston (3-year term)

### **Alternate Lay Deputy to Provincial Synod**

Sister Kristina Frances, SSM, Society of St. Margaret, Duxbury (2-year term)

### **Trustees of Donations**

Mr. James Coats, St. Mary's Church, Rockport (5-year term)

## **POSITIONS WITHOUT NOMINEES**

**Treasurer of the Diocese** (1-year term)

## ELECTION WORKSHEET

### THIS IS NOT A BALLOT

Voting for positions to be filled by election will be done electronically. Voting stations will be set up in outside of the ballroom, in room Centerville A, and volunteers will be on site to help you through the process. Voting will be open from 7:30 a.m. until 1:00 p.m. Clergy and lay delegates are welcome to vote any time during this period.

Listed below in random order are the names of nominees for diocesan elections. Please refer to pages H-6 through H-7 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 JELLY BEAN FLAVOR** (4 nominees, 1 to be elected)

Blueberry	( 2 )
Buttered Popcorn	( 1 )
Root Beer	( 3 )
Cherry	( 4 )

**CLERICAL MEMBER of the STANDING COMMITTEE** (2 nominees, 1 to be elected)

The Rev. Elizabeth Grundy	( )
The Rev. Elise Feyerherm	( )

**CLERICAL MEMBER of the CATHEDRAL CHAPTER** (4 nominees, 1 to be elected)

The Rev. Emily Garcia	( )
The Rev. Mary Scott Miller	( )
The Rev. Elizabeth Grundy	( )
The Rev. Katharine Black	( )

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

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 2018**

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

### **Review of Part-time Clergy Positions**

The Compensation and Benefits Committee has devoted significant time and effort to the issues that affect clergy in part-time positions, including their compensation, benefits and the basic structure of their positions. More than one-third of our parishes are now served by a part-time clergyperson. This is part of a national trend that will continue as the nature of the church in the life of the country continues to evolve.

In an effort to lend consistency and fairness to the way issues surrounding part-time employment are handled, members of the committee have surveyed other dioceses in an attempt to gather their best practices and develop new guidelines. Spearheaded by the Rev. Megan Holding and the Rev. Harry Walton, the initial survey found very little in the way of formal written guidelines, but a great deal of excitement that we are grappling with the same issues and might be writing new guidelines ourselves. Our intention is to create new templates that could potentially be used by the regional canons in crafting position descriptions while leaving enough flexibility for new forms of collaboration.

### **TCC Standard**

The Total Clergy Compensation (TCC) model was developed in 2000 by the Compensation and Benefits Committee to get away from the most common method of creating compensation packages by “stacking” items on top of each other. The TCC established a *minimum standard* “line” – or threshold compensation – that parishes had to meet in order to make a call and remain in compliance over time. The overwhelming success of this approach has been to raise the vast majority of positions (90+%) to within \$1,000 of the minimum standard or above.

That said, much has changed since our last professional compensation survey was conducted in 2007. The above-mentioned increase in part-time employment, the absence of lay employee data in the analysis and the effect of rising health insurance and pension costs (which were not addressed in the original report) highlight the need for an updated compensation survey. After more than a decade, the Compensation and Benefits Committee believes it necessary and proper at this point to enlist the services of a compensation consultant again to revisit these issues. We are in the process of modifying the original assignment to include the missing data on lay and part-time compensation, while updating and limiting the task for affordability by leveraging both the internal information we already have (via the parish compensation survey conducted annually in the summer) and externally (via the excellent survey information available from the Church Pension Group).

### **Health Insurance**

Beginning in 2013, the Compensation and Benefits Committee recommended that the Cigna Open Access Plus plan (plan code “MGOP”) act as the diocesan base recommended plan (to which the mandate that parishes pay 100% of the cost applies), since this was the lowest-cost comprehensive plan offered by the Denominational Health Plan sponsored by the Church

Pension Group. Parishes were advised that they could charge the difference between the base plan and the richer OAP-In plan. Other plans, including a Consumer Directed Health Plan (high-deductible health plan) option, Anthem network plans (to address provider access issues within the Cigna network) and Medicare supplement plans have also been offered.

As reported last year, the Church Pension Group has introduced plan changes for 2019 as expected. And although the proposed overall rate increase of 6.8% is within the range it has committed to maintain if at all possible, the increase on our base plan is actually 11.4%—a cost increase that most parishes will have difficulty absorbing in their budgets.

In reviewing the 2019 plan options, the committee has determined that the “PPO 80” plan design is the lowest-cost comprehensive plan offered by the Church Pension Group in 2019 and has recommended that it be designated as the base recommended plan for purposes of the mandate. The committee has recommended further that the diocese adopt the Anthem Blue Cross plan options exclusively, as offered previously by the Church Pension Group, because the Anthem network discounts outperform the Cigna network discounts. The rates charged by the Medical Trust for the Anthem “PPO 80” plan design now being offered by the Medical Trust represent a 2.7% *decrease* vs. the MGOP plan. Additionally, the Anthem PPO 90 plan (which resembles the current Open Access Plus or MGOP plan) and Anthem PPO 100 (which resembles the MGIN plan) will remain available. These plans represent premium increases of 7% and 2% compared to their predecessor plans. Open enrollment supporting materials and face-to-face meetings have been scheduled to assist our members with this transition.

We would encourage all those affected to consider these options carefully and have conversations about health-care costs and the appropriateness of cost sharing. Parishes are required to pay the full cost of the base recommended plan, which will be the Anthem PPO 80 plan or equal amount toward a higher cost plan for all health plan participants. And while a parish may charge the difference for the higher cost plan options, it may choose to pay the additional cost. Again, the Compensation and Benefit Committee’s goal is to provide a range of plan options and flexibility within the Denominational Health Plan offerings to address a range of needs.

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

Finally, consistent with our charge, recent history and survey data gathered each year, the Compensation and Benefits Committee again recommends a 3% increase in the Total Clergy Compensation Standard for 2019.

### **Members of the Committee**

The Rev. Megan Holding  
Ms. Carol Kingston  
Paige Manning, Esq.  
The Rev. Dr. Jean Baptiste Ntagengwa

Mr. Fred Ritzau  
The Rev. Andrew J. Stoessel  
Mr. Jeff Tyrakowski, Chair  
The Rev. Harry Walton  
John V. Woodard, Esq.



## **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 2019 guidelines.

**Resolved**, that the TCC Standard be defined as the minimum TCC for active full-time parochial clergy and, for the calendar year 2019, is determined by the following formula:

$$\text{TCC Standard} = \$73,166 + (150.40 \times \text{Points}) + \$500 \times [\text{years of service}^* \text{ within congregation}]$$

Provided that the minimum TCC Standard for full-time parochial clergy is \$77,678.

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
+ <u>Average Current Sunday-Attendance</u>	<u>x .30</u>
= 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:

$$\text{TCC Standard (curate)} = [\$73,166 + (150.40 \times \text{Points})] \times 0.60$$

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

$$\begin{aligned} \text{TCC Standard (assistant)} &= [\$73,166 + (150.40 \times \text{Points})] \times 0.65 \\ &+ \$350 \times [\text{years of service within the congregation}] \end{aligned}$$

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

$$\begin{aligned} \text{TCC Standard (associate)} &= [\$73,166 + (150.40 \times \text{Points})] \times 0.75 \\ &+ \$375 \times [\text{years of service within the congregation}] \end{aligned}$$

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

## REPORT OF THE COMMITTEE ON CONSTITUTION AND CANONS

Below are amendments to the diocesan canons as proposed by the Committee on Constitution and Canons for action at Diocesan Convention, November 3, 2018. As a reminder, changes to either the constitution or the canons require approval in votes by orders. Canonical changes only need to be approved at one convention in order to be adopted and become effective.

*Words to be added are underlined and words to be removed are stricken through.*

### **1. Amend Canon 1.1(c)**

the death, retirement, resignation, transfer, deposition or suspension of clergy, together in case of deposition or suspension with the basis therefore and in case of suspension with the terms, conditions and period thereof; and

*The purpose of the proposed amendment is to ensure that the diocese has complete records on all canonically resident clergy.*

### **2. Amend Canon 3.1.**

1. The Secretary. It shall be the duty of the Secretary to give the notices and reports specified in Articles 3, 4, ~~11~~ and ~~17~~ 18 of the Constitution, and in Canon 1, Sec. 1(b) and Sec. 1(c), Canon 2, Sec. 3. and Canon ~~11~~12, Sec. 4.; to present to the Convention the lists of clergy as required by Canon 2, Sec. 1.; to record the proceedings of all sessions of the Convention and, under the supervision of the Bishop, to see to the printing and distribution of the Journal; to certify records of the Corporation when required; and to perform such other duties as may be prescribed by the Constitution, Canons and Rules of Order, or delegated to her or him by the Bishop or Diocesan Council. It shall also be the duty of the Secretary to maintain a list of the names and addresses of all lay and clerical delegates to the Convention and to provide the same to any delegate who requests the same in writing.

*The purpose of the proposed amendment is to update inaccurate cross-references in the canon.*



### **3. Amend Canon 10.2(d)**

2 (d) ~~The first Diocesan Mission Strategy shall be prepared and submitted not later than the 1996 Diocesan Convention. Thereafter, the Diocesan Mission Strategy shall be reviewed, amended, and approved by Convention at least once every three years.~~

2(d) From time to time as determined by the Diocesan Council and the Bishop, but in any event no less frequently than once every ten years, the Diocesan Council and the Bishop shall review the Diocesan Mission Strategy and submit it to the Convention for approval with such amendments, if any, as the Diocesan Council and the Bishop may determine are necessary or desirable.

*The purpose of the proposed amendment is to recognize that the diocesan mission strategy reflects the changing priorities and resources of the diocese and may need to be revisited more or less often than triennially. The amendment would provide flexibility to the Diocesan Council and the bishop to determine when amendments to the diocesan mission strategy should be submitted to the convention, while ensuring that the diocesan mission strategy remains subject to periodic review.*

### **4. Amend Canon 12.2**

2. Eligibility The cleric so elected shall be canonically resident in the Diocese. The laity so elected shall be confirmed adult communicants of this Church, in good standing in the Diocese but not necessarily domiciled in the Diocese. ~~communicants of the Church having domicile in the Diocese. No one shall be eligible who has reached his or her seventy-second birthday at the time of the election.~~

*The purpose of the proposed amendment is to bring the diocesan canons into conformity with the canons of the Episcopal Church.*

### **5. Amend Canon 13.1**

~~The laity so elected shall be communicants of the Church, having domicile in this Diocese.~~ The laity so elected shall be confirmed adult communicants of this Church in good standing but not necessarily domiciled in the Diocese.

*The purpose of the proposed amendment is to bring the diocesan canons into conformity with the canons of the Episcopal Church.*

### **6. Amend Canon 16.2 by adding a new subsection (5):**

(5) Clergy. By virtue of ordination, clergy are not members of congregations but of the diocese under the authority of the bishop, and are not eligible for participation as lay people in local congregations.

*The purpose of the proposed amendment is to clarify the role of clergy in local congregations and to confirm that clergy may not participate in local congregational governance in a manner reserved for the laity, such as by voting at annual meetings or by serving as a warden, officer or member of a vestry or search committee.*

**7. Amend Canon 19.2.10**

2.10 Accord. No less than thirty days prior to the issuance of an Accord, the initiating body or party shall notify the Bishop of the intent to issue an Accord and shall confer with the Bishop concerning the proposed terms of the Accord. The foregoing shall not apply to a proposed Accord reached between the Bishop and a respondent.

*The proposed amendment is made upon the recommendation of the chairperson of the Diocesan Disciplinary Board. The purpose of the proposed amendment is to clarify that the thirty-day notice and consultation period required by Canon 19, Sec. 2.10 does not apply to an Accord to which the Bishop is a direct party, which will eliminate unnecessary delay in the issuance of Accords as to which the Bishop is fully informed and to which the Bishop has assented.*

**8. Amend Canon 19.2.11**

2.11 Order. The opportunity of the Bishop and Complainant to be heard on the proposed terms of an Order by a Conference or a Hearing Panel in accordance with Canon IV.14.7 of the Church Canons shall occur no less than thirty days prior to the issuance of the Order unless both the Bishop and the Complainant waive the aforementioned thirty-day waiting period.

*The proposed amendment is made upon the recommendation of the chairperson of the Diocesan Disciplinary Board, who reports that there is often a desire by all parties to a disciplinary proceeding to finalize the terms of an Order so that an expeditious resolution of the matter may be reached, but that as written, Section 2.11 of Canon 19 prohibits this by imposing a mandatory 30-day waiting period. The proposed amendment would allow for the parties to waive the 30-day waiting period upon mutual consent, and would thus promote faster and more efficient resolutions in appropriate cases.*

## REPORT OF THE COMMITTEE ON RESOLUTIONS

The committee presents five resolutions, found to be in order in the following form and hereby submitted to the 233rd Annual Convention of the Episcopal Diocese of Massachusetts for consideration.

### **1. The Church's Response to the Opioid Crisis**

Submitted by: The Rev. Edward Cardoza, The Rev. Scott Ciosek, The Rev. Billie Mae Gordon, Mr. Robert Kelleher, Mr. Jeremiah Lenihan, Mrs. Judith Little, The Rev. Kathleen McAdams, The Rev. Jennifer McCracken, Ms. Diane Pelrine, The Rev. Christina Rathbone, The Rev. Deacon H. Mark Smith, The Rev. Natasha Stewart, The Rev. Meghan Sweeney, The Rev. Deacon Ron Tibbetts

**Resolved**, that the 233rd Convention of the Episcopal Diocese of Massachusetts recognizes that the recreational use of drugs, especially opioids, and resulting deaths from overdose have become a national epidemic and that the disease of addiction directly affects the members of our diocese and their loved ones; and be it further

**Resolved**, that the churches in our diocese partner together with those who are already doing the work of healing and support to the people affected by this epidemic to learn best practices of how to reach out and provide God's loving mercy to those who are struggling with addiction and to the family and friends who support them in their work of recovery; and be it further

**Resolved**, that the 233rd Convention encourages every parish in our diocese to have Naloxone in the building and that all clergy, and other parish leadership as appropriate, be encouraged to be trained to use Naloxone in order to provide life-saving measures to God's people.

### **Explanation**

People of all ages, races, social economic classes and educational levels are affected by the opioid epidemic. In 2015 there were 129 daily overdose deaths in the country, in 2016 the number increased to 144, in 2017 it further increased to 174, and for 2018 we are on track to have over 200 overdose deaths a day. Massachusetts averages about 150 overdose deaths a month from opioids alone. Trinity Church, Wrentham started the #2069 awareness ministry in 2016 to mark the number of overdose deaths in our state in one year alone. The problem is not going away, it is getting worse, and we as a church are ministering to the people who are affected by this epidemic either directly or as loved ones.

All of our parishes are affected by this epidemic in one way or another, through parishioners' own struggles or loved ones' struggles and losses. It is imperative that we educate our clergy and laity about the realities of Substance Use Disorder, so the church is better equipped to minister to all of God's people. Individual parishes and local partnerships are dealing with this ministry of healing and mercy in different ways, and we can be more effective if we work together, learning about the disease of addiction and sharing best practices for ministering to people affected by addiction. We already have a number of parishes in our diocese that are intentionally working directly with addiction ministry to help heal and support those affected. These parishes could be resources to other parishes who are beginning to explore what they can offer as support for their own members. With the dramatic increase in deaths due to opioid use, it is important the church is prepared to care for all of God's people.

One simple way our churches can be prepared is to always have Naloxone on hand. Naloxone is a safe and easy-to-use temporary antidote to opioids. Once given to a person who has overdosed it blocks the receptors in the body from accepting the opioids and revives a person almost instantly until they can get to a hospital for further treatment. Because of the way Naloxone works, if it were accidentally given to someone who does not need it or is suffering from something else, it would not harm them. Naloxone

has been known to have saved countless lives. Once you have used your dose of Naloxone, you can refill it at any major drug store for free with no questions asked. Administering Naloxone falls under the “Good Samaritan” law that does not hold you legally accountable, and there is no liability of having it on your property as it does not have any effect on those who are not using opioids.

Trinity Church, Bridgewater’s addiction ministry, “Friends of Emmett” (named for a 20-year-old parishioner who died in 2016 from an opioid overdose after an 18-month battle with this disease), has been given a grant from the Addiction Policy Forum (the federal government’s official response to the crisis) to be used to help spread awareness and aid in helping people suffering from the disease of addiction and their loved ones. One of the ways Trinity Church hopes to use that grant is to provide trainings and Naloxone, free of cost, to all worshiping communities of the Diocese of Massachusetts. Friends of Emmett members are willing to take on the project of distributing Naloxone and training clergy and lay leaders. They have already done this training and distribution in the Taunton River Deanery with great success. The trainings themselves are only 15 minutes in length and can be combined with a best practices conversation for the wider work of this ministry. This could potentially be done in conjunction with other deanery meetings, such as at clericus meetings or deanery assemblies, at Clergy Day, or even at Diocesan Convention.

### Statements Against

Some people claim that addiction is a lifestyle choice and not a disease, so people can simply choose to stop using drugs and do not need our help to do this. Some claim we are only enabling people to continue to make bad choices by making it known that we have Naloxone available. If we want to help the addicts, we should counsel them on making better life choices only, and we should better equip parents to teach their children to make better choices.

Further, some worry that by making it known that we have Naloxone available at the church, we would only be attracting “dangerous and undesirable people” to our buildings, which may lead to other potentially detrimental issues for parishes, such as theft, litter, and/or inappropriate or harmful behaviors towards members of the church community.

### Implementation Requirements

To implement this resolution will require no money from our diocese at this time, but we hope that the Budget Committee would consider a line item for us to expand the addiction ministry of the diocese in the future, including support of a network of congregations involved in this ministry.

What it will require is deanery co-conveners and deans, in contact with the diocesan missionary for networking and formation, to help coordinate a time when Friends of Emmett could do the 15-minute training within group gatherings (ideally allowing for additional time to lead a discussion on best practices for addiction ministry within a parish context). The Friends of Emmett will oversee contacting the appropriate people to create a schedule.

## **2. The Use of Fair Trade Coffee at All Church Events**

Submitted by: The Rev. Tim Schenck, The Rt. Rev. Bud Cederholm, The Very Rev. Amy McCreath, The Rev. Diane Wong, The Rev. Sarah Brockmann, The Rev. Jeff Mello, The Rev. Deborah Warner, The Rev. Phil LaBelle, The Rev. Suzanne Wade, The Rev. Beth Grundy, Mr. Rick Collins, Ms. Dawn Tesorero

**Resolved**, that the 233rd Convention of the Episcopal Diocese of Massachusetts calls upon all congregations, ministries and diocesan bodies to use fair trade coffee at all church events; and be it further

**Resolved**, that the Episcopal Diocese of Massachusetts be encouraged to support goals of the fair trade coffee movement, which include: raising income levels of small-scale farmers and farm workers; more equitably distributing economic gains across the industry; encouraging environmentally sound and sustainable farming methods; promoting ethical working conditions; and increasing consumer awareness of the economic forces affecting farmers and the exploitation of workers.

### **Explanation**

Coffee has long been an integral aspect of hospitality and fellowship in our communities and fuels much church business. This resolution encourages parishes, missions, chaplaincies and our diocese to commit to the exclusive use of fairly traded coffee. While fair trade coffee costs slightly more (generally only 3 or 4 cents more per cup), we feel this is an investment in thousands of unseen people in the \$100-billion global coffee industry, in which 80% of the world's coffee is produced by 17.7 million small-scale farmers, often living well below the poverty line.

The goals of the fair trade movement are consistent with the Christian faith, and this resolution reveals a small but impactful way our purchases can better reflect our Christian values in the global economy. Fairly traded products help make our sisters and brothers on the other side of the supply chain more visible to us, connecting us to the people behind the products we enjoy, while rejecting child labor and economic slavery through debt peonage. Fair trade coffee is also organic – grown without chemical fertilizers or pesticides – and of higher quality, which improves taste, positively impacting the impression made on visitors and newcomers.

Our denomination has already made access to fair trade coffee both easy and affordable through a partnership between Episcopal Relief & Development and Massachusetts' own Equal Exchange. In addition to facilitating easy ordering and providing quality products, when congregations join the partnership (which is free), 15 cents is donated to Episcopal Relief & Development's General Fund for every pound of fairly traded products purchased.

### **Statements Against**

- Fair trade coffee costs more per pound and would place an undue burden on economically struggling parishes.
- Navigating the world of fair trade coffee is complicated, and some corporate entities have sought to co-opt and dilute its impact.

### **Implementation Requirements**

The resolution's submitters are prepared to make resources available, including the results of their research and other information they've gathered, as well as to assist diocesan staff in disseminating gathered information to parish vestries and other local ministry leaders who are interested in exploring fair trade coffee options for their particular ministry settings.

### **3. Supporting Gender Identity Antidiscrimination Laws in Massachusetts**

Submitted by: The Rev. Christopher Wendell; Ms. Betsey Anderson; The Rev. Tom Barrington; The Rev. Rebecca Black; The Rev. Clifford R. Brown; The Rev. Julie Carson; Mr. Rick Collins; The Rev. Malia Crawford; The Rev. Christopher Fike; The Rev. Gretchen Grimshaw; Mr. John Iredale; Melva T. James, Ph.D.; The Very Rev. Amy McCreath; The Rev. Jeffrey Mello; The Rev. Terry Pannell; Ms. Constance Perry; Mr. John Scott Turton; Lauren Zook

**Resolved**, that the 233rd Annual Convention of the Episcopal Diocese of Massachusetts reaffirms our belief in the full dignity of all people before God, regardless of gender identity; and be it further

**Resolved**, that this Convention endorses Massachusetts Ballot Question #3 in the referendum on November 6, 2018, and encourages its members and all eligible voters to vote YES to maintain our Commonwealth's public accommodations laws protecting all people from gender identity discrimination.

#### **Explanation**

In our baptismal vows, each of us promises to “strive for justice and peace among all people, and respect the dignity of every human being.” This conviction led our 2008 Diocesan Convention to pass a resolution to call for new laws to prohibit gender identity discrimination throughout our Commonwealth and nation.<sup>1</sup>

In 2016, that hope was fulfilled when gender identity was added as a protected class by the State Legislature to the antidiscrimination laws for public accommodations. This prevents people who do not identify with the gender assigned to them at birth from being discriminated against in the use of public facilities (e.g. libraries, malls, restaurants, etc.). In the years these laws have been in place, they have received widespread support from the Massachusetts business community, local law enforcement agencies and many advocacy groups.

Nonetheless, immediately after Governor Baker signed that bill into law, some within Massachusetts initiated a referendum campaign to repeal these antidiscrimination protections. And so, on Tuesday, November 6, Ballot Question 3 will ask the Commonwealth to vote on whether to keep the 2016 antidiscrimination law (a YES vote) or repeal that law (a NO vote).

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#### **<sup>1</sup> 2008 Resolution in support of transgender civil rights and inclusion in the ministries of all the baptized**

**Resolved**, that the 223rd Convention of the Diocese of Massachusetts supports the enactment of laws at the local, state and federal level that a) prohibit discrimination based on gender identity or the expression of one's gender identity, and b) treat physical violence inflicted on the basis of a victim's gender identity or expression as a hate crime; and be it further

**Resolved**, that the Secretary of Convention convey this resolution to the Massachusetts State Legislature, and the Massachusetts representatives in the U.S. Senate and U.S. House of Representatives; and be it further

**Resolved**, that this Convention submit to the General Convention the following resolution:

*Resolved that the words “gender identity and expression” be inserted into Title III, Canon 1, Sec. 2 directly following the words “sexual orientation” and before the words “disabilities or age.”*



Unlike many questions of public policy, this issue has citizens of our commonwealth and our country looking to churches for moral guidance. It is important that Christian voices of support for people of all gender identities be heard in the public square. Many other parts of the wider Christian family have either remained silent or been outspoken on the other side of this issue. As the Episcopal branch of the Jesus Movement, we feel it is vital to let it be known publicly that our faith community's leaders (both lay and clergy) not only welcome all expressions of gender identity in our church, but stand ready to advocate for the full dignity of all God's children in our society.

### Statements Against

- There are many groups that do not receive full dignity and respect under the law. Why are we singling out just one?
- Our convention should not make statements endorsing one position or another on ballot initiatives.

### Implementation Requirements

There are no anticipated financial costs associated with implementing this resolution. Members of convention and the diocesan staff may wish to communicate this resolution to their congregations and/or communities as appropriate, prior to the election on Tuesday, November 6, 2018, though doing so is not required by the resolution.

#### **4. Planting a Paris Grove: A Resolution in Support of Creation Care**

Submitted by: The Rt. Rev. Bud Cederholm, The Rev. Timothy Crellin, The Rev. Laurie Rofinot, The Rev. Deacon H. Mark Smith, Ms. Dawn Tesorero, Dr. Fredrica Harris Thompsett, The Rev. Deborah Warner

**Resolved**, that the 233rd Convention of the Episcopal Diocese of Massachusetts answer the call of General Convention 2018, Resolution A10, that “each of the eighty-five (85) camp and conference centers in the Episcopal Church establish ‘Paris Groves,’ plantings of trees at the camp and conference centers or other church-owned properties that will serve as visible witnesses to the significance of the Paris Accord and do the practical work of sequestration of carbon from the atmosphere.” Accordingly, the diocese will establish a “Paris Grove” at the Barbara C. Harris Camp and Conference Center, thus renewing our commitment to live out the principles of the Paris Climate Accord; and be it further

**Resolved**, that the 233rd Convention of the Episcopal Diocese of Massachusetts encourages its congregations, their members and visitors to the Barbara C. Harris Camp and Conference Center to support and help maintain the Paris Grove or an existing forest with time, money and prayers; and be it further

**Resolved**, that congregations be encouraged to use the sixth question in the Baptismal Covenant, “Will you cherish the wondrous works of God, and protect and restore the beauty and integrity of all creation?” and the response, “We will with God’s help” as authorized by General Convention 2015 for trial use (Resolution A016); and be it further

**Resolved**, that confirmands and persons received into the church be invited to plant or donate a tree in gratitude and as a tangible response to the sixth Baptismal Covenant question.

#### **Explanation**

In 2009 the Diocese of Massachusetts embraced the Genesis Covenant to reduce our carbon footprint by 50% by 2020; in 2017 we recommitted ourselves to this goal and resolved to adhere to the principles of the Paris Climate Accord by resolving “We are Still In.” Establishing the Paris Grove at the Barbara C. Harris Camp and Conference Center would re-affirm that commitment. The 2018 General Convention’s A010 resolution goes on to invite each Episcopalian to take on the responsibility for donating to the establishment and maintenance of groves and other forests.

By planting trees, confirmands and those being received into the church would be enduring witnesses that they embrace these resolves. Additionally, the sixth question in the Baptismal Covenant has been adopted by a number of congregations in our Diocese of Massachusetts since it was authorized by General Convention in 2015, and adoption of our resolution would motivate more congregations to recognize this commitment by incorporating the sixth question in every affirmation of the Baptismal Covenant.

#### **Statements Against**

Planting a few trees is not going to save us from global warming. The money and effort to establish a Paris Grove would be better spent on our many pressing social issues.



### Implementation Requirements

The diocesan Creation Care Team and John Koch, Executive Director of the Barbara C. Harris Camp and Conference Center, would need to be prepared to facilitate the establishment and maintenance of a "Paris Grove." Specifically, they would need to:

- Complete a proposal suggested by John Koch for planting native N.H. trees with particular emphasis on reestablishing the American Elm (in cooperation with the Elm Research Institute) throughout the center grounds.
- Propose a mechanism by which members of the diocese or other visitors to the center can donate trees or help with their planting and ongoing maintenance, including appropriate ceremonies and educational opportunities as part of camp and conference center activities.
- Urge that preparers of Confirmation curricula include the sixth promise in the Baptismal Covenant and suggest the planting of trees as a response.
- Partner with the Arbor Day Foundation (<https://www.arborday.org>) to promote our resolution to other dioceses, congregations and faith traditions in Massachusetts and elsewhere.

The Creation Care Team will also encourage congregations and their members to embrace the actions described in the resolution through e-mails, displays at diocesan events, the diocesan website (<https://www.diomass.org/our-mission/creation-care-initiative>), and Facebook: Episcopalians Caring for Creation.

## **5. Seeking Immigrant Justice through Accompaniment, Advocacy and Direct Action**

Submitted by: The Rev. Dr. Lisa Fortuna, The Very Rev. Amy McCreath, The Rev. Dr. Jean Baptiste Ntagengwa, The Rev. Dr. Joel Almonó, Mr. David Bresnahan, The Rev. Tim Crellin, The Rev. Ennis Duffis, The Rev. Arrington Chambliss, Mrs. Celeste Finn, Mrs. Isabel Garcia, The Rev. Miriam Gelfer, The Rev. Edgar A. Gutiérrez-Duarte, The Rev. Nathan W. Ives, Mrs. Sadia Jiminian, The Rev. Edwin Johnson, Mrs. Brenda Lavafta, The Rev. Deacon Dr. Michael Melendez, The Rev. Deacon Lori Mills Curran, Ms. Beverly Merz, The Rev. Deacon Ema Rosero, The Rev. Amy Whitcomb Slemmer, Mrs. Wendolyn Squires

**Resolved**, that the 233rd Convention of the Diocese of Massachusetts, as people of faith and people of conscience, seeks to challenge any immigration law, policy or practice that is inconsistent with our biblical mandate not only to not “wrong or oppress a resident stranger” (Exodus 22:21), but also to love the stranger in our midst (Deuteronomy 10:19), and to affirm our conviction that love does no harm to a neighbor and that love is the fulfillment of the law (Romans 13:10); and be it further

**Resolved**, that our diocese joins The Episcopal Church in opposing immigrant enforcement action against those who have not committed felony crimes; and reaffirms General Convention’s support for enabling “undocumented immigrants who have established roots in the United States and are often parents and spouses of U.S. Citizens to have a pathway to legalization and to full social and economic integration in to the United States” [CO09, 79th General Convention, July 2018; see also 77<sup>th</sup> General Convention 2009 resolution BO06]; and be it further

**Resolved**, that the 233rd Convention of the Diocese of Massachusetts calls upon our members and all people of faith and conscience to challenge and resist the use of 287(g) agreements by local law enforcement agencies to serve federal immigration orders and act as an agent of Immigration Customs Enforcement (ICE); and be it further

**Resolved**, that this convention encourages all within our diocese to connect with The Episcopal Church, sister dioceses, and local and national communities and institutions, immigrant rights groups and coalitions, and engage in educating, organizing, advocacy, direct action and other methods as deemed appropriate in each context, to ensure the safety and security of our immigrant neighbors; and be it further

**Resolved**, that this convention urges all Episcopal congregations and communities of eastern Massachusetts to promote and provide opportunities for their members to accompany and/or support our undocumented siblings, during this time of heightened activity against them, serving as a people of welcome, refuge, healing and offering other forms of support for those targeted for deportation due to immigration status or some perceived status of difference, and that we work alongside our friends, families and neighbors to ensure the dignity and human rights of all people; and be it further

**Resolved**, that we, the gathered leaders of this diocese, assist in equipping Episcopal communities, clergy and lay leaders to engage in such work that is appropriate to local contexts, capacity and discernment, with an understanding that Episcopal communities can provide these opportunities through partnering with our neighbors, local organizations and through the Episcopal City Mission's (ECM) Relational Action Network and Immigrant Justice Legal Fund and the Bishop's Office through the Canon for Immigration and Multicultural Ministries.

### Explanation

The Bible has numerous injunctions that instruct us not to wrong or oppress the stranger in our midst (for example, Exodus 22:21 & 23:9, Leviticus 19:33, 23:22 & 24:22, Numbers 15:16, Deuteronomy 24:20-21 & 27:19, Jeremiah 7:6-7, Zechariah 7:10, and Malachi 3:5). Jesus is clear that the righteous inherit eternal life because "I was a stranger and you welcomed me" (Matthew 25:35). He also makes clear that our failure to address his need results in the condemnation of the unrighteous because "I was a stranger and you did not welcome me" (Matthew 25:43).

Our baptismal vows require us to "seek and serve Christ in all persons" and to "strive for justice and peace among all people and respect the dignity of every human being" (*Book of Common Prayer* p. 305). Furthermore, this resolution builds upon the work begun at our 2008 Diocesan Convention wherein it was resolved in the "Resolution Creating a Diocesan Policy on Immigration" to create a diocesan policy on immigration and encourage congregations and communities to support immigrant families.<sup>1</sup>

For many years, immigrants and their families have suffered on the margins of our society. Most recently, we have witnessed the separations of families at the border and in our own communities through immigrant enforcement action against those who have not committed felony crimes. The victimization of children, adults and families through these practices and policies pose substantial risk to the well-being of the immigrant community and our local communities, and pose longstanding harm to children and generations. Immigration raids and deportations generate fear and mistrust. Fearful of being targeted, community members become less likely to participate in churches, schools, health clinics, cultural activities and social services. This impact is present in communities throughout the Diocese of Massachusetts.

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### <sup>1</sup> **2008 Resolution Creating a Diocesan Policy on Immigration**

**Resolved**, that in response to the New Sanctuary Movement Resolution of the Executive Council of the General Convention, that this Diocese of Massachusetts will undertake a program to educate the clergy and congregations of this Diocese concerning the plight of refugees and immigrants, and will include information about immigration laws, enforcement issues and policies; and be it further

**Resolved**, that this Diocese of Massachusetts, aware of the dehumanizing impact of the label "alien" as applied to immigrants, will direct all clergy and lay persons in our diocese to use instead the term "immigrant" or any other one that unequivocally reflects the humanity of foreign-born persons, and will encourage the general population to do the same; and be it further

**Resolved**, that this Diocese of Massachusetts, consistent with the New Sanctuary Movement Resolution of the Executive Council, encourage clergy and lay persons in our diocese, after careful consideration and in consultation with the Bishop's Office, to assist those seeking protection from detention and deportation by granting them Sanctuary in our churches, which may include: shelter, pastoral and material support, and access to legal assistance and to education concerning immigration laws and rights of immigrants; and be it further

**Resolved**, that this Diocese of Massachusetts encourage our congregations and its members to consider sponsoring refugees and asylum seekers in appropriate situations.

There is reason for heightened concern and evidence that rhetoric villainizing immigrants leads to policy that targets our siblings in the family of God. Furthermore, the Section 287(g) became law as part of the Illegal Immigration Reform and Immigrant Responsibility Act of 1996 (IIRAIRA). Through the 287(g) program, state and local police officers collaborate with the federal government to enforce federal immigration laws. The 287(g) program is costly for localities and has harmed the relationship between police and entire local communities. As a church and people of faith, we must advocate a commonwealth in which all are valued and protected by law enforcement.

The example of Jesus calls us to assist our immigrant siblings who are facing the risk/consequences of deportation through our diverse gifts and talents that God has graced us with so that we may be the hands of Christ in the world. Furthermore, we have the opportunity to work together with our local organizations and legal funds in order to act effectively and in solidarity.

As people of faith and followers of Christ we cannot stand by silently and passively as we witness the victimization and harm inflicted upon our immigrant siblings. This resolution puts our faith into action by standing in solidarity with those targeted for deportation due to immigration status or some perceived status of difference or barred from entry to this country, as we work alongside our friends, families and neighbors and accompany our immigrant siblings to ensure the dignity and human rights of all people.

#### Statements Against:

- Leadership of smaller congregations may be concerned about the resources it will require to support the promotion and providing of opportunities for their members to accompany and/or support our immigrant siblings.
- Concerns may arise in some members of our diocese that the work of the church is to remain separate from the realm of political action.

#### Implementation Requirements:

Episcopal City Mission (ECM), in collaboration with our diocesan canon for immigration and multicultural ministries, and the Immigration Task Force, is poised to assist congregations and communities in committing to this work through connection with a statewide accompaniment network, an Immigrant Justice Legal Fund for supporting immigrants and other activities relevant to specific contexts that will emerge as we grow the breadth and depth of our relationships across the Commonwealth of Massachusetts.

## A BRIEF SUMMARY OF ROBERT'S RULES OF ORDER

*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.*

## CONVENTION COMMITTEES

2018

Sister Kristina Frances, SSM, Secretary  
Ms. Laura Simons, Assistant Secretary

### **Dispatch of Business**

Ms. Rebecca Alden  
The Rev. Patrick LaFortune  
Ms. Betsy Ridge Madsen  
Ms. Laura Simons  
The Rev. Canon William Parnell

### **Qualifications**

Ms. Jennifer Garrett  
The Ven. Michael Hamilton  
Ms. Diane Pound

### **Elections**

Sister Kristina Frances, SSM  
Ms. Susannah Perkinson  
The Rev. Rachel Wildman

### **Constitution and Canons**

Mr. Dan Clevenger  
Ms. Nailah Freeman  
The Rev. Mally Lloyd  
The Rev. Christine Whitaker  
The Rev. Luther Ziegler

### **Resolutions**

The Rev. Phil LaBelle  
The Rev. Marilyn McMillan  
Ms. Connie Melahoures  
The Rev. Meghan Sweeney  
John Woodard, Esq.

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

The Rev. Rebecca Black  
Mr. William Boyce  
The Rev. Dr. Matthew Cadwell  
Mr. Spencer Felder  
Ms. Constance Perry

**NOTES:**



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