
THE EPISCOPAL DIOCESE OF CALIFORNIA

The 161st Diocesan Convention
October 15 & 16, 2010



Grace Cathedral
San Francisco, California

Agenda of the 161st Annual Convention of the Diocese of California

Friday, October 15, 2010

<u>Time</u>	<u>Event</u>	<u>Location</u>
	<i>I will faithfully continue in the apostles' teaching and fellowship, in breaking of bread and prayers.</i>	
5:00	Informal Social Time, dinner	Plaza
	Early registration	Nave
7:00	Eucharist	Nave

Saturday, October 16, 2010

<u>Time</u>	<u>Event</u>	<u>Location</u>
8:00	Registration	Nave
	<i>Where there is evil, I will resist it. Whenever I fall into sin, I will repent and return to the Lord.</i>	
9:00	Call to Order/Morning Prayer & Bishop's Address	Gresham Hall
9:40	Reflection on Baptismal Covenant	
9:50	Opening reports	
10:00	Report of the Committee on Governance	
10:05	Executive Council & its mission	
10:15	Standing Committee & its mission	
10:25	Nominations Committee Report	
10:40	First Ballot	
10:45	Break	
	<i>I will proclaim by both Word and example the Good News of God in Christ.</i>	
11:00	Baptismal Covenant, Gospel Reading & Song	Gresham Hall
11:05	Report on the Millennium Development Goals	
11:15	Committee on Resolutions: Report & Action on Res. 1 — Needs of the Poor	
11:30	Deanery Task Force Final Report	
11:40	Committee on Canons: Report & Action on Canons (Part 1)	
12:00	Report on Assessment Formula Proposal	
12:10	Margaret Wosser Courtesy Award	
12:15	Lunch & discussion groups on "stewardship of the diocese" in the context of the Baptismal Covenant	Assigned rooms
	<i>I will seek and serve Christ in all persons, loving my neighbor as myself.</i>	
1:45	Baptismal Covenant, Gospel Reading & Song	Gresham Hall
1:50	Introduction of New Clergy	
1:55	Bishop's Appointments	
2:00	Results of First Ballot	
2:05	Second Ballot	
2:10	Committee on Canons: Report & Action on Canons (Part 2)	
2:35	Report of the Racial Reconciliation Committee	

- 2:45 Committee on Resolutions: Report & Action on Res.
2 — Gun Violence
- 2:55 Camps & Conferences Report
- 3:00 Faith Formation & Discernment for Ministry
- 3:10 Commission on Ministry
- 3:15 Recognitions of ministry — Deanery Presidents &
Area Ministers (part 1)
- 3:25 Break

***I will strive for justice and peace among all people and
respect the dignity of every human being.***

- 3:40 Baptismal Covenant, Gospel Reading & Song Gresham Hall
- 3:45 Personnel Practices Report
- 3:50 Action on Salary Resolution
- 3:55 Treasurer’s Report
- 4:05 Action on Budget
- 4:10 Companion Diocese Committee & its mission
- 4:20 Committee on Resolutions: Report & Action on Res.
3 — Israeli/Palestinian Peace
- 4:30 Episcopal Charities – announcing Grants for Deaneries
- 4:40 Results of Second Ballot
- 4:45 Recognitions of ministry — Deanery Presidents &
Area Ministers (part 2)
- 4:55 Blessing & Adjournment

Bishop's Appointments to Committees of Convention – 2010

Committee on Credentials

David Frangquist, Ex Officio, Chair
Mary Louise Gotthold
Melissa Ridlon

Committee on the Dispatch of Business

Salying Wong, Chair
Michael Barlowe
David Frangquist

Committee on Elections

Hailey McKeefry Delmas, Chair
Roulhac Austin
John Kirkley

Committee on Resolutions

Robert Birss, Chair
Carolyn Bolton
John Chase
John Kirkley
Mrs. E. J. Hilliard
Carol Luther
Sean McConnell
Vic Slen
Salying Wong

Committee on Canons

Christopher Hayes, Chair
Margalynne Armstrong
Sandy Boone
Paul Burrows
Robert Gieselmann
M. Sylvia O. Vasquez

Chancellor of the Diocese

Christopher Hayes

Archivist

Michael Stroup

Committee on Personnel Practices *

Bruce O'Neill, Chair
Michael Barlowe
Bruce Bearden
Eric Hinds
Lauren Pifke
Valerie Pinkert
Jeannie Thomas

Commission on Ministry *

Class of 2011

Brian Barnes **
Shelley Chesley
Sally Mancini

Class of 2012

Judith Dunlap **
Melissa Ridlon
Craig Wirth

Class of 2013

Vicky Gray
John Gruenig
Hailey McKeefry

Class of 2014

Connie Lam
Leonard Oakes
Bertie Pearson

* Require confirmation by convention

** Appointed to unexpired term

Elected Committee Members

Standing Committee

Class of 2010

Paul Evans, President
Ron Culmer, Vice President

Class of 2011

Ron Johnson
Nina Pickerrell

Class of 2012

Peggy Greene
Bruce Smith

Class of 2013

David Ota
Bob Birss

Ecclesiastical Court

Class of 2010

Paul Burrows
Nancy Eswein
Martha McKenna

Class of 2011

Barbara Bender Breck
Phillip M. Jelle

Class of 2012

Susan Champion
John Cumming

Committee on Governance

J. Peter Jensen, Chair
David Frangquist
Jill Honodel
John Kirkley
Lay Luther
Melissa Ridlon

Committee on Nominations

Ron Culmer, Chair (ex-officio)

Elected by Convention:

Mary Louise Gotthold, class of 2010
Vincent Jang, class of 2011

Elected by Standing Committee:

Mark Spaulding, class of 2010
Ellen Ekström, class of 2011

Elected by Executive Council:

Paul Burrows, class of 2010
Len Johnson, class of 2011

Committee on Program and Budget

Bob McCaskill, Treasurer & Chair
Roulhac Austin
Shelton Ensley
Kathleen Ferrando
J. Peter Jensen
Lauran Pifke
Dianne Audrick Smith

Consultant:

Jim Forsyth, Controller

Executive Council

Bishop

Marc Handley Andrus

Class of 2010

Vicky Gray (Convention Rep.)

Timothy Smith, Chair (Convention Rep.)

Leonard Johnson (Alameda Deanery)

Shelton Ensley (Contra Costa Deanery)

Kathleen Ferrando, Secretary (Marin Deanery)

Paul Burrows (San Francisco Deanery)

Class of 2011

David Lui (Convention Rep.)

Dianne Audrick Smith, Vice Chair (Convention Rep.)

Pamela Redding (Contra Costa Deanery)

Roulhac Austin (San Francisco Deanery)

Karen Swanson (Peninsula Deanery)

Teri Minnis (Southern Alameda Deanery)

Class of 2012

Lauran Pifke (Convention Rep.)

J. Peter Jensen (Convention Rep.)

Deborah White (Alameda Deanery)

Jay Luther (Marin Deanery)

Don Millikin (Peninsula Deanery)

Richard Patenaude (Southern Alameda Deanery)

Bishop's Appointees

Dewitt Bowman

Melissa Ridlon

Jay Watan

Donald White

Ex-officio, Non-voting Members

David Frangquist (Secretary of Convention)

Christopher Hayes (Chancellor)

Nina Pickerell (Standing Committee Rep.)

Bob McCaskill (Treasurer)

MINUTES
161ST CONVENTION OF THE
EPISCOPAL DIOCESE OF CALIFORNIA
Friday, October 15 and Saturday October 16, 2010
Grace Cathedral
San Francisco, California

CONVENTION EUCHARIST

The 161st Convention of the Diocese of California began with the Convention Eucharist at 7:00 p.m. on Friday, October 15, 2010, in the nave of Grace Cathedral. Bishop Marc Andrus presided. The homily was given by Dean Jane Shaw, the newly elected dean of Grace Cathedral.

SATURDAY

The business meeting of the 161st Convention was called to order by the President of the Convention, Bishop Marc Andrus, at 9:00 a.m. on Saturday, October 16, 2010, in Gresham Hall.

The President called upon Ms. Melissa Ridlon to lead the convention in a short service of Morning Prayer. She began by explaining that “during Morning Prayer we will be reciting the Baptismal Covenant rather than the Apostles Creed, and we will give thanks for the gifts of baptism in place of the general thanksgiving. At the beginning of each session during the day we will recite one portion of the Covenant, the one that’s printed at the beginning of that session, hear a short reading and sing.”

BISHOP’S ADDRESS

At the conclusion of Morning Prayer, Bishop Marc gave his address to the Convention:

“Then each went to his own home, but Jesus went to the Mount of Olives. At dawn he appeared again in the temple courts where all the people gathered around him, and he sat down to teach them. The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group and said to Jesus, ‘Teacher, this woman was caught in the very act of adultery. In the Law Moses it commands us to stone such women. Now what do you say?’ They were using this question as a trap, in order to have a basis for accusing him. But Jesus bent down and started to write on the ground with his finger. When they kept on questioning him, he straightened up and said to them, ‘If any of you is without sin, let him be the first to throw a stone at her.’ Again he stooped down and wrote on the ground. At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there. Jesus straightened up and asked her, ‘Woman, where are they? Has no one condemned you?’ ‘No one, sir,’ said she. ‘Then neither do I condemn you,’ Jesus declared. ‘Go now and leave your life of sin.’ ”

I have been haunted by this story of Jesus for some time as we encounter the rising anxieties in our world. It seems to me that much of the stridencies and public discourse rises out of frustration, fear, great sorrow and increasingly a sense of hopelessness. While the immense suffering of the creatures in the Gulf of Mexico during the oil spill, the suffering of soldiers and

citizens in the Middle East, the suffering of extreme poverty in developing countries, while all of this is in one sense far distant from us, the people of this country and our area and our congregations feel it and certainly consciously they know their own personal pains laid on top of all the other suffering of the world. All of this, this great fund of suffering, is coming out in attempt to hold somebody—somebody discrete and identifiable—accountable. The upcoming elections for example are seen as a time to hold politicians accountable. Accountable they should be, but for what they have done, not for the enormity of what we feel and sense. So I think of Jesus and the woman caught in adultery. I can see, hear, smell the angry crowd, the fearful woman. I also see the calculating members of the crowd, less passion-filled, seemingly rational, whose ultimate purpose is to sweep Jesus up in the impending violence, find an even bigger catch than the woman they bring. Jesus' unexpected answer to the demand that he be the woman's judge is, "Let the one who is without sin among you cast the first stone." Then most startling of all, in the ensuing silence, he bends down, removes himself from the circle of accusations and recriminations, and writes in the sand.

As this story has been coming to me preparing for my time with you, I think of the silence of Jesus, of his unwillingness to be a judge, though he surely could have done the job, as a great gift—this silence—for them all; and a great gift for us now, who do not have the person of Jesus before us. Instead Jesus is looking down, writing in the sand and, like the crowd, like the woman, we the Diocese of California are left with each other and the all important but ineluctable, untraceable Spirit among us. This companionable aloneness is true for the whole world, but we, the Church, unworthy but gifted by Christ nevertheless, know the Spirit is among us. We may answer the hate-filled, fear-tinged cries for judgment and blame in the world differently than Jesus could for them. More than sheepish silence, we can say, "Jesus, our hands are empty of stones, they are open to receive and to give, for the world you love."

The Diocese of California has been living out the possibilities of this story retold. You have been using your hands for some 160 years. Not for clutching weapons but for receiving graces and acting compassionately. We together have been learning new patterns for this graceful receiving and giving of love, relating to each other and to our neighborhoods in ways that intimate the Beloved Community.

I will be coming back to this passage, the woman caught in adultery, at the end of my address, but first I want to outline some of what I've learned about our diocese lately, how we are building upon our vision of the Beloved Community and how we are faring, and about goals for today. I'd like to tell you some of what I see in our beautiful, complex, urgent diocese as context for your important lunch conversations today around the topic of stewardship.

In the first week after I was elected as your bishop, a senior clergy person of the diocese told me, "The missions haven't grown in the past and they cannot grow; you shouldn't spend your time on them." In fact there had been remarkable growth in a few of the missions, and I believe strongly that this advice went in the opposite direction from what I thought to be right.

Rather, I believed that if mission congregations and small, struggling parishes wished to grow, I and we had a responsibility to support this hope. We launched for the whole diocese our Beloved Community visioning process which brought forth five, to me, inspiring goals: embody justice, church vitality, rooted spirituality, organizational development, and inclusive community. To shape and organize our common mission and ministry, this important ingathering of prayer and vision gave us a view from on high. Along with clergy and lay leaders and skilled diocesan staff,

I began to see how we could formulate an approach that would make those goals operational, and would pointedly give real, practical help to our smaller congregations.

The process I've just described is how Area Ministry came to be. Area Ministry, though, is for the diocese as a whole. Particularly the collaboration piece is meant to make the possibility of creative, mutual relationships, including shared ministry and services, possible across the whole diocese, between congregations who are in very close, neighboring proximity to one another, and between those who may be culturally and geographically more separated but who still choose to be in meaningful relationship with each other.

What has emerged in the last two years of implementing Area Ministry is this overall pattern: most of our larger congregations have a ministry that is fed strongly by a lively drawing on the resources of tradition, while our smaller congregations who have embraced Area Ministry are being fed by the dynamism of the new. One way of being is not better than the other, and I'm glad to see both as vital presences in our diocese.

Seeing comprehensively, we need these two ways of being Church to relate to each other, to share learning and wisdom. While this desired reality of relatedness is still on the horizon, the Diocese of California has much to celebrate in the present. Your adherence to traditional forms of being the Church, and your creative embrace, adoption, and local adaptation of Area Ministry both have been fruitful.

And how are we doing? Across our eighty congregations attendance did slip in 2009, but only by 180 people on a Sunday, averaged over 80 congregations; and more than half of that total dip can be accounted for by three congregations, one of which was in clergy leadership transition. In other words, you have all, by your faithful work almost completely stopped the disastrous decline the Episcopal Church has experience over several decades, in which we as a denomination have fallen from nearly 5-million members to less than 2.5 million, and which was also the condition of this diocese for many years. You are a living sign of hope for our Church.

Financially too, hope is sustained. Again, over the 80 congregations, looking at our aggregate projected annual budgets of about \$26 million, there was an overall deficit, a shortfall, of \$330,000 out of \$26 million. This was during the second year of a national economic downturn, with particularly high joblessness in California. Looked at more minutely, I was told by clergy, bishop's committees, and vestries again and again last year that they either came into the black for the first time in years, or they were far closer to balancing their budgets than they had imagined. There has been superb stewardship in the Diocese of California, and coupled with new growth you have overall defied the reality faced by our state and our country.

At least as encouraging to me as the data that shows how well you have taken the opportunities presented you: collaboration, embedded action in the neighborhood, and the building of diverse teams that has been the personal witness of many of you who have been involved in this exciting ministry of renewal and living into being the Beloved Community, from whatever sources inspire and feed you.

One lay woman said, "I have learned that are so many opportunities in working with our neighboring parishes; before I only thought of them as our competitors." And that of course is for the few non-aligned Episcopalians who happen to be rattling around between them. This same person said that when she and the Area Ministry team were walking through a

neighborhood doing needs assessments, an elderly woman said to her, “I know you aren’t here preaching, but I need you to pray for me – will you do that?”

A clergy person told me, “I started getting out and meeting people in the neighborhood, just meeting them, getting to know about their lives, and I discovered that far from being negative about Christianity, and far from being just the wish for a vague spirituality we keep hearing about as prevalent in our world today, these people were up front about wanting to know more about the Episcopal Church and about Christ.”

A vestry person, after an introductory workshop on Area Ministry startled me by saying, “I think this is a way out of feeling so isolated inside our church, and really kind of desperate.” I was so moved by her honesty, and her willingness to talk about this with me and the other men and women on the vestry with her.

And finally, a clergy person said, “My context for ministry has been just assuming I was going it alone. Now I’ve found partners in ministry, and they are lay people and other clergy, and people not really connected to the Church at all. All of us doing God’s work together.”

By pointing out how well you have done, I do not mean to minimize the struggles some of our congregations have faced, signaled in the loss of the 180 average attendance decline and the aggregate \$330,000 deficit out of \$26 million. Those are significant, nevertheless, despite how well we are doing. Some congregations are in temporary distress, and some are frankly facing dire problems. And what we always bear in mind is that as our congregations struggle and are consumed by financial and other congregational worries, our ability to respond to the ever rising need of the world for which we exist is thus sapped.

Now let me say some from my perspective about our overall financial stewardship and its role in our ability to be a great, generous, loving diocese. First, at the micro level of our congregations, a helpful analogy was offered to me some months ago: the buildings of the churches on the West Coast are treated by many of our congregations like the money endowments of churches on the East Coast. We have some congregations with monetary endowments, but in the main they are much more modest than those of our East Coast counterparts. So, as Eastern Episcopalians will take a draw from investment income in order to balance the operating annual budget of a congregation, we on the other hand tend to rent out space and use the rental income for the same purpose. Our buildings are our endowment in that way.

Under both scenarios, a choice is faced when severe financial conditions prevail. In the East the choice is to commit the greatest sin in the Puritan handbook: dip into principal. The equivalent here is to defer maintenance on our buildings. In either case, if the choice is made and we promise to be good, and not to do it again, and financial conditions conspire with us so that it is relatively easy to keep that promise, well and good. But if we keep deferring maintenance or dipping into principal, at some point our treasure is effectively lost.

Coupled with the decline in attendance many Episcopal congregations have faced over the last half century, it is almost inevitable that some of our Diocese of California congregations will reach a point beyond which it is impossible for even our best efforts to turn around the decline. In these cases, we will reach the difficult decision of closing churches that have been home to several generations of Episcopalians, churches where people have learned what it means to pray, to give and receive love, to learn what it means to be Christian.

Since coming to be your bishop we have had to go through one such painful closure, as you know: St. Christopher's. And I have to say that to all of us it is apparent that there will be more. I know that this is a reality, and in some cases it must be seen as a kind of life cycle, with the same struggle for acceptance that comes in all grieving. I bring this up so that you know I know, that even though in our intense efforts through Area Ministry to give our congregations new chances for renewal we are not naive about this. Already much is being accomplished, but there will be some places where all our best efforts will not avail. Where closure is necessary, I as the bishop, with our diocesan staff and you as their brothers and sisters, will make sure that pastoral care and welcome are extended to those people affected and that where possible new starts will be begun. But let me be as clear as possible and make no mistake, the emphasis is on renewal, and from renewal, growth. The signs are there as I have said that this is under way.

I'd like to turn to a macro level now. Here I find myself in agreement with the Archbishop of Canterbury, who wrote, in a lecture in England several years ago, that global scale problems are best addressed by a global body, like our Communion. I believe this is true. Piece-meal efforts lead to duplication, waste, non-transparency of process, and in some cases then, abuse of trust. Well-planned, transparent processes of development and emergency relief addressed at a macro level and locally enacted have great chances of success. I do not think that a solely congregational approach to mission is best. There is no doubt that each of you know the challenges of your church neighborhoods better than anyone else, better than me, and the bulk of congregational financial resources should and does stay there, at the local level. But in continuity with the historic sacramental churches and with the ecclesiology that finds its origins in St. Paul, with whom I also agree occasionally, I affirm our Episcopal structure of always looking to care for those beyond our local boundaries. Also typically Episcopal is the role of the bishop in leading mission and ministry, whose leadership is embedded, in this country, in this church, a representational democracy. You, as the Diocesan Convention, are the diocesan-level expression of this representational democracy. Systems of governance must evolve, and in the past four years the Diocese of California has taken big steps in governance evolution, and we are living into those changes with only the amount of friction that tells me we are alive and earnest about the new forms. These changes are found in the Executive Council, the Standing Committee, and the Episcopate.

And here I need and want to say a word about my relationship with the Standing Committee. You were told last year by my friend the president of the Standing Committee that we have experienced in the past some conflict. And this is true. We have worked very hard, the Standing Committee and your bishop, on our relationship. I came in as the Bishop of California after having been a suffragan and I will say for my part, my experience with Standing Committees was minimal. That was the province of the Diocesan Bishop of Alabama. I have learned a great deal and I am grateful for the very, very hard work that the Standing Committee has done. Faithful, they are great people and I have said prayers for them every day as I know they have for me and we have come a great distance together and I'm glad to be able to tell you that.

Well now for you in Diocesan Convention there are indicated changes to be made as we further evolve. I believe we are making a beginning at that change today in our table conversations at lunch around the topic of stewardship. In your conversations you will be engaging one another, unfolding your own experiences of ministry in place and learning by additive power and imagination to see more and more of our diocese as a whole. This is your main goal today. To do the work of sharing and listening, growing and understanding of context for ministry. As we

continue these conversations over the next several months, I know that we will be lead by the Holy Spirit into a place where we will be able to wisely create an assessment formula that will enable us to care for our local communities and for the common good across the Diocese, the Episcopal Church and the Communion. In the future, our budget process will become more and more, I hope and ask, first a deep conversation about mission. I want to underline that. That is where we need to start. What is our common mission, the deepest priorities we have? With our budget priorities emerging from that conversation, in the same way an appropriate assessment formula will emerge from the conversation the task force began this past spring, which you continue today and that will extend through the season of Epiphany. The conversation today is a beginning and may serve as a model. As we deepen our capacity for conversation, for relatedness, we discover aspects of being the beloved community.

And now I want to return to the story of Jesus and the woman caught in adultery and the angry crowd who brought her to Jesus for judgment and punishment. The story as we find it in the New Testament today comes early in St. John's Gospel in chapter eight. But it is a story that has migrated, moved around, been claimed and denounced itself just as the woman and Jesus were. In the earliest versions of the Gospels, this famous story doesn't appear at all. Careful study of the oldest versions find diacritical marks showing the boundaries of where this story is now, chapter eight in St. John's Gospel, when in fact these marks only note its absence. We don't know really what was there. Were the scribes saying they didn't like the story, thought it was inauthentic? Or were they saying it belonged elsewhere? The story does belong somewhere else and some ancient editors knew where. They placed it at the end of either St. John's or St. Luke's Gospel. Not at the end as in a left over, but following and part of the resurrection accounts of Jesus. These early editors tell about the resurrected Christ, I contend, writing in the sand. The woman caught in adultery is a story like that of Jesus who is in a bodily form as he begins walking with the two disciples on their way to Emmaus at the end of St. Luke's Gospel, but who disappears when they recognize him signaling that Jesus is to be sought now by the faithful not in one place but in all places, in all human hearts, all capable of being strangely warned by the influence of the divine. Jesus looking down, removing himself from the judging, the punishing, the reconsidering, the repenting, is the same Jesus who leaves the two disciples at Emmaus so he can share a meal with us all. And the woman caught in adultery is a story like that of the resurrected Jesus at the end of St. John's Gospel who appears in a locked room with fearful disciples and tells them that they have great power the power to hold on to other people's sins, binding them into the prisons of their mistakes, or to forgive sins, helping people be truly free. Jesus acts this truth out in the story of the woman caught in adultery. The ancient editors who placed the woman caught in adultery at the end of either St. John's or St. Luke's Gospel were not just throwing up their hands and saying they didn't know what to do with it. They were deliberately ending their Gospels with this story. Think of it. As Matthew's Gospel memorably ends with Jesus' ascension and his ringing valediction for us to go into all the world baptizing and making disciples and his comforting promise to be with us, these versions of St. Luke's and St. John's Gospel ended with the woman caught in adultery. I take it as a picture, a resurrected picture of the church in the world, of the Beloved Community of the Diocese of California in the Bay Area. The tensions in our world will continue to mount. The attempts to blame will continue to come and we see Jesus no more. And now, now what it means to be the Beloved Community is to speak in Jesus' stead to draw on the ever present spirit, to question the calculating to bring peace to the crowd, to bring safety to the woman. Finally we are being created as the Beloved Community not for ourselves but to be Christ in this complicated, conflicted scene.

REPORT OF THE COMMITTEE ON CREDENTIALS

The President recognized the Secretary of the Convention, Mr. David Frangquist, who gave the report of the Committee on Credentials.

Mr. Frangquist reported that a quorum was present. He stated that 51 churches were represented by clergy, and 66 churches were represented by lay delegates. Four congregations failed to submit their certificates of election for lay delegates by the canonical deadline. One congregation, St. Paul's, San Rafael, submitted their certificate late. The Committee on Credentials found the certificate for St. Paul's to be in good order and moved that the lay delegates from St. Paul's, San Rafael, be given seat, voice, and vote at this convention. The motion was approved without objection.

ADOPTION OF AGENDA

The President asked if there were any changes to the printed agenda. Hearing none, he declared the printed agenda to be the Orders of the Day.

PARLIAMENTARIAN

The President appointed Mr. Christopher Hayes to serve as Parliamentarian for this Convention, and Mr. Sandy Boone to serve as Parliamentarian in those cases where Mr. Hayes is addressing the Convention on behalf of the Committee on Canons.

SECRETARY'S APPOINTMENTS

Mr. Frangquist appointed the following Assistant Secretaries:

- The Rev. Salying Wong, Chair of the Committee on Dispatch of Business;
- Ms. Mary Louise Gotthold, Registrar of Convention;
- The Rev. Hailey McKeefry Delmas, Chair of the Committee on Elections;
- Ms. Roulhac Austin, Time Keeper.

COMMITTEE ON DISPATCH OF BUSINESS

The Rev. Salying Wong, Chair of the Committee on Dispatch of Business, drew the Convention's attention to page G-13 of the Guide to the Convention. She then moved the following special orders:

Report #1 – Special Order: Committee on Canons

The Committee on Dispatch of Business moved that the consideration of the Report of the Committee on Canons be governed by the following Special Order:

1. Five minute shall be provided for presentation of the Report, with an additional five minutes for questions of clarification.
2. Five minutes shall be allotted for debate on any amendments to the Constitution and Canons.

3. Within the times allowed, two minutes shall be allotted to present an amendment, and five minutes allotted for debate on each amendment, during which time no speaker shall be allowed more than two minutes.

4. The House, by 2/3 majority, may vote to extend the time for debate. No motion to lay on the table, to recommit, or otherwise to terminate debate shall be in order while anyone still wishes to speak. At the conclusion of each established time period, votes shall be taken on all pending motions.

Approved without objection.

Report #2 – Special Order: Committee on Resolutions

The Committee on Dispatch of Business moved that the Report(s) of the Committee on resolutions be governed by the following Special Order:

1. The Committee shall have five minutes to file with the Convention those resolutions which have been considered by the Deaneries (Rule 1.3), and received any amendments thereto.
2. Opportunity then shall be given for members of Convention to seek 2/3 consent of the House for consideration of other resolutions.
3. These resolutions, together with any amendments, shall be referred to the Committee on Resolutions or other Special Committees for subsequent hearing and report to the House.
4. When the Committee reports, in accordance with Rule 7.4, three minutes shall be provided for the presentation of each resolution and ten minutes for debate.
5. Debate on each resolution shall be limited to ten minutes, unless the House by 2/3 majority resolves to extend the time.

Within the time allotted, no motion to limit debate shall be in order while anyone still wishes to speak. At the conclusion of the time period, votes shall be taken on all pending motions.

Approved without objection.

Report #3 – Special Order: Program & Budget

The Committee on Dispatch of Business moved that consideration of the Program and Budget report be governed by the following Special Order:

1. Following the report of the Diocesan Council, five minutes shall be allowed for the introduction of the Proposed 2010 Program and Budget and additional five minutes for the introduction of amendments to the Program and Budget.
2. The Proposed 2010 Program and Budget, together with amendments introduced, shall be referred to the Division of Program and Budget, for its consideration. The full report of the Division shall be represented in the regular order of business.
3. Debate on the Program and Budget shall then proceed for a time not to exceed five minutes.
4. Debate on any amendments from the floor, during the consideration of the Program and Budget shall be limited to five minutes each. No speaker shall be allowed more than two minutes.

No motion to limit debate shall be in order during the allotted time period, while a person still wishes to speak. At the end of each established time period, a vote will be taken on all pending motions, pertaining to that period, unless the House by 2/3 majority, resolves to extend debate.

Approved without objection.

Report #4 – Special Order: Committee Reports (Excluding Canons and Resolutions)

The Committee on Dispatch of Business moved that the Report on the Bishop's Address, and any other regular or special committees of Convention, be governed by the following Special Order:

1. Five minutes shall be provided for the presentation of each resolution from such a committee, and five minutes for response to questions of clarification.
2. Debate on each resolution shall be limited to five minutes unless the House by 2/3 majority shall extend the time. At the conclusion of the allotted time votes shall be taken on all pending motions.

Within the time for debate no speaker shall be allowed more than two minutes, and no motion to limit debate shall be in order while anyone still wishes to speak.

Approved without objection.

There were no amendments to the Rules of Order.

REPORT OF THE COMMITTEE ON GOVERNANCE

The President called on Mr. Peter Jensen, chair of the Committee on Governance to give the committee's report.

The Standing Committee and Executive Council recently established the new Committee on Governance. The Committee was established early in the year and we first met on April 15, 2010. [The membership of the Committee on Governance is listed at the beginning of this journal.] The Committee's first priority after organizing ourselves was to evaluate and make recommendations to improve the functioning of Diocesan Convention. The second priority is exploring how to regularly receive suggestions, and provide feedback to the various governance structures. We don't change the governance structures; we just receive, review and report.

You may perceive that convention changes are afoot. Yesterday's gathering with a light meal on the close was well attended and cordial, even in the fog. Today's agenda format, embracing the components of our baptismal covenant is a response to survey comments received after the last convention. It was clear that our delegates desire a strong spiritual component as part of our community gathering. Today's 90 minute lunch discussion opportunity is another deliberate attempt to better use our time together. Please be aggressive in your participation. And again you can't get lunch in that time around on top of the hill.

The Committee on Governance sincerely seeks suggestions of areas of concern from all organizations and members of the diocese. If there is a better way to govern our work in God's world, we would hope to find a way to aggressively and smoothly integrate it into our

governance structure. This particular mill will grind slowly but fine. Please be aggressive in getting your suggestions and questions to us. We have a diocesan website present and an email contact, and pardon my using my own name, but Jensencod@aol.com will get your suggestions to us, for review and consideration. I am always available for contact and thought, as is every member of the committee. Please, please do talk to us. Bishop and convention we thank you.

REPORT OF THE EXECUTIVE COUNCIL

The President called on Mr. Shelton Ensley, Chair of the Executive Council to tell about their work.

2010 has been an interesting year in the evolution of this relatively new organization. As all of our work, both in meeting notes and bullet points that have been posted after every one of our monthly meetings, is readily available on the diocal.org website, we will focus our comments today on the mission and ministry of the Executive Council.

It has been two years since convention combined the roles and responsibilities of the Diocesan Council and the Board of Directors into the Executive Council. While the specifics of the Executive Council's role have not changed during that time, our understanding of its responsibilities has continued to unfold as new situations and challenges come before it.

The Executive Council fills an important role in the governance and operations of the Diocese. Per the canons, it shares primary responsibility for planning and directing the temporal affairs of the Diocese with the Bishop and Standing Committee, exercises the powers of convention as necessary to develop and implement the policies, programs and budgets approved and adopted by convention, and functions as the Board of Directors for the Diocesan Corporation. As directors, members of the Executive Council have a fiduciary responsibility – a legal obligation as caretakers of the Diocese's assets and financial well-being to act in good faith, with honesty and integrity.

In specific terms, the Executive Council is responsible for the following:

- Management of diocesan investments;
- Management of the operating budget, making prudent adjustments as necessary;
- Providing for an annual audit of diocesan finances;
- Borrowing money on behalf of the Diocese;
- Administration of real or personal property and funds;
- Approval of the formation of all departments, committees and other agencies;
- Approval of the bishop's appointments of the chairs of organizations; and
- Approval of the bishop's appointment of officers who receive a salary from diocesan funds.

When all positions are filled, the Executive Council is comprised of 24 voting members and four ex-officio members, representing all six deaneries and congregations of all sizes. Acting as a corporate director has been a new opportunity for most members of the Executive Council, and there is a learning curve associated with the role, responsibilities and expectations membership entails. Among the more obvious requirements, it is imperative that every member of Council become familiar with reading financial reports, not an easy task; be comfortable asking questions when things are unclear; and speak their minds. There is a wide range of backgrounds, expertise

and life experiences of the various members; there is an even wider range in our perspectives, problem solving skills, and thought processes. Council discussions are therefore usually lively and frequently passionate. While managing a committee of 28 people presents its own challenges, this arrangement creates substantial benefits to the Diocese.

One of the objectives in the change of governance two years ago was to increase transparency. There was an urgent desire to lift the shroud of secrecy, both real and assumed, that had enveloped the workings of the Diocese. People of the Diocese of California wanted to know how things functioned, and specifically, how and where the money was being spent. While the change in canons did not explicitly charge the Executive Council with creating a more transparent environment, the intention was understood: the business of the Diocese must be done with no hint of concealment, secrecy or back-room deals. As a result, from its inception the Executive Council has operated with a determined focus on greater transparency – and accountability – in all its work.

The creation of a transparent environment is proving to be an ongoing effort, with unexpected challenges and opportunities. Among the challenges is the fact that the list of things we could and should be doing more transparently seems to grow with a life of its own: as various issues arise, inevitably other related issues come into focus as well. At the same time, achieving greater transparency can provide opportunities to do things more efficiently and productively. For example, the process of creating the operating budget has remained relatively constant for the past several years: sometime in mid- to late- August, the Program and Budget Committee begins its work, the preliminary budget is compiled and then presented to the Department of Finance and the Executive Council for any adjustments and approval before final presentation to Convention in October. In creating the 2011 budget, the process required a different degree of care and attention which the standard timeframe made difficult. As a result, the plan for next year is to start the budgeting process in April, allowing more time to ask all the appropriate and necessary questions, solicit broader feedback and make more informed decisions before presenting the budget to convention.

As the Executive Council learns to view things with an eye for greater transparency, its role in providing oversight and care to diocesan programs and ministries becomes more prominent. This could be perceived as a threatening proposition, but it is in fact an opportunity to enhance the work of the diocese. The breadth of experience and expertise inherent in the Executive Council is as much an asset to the diocese as any investments or property; we would be wise to take full advantage of it.

Naturally, change is intrinsic in all these efforts, and change frequently meets with resistance. In the process of understanding both the work required of the Executive Council and the various issues that come before it, questions are inevitable. Sometimes the questions are simple and easily answered, at other times the questions are hard and the answers are difficult. As uncomfortable as it may make us, asking questions and thinking of alternatives does not automatically suggest an attempt to curtail or suspend the programs and ministries of the Diocese. We will invariably not all agree on every issue; holding different opinions and “agreeing to disagree” is one part of our heritage, I at least, hold most dear. Having a difference of opinion can never be equated with disloyalty.

Included in the published minutes of every Executive Council meeting is the following mission: embodied justice for all people and for God’s creation; church vitality; rooted spirituality;

transparent and accountable leadership; inclusive community. In this time of continued economic uncertainty, the Executive Council's fiduciary responsibility underlying that mission is as important, and ministerial, as ever. As Bishop Marc's intentions regarding a "post-parish" diocese become clearer, the need for Executive Council's oversight regarding budgeting and revenue sources will expand even further.

REPORT OF THE STANDING COMMITTEE

The President called on Mr. Paul Evans, President of The Standing Committee for his report.

This past year has been challenging for the Standing Committee. We have sought to keep the mission of the Church before us and we have tried to fulfill our canonical responsibilities. My time as a member of the Standing Committee leads me to believe that our role is not well understood although specific responsibilities are set out in the canons.

Within the Anglican Communion, standing committees are unique to the American Church. They are the creation of William White, first Bishop of Pennsylvania, and actually first Presiding Bishop of the Episcopal Church. At the time of the Revolution, with the emergence of a new non-established church, he sought to make American bishops more acceptable to the democratic spirit of the new nation. He sought to ensure that the power exercised by English bishops was shared between bishops and both clergy and laity. He created a standing committee as an instrument for this purpose. Times have changed and the potentially adversarial role of standing committees has largely disappeared. However, joint decision making continues to be an element of our polity with some important decisions requiring the assent of both standing committees and the diocesan bishop. These decisions include assent to the appointment of bishops, many matters involving clergy discipline, the advancement to ordination, the initiation of missions, the advancement of missions to parish status, (sadly) the reversion of parishes to mission status, and a number of major decisions that concern parish real estate. However, perhaps the most potent of the Standing Committee's roles is to act as council of advice to the bishop. Our vision of this role is that the Standing Committee and the bishop share perspectives together about any matter that impinges on the diocese. In this way we aim to support the bishop's agenda and to promote the general welfare of our diocesan community.

I told you last year that over a two-year period we had experienced uncertainties in our working relationship with the bishop and a widening difference concerning our role. As the bishop told you earlier, in the last twelve months we have worked very hard on this issue and I also can report progress. The Standing Committee and the bishop are close to agreeing on principles and processes that should engender a more productive relationship in the future. We ask your prayers in this endeavor.

The breadth of our responsibilities exposes us to a wide spectrum of criticism. Last year I told you that some people view us as overreaching while others think we are insufficiently involved—and possibly comatose. What is interesting is that the criticism in this diocese never arrives directly. In two years as president I have had less than 10 communications from either clergy or laity who have been unhappy about a matter involving us. However, I hear rumblings through third parties. As a community we disavow triangulation, but I fear we are expert practitioners. If we are to have a more responsive Standing Committee, let me urge that both lay

and clergy leaders contact the next Standing Committee president directly when concerns arise. After all, we are your elected representatives.

You will be asked later to approve two canon changes affecting the Standing Committee. I have to tell you that we were not asked by the proposer of either change to express our perspective. As a former canon changer myself, I should perhaps refrain from criticism, but after two years on the wagon of restraint I feel permitted to make one or two comments! First, it does seem that we have moved from being a diocese that never changed canons to one where the canons are in constant flux. I'm afraid it's largely because of the wishes of a few individuals rather than an organized diocesan-wide effort involving extended reflection. In my view, canon change should be the last resort, not the first alternative. Less formal organizational and process change are potentially far more productive.

The first canon change impacting the Standing Committee comes from the Deanery Task Force. The original rationale for a task force was to see if it could develop a process for creating new deaneries or changing deanery affiliations of parishes and missions. The task force was also expected to examine the role of deaneries in relation to ministry, including Area Ministry. Instead, we have a proposal to remove the responsibility for convening the Nominating Committee from the Standing Committee and to replace it with a 14 member committee directly elected by deaneries. The proposal doubles the membership of the Nominating Committee and as a result the committee will be harder to operate than the existing 7 members. More important, the proposal lengthens the terms of members and embeds the possibility that existing holders of offices may be elected to the Nominating Committee and nominate their successors. In short, I see the possibility of a self-perpetuating oligarchy. The current 7-member Nominating Committee has been operating for only 3 years. It has worked well--certainly in comparison to its appointed and independent predecessor that had, I recall, the distinction of never meeting. The current committee is a fast changing blend of appointees and elected member; this blend promotes the inclusion of those with knowledge of the roles as well as potential nominees. As a diocese, we selected the current nominating system after a large committee of 40 to 50 people worked for a year considering many alternatives. After this work the committee deserves a longer trial to judge its effectiveness. Please know that the Standing Committee is not wedded to convening the Nominations Committee and we are not against change if a better alternative can be identified; we do not think this proposal meets that standard.

The second canon change involves the Standing Committee minutes. For many years the Standing Committee did not publish minutes; the minutes contained everything from decisions to summaries of discussions, and often contained sensitive references to individuals at vulnerable points in their lives. During the last year we have published a redacted version of these minutes on the diocesan website for everyone to see. The proposal is that we should make the full version of our minutes available to the bishop and to the Executive Council, including (by implication) minutes of any executive session, and that members of the convention should be able to review everything but the executive session. I think this proposal is objectionable on several grounds. First, I think it is neither justifiable nor practical to publish two sets of minutes: one for Executive Council and another for the rest of you. Second, the proposal assumes that some decisions are taken in executive session. In the non-profit world I am assured that it is neither usual to take decisions in executive session nor to keep minutes of executive session. I am told that Roberts Rules of Order, the rubric by which we run this convention, applauds executive session without either decisions or minutes. So why should the Standing Committee be different?

The final difficulty is that there is perhaps a potential conflict with the Canons of the Episcopal Church, and I refer to Canon I.12.1 for those that are into this stuff. This canon clearly empowers Standing Committees to set their own rules and to decide how to keep a record of their proceedings. I understand from my roster of canon lawyers outside the diocese that “proceedings” equals “actions.” So what is the solution? I suggest that the Standing Committee takes all decisions in regular session and publishes a single set of minutes and meets the requirements of transparency to all members of the convention and to the diocese. The Committee’s need for private discussion around matters not involving decisions can be met in executive session. I urge the proposer to withdraw the canon change and to work with the next Standing Committee rather than pressing for a canon that I think might be clumsy, a potential source of conflict, and in some respects unenforceable.

During the past year we have adjusted to the changes that followed the canon changes you approved in 2008. We have established a working relationship with Executive Council and we have constituted the committees for which we are responsible. We maintain a relationship with Executive Council in two ways. Ron Culmer and I have met frequently with the leaders of Executive Council and a Standing Committee member attends council meetings.

In addition, we have established the committees for which we are responsible. I have already referred to the Nominations Committee. We have also constituted two other committees and the Task Force for Diocesan Institutions. The Committee on Governance has made a fast start under the leadership of Peter Jensen. The committee has identified a number of areas as you heard earlier this morning. Another committee is the Compensation Committee which deals largely with matters relating to the bishop. It has met several times under the leadership of John Tornquist. In addition to things like compensation matters, it is concerned with the provision and maintenance of the bishop’s house. I have to report that the house is in an excellent state of repair after several years where we’ve carried out repair. There is one exception that within a few years there is the potential of having to replace the foundation, which could cost us several hundred thousand dollars. The Committee is actively seeking to mitigate this challenge. The answer may well be to sell the home and purchase a more suitable house in a different neighborhood. The bishop is in agreement with this approach and consultations involving the Standing Committee, the bishop, and Executive Council will continue in the coming months until we achieve a resolution. The Institutions working group is now beginning its work under the leadership of Patrick Talbot Hall.

It has been my privilege to serve on the Standing Committee in a leadership role for two years. I have to say that participating in the administrative structure and processes of the diocese was rewarding, but much of the work to establish the role of the Standing Committee has been frustrating and exhausting. I trust that we are now on a more progressive path. I am thankful to wonderful and dedicated colleagues. For the past two years it has been challenging to enlist candidates to offer themselves for election, although this year we have quite a good slate. I urge all of you, whether critical or supportive of us, to offer yourselves to serve. If elected, you will find that your fellow members work tirelessly on behalf of the diocese.

REPORT OF THE COMMITTEE ON NOMINATIONS

The President called up the Rev. Ron Culmer, Chair of the Committee on Nominations, to give their report.

The committee nominated the following people:

Standing Committee:

Clergy:	Matthew Dutton-Gillett	Lay:	Christopher Butler
	Merry Chan Ong		Melissa W. Ridlon
	Thomas Skillings		Jan Bondi Robitscher
	Sue Thompson		Mary L. Vargas
	Monrelle T. Williams		

Ecclesiastical Court:

Clergy:	Ellen Ekström	Lay:	Elaine Foreman
	Christine McSpadden		
	Maricio Wilson		

Secretary of Convention: David Frangquist

Treasurer of the Diocese: Robert McCaskill

Executive Council: Dana Colley Corsello (priest)
Ellen Ekström (deacon)
Gary Hunt (lay)

Provincial Synod:

Clergy:	Tommy Dillon	Lay:	John Cumming
	Katherine Salinaro		Diane Audrick Smith

General Convention:

Clergy:	Michael Barlowe	Lay:	Alan Aw
	Paul Fromberg		Kay Bishop
	Vanessa Glass		Rod Dugliss
	Victoria Gray		Carolyn Gaines
	Stacey Grossman		Sarah Lawton
	Richard E. Helmer		Scott Pomerenk
	David Ota		Patricia Smith
	Aristotle Rivera		Susan Spencer
	Sylvia Vasquez		Warren Wong

The Rev. Tommy Dillon, St. Aidan's, San Francisco, nominated Edith Cathleen Wells from the floor for Executive Council. Edith is a lay person.

There being only one nominee for the Ecclesiastical Court in the lay order, one for Secretary of the Convention, one for Treasurer, and two for the two lay deputies to the Provincial Synod, the President ordered the Secretary to cast a unanimous ballot for those offices.

THE FIRST BALLOT

The President called on the Rev. Hailey McKeefry Delmas, Chair of the Committee on Elections, to provide instructions for the first ballot. Following the instructions, the President declared the Convention to be in recess for 10 minutes while members voted and the tellers collected the ballots on the floor.

The President called the Convention back to order at 11:15. The Convention resumed with reading from scripture, prayer, and singing.

REPORT OF THE MILLENNIUM GOALS TASK FORCE

The President called on the Rev. Shari Young to present the report of the Millennium Goals Task Force.

The work of the Millennium Development Goals' Task Force is rooted in: I will strive for justice and peace among all people, and respect the dignity of every human being. And it's also rooted in the deepest stratum of our tradition the deuteronomic covenant canon – Deuteronomy 15: “Since there will never cease to be someone in need on the earth I therefore command you open your hand to the poor and needy neighbor in your lands.”

It seems like a long time ago now, but around the turn of the millennium, 1999 and the year 2000 there was a spirit of possibility and excitement about what the next thousand years might hold, what they might look like and the member nations of the United Nations general assembly, under the leadership of Kofi Annan, the Secretary General, and Jeffrey Sachs, a visionary economist, dreamed that there might be a way to end the grinding and degrading and grim dehumanizing poverty under which approximately two billion people, a third of the world lives. The video you are about to see takes current statistics for the 6 billion people on Earth and it applies these statistics as if there were 100 people on Earth. Miniature Earth, this way the numbers are easier to understand. *[video presentation]*

The Millennium Development Goals were the response to this poverty and the resolution addressing this situation and outlining the goals was unanimously adopted by all 189 member nations. The stated intention of the resolution was that each member nation of the United Nations commit .7% of its gross domestic product. If it would commit 7/10 of 1%, to the alleviation of poverty, that poverty would become history, that was Jeffrey Sachs term, poverty would become history. And so the 7/10 of 1% was born.

This has been adopted by our church in a very generous act as an encouragement to diocese and parishes and individuals, but the goal was really to ask the nations of the world to commit this amount of money, because if every Episcopalian committed .7% it wouldn't be enough, it takes the commitment of the member nations of the world. So the Millennium Development Goals are these: eradicate extreme poverty and hunger, achieve universal primary education for children, promote gender equality and empower women, reduce child mortality, improve maternal health, combat HIV/AIDS, malaria and other diseases, ensure environmental sustainability, develop a global partnership for development. There has been tremendous progress on many of these goals. We're not there yet, 2015 was listed as the target date to achieve this cutting in half of extreme poverty and there has been a lot of progress. There are indicators nation by nation of

different millennium goals, and there has been progress. Hunger worldwide has diminished somewhat although the economic downturn has made that much more difficult.

What we have been saying all along and what we are trying to communicate is that it's not about charity; we're not asking for money. The giving of money by parishes, the sacrificial commitments, the work of Episcopal Charities, this is all what it's about; but it's advocacy that's really needed. It's contacting congress, contacting the president, and asking that work be done toward the fulfillment of these goals. President Obama at the gathering of the United Nations in September outlined a bold new global development strategy and he has affirmed the Millennial Goals, and he has after much encouragement, by various NGO's agreed to streamline how foreign aid is distributed, to realign US aid, to gather together the work of different governmental agencies to streamline them. We used to have a tremendous wastage of aid and he has committed to aligning the government toward the alleviation of poverty and toward a sustainable development in the world.

So there is progress, but what we are asking parishes to do is write letters once a year. Right now there is a congressional recess, there'll be an election on November 2 and then a lame duck Congress so we don't have specific legislation to encourage you to support but we will. Everyone has a handout; these are things that currently can be done. These may be for you as individuals; these may be for the activist in your parish. But these are current situations that can be addressed. The situation in Sudan: the Presiding Bishop has asked for us to pray and advocate. Bread for the World has a wonderful offering of letters programs for parishes, you just go to Bread for the World online and they'll send you a packet of how to do an offering of letters. They're asking for tax benefits for low income families they just were supporting the school nutrition program, the food stamps, which congress voted down, but they were strong advocates for that. Then the One campaign has got a lot of excellent media materials. You can press on any of the MDGs and get a whole wealth of information and they also have an advocacy link which is here too. So we are asking for advocacy. In closing, this is not really a church/state issue. The conflict in church and state comes when churches advocate for a candidate. But it is perfectly legal and appropriate for churches to advocate for things that are within their moral purview, that are standards by which they have been living and presiding and preaching. Work for the poor is definitely one of our foundations, so there is no conflict between church and state in this kind of advocacy.

REPORT OF THE COMMITTEE ON RESOLUTIONS

The President called on Mr. Bob Birss, Chair of the Committee on Resolutions, for its report. Mr. Birss filed three resolutions with the Convention as printed in the *Day of Convention Booklet*:

- #1 Addressing Needs of the Poor,
- #2 Reducing Gun Violence,
- #3 Strategies for Peace in Israel/Palestine.

No other resolutions were introduced from the floor.

ACTION ON RESOLUTION #1 – ADDRESSING NEEDS OF THE POOR

The following resolution was placed before the convention by the Committee on Resolutions:

Whereas, the fundamental teaching of our biblical tradition is to care for the poor as exemplified in Matthew 25:40: “Whatsoever you do to the least of my children, that you do unto me;” and

Whereas, approximately 1 billion people in the developing world and 611,166 children in California (6.6% of California children), exist in conditions of extreme poverty and its’ side effects (Source: Children’s Defense Fund (www.childrensdefense.org) “Children in the States Fact Sheets”); and

Whereas, the UN Millennium Declaration of September 2000, affirmed by all 189 member nations, made a commitment to a global partnership to reduce this extreme poverty by setting out a series of time-bound targets--with a deadline of 2015--that have become known as the Millennium Development Goals; and

Whereas, the General Convention of the Episcopal Church in both 2006 and 2009 has affirmed a commitment to the Millennium Development Goals as a financial and mission imperative; and

Whereas, the Diocese of California, its parishes, deaneries and individuals, has shown commitment to both advocacy and charity; and

Whereas, in the upcoming observances of Thanksgiving, Advent, and Lent we focus on the abundant grace which surrounds us, and in gratitude, re-commit to share generously with others;

Resolved, That the congregations of the Episcopal Diocese of California complete a minimum of two projects or events per year to address the needs of the poor, with a new emphasis on advocacy:

- One (1) congregational letter-writing event to support legislation which benefits the poor, and
- One (1) project of charitable aid to raise awareness and involve parishioners in action on behalf of the poor, locally or globally. We ask that existing programs be added to our Facebook page and that the Holy Spirit inspire new projects in this time of great need.

The resolution was adopted on a voice vote.

REPORT OF THE DEANERIES TASK FORCE

The President called on Ms. Melissa Ridlon and the Rev. Rob Keim, Co-Chairs of the Deaneries Task Force for their report.

Ms. Ridlon summarized the work of the Deaneries Task Force beginning with the Special Convention in May 2008 that mandated the establishment of a Deaneries Task Force by Executive Council and including the interim report at the 2009 convention which requested an extension to complete the work during the past year. She noted that the Task Force heard a lot that the people working in the deaneries felt irrelevant, that they didn’t see where their ministry

fit in or was important, that deanery meetings seemed like a distraction from real ministry, and that they needed invigoration for both lay people and clergy to grow the work.

The Rev. Keim reported that through its work, listening and conversations the Task Force determined that there were four main ministries for deaneries:

- (1) The ministry of governance. Deaneries are called to do ministry of governance around decisions and conversations within our deanery meetings or electronically within our deanery structures.
- (2) The ministry of leadership. We lift up new leaders, especially through deaneries.
- (3) The ministry of communication. The deaneries fit between the congregations and the diocese, and there is communication that needs to happen.
- (4) Deaneries are called to fit in with the other ministries of the Diocese. Whether it's Area Ministries, Chaplaincies, or things that are going on in our geography, we're called to be relevant to our communities, and we're called to interact with the other ministries that the deaneries have

He reported that the Task Force heard lots of points of view around the number of deaneries and the boundary of those deaneries. Some people wanted to have fewer deaneries, and some wanted to have a lot more deaneries. The Task Force conclusion was to not change the number of deaneries and not change the boundary of those deaneries. The second conclusion was to lift up the four ministries of deaneries. Lastly, the Task Force recognized that it couldn't just have a vision about what deaneries needed to be, but it also needed to be able to help the deaneries become the vision by providing some resources.

Ms. Ridlon called attention to the final report of the Task Force, which is summarized in the *Day of Convention Booklet*, with the full report on the website. There are three sections in the report:

- (1) Submissions to the convention that do not require action by the convention.
 - a. Model bylaws. These are not a requirement or mandate but an offering to the deaneries. It is still up to each deanery to make its own bylaws and they have great flexibility except where canon dictates what must be in the bylaws.
 - b. Updated role or job descriptions for deanery delegates and officers. These are suggestions. It's up to individual deaneries to set the roles for officers except as dictated by canon.
 - c. Communications recommendations that will continue to be developed.
 - d. Outline of some educational programs. This is a continuing process. Partners in it are Julia McCray-Goldsmith and Susanna Singer.
- (2) Recommendations that do not require action by the convention.
 - a. Funding for deaneries. Some people thought deanery funding should be eliminated. Others thought deaneries should actually get a third of the whole diocesan funding. The Task Force decided not to recommend any changes to the way that deaneries are funded.
 - b. Creation of a new deanery coordinating committee (DCC), made up of the presidents and vice presidents of each of the deaneries. It is to share best

practices, get more efficient, and talk with one another so that if there's good stuff going on in one part of our diocese it can be shared. The recommendation is to the Bishop to create the DCC and appoint a chair. The chair should not be one of the presidents or vice presidents of the deaneries. Although originally envisioned as a paid position, the current recommendation is that the chair be a volunteer position.

- c. Boundaries and make-up of deaneries. No change, although this should always be an open issue.

(3) Proposals that do require action by the convention. Changes to three canons are proposed and will be reported by the Committee on Canons.

REPORT OF THE COMMITTEE ON CANONS (PART 1)

The President called on Mr. Christopher Hayes, Chair of the Committee on Canons, to report the committee's findings.

Mr. Hayes reported that the report of the Committee on Canons is printed on pages C-1 through C-24 in the *Day of Convention Booklet*. He stated that proposals of the Deaneries Task Force would be considered first. He then moved, on behalf of the Committee on Canons, to adopt the proposed amendments to Canon XIX as printed on pages C-7 and C-8, the entire Canon XIX to read as follows:

Sec. 9.01 Name and Area. There shall be six Deaneries in the Diocese, with the following titles and encompassing the areas set forth below:

(a) San Francisco: The City and County of San Francisco.

(b) Marin: The County of Marin.

(c) Alameda: The Cities of Richmond and El Cerrito and all that part of Contra Costa County north and west of a straight line drawn from Port Costa to the most easterly point of the city limits of the City of Richmond; all of Alameda County except that part included in the Deanery of Southern Alameda.

(d) Contra Costa: All of Contra Costa County except that part thereof included in the Deanery of Alameda.

(e) Peninsula: The County of San Mateo including the parish of St. Mark's, Palo Alto, the parish of Christ Church, Los Altos, and the unincorporated area of Stanford University.

(f) Southern Alameda: That part of Alameda County south of the southerly city limits of Oakland.

Sec. 9.02 Convocation. There shall be a convocation for each Deanery at least four times a year, one of which shall be held between November 1 and December 31 of each year to elect representatives to Executive Council. All Clerics serving congregations and institutions or who have been assigned by the Bishop to duties within the Deanery, and all Delegates and alternates representing congregations within the Deanery, shall be entitled to a vote. All other Clerics Canonically Resident in the Diocese and residing in the Deanery and all

communicants in good standing of The Episcopal Church registered in a congregation in the Deanery shall have seat and voice, but not vote.

Sec. 9.03 Vacancies. The bylaws of each Deanery may provide a method for filling vacancies in the delegation of any congregation from among those not elected Delegates or alternates, but present from such congregation at a convocation of that Deanery. This canon does not apply to the Convention of the Diocese.

Sec. 9.04 Objectives. The principal objectives of convocations of the Deanery shall be the development and implementation of the policies and plans of the Diocesan Convention and of the Executive Council; education for and participation in the governance of the Diocese; leadership training and development; communication between the Diocese and the congregations and institutions located in the Deanery; and support of ministries located in the Deanery.

Sec. 9.05 Bylaws, Rules, and Officers. Each Deanery shall adopt bylaws and may make rules in the furtherance of its purposes consistent with these Canons. The bylaws shall provide for a president, a treasurer, a secretary, and other officers, and prescribe their duties. Within 60 days after the adoption or amendment of its bylaws, the Deanery shall transmit a complete copy of its bylaws to the Secretary of the Convention. Each Deanery shall transmit a complete copy of its bylaws to the Secretary of Convention at least once every two years, whether amended or not. The Secretary shall provide copies of the bylaws of all Deaneries to the Executive Council and the Committee on Canons for their review.

The Rev. David Ota, St. Ambrose, Foster City, moved to amend the proposal by deleting the words “leadership training and development; communication between the Diocese and the congregations and institutions located in the Deanery; and support of ministries located in the Deanery” from Section 9.04. The President called for a vote by a show of hands. The amendment failed.

The President then called for a vote by a show of hands on the entire amendment to Canon XIX. The amendment passed.

Mr. Hayes then moved, on behalf of the Committee on Canons, to adopt a new section 13.08 to be added to Canon XIII, as printed on page C-10 of the *Day of Convention Booklet*, to read as follows:

Sec. 13.08 Attendance at Deanery Convocations. All Clerics serving congregations and institutions or who have been assigned by the Bishop to duties within a Deanery are expected to attend the convocations of the Deanery. At least one Cleric from each congregation and Diocesan Institution in the Deanery should attend each Deanery convocation.

The amendment failed on a voice vote.

Mr. Hayes then moved, on behalf of the Committee on Canons, to repeal Canon XVI, Section 16.01(h) and replace Canon VI, Section 6.09 with the following, as printed on page C-2 and C-3 of the *Day of Convention Booklet*:

Sec. 6.09 Committee on Nominations.

(a) Duties. The Committee on Nominations shall present nominations for all offices elected by the Convention except the offices of Bishop, Bishop Coadjutor, and Bishop

Suffragan. Upon request of the Bishop or any other Officer of the Convention, the Committee on Nominations shall present nominations for any position appointed by that Officer. The Committee on Nominations shall identify qualified and interested Clerics and lay persons in each Deanery willing to serve in such offices and positions.

(b) Membership. The Committee shall consist of one Cleric and one lay person elected annually by each Deanery at the next Deanery meeting following the annual Convention. Any vacancy among those members shall be filled by the affected Deanery as prescribed by its bylaws, or by election at a convocation of the Deanery. In addition, the Executive Council and the Standing Committee shall each appoint one nonvoting member. No member may serve on the Committee more than four consecutive years.

(c) Chair; Meetings. The Committee shall elect its own chair and such other officers as it may require. The chair (or in the absence of a chair, the members appointed by the Executive Council and the Standing Committee) shall convene the Committee no later than the end of January each year.

(d) Position and Skills Registry. The Committee shall establish and maintain a registry of the charge and mission of each office elected by Convention (except the offices of Bishop, Bishop Coadjutor, and Bishop Suffragan) and each position appointed by the Bishop or any other Officer of Convention. The Committee shall also create and maintain a roster of interested candidates, cross-referenced with their particular gifts and skills for use by the Committee and the Bishop. In its registry, the Committee shall also identify qualified Clerics and laity throughout the Diocese willing to serve on the governing board of each Diocesan Institution.

The amendment passed on a voice voted.

REPORT OF THE ASSESSMENT FORMULA TASK FORCE

The President then called on Mr. Shelton Ensley to report on the work of the Assessment Formula Task Force.

Last spring it became apparent that there was some concern about the assessment formula in its current state. A group of people made known that they wanted to address this. In response to that, the Department of Finance, in conjunction with the bishop, put together a subcommittee of 14 people, the Revs. Phil Brochard, Tommy Dillon, Paul Fromberg, Terri Grotzinger, Leonard Oakes, Jason Parkin, Lauran Pifke, Chris Rankin-Williams, Steven Strane and Sylvia Vasquez, Bob McCaskill as Treasurer of the Diocese, Jim Forsyth as Controller of the Diocese, Roulhac Austin and myself as representatives of the Department of Finance and the Executive Council. This subcommittee was charged with coming up with an idea of what a new formula for assessment might look like. That subcommittee worked through May and June very diligently. We may not all like what they came up with, but I think we need to acknowledge the tremendous effort that group of people put forth.

The report was then returned to the Department of Finance who decided to use it as a basis for further conversation and sent it to the Executive Council in August, charged with expanding the committee from the 14 that had done the original work to as broad a spectrum of representation

across the Diocese as possible for additional feedback to make further modifications as needed, so that at next year's convention we will have a new assessment formula to consider.

There have been presentations at every deanery meeting in September and early October. Contra Costa County had a special town hall meeting, which we'd hoped would happen in other deaneries as well, to carry on this discussion. A number of things have come forward. There are three questions that are foremost in everyone's mind. What should the appropriate percentage for assessment be? How should that be determined? What about the concepts of a voluntary portion of assessment and the concept of any discretionary portion of assessment? The document as it stands was intended as a point of departure for additional conversation.

Council asked the original members of the subcommittee if they were interested in continuing this work. Three people have had to step aside. Tommy Dillon and Terri Grotzinger have particular issues that will preclude their continued involvement, and Steven Strane is retiring as of November 1 and so will not be able to continue.

The canons require that any proposed modification to the assessment formula be submitted to the Department of Finance on or before April 1. This now sits in the hands of the Executive Council. The way the Executive Council has preferred to work on something of this magnitude is to have it presented one month, take a month to consider it and then vote the following month, which means any proposed modification from this new expanded subcommittee needs to be submitted to Executive Council by February. The hope is that conversations that take place in breakout sessions today and other sources of feedback that we have yet to determine will get the broadest amount of feedback. Once a preliminary modification to the existing proposal is in place, and additional feedback from that, then Council can make an informed decision.

MARGARET WOSSER AWARD

The Rev. Richard Schaper, Director of Planned Giving, presented the Margaret Wosser Award to Mr. Dan Wall, an estate planning attorney who lives in Concord and who participated in a wills writing session in 2002. Since then he has done 24 will writing sessions at congregations and written wills for over 149 throughout our diocese.

LUNCHTIME DISCUSSIONS – STEWARDSHIP OF THE DIOCESE

Julia McCray-Goldsmith and Sean McConnell gave instructions on finding lunch rooms for lunchtime discussions. Members broke into small groups for facilitated discussions about stewardship of the diocese.

At 12:45, the President declared the convention in recess until 2:15.

COURTESY RESOLUTION – SOCIETY OF ST FRANCIS

The President called the convention back to order at 2:15 p.m. Carole Jan Lee led prayer and singing.

The Secretary then moved the following resolution:

Whereas, This 161st Convention of the Diocese of California marks the 40th convention since the brothers of the Society of Saint Francis were invited by Bishop Kilmer Myers to come to the city of Saint Francis; and

Whereas, The first of December marks the anniversary of their actual arrival in the Diocese of California; and

Whereas, The members of the Society of Saint Francis have worked tirelessly for Jesus Christ, especially on behalf of the poor in our diocese; and

Whereas, The ministry of the Society of Saint Francis has truly been an inspiration to the people of the Diocese of California; therefore be it

Resolved, That this 161st Convention of the Diocese of California gives praise and thanksgiving to God for forty years of ministry by the Society of Saint Francis in our diocese; and further

Resolved, That the 161st Convention calls upon the people of the Diocese of California to offer prayers for the members of the Society of Saint Francis and their ministry, with special intention during the first week of Advent this year.

Adopted by acclamation.

NEW RECTORS, VICARS AND CLERGY

The President then called on the Secretary to read the names of new rectors and vicars installed during the past year:

Este Cantor, La Santisima Trinidad, Richmond and Good Shepherd, Berkeley
Joseph Lane, Redeemer, San Rafael
Julie Wakelee-Lynch, St. Alban's, Albany
Gia Hayes-Martin, St. Matthew's, San Mateo
Merry Chan Ong, Our Saviour, Oakland
Bertie Pearson, Holy Innocents, San Francisco
Stina Pope, Sei Ko Kai, San Francisco
Lori Walton, St. James, Fremont
Matthew Woodward, Transfiguration, San Mateo

The Secretary then read the names of new clergy ordained during the past year:

Naomi Chamberlain-Harris, Deacon
Rob Keim, Priest
Anne Smith, Transitional Deacon
Michael Lemaire, Transitional Deacon
Molly Haws, Transitional Deacon
Sylvia Miller-Multia, Transitional Deacon
Tom Jackson, Transitional Deacon
Ricardo Avilla, Transitional Deacon
Darren Miner, Transitional Deacon
Anne Emery, Transitional Deacon
Griff Griffon, Transitional Deacon

COURTESY RESOLUTIONS – DEAN MARK RICHARDSON & DEAN JANE SHAW

The President introduced the Very Rev. Mark Richardson, the new Dean and President of the Church Divinity School of the Pacific, and the Very Rev. Jane Allison Shaw, new Dean of Grace Cathedral.

He then offered the following resolutions:

Whereas, the Very Rev. Mark Richardson has honored God and Jesus Christ by his life and ministry in the church; and

Whereas, he has already enriched the Graduate Theological Union and the Diocese of California by earning his doctorate at the Graduate Theological Union and being ordained priest in this diocese; and

Whereas, he has served with distinction as director of the Center for Theology and the Natural Sciences, professor of Theology at the General Theological Seminary, designer and moderator of the Trinity Institute international conference; and

Whereas, he has now been called by the trustees of the Church Divinity School of the Pacific to serve as President and Dean; and

Whereas, he and his wife Brenda have crossed the country to return to their own place to further the ministry of theological education, and have graced us with their presence at our 161st Convention of the Diocese of California.; therefore be it

Resolved, That the 161st Convention of the Diocese of California offers praise and glory to God for the life and work of the Very Rev. Mark Richardson.

Adopted by acclamation.

Whereas, **The Reverend Canon Doctor Jane Alison Shaw** has honored God and Jesus Christ by her life and work for The Church; and

Whereas, she has already enriched the State of California and the Diocese of California by earning her Doctorate at the University of California at Berkeley; and

Whereas, Doctor Shaw is a distinguished and widely published theologian and historian; and

Whereas, She has served with great distinction in many positions, including Director of the Oxford University Summer Programme in Theology, a Governor of Winchester College, Canon Theologian of Salisbury Cathedral, and theological consultant to the House of Bishops of the General Synod of the Church of England; and

Whereas, she has now been called by the Trustees of Grace Cathedral and the Bishop of California to be the Eighth Dean of Grace Cathedral; and

Whereas, she has traveled halfway around the world to be with us, and has graced us with her presence at our 161st Convention of the Diocese of California, and inspired us with her message during our Convention Eucharist; therefore be it

Resolved, That the 161st Convention of the Diocese of California offers praise and glory to God for the life and work of **The Reverend Canon Doctor Jane Alison Shaw**, and calls upon all the good people of the diocese to do the same; and further

Resolved, That the 161st Convention extends a hearty welcome to Canon Shaw, and grants her seat and voice at this convention.

Adopted by acclamation.

BISHOP'S APPOINTMENTS

The Secretary moved approval of the Bishop's appointments to the Committee on Personnel Practices and the Commission on Ministry as listed on page G-3 of the *Day of Convention Booklet*. (The appointments are listed at the beginning of this journal.) Approved by unanimous consent.

RESULTS OF THE FIRST BALLOT

The President then called on the Secretary to announce the results of the first ballot.

On the first ballot there were 136 votes in the clergy order, 69 needed to elect. There were 227 votes in the lay order, 114 needed to elect. On the first ballot an election requires a majority in both orders.

For the clergy member of the **Standing Committee**, there was no election. The results were: Matthew Dutton-Gillett, 18 clergy, 22 lay; Merry Chan Ong, 27 clergy, 51 lay; Thomas Skillings, 22 clergy, 54 lay; Sue Thompson, 44 clergy, 66 lay; Monrelle Williams, 22 clergy, 26 lay.

For the lay member of the **Standing Committee**, there was no election. The results were: Christopher Butler, 56 clergy, 45 lay; Melissa Ridlon, 28 clergy, 69 lay; Jan Bondy Robitscher, 9 clergy, 38 lay; Mary L. Vargas, 37 clergy, 67 lay.

For the clergy members of **Ecclesiastical Court**, one of two positions was elected: Mauricio Wilson, 102 clergy, 143 lay. The other results were: Ellen Ekström, 67 clergy, 124 lay; Christine McSpadden, 63 clergy, 118 lay.

For **Executive Council**, two members were elected: Dana Colley Corsello, 84 clergy, 127 lay; Gary Hunt, 69 clergy, 120 lay. Gary Hunt is lay.

For the clergy member of **Provincial Synod**, there was no election. The results were: Tommy Dillon, 68 clergy, 99 lay; Katherine Salinaro, 65 clergy, 116 lay.

For clergy deputy to **General Convention**, three of four were elected: Vanessa Glass, 79 clergy, 127 lay; David Ota, 71 clergy, 131 lay; Stacey Grossman, 79 clergy, 116 lay. The other results were: Michael Barlowe, 59 clergy, 115 lay; Paul Fromberg, 58 clergy, 78 lay; Victoria Gray, 52 clergy, 71 lay; Richard Helmer, 64 clergy, 77 lay; Aristotle Rivera, 21 clergy, 48 lay; Sylvia Vasquez, 54 clergy, 75 lay.

For lay deputy to **General Convention**, three of four were elected: Warren Wong, 95 clergy, 143 lay; Sarah Lawton, 86 clergy, 128 lay; Carolyn Gaines, 74 clergy, 124 lay. The other results were: Alan Aw, 40 clergy, 69 lay; Kay Bishop, 46 clergy, 80 lay; Rod Dugliss, 98 clergy, 101 lay; Scott Pomerenk, 31 clergy, 53 lay; Patricia Smith, 20 clergy, 56 lay; Susan Spencer, 26 clergy, 41 lay. Rod Dugliss had a majority in the clergy order but not in the lay order.

The Secretary instructed members to vote on the second ballot for one clergy member of Standing Committee, one lay member of Standing Committee, one clergy member of Ecclesiastical Court, one clergy member of Provincial Synod, one clergy deputy to General Convention, and one lay deputy to General Convention.

REPORT OF THE COMMITTEE ON CANONS (PART 2)

The President called on Mr. Christopher Hayes for the second part of his report.

Mr. Hayes moved, on behalf of the Committee on Canons, to adopt the proposed Canon 3.06 as printed on page C-1 of the *Day of Convention Booklet*.

Sec. 3.06 Official Youth Presence. In addition to Lay Delegates, up to six youth (one youth from each Deanery) who are duly authorized representatives known as the Official Youth Presence, shall have seat and voice in a designated section on the floor of the Convention. Each Deanery shall elect or appoint an authorized youth representative and an alternate. Deanery certifications shall be forwarded in writing to the Secretary of Convention at least 20 days prior to the date of Convention.

In response to a question from Donald Mulliken, St. Paul's, Burlingame, about the definition of youth, Mr. Hayes stated that the Committee on Canons left that up to the good judgment of the deaneries. The Secretary also stated that deaneries could adopt specific by-laws or rules governing their elections.

In response to a question from the Rev. Will Scott, St. Cyprian's, San Francisco, about amending the proposal to give vote as well as seat and voice, Mr. Hayes stated that a change to the Constitution of the Diocese would be required.

The amendment passed on a voice vote.

Mr. Hayes then moved, on behalf of the Committee on Canons, to adopt the proposed additions to Canons 8.02 and 16.01 as printed on pages C-5 and C-6 in the *Day of Convention Booklet*.

Sec. 8.02 (d) Minutes. The Executive Council shall cause minutes of its proceedings to be prepared and, after they have been approved, recorded in a book. The minutes shall be open to inspection at all reasonable times by the Bishop and by any member of the Executive Council or the Standing Committee and, except for actions taken in executive session, by any member of the Convention.

Sec. 16.01 (d) The Standing Committee shall cause minutes of its proceedings to be prepared and, after they have been approved, recorded in a book. The minutes shall be open to inspection at all reasonable times by the Bishop and by any member of the Standing Committee or the Executive Council and, except for actions take in executive session, by any member of the Convention.

The Rev. John Rawlinson, St. James, Oakland, moved to refer the amendments back to the Committee on Canons for the purposes of: (1) changing the archaism from recorded in a book; (2) to allow specifically for executive sessions, without minutes; (3) to provide and require decisions to be formally made in public and recorded as decisions, not as discussions.

The motion to refer passed on a voice vote.

Mr. Hayes then moved, on behalf of the Committee on Canons, the following, as printed on pages C-11 through C-15 in the *Day of Convention Booklet*:

1. *Repeal of Prior Canon and Appendices.* Effective July 1, 2011, Canon XV, Appendix A, and Appendix B are repealed, except as provided in Paragraph 2, Section 15.02 below. Effective July 1, 2011, Appendix C is redesignated as “Appendix.”
2. *Implementation of New Title IV.* Effective July 1, 2011, Canon XV is amended to read as follows:

CANON XV
Ecclesiastical Discipline—Establishment of Disciplinary Board as
Ecclesiastical Court

Sec. 15.01 Title IV of the General Canons. The forms and methods of Ecclesiastical Discipline in the Diocese shall follow and comply with the provisions set forth in Title IV of the Canons of the General Convention of The Episcopal Church (the “General Canons”). To the extent, if any, that any of the provisions of this Canon are in conflict or inconsistent with the provisions of Title IV, the provisions of Title IV shall govern.

Sec. 15.02 Effectiveness of Canon and Term of Ecclesiastical Court. Except for the provisions for selection of members of the Disciplinary Board, which shall take effect immediately upon adoption, this Canon XV shall take effect on July 1, 2011. The terms of previously elected members of the Ecclesiastical Trial Court shall terminate on June 30, 2011, except with respect to cases pending on that date before the Ecclesiastical Trial Court that are required to proceed under the predecessor to Title IV as set forth in Canon IV.20.3 of the General Canons. As to such cases, the predecessor to Title IV and the predecessor to this Canon XV shall govern. The terms of members of the Ecclesiastical Trial Court expiring on December 31, 2010 are extended until so terminated.

Sec. 15.03 Diocesan Cooperation. Pursuant to Canon IV.5.3(i) of the General Canons, the Diocese has elected to enter into a compact among the Dioceses of California, El Camino Real, San Joaquin, and Northern California to develop and share resources necessary to implement Title IV and this Canon, including members of Disciplinary Boards, Church Attorneys, Intake Officers, Advisors, Investigators, Conciliators and administrative and financial support for proceedings under Title IV (hereinafter the “Disciplinary Board Compact”). The Bishop of the Diocese shall be authorized to execute and implement the Disciplinary Board Compact and any amendments or modifications thereto consistent with this Canon.

Sec. 15.04 Information. When any General Canon shall allow information concerning a charge or disciplinary proceeding be given to a Bishop, the only Bishop to whom such information may be given shall be the Bishop (or Bishops if so agreed) having jurisdiction over that charge or disciplinary proceeding under Canon IV.19.5 of the General Canons.

Sec. 15.05 Disciplinary Board. The Disciplinary Board shall consist of nine persons, five of whom are members of the Clergy and four of whom are members of the Laity and shall constitute a Court for purposes of Article IX of the Constitution of The Episcopal Church. A member of the Standing Committee of this Diocese may not serve on the Disciplinary Board.

Sec. 15.06 Composition. While the Disciplinary Board Compact is in effect, each of the Dioceses listed in Section 15.03 shall have one clerical and one lay member on the Disciplinary Board, and the ninth member, a Cleric, shall be nominated by the Disciplinary Board and subject to the unanimous approval by the four diocesan bishops.

Sec. 15.07 Terms. Eventually, each member of the Disciplinary Board shall serve a three-year term, each term to begin on January 1 following appointment or election. During the first year, the nine members shall draw lots as to the three having six-month terms (to December 31, 2011), the three having 18-month terms (to December 31, 2012) and the three having 30-month terms (to December 31, 2013). Thereafter, each Diocese shall elect or appoint replacements for members of that Diocese whose terms have ended for three-year terms, replacing lay with lay and clergy with clergy, provided that the ninth member shall be selected as provided in Canon 15.06. Members may serve no more than two successive terms, after which one year must elapse before being reelected or reappointed. If a member is elected or appointed to fill a vacancy, the term of such member shall be the unexpired term of the member being replaced. If a proceeding has been commenced, a member of the Disciplinary Board whose term has expired may continue to serve on the Disciplinary Board for all proceedings in that matter in which the Disciplinary Board is involved through final disposition.

Sec. 15.08 Clerical Members. The Clerical members of the Disciplinary Board from this Diocese must be canonically and geographically resident within the Diocese.

Sec. 15.09 Lay Members. The lay members of the Disciplinary Board from this Diocese shall be adult Communicants in Good Standing of a congregation in the Diocese.

Sec. 15.10 Appointment. The members of the Disciplinary Board from this Diocese shall be appointed by the Bishop with the consent of the Standing Committee by November 1 of each year, with terms beginning the following January 1.

Sec. 15.11 Vacancies. Vacancies on the Disciplinary Board shall be filled as follows:

(a) Upon the determination that a vacancy exists, the President of the Disciplinary Board shall notify the Bishop of the vacating member's diocese of the vacancy and request appointment of a replacement member of the same order as the member to be replaced.

(b) That Bishop shall appoint a replacement Disciplinary Board member with the consent of the Standing Committee of the vacating member's diocese.

(c) With respect to a vacancy created for any reason other than pursuant to a challenge as provided below, any person selected as a replacement Disciplinary Board member shall serve for the unexpired portion of the vacating member's term. With respect to a vacancy resulting from a challenge, the replacement Disciplinary Board member shall serve only for the proceedings for which the appointed Disciplinary Board member is not serving as a result of the challenge.

Sec. 15.12 President. The first Disciplinary Board President shall be elected by Disciplinary Board members prior to December 31, 2010, to serve until December 31, 2011, and may be elected for an additional one-year term. Subsequent presidents shall be elected in accordance with Canon IV.5.1 of the General Canons and may serve for up to two one-year terms before stepping down as President for one year.

Sec. 15.13 Clerk. The Disciplinary Board shall appoint a Clerk to assist the Disciplinary Board with records management and administrative support. The Clerk may also be a member of the Disciplinary Board. The Clerk shall also maintain a roster of membership for the Disciplinary Board, which shall include the Diocese and term of each member.

Sec. 15.14 Preserving Impartiality. In any proceeding under this Canon, if any member of a Conference Panel or Hearing Panel of the Disciplinary Board shall become aware of a personal conflict of interest or undue bias, that member shall immediately notify the President of the Disciplinary Board and request a replacement member of the Panel. Respondent's Counsel and the Church Attorney shall have the right to challenge any member of a Panel for conflict of interest or undue bias by motion to the Panel for disqualification of the challenged member. The members of the Panel not the subjects of the challenge shall promptly consider the motion and determine whether the challenged Panel member shall be disqualified from participating in that proceeding.

Sec. 15.15 Intake Officer. The Intake Officer for this Diocese shall be appointed from time to time by the Bishop with the consent of the Standing Committee. The Bishop may appoint one or more Intake Officers according to the needs of the Diocese. The Bishop shall publish the name(s) and contact information of the Intake Officer(s) throughout the Diocese.

Sec. 15.16 Investigator. The Bishop shall appoint an Investigator in consultation with the President of the Disciplinary Board on an as-needed basis. The Investigator may be, but is not required to be, a Member of the Church.

Sec. 15.17 Church Attorney(s). Beginning in 2010 and within forty-five (45) days following each Annual Convention, the Bishop of this Diocese with the consent of the Standing Committee shall appoint one or more attorneys to serve as Church Attorney(s) for the following calendar year. The person(s) so selected may but need not be Members of the Church but must be a duly licensed attorney in California, and need not reside within the Diocese. The Church Attorney may be removed for cause during the calendar year by the Bishop of this Diocese with the advice and consent of the Standing Committee.

Sec. 15.18 Pastoral Response Coordinator. The Bishop may appoint a Pastoral Response Coordinator, to serve at the will of the Bishop in coordinating the delivery of appropriate pastoral responses provided for in Canon IV.8 of the General Canons and this Canon. The Pastoral Response Coordinator may be the Intake Officer, but shall not be a person serving in any other appointed or elected capacity under this Canon.

Sec. 15.19 Advisors. In each proceeding under this Canon, the Bishop shall appoint an Advisor for the complaining party and an Advisor for the Respondent. Persons serving as Advisors shall hold no other appointed or elected position provided for under this Canon, and shall not include Chancellors or Vice Chancellors of this Diocese or any person likely to be called as a witness in the proceeding. The role of the Advisor is defined in Canon IV.2 of the General Canons and is not necessarily intended to act as an attorney. The complaining party and the Respondent may engage attorneys at their own cost.

Sec. 15.20 Costs and Expenses Incurred by the Church. The reasonable costs and expenses of the Disciplinary Board, the Intake Officer, the Investigator, the Church Attorney, the Disciplinary Board Clerk and the Pastoral Response Coordinator shall be the obligation of the Diocese in which the Respondent is Canonically Resident, unless the alleged offense took

place elsewhere and the respective bishops agree on a different cost allocation. Other costs shall be the responsibility of individual parties incurring them.

Sec. 15.21 Records.

(a) Record of Proceedings. Records of active proceedings before the Disciplinary Board, including the period of any pending appeal, shall be preserved and maintained in the custody of the Clerk, if there be one, otherwise by the Diocesan office in which the

Respondent is Canonically Resident.

(b) Permanent Records. The Bishop shall make provision for the permanent storage of records of all proceedings for clergy canonically resident in this Diocese under this Canon at the Diocese and the Archives of the Episcopal Church, as prescribed in Title IV of the General Canons.

The amendment passed on a voice vote.

Mr. Hayes then moved, on behalf of the Committee on Canons, to amend Canon 16.03 to read as follows:

Sec. 16.03 Corporation Sole.

(a) The Bishop is authorized to maintain a corporation sole, entitled "The Episcopal Bishop of California" (the "Corporation Sole"), under California law for the administration of the real property of missions, and of such other real or personal property and funds as may have been, or may be, granted or committed to the Bishop for the use of The Episcopal Church in this Diocese, or any of its related, constituent or subordinate units or institutions, or for any religious, benevolent or educational objects connected with any of the foregoing.

(b) The Bishop or the Treasurer shall report to the Annual Convention in detail concerning the activities of the Corporation Sole. Its financial condition shall be reported to the Annual Convention in accordance with generally accepted accounting principles either individually, on a consolidated basis, or both, with the Diocese, as shall be determined by the Treasurer.

(c) The Corporation Sole shall transfer all real or personal property and funds in its possession to the greatest extent feasible to the Diocesan Corporation, unless such a transfer could result in a loss by burdensome taxation, or by reverter or otherwise under the terms of restricted gifts. The articles of incorporation of the Corporation Sole shall provide that any transaction by the Corporation Sole affecting real property shall require the consent of the Executive Council.

The Rev. Stacey Grossman, Nativity, San Rafael, moved to amend the proposal by deleting the words "affecting real property" from the proposed Section 16.03(c). Mr. Hayes raised a point of order, stating that the amendment should be out of order because it had not been first considered by the Committee on Canons as required by the Canons. The President ruled Stacey Grossman's amendment out of order.

The amendment passed on a voice vote.

Mr. Hayes then reported for the Committee on Canons regarding an amendment proposed by the Rev. Chris Rankin-Williams, St. John's, Ross, to delete Section 18.02(b)(ii) which reads as follows:

(ii) In the case of the Cathedral, "total annual operating income" shall be all amounts received through pledges by the Cathedral congregation;

Mr. Hayes stated that the Committee on Canons had determined that because the proposal was not submitted to the Department of Finance prior to April 1 as required by Canon 18.02(e), the only action the Convention could take would be to refer it to the Department of Finance. Mr. Hayes then moved, on behalf of the Committee on Canons, to refer the proposal to the Department of Finance. The Rev. Rankin-Williams supported the motion to refer.

The motion to refer passed on a voice vote.

Mr. Hayes then moved, on behalf of the Committee on Canons, to amend Canon 21, Sections 21.01 and 21.02 to read as follows:

Sec. 21.01 Submission of Proposed Amendments. These Canons may be amended at any Annual or Special Convention by the vote of a majority of those Clerics and Delegates who are entitled to vote as set forth in Canons II and III, above, and are present and voting at such Convention; *provided, however,* that except as provided in Section 21.04, below, no proposed amendment shall be considered or affirmatively acted upon by any Convention (other than by reference to the Committee on Canons or to a special committee to report to a succeeding Convention) unless a paper original or an electronic file containing such proposed amendment shall have been delivered to the Secretary of Convention at least 90 days before the meeting of the Convention. The Secretary of Convention may establish rules governing the format of such submissions.

Sec. 21.02 Reference to Committee. The Secretary shall deliver copies of all proposed amendments that have been submitted in accordance with Section 21.01, above, to the Chair of the Committee on Canons. The Committee shall report thereon on the first day of the Convention. The Committee shall have the proposed amendments distributed among the deaneries prior to the meeting of Convention.

REPORT OF THE RACIAL RECONCILIATION TASK FORCE

The President then called on Scott Pomerenk and Eric Metoyer to report on the work of the Racial Reconciliation Task Force.

Scott Pomerenk: Why do we study the past? We study the past because the wounds of our history fester and infect our present and future. We ignore past pain at our peril. Both victim and perpetrator grow bitter, defensive and more divided from one another. Worse, injustice forgotten becomes injustice repeated. The documentary *Traces of the Trade* shows how contemporary members of a prominent family in the American Northeast learned that their wealth and their generous giving to the Episcopal Church over generations, was the direct result of profits from the Slave Trade. The family petitioned General Convention to look into the Church's past, learn how much of its money came from similar sources and make reparations of some kind. Thus began the movement for these slavery task forces in the Episcopal Church.

One year ago this body directed Executive Council to establish a task force to research the Diocese of California's complicity in, economic benefit derived from, and resistance to the institution of slavery, and to plan a Day of Repentance to be celebrated in the diocese once the task force has completed its work. That vote in 2009 reinforced a decision taken on a similar resolution in 2006. In the spring of this year the Racial Reconciliation Task Force began to meet and to develop plans to carry out this formidable work.

Slave labor built houses of worship elsewhere in America. Some churches were even designed by slave architects. Donations from slave owners and slave traders, both corporate and individual, funded parishes and dioceses, even in the free states of the North and the West. The connections between slavery and the Diocese of California remain unknown. Our mission is to uncover them, and also to uncover any abolitionist movements within the Diocese. We believe that slavery's wounds are still felt today and that learning from our past mistakes can help us recognize the ways in which we continue to make similar mistakes today and prevent us from making such mistakes in the future. We feel a great good can come from our efforts to reconcile the church's past with its present commitment to social justice. Our work may be uncomfortable, but it is a good and right thing to pursue the truth, seek reconciliation for the painful past, and ask redemption from a merciful God.

Eric Metoyer: As a first action, our task force imposed a mission statement: With the guidance of the Holy Spirit, the Racial Reconciliation Task Force shall: discover the story of the impact of the slave trade on the Diocese of California; learn the impact of slavery and then; present our findings to the Diocese. Our report in your booklet notes the many small steps we have already made, but we are just the beginning. Our next steps include: participating in anti-racism training as a group; reviewing the career of our first bishop, Bishop Kip; and recruitment of historians and legal scholars to assist us in this work. Our next meeting, November 13 at St. Mary the Virgin in San Francisco, will be a meeting of a lecture presented by a California historian to speak about slavery in early California, and do please come, it'll be at 10 o'clock, November 13. We are developing a set of questions that we want to consider as we continue the forming stage of our tasks' work. As part of the overall communications plan we hope to develop a microsite on the diocesan website to collect and present the views and the progress we have made. We have a table here at convention and I hope you've had time to visit it. It was to increase our visibility, to show the work we've done so far as a task force, and please stop in after convention I will be there, and we welcome your questions and comments. As a group we have viewed the film *Traces of the Trade* and we have learned a great deal and have been inspired by it. We hope to screen in the parishes of the Diocese in the upcoming year, and we hope that you have an opportunity to see the work, why this work, is so important. Our journey will take more than a year, perhaps several more, several years. We appreciate the encouragement of the convention and the members of the Executive Council in supporting the commencement of our work. We ask each of you for your information if you have it, your expertise and your time if you can give it, and your support and prayers as we seek to reconcile our past and be free into our present, and remembering our covenant, we know that all that seek to find peace and justice amongst all people and respect the dignity of all human beings, and by God's grace and blessings we will attain this.

ACTION ON RESOLUTION #2 – REDUCING GUN VIOLENCE

The following resolution was placed before the convention by the Committee on Resolutions:

Whereas, there has been an alarming growth of gun-related violence in the Bay Area; and

Whereas, California’s “Open Carry” law that allows unloaded firearms to be carried openly in public places has increased the potential for such violence;

Resolved, That the Convention urges passage of Assembly Bill 1934 or similar legislation in the California Legislature that would repeal California’s “Open Carry” law; and

Resolved, That the Convention directs all congregations, schools, and diocesan institutions to ensure that no firearms, whether concealed or openly carried, other than weapons carried by law enforcement officers in the conduct of their official duties, be allowed on their premises.

Adopted on a voice vote.

CAMPS AND CONFERENCES REPORT

Mr. Sean Swift, representing the Bishop’s Ranch, and Ms. Katie Evenbeck, representing St. Dorothy’s Rest, reported briefly on the activities of all the diocesan camps. They noted that over 10,000 people are served each year.

CAMPUS MINISTRIES

The President then called on Mr. Tom Poyner, chaplain to UC Berkeley, who introduced the Convention to a new trophy, “The Acts” (looking a lot like the trophy known as “the Axe”), to be passed back and forth between Berkeley and Stanford in recognition of support of campus ministries.

FAITH FORMATION & DISCERNMENT FOR MINISTRY

The President introduced Ms. Julia McCray-Goldsmith and announced that she has a new position, joining the senior staff with responsibility for Christian Formation for all ages, with a particular focus on Cursillo and renewal ministries, plus oversight and coordination among youth ministries, camp ministries, colleges and universities chaplaincies.

Ms. McCray-Goldsmith: Recently I was visiting one of our congregations and somebody who loves our church very much, made a request during the announcements. She asked that we all put our ribbons back in the hymnals, because otherwise the children in the later service would braid them. The children will braid won’t they? Who could blame them? My own first response to this announcement was to suggest that perhaps we should put yarn in all the pew racks so that the children could braid to their hearts content. But as I pondered the problem further it occurred to me that braiding is actually a profoundly spiritual discipline. My mother braided my hair when I was a child; beautiful, tight French braids that allowed not a strand to stray. That may account for why I cut my hair short, too short for braiding as soon as I could get away with it. Our children and our parents braid, our youth weave wristbands, our contemplative’s knit as prayer, and all over the Diocese of California we are in one way or another, pulling diverse threads

together to make one single strong skein, a whole cloth of God's people. How's the weaving coming? No hurry. That's what diocese allows us to do. That's our Beloved Community. When I was an entirely un-churched young adult, surprised by the living God who met me in the Eucharist, I had no way of knowing that I was already tied into a long tradition of people called into discipleship to Jesus Christ. I had to be taught. So I know from personal experience that it takes a cast of thousands: the vicar of the mission church that served my college campus, my Cursillo sponsor, my children's Sunday School teachers, my first EFM mentor, camp counselors. It takes all of these and more to weave that strong strand that carries a Christian person from baptism to new life in Christ. But if we keep weaving, keep on weaving, those strands of God seeking people together. Like my French braiding mother, pulling every single last one in, we'll have everything we need, we'll be more than strong enough. It's in this humble task of braiding, thank you very much Sylvia, it's in this humble task that I am reminded of the grace and the imperative of ministries of Christian discipleship. And so I count myself blessed to hold on to this lifeline with you. With God's help and your wisdom, I'll hire and supervise a diocesan youth missionary, who'll develop the leadership of our young people, and build up the robust ministries that welcome all of God's children. With God's help and your wisdom, I'll continue to equip and support our parish based family ministries and adult educators. God's help and your wisdom, I'll collaborate with our gifted leaders in camp and college ministries to make sure that all the ministries we do represent the best practices for every age and stage, and weave seamlessly into each other, and that we don't lose a single thread, with God's help, indeed.

This is a day we've all been immersed in our baptismal identity which reminds us that we are daily called to be co-laborers with God and to myself and others who have been part of a long term prayerful exploration of the Baptismal Covenant, sponsored by the Commission on Ministry, I'm guessing you'll hear a little more about that later. But I'll share that in the process my own attention has been drawn time and again to the commitment to faithfully continue the Apostles teaching. I'm reminded that that comes first because all the other practices of Christian discipleship are learned, passed on from heart to heart, from generation to generation, braid without end. I wish I had a braid to give each of you. If you have a sudden desire to braid and what child of God would not? Just please don't use the ribbons in your hymnals, right? Let me commend to you instead a little act of weaving that our bishop and Canon Barlowe and I have been involved in. For the first time all of our diocesan program offerings related to formation ministries are consolidated into a single calendar. There are stacks of them on your tables and at all the other program tables around. Take many of them home. It's your one stop shop for everything you need to grow in your ministry. But in a deeper sense, it's actually all of us who are the braid, right? Thank you. Thank you all, Episcopalians past and present for leaving us such a magnificent legacy, Episcopalians future for reminding us of the privilege of passing on faith. It's nice to be tangled up with you.

REPORT OF THE COMMISSION ON MINISTRY

The President called on the Rev. Dr. Kenneth Schmidt to report on the work of the Commission on Ministry.

Kenneth Schmidt: I'm afraid I have no interesting props. I should have asked to have the braid stay up here. There is it. Because it's really quite appropriate that the last report and my report are next to each other because we each build on the other. In fact we probably should work a

little more closely together because I would like these two groups of people and perhaps all of us together to address the common division of their being four orders of ministry. I happen to personally believe that there is only one order of ministry and that's the order of ministry of the laity. Out of the people of God, some people are asked to be priests, some deacons, and some bishops, but priests, deacons and bishops do not stop being the people of God and so I thank you very much for the work that you do and for working so closely with us.

A person who should be giving the report today is Sally Mancini, the recently retired chair of the Commission on Ministry. In fact she has submitted the written report but she can't be here today. But there are some things that I wanted to say that will complement what she has said. One is to, for our memory sake, for all of us to hear again, what is the mission of the Commission on Ministry. I know many of you already know what it is. Many of you have been through what is called "the process" in this diocese and many of you have served on the Commission on Ministry. In reading this to you I see that it already needs some revision but here it is: the Commission on Ministry exists to serve the diocese in its canonically mandated role as advisory to the bishop in promoting the ministry of all the baptized within the Diocese of California. We offer discernment programs for all orders of ministry. And that's where I'd like to make one change, as far as I know, we offer no programs for the Episcopacy. We offer guidance on behalf of the diocese to those inspiring to ordained ministry by walking with them in their discernment and formation process. As you can see this is quite a mandate for us to work with all ministry, including the principal order of ministry of the laity, the whole people of God. But as you perhaps are well aware, most of our time and work is spent on the people that are called out of the people of God to serve as deacons and priests. We try to work with people who feel themselves called and approach us with the support of their congregations in order to turn the process into something that is more than just a number of hurdles to jump though I'm well aware that it may never seem more than that or not more than that most of the time. Still we are looking at people in terms of their spiritual and professional formation and are hoping that we do that in a way that is in line with the braiding together of all of the people together. Probably the principle work of this past year, which will continue into next year, is the revision of the process. If you are already in the process don't worry, you are going to still continue under the process in which you entered the program. But we will have a revised process which will go into effect in the New Year and that will be for anyone who comes before the Commission on Ministry with the hope to have their calling to serve God as a deacon or priest confirmed. The new process which builds on the old one and was revised primarily by the hard work of Sister Pamela Clare, streamlines the process, gives it greater clarity and works more on not just the technical sides of preparing for ordained ministry but as I've already mentioned the continued spiritual and professional discernment of all who want to walk this way.

Our prayer in the work that we do is always the prayer from the third of the Ember Days, which some of you may know about, and some of your parishes may honor. It's a prayer that can certainly be prayed at other times of the year too and is also available in the prayer book. We pray, Almighty and Everlasting God, by whose spirit the whole body of your faithful people is governed and sanctified. Receive our supplications and prayers which we offer before you for all members of your holy church that in our vocation and ministry we may truly and devoutly serve you.

RECOGNITIONS OF MINISTRY – DEANERIES AND AREA MINISTRIES

The President called on Ms. Melissa Ridlon and the Rev. Rob Keim to recognize ministries being done in the deaneries and area ministries. They in turn called on deanery presidents or their representatives to identify some of the many ministries in their deaneries.

Bob Middleton, Alameda Deanery: Geographical footprint of the deanery of Alameda is more or less congruent with an area housing these days about 2 million people, and its diversity is not so pronounced as its disparity; disparity of income, property, lifestyle. And the contrast among those is perhaps among the most stark in the nation. It's no surprise, indeed it's almost inevitable, that effectively every congregation within the deanery's boundaries can point to involvement, with various forms of social service initiative. At the same time there are the Alameda deanery programs with embeddedness and energy and imagination and doggedness and efficiency and perhaps a dozen other remarkable traits naturally proposes them as for mention here: those engaged in food pantry operations, for those who are poor, for those are in life transition, include my own church, St. John's in Oakland, also Christ Church in Alameda, St. James/Santiago, also Holy Trinity/La Santisima in Richmond. Work with the migratory labor community, has been tackled by All Souls in Berkeley and Good Shepherd in Berkeley. I would also point out that little chapel where I used to work at 7th St in the Oakland harbor, the Seafarers Ministry which goes on seeing thousands, and thousands of sailors every year.

Pam Redding, Contra Costa Deanery: At St. Paul's, a long standing ministry to the homeless, called Fresh Start which gives meals, washcloths, and hot showers to homeless people. They're active participants in the Millennium Development Goals by having a mission of the Episcopal Church in Honduras, and they assist several co-ops in providing work for church members there. St. George's is contributing to three food-banks in their area. At St. Michael's we have put together a program to be producers, co-producers with the local high school, Mt. Diablo high school, and DVC, with young adults to create drama within our own sanctuary all summer. St. Luke's is providing a second Sunday service at four area skilled nursing and assisted living residences and they bring in a portable altar with a crystal chalice and paten, linens and a silver, silver electric candles so that they don't accidentally put anybody's oxygen in to play. It forms a wonderful, faithful, praying community to people who can't get to church. Their motto is, "If you can't come to church, church will come to you." St. Stephen's, Orinda had a youth mission trip to Alaska this year. 18 of their high school youth and advisors traveled there and provided a three-quarter mile pathway around the church and a storage building for St. David's Episcopal Church in Wasilla. Their mission trip in 2011 will involve working with migrant families and children in western Washington. They also held an annual outreach Oktoberfest on October 8 with 170 people in an evening of food, fun and fellowship and raised over \$40,000 to benefit a variety of organizations.

Al Ferrando, Marin Deanery: If you noticed it in DioBytes, you probably heard about the Anna Freedom center, the children's defense fund project. We sponsored our part of it with volunteers and leadership from our local congregations and across the Bay Area, which built a dynamic summer educational program to foster former community empowerment and enrich literacy among children in Marin City. Even our Bishop was one of our readers. St. Stephen's, Belvedere, with volunteers from other parishes of the deanery, led Camp Create, bringing together children and young people from diverse ethnic and social economic backgrounds in Marin to build community through engagement through the arts. St. John's, Ross, is teaming up

with the Marin interfaith council and volunteers of other congregations of the deanery to help host a winter homeless shelter later this year. St. John's is also working with St. Anselm's Catholic Church and the First Presbyterian Church of San Anselmo and other Marin congregations to start an open table initiative, helping the homeless transition to employment and housing. Church of Our Saviour, Mill Valley, continues to be the go-to congregation for learning about Godly Play ministry and is opening conversation with other congregations of the deanery to develop an area youth ministry position. Church of the Nativity, San Rafael, and St. Francis, Novato, have joined efforts to start a food pantry serving those in need in the northern-central Marin area.

Sue Thompson, Peninsula Deanery: There's an organization called "Home and Hope" San Mateo, which is an interfaith and community effort comprised of 30+ actively involved congregations, including St. Paul's, Burlingame, Transfiguration, San Mateo, and St. Matthew's, San Mateo, who house on a rotational basis people who have no other housing. There's a program called Los Ayudantes tutoring and mentoring in Redwood City public schools. It was founded by folks from St. Bede's. It enjoys ongoing support from Christ Church, Portola Valley, Holy Trinity, Menlo Park and Episcopal Charities. Trinity, Menlo Park is currently providing a wide variety of opportunities for contemplative practices. Holy Child and St. Martin's in Daly City is feeding the homeless on a regular basis. They are feeding over 80 people by making sandwiches and then carrying them out to those who need them. St. Edmund's, Pacifica is working collaboratively with the Pacifica community garden and the Pacifica resource center to get locally grown organic produce to families who normally don't know how to buy anything except canned goods because they are the cheapest. Our next step forward is to have cooking classes for folks who've never seen a real potato before, or a yam or greens, and don't know what to do with them. So they're going to cook in St. Edmund's kitchen. They're going to go to the garden, harvest, and then come to church and learn how to cook stuff, and then go home and do it.

Warren Wong, San Francisco Deanery: All Saints food program is more than 30 years old. It's formed as a 501.c3 in the Haight Ashbury community services as an outreach to the Haight Ashbury when the church was rebuilding itself. It serves 200 to 250 individuals every week and receives federal and state funding as well numerous private donations. True Sunshine's food pantry started about two years ago and serves over 300 families providing fresh food and canned food, as well as rice and produce, and it has volunteers, include youth from the community who share breakfast and fellowship before the pantry opens every week. Julian Apiaries was established in July of 2009 by deacon Jackie Cherry. This project has beehives in three San Francisco neighborhoods. The proceeds from the honey sales benefit the Julian Pantry, which is a joint venture of Holy Innocents and St. John the Evangelist, that gives food to hungry people in the Mission district. The ministry does more than support the Julian Pantry, the backyard hives provide a sanctuary for our honeybees that have been struggling for survival for the past three years. In housing these bees we increase of local fruits and vegetables and more healthy food is produced, and it serves as a model and a stewardship of creation.

Fred Hansen, Southern Alameda Deanery: Today I'd like to acknowledge three of our deanery-wide ministries. The first is our "House filled with Corazon." Every year the deanery sends a group of 50 people to Mexico. We pay for and build a home for an under-privileged family. Last year, I'm proud to say, we had 100% of the parishes in our deanery participate in this project. We built a home, we made some friends, and we reached out to our neighbors in Mexico. Second

ministry is our annual “Bash in the Park”. It’s a good old-fashioned parish style picnic, with worship, games, music, food and community. We have banners, a big Episcopal flag, music, sing-alongs, balloon toss, three-legged races, hula-hoops, Frisbees. We have a lot of fun and at the same time we are Christian witnesses to the world. The last ministry I’d like to acknowledge is our annual combined delegate and vestry retreat. All of our vestry members and deanery delegates, from all of the parishes in our deanery, get together once a year to make plans and worship together. What works, what doesn’t work, what can we share, what can we learn from each other. This is a truly wonderful ministry that brings our parishes closer together and helps us reach out to the larger community in ways that our individual parishes could never do by themselves.

At 4:20, the President declared the convention in recess until 4:30.

PERSONNEL PRACTICES REPORT

The President called the convention back to order at 4:30 p.m. Clinton Williams read from the Gospel of Matthew.

The President called on the Rev. Bruce O’Neill to give the report of the Personnel Practices Committee. Rev. O’Neill moved the adoption of the Salary Resolution as contained in the appendix to these minutes. The Salary Resolution provided for a 1.1% increase in all salaries based on the Consumer Price Index for all urban consumers in San Francisco, Oakland, and San Jose as of June 30, 2010.

The Salary Resolution was adopted on a voice vote.

TREASURER’S REPORT AND PRESENTATION OF THE BUDGET

The President called on Mr. Bob McCaskill, Treasurer of the Diocese, to present his report.

The Treasurer stated that his entire report was presented in writing in the Convention Booklet, including a summary of the financial information and position of the Diocesan Corporation and the report on the winding down of the Corporation Sole. [The reports are contained in appendices to these minutes.]

The Treasurer then moved the adoption of the 2011 Budget as printed in the *Day of Convention Booklet*. The 2011 Budget was adopted on a voice vote.

The Treasurer then moved the adoption of the 2011 Assessment Formula as follows:

Resolved, That the 2011 assessment formula shall be:

1. 5% assessment on the first \$62,000 of a parish or mission’s operating income for 2009 as defined on Line A of the 2009 parochial report
2. 20% assessment on all such income above \$62,000 provided that,
3. No parish or mission shall have an increase over 2010’s initial assessment before appeals of more than 50% or \$15,000, whichever is less.

The Assessment Formula was adopted on a voice vote.

ACTION ON RESOLUTION #3 – STRATEGIES FOR PEACE IN ISRAEL/PALESTINE

The resolution was placed before the convention by the Committee on Resolutions.

Ms. Melanie Donahoe, Church of the Epiphany, San Carlos, moved to amend the first resolved clause by adding the words “an end to attacks of violence upon Israeli citizens.” The amendment passed on a voice vote.

The Rev. Vicki Gray moved to further amend the first resolved clause to change the words “Israeli citizens” to “both Palestinians and Israelis.” The amendment passed on a voice vote.

The text of the amended resolution follows:

Whereas, the Israeli occupation in the West Bank has now lasted more than 43 years and the often violent stand-off in Israel/Palestine has reached a critical stage where concerted, sustained U.S. leadership for peace is essential, with delay no longer being an option;

Whereas, the Episcopal Church has joined others from the three Abrahamic traditions in a September 29, 2010 declaration supporting the President and Secretary of State as they provide high-level diplomatic engagement in the search for a two-state solution;

Whereas, the contours of such a solution are as clear as ever: security and universal recognition of the state of Israel; the creation of a viable, secure, and sovereign Palestinian state; and a sharing of Jerusalem as the capital of both states;

Whereas, the resumption of construction of Israeli settlements on the West Bank and in East Jerusalem on September 26, 2010 threatens to derail the efforts of the United States Government to seek such a peace;

Whereas, other mainline Christian denominations and some within the Episcopal Church have concluded that it is time to exert economic pressure on Israel to stop such construction and negotiate an end to the occupation;

Resolved, That the Convention directs the Peace, Justice and Hunger Commission to conduct a series of forums around the diocese to inform and educate clergy and laity about conditions in Israel/Palestine and to discuss possible strategies to bring about a non-violent end to the occupation, an end to attacks of violence upon both Palestinians and Israelis, and the establishment of a just and lasting peace between the two peoples; and

Resolved, That the Convention directs the Peace, Justice and Hunger Commission, on the basis of those discussions, to recommend to the 162nd Convention whether or not a modification of the Episcopal Church Guidelines on Responsible Investments to accommodate a policy of divestment, boycott and economic sanctions would be helpful to those ends.

The resolution was adopted on a voice vote.

REPORT FROM EPISCOPAL CHARITIES

The President called on Ms. Jan Parkin to report on the work of Episcopal Charities.

Jan Parkin: I'm here to tell you about two new elements in our work in the Diocese. We are expanding our Action Network program. In this expansion we are continuing to work in our three focus areas. We are expanding to a regional network model and we are committed to having funding available in each region. Our work will continue focusing on a distillation of the Millennium Development Goals and we will work with projects that address the root causes of poverty in the areas of education, health care and the environment. We're going to establish networks in each of the six deaneries in our Diocese. Although we are not part of the deanery structure, we are using deaneries as our locations. So we will starting next month have an Action Network in Alameda, Southern Alameda, Contra Costa, Marin, San Mateo and San Francisco. Each year the members of the network in each region will propose collaborative projects to receive volunteers and funding in those three focus areas.

Let me tell you what is a collaborative project? A collaborative project addresses the root causes of poverty in one of those three focus areas and is collaborative among parishes and agencies in your region. So a project can come from two parishes, and one of our partner agencies or another social service agency, one parish and two middle schools in your region, the projects must be collaborative but we are hoping that the members of each network will work together to forge those collaborations. This new model ties very closely into our Area Ministry efforts in each region. Regions will not compete against each other for funding. We'll have professional volunteer services and funding available each year and in each region. EC staff will work with the areas proposing those projects to create robust proposals to propose to the EC program committee for volunteer services and funding. There are clear guidelines and criteria that these proposals will address.

So here's how it works: our Action Networks will meet and talk about the work that we are doing in our parishes and with our agencies in our local networks, in our neighborhoods. Then among them these networks will choose the projects that they feel, have the best chance for funding, have the most collaborative, do the greatest work and have the greatest impact. Then that each network will submit a proposal or several proposals to the EC program committee who will vet them and then recommend to the EC Board volunteer services and funding for those projects. Then the Episcopal Charities Board will direct resources to those projects. There's a graphic representation of what I've just said. So at 12 o'clock we have an action network in each of our deanery locations. They will develop within each network strong proposals to receive volunteer services and funding. Send those proposals to the EC program committee who will make recommendations to the EC Board, and in turn the Episcopal Charities Board will direct volunteer service and funding back to those projects. And the next year, we're going to start all over again. We may decide to fund the same project for a second year, or we may take on a whole new set of projects. Projects can be in any of the focus area. We can have two environment projects in one network and one education project in another; it's up to the networks themselves to choose the projects they want to support. I think this new model has tremendous benefit. It will strengthen our connection to local projects and to our congregations. We offer now the convenience of regional meetings. No one has to come across the bridge or up from the Peninsula to meet with an action network, we're going to be in your neighborhood. And finally we are convinced that this will impact the lives of more of the needy in the Bay Area.

The second element, as you know Episcopal Charities has been gathering volunteers from vary many sources, from our parishes, through Craigslist, through social networking media, and we are blessed with more volunteers than we have work for them to do. So Episcopal Charities has started a volunteer clearinghouse to support the congregations and agencies in our Diocese, and this is how it works. We will help you search for professional or general volunteers for any of the outreach projects in your congregations. So if you have a food pantry and you need someone who can help you set up a database that you know how much food is coming in and where it's going, we will help you search for a volunteer to do that work. Or if your congregation is going to cleanup your local park, and just needs people to come and pick up trash for the day, we will also help you search for volunteers for that kind of work. We're committed to supporting you with the resources that we've been able to garner and help you in your outreach work in the Bay Area. So we're very excited about this. We've begun to place volunteers of all sorts in parishes and agencies in the Diocese. It's very exciting work, and I know you loved the PowerPoint presentation and are going to want to take this back to your congregation and the way to do that is this way. I've asked the clergy in charge of each congregation to pick up a packet at our table at the end of the room. In it is a nifty thumb drive and on that thumb drive is the entire PowerPoint presentation, the criteria for project granting and a hotlink so you can register right from the drive into our action networks. And if you're not quite that technical savvy we also have a registration form on the drive, that you can print and mail to us. So please keep my phone ringing, keep my mailbox full of requests for volunteers, and let me know about projects in your area. Our first regional Action Network meeting will take place in Contra Costa, on November 15 at St. Stephen's, Orinda. Look in DioBytes and in your parish bulletins for more information.

RESULTS OF THE SECOND BALLOT

The President called on the Secretary to read the results of the second ballot.

For the clergy member of the **Standing Committee**, Sue Thompson was elected.

For the lay member of the **Standing Committee**, Chris Butler was elected.

For the second clergy member of **Ecclesiastical Court**, Ellen Ekström was elected.

For clergy member of the **Provincial Synod**, Katherine Salinaro was elected.

For clergy deputy to **General Convention**, Michael Barlowe was elected.

For clergy alternates to **General Convention**, Richard Helmer, Paul Fromberg, Sylvia Vasquez and Victoria Gray were elected.

For lay deputy to **General Convention**, Rod Dugliss was elected.

For lay alternates to **General Convention**, Kay Bishop, Alan Aw, Scott Pomerenk, and Patricia Smith were elected.

The Secretary announced that the newly-elected members of Standing Committee, along with the continuing members, would meet in the kitchen for their organizing meeting.

FINAL BLESSING AND ADJOURNMENT

There being no more business to come before the Convention, the Bishop closed with a blessing.

A motion to adjourn was passed unanimously.
The Convention adjourned at 5:20 p.m.

Submitted by:
David A. Frangquist
Secretary of the Convention

Deaneries Task Force

The Deaneries Task Force (DTF) was established by the Special Convention of the Diocese of California in May of 2008. It received a one year extension at the 160th Convention in October 2009 to complete its work and present a final report and recommendations to the 161st Convention.

In our first year of work we received input from deanery leadership and delegates, Executive Council, Standing Committee and diocesan staff indicating a strong commitment to the role deaneries could play in the life of the diocese, specifically in the ministries of: governance, leadership development, communication, and support of other ministries. However, a number of challenges facing effective deanery ministry were also identified. Addressing these specific challenges and the particulars of change management has been the focus of our second year of work. The final submissions and recommendations of the DTF are summarized as follows:

SUBMISSIONS not requiring action by Convention

- Model by-laws that could be adopted and/or modified by deaneries to meet their specific needs.
- Updated job description for Deanery Delegate• Sample responsibilities for deanery officers (included in the model by-laws).
- Recommendations for improved communications between the diocese, deaneries and congregations.
- An outline for Deanery Education, Training and Resources.

RECOMMENDATIONS not requiring action by Convention

- Postponement of a comprehensive review of diocesan funding for deaneries for one

year due to current financial constraints facing the diocese and the individual congregations, and the discussion around re-visioning stewardship of the diocese and its ministries • Establishment by the Bishop of a “Deanery Coordinating Committee” (DCC) made up of the presidents and vice-presidents of the individual deaneries.

- Appointment of a “Chair of the DCC” by the Bishop with approval of the Executive Council for a term of no more than three years.
- Continuation of the current number (6) and boundaries of the deaneries of the Diocese of California at this time and commitment to regular, on-going review of the number and boundaries based on the changing demographics and ministries of the diocese.

PROPOSALS requiring action by Convention

- A canon change to require the deaneries to submit their most current by-laws to the Secretary of Convention bi-annually.
- A canon change requiring deaneries to meet a minimum of four times per year.
- A canon change to strengthen the expectation that clergy will participate in deanery meetings.
- A canon change to revise the membership selection and makeup of the Diocesan Nominations Committee.

The complete Deaneries Task Force Report, as well as the submissions and recommendations, is available on the diocesan website.

Respectfully submitted by the Rev. Robert Keim and Melissa Ridlon, Co-chairs of the Deaneries Task Force

Episcopal Charities

For a full year, EC's Healthcare Action Network has been working with Good Samaritan Family Resource Center, San Francisco, on their Pre-to-Three project. This project addresses prenatal healthcare and education issues with at-risk women and their infant children. Our volunteers have provided management consulting, have facilitated information exchange, and have designed and built needed furniture. In 2009, Episcopal Charities awarded Good Samaritan Family Resource Center volunteer professional services and a grant.

In addition to our work with Good Samaritan Family Resource Center, EC's Action Networks have selected four other projects to receive grants and volunteer professional services. In 2010, Episcopal Charities is supporting and working with Family Service Agency of San Francisco, Street Level Health Project, Healthy Oakland, and Boys Hope Girls Hope.

Family Service Agency of San Francisco (FSASF) is the city's largest provider of outpatient case management and social services, serving 12,000 individuals annually, of all ages. EC's Healthcare Action Network volunteers are working with FSASF's Prevention and Recovery in Early Psychosis project, to restore the possibility of a normal and productive life to young adults struggling with mental illness, particularly schizophrenia. Episcopal Charities Action Network members are offering FSASF support in copywriting, marketing consulting, and academic program consulting. In conjunction with these volunteer professional services, Episcopal Charities awarded FSASF a grant.

Street Level Health Project, in Oakland, is the only organization serving as the entry

point to the healthcare system for medically-uninsured immigrants in Alameda County. Episcopal Charities Healthcare Action Network volunteers are working with Street Level to strengthen their administration and address space issues.

Healthy Oakland's Family Resource and Save-A-Life Wellness Center in West Oakland serves at-risk individuals and families. Healthy Oakland offers a clinic that treats thousands each year, counseling, wellness classes, marriage/relationship classes, teen programs, an e-learning center, a Men-at-Work program, and a violence intervention program. Our Education Action Network members are volunteering in the areas of strategic planning, leadership development, and facilities acquisition.

Boys Hope Girls Hope helps at-risk children to reach their full potential by providing residential facilities and access to quality education through college. Boys Hope Girls Hope SF began serving children in 2000, becoming the 28th home and 15th U.S. affiliate. EC's Education Action Network focuses its volunteer efforts on establishing a girls' program and facility.

In 2010, in addition to our Action Network Grants, Episcopal Charities has awarded grants to:

St. Luke's Campus at Sutter West
Home & Hope
Ohlhoff Recovery Programs
Seamen's Church Institute
Sojourn Chaplaincy
St. Dorothy's Rest
The Family Link

Episcopal Charities, on behalf of the Diocese of California, awards Social Ministry Grants each year. In 2010, the following agencies/projects received grants:

APPENDIX A – ANNUAL REPORTS

AEMCH
Grace Cathedral Jail Ministry
Eldergivers
Ohlhoff Recovery Programs
Sojourn Chaplaincy
St. Paul's, San Rafael, Teen Success
Breakfast

Over the next year, EC is expanding its Action Networks program to address the ever-expanding needs in our area, and particularly to connect with local parish projects in the Diocese of California.

Jan Parkin
Executive Director, Episcopal Charities
Canon for Social Ministry, Diocese of
California
www.episcopalcharities.org

Gift Planning

QUIZ

1. “The minister of the congregation is _____ to _____ the people, from time to time, about the _____ of Christian parents to make prudent _____ for the well-being of their families, and of _____ persons to make _____, while they are in _____, arranging for the disposal of their _____, not neglecting, if they are able to leave _____ for religious and charitable uses.”

Use the following words to fill in the blanks in this paragraph from *The Book of Common Prayer* (page 445, if you want to peek):
health temporal goods provision instruct bequests duty directed all wills

RESULTS

2009 Irrevocable Gifts secured:

- Charitable Remainder Trusts: \$5,200,000
- Charitable Gift Annuities: \$201,395
- Total: \$5,401,395
- 2009 Matured Gifts (dollars distributed):
- Cannady: \$62,500 to endowment for St. Stephen’s, Belvedere, and Diocese
- Lee: \$100,000 Endowment for True Sunshine
- (2010) Nichols: \$15,422 to Diocese, \$15,422 to Episcopal Charities; \$30,000 to St. Francis, San Francisco.
- (2010) Owlett: \$15,000 Good Shepherd; \$15,000 Episcopal Charities
- Pease: \$10,500 St. Stephen’s, Belvedere.
- Davis: \$32,595 All Saints, San Francisco; \$43,350 Episcopal

Community Services; \$21,500
School for Deacons.

- Crosier: \$175,000 Episcopal Charities; \$35,000 Episcopal Charities.
- Colton: \$1.0 million Grace Cathedral
- TOTAL: \$1,571,289

Major Current Gifts Since 2005:

\$1.1 million endowment for youth ministry; \$1 million for Jubilate Deo and permanent endowment fund for diocese; \$850,000 gift for Swing Pavilion Total \$2,950,000

Major Planned Gifts Since 2005:

\$2 million diocesan endowment for families and children; \$250,000 endowment for social ministry

The Bishop’s Society: 1,022 members.

How is Gift Planning Program Funded?

Fees generated by program: \$70,000
Gift Planning Endowment income: \$47,000
Diocesan Budget: \$67,808

OFFER

Let me know how I may assist you in promoting legacy stewardship in your congregation! Thank you for allowing me to serve you.

The Rev. Richard Schaper, CFP
Your Gift Planning Officer
(415) 869-7812
www.EpiscopalGift.org

Millennium Development Goals Task Force

Our Mission Statement

We stand in solidarity with the poor, both locally and internationally, by means of educating, inspiring, and activating the Diocese of California to works of charity and advocacy using the lens of the MDGs.

Achievements

- April 2008–April 2010: Interfaith MDG Coalition: founding member
- November 21, 2009 “Mobilizing for the Least of These: A Workshop on Our Christian Vocation,” Common Room CDSP
- April 20, 2010 “One Voice of Faith,” Interfaith MDG Coalition conference held at St. Mary’s Cathedral featuring Bonnie Anderson, President of House of Deputies, and Alexander Baumgarten, Director Episcopal Public Policy Network as plenary Speakers

Goals

Our intention is to keep the poor vivid in diocesan awareness as a response to the gift of our abundance; to help make advocacy for the poor a regular parish habit; to commend and lift up ongoing parish ministries; and to inspire individuals and congregations to find new and creative ways to answer the call of Christ.

Members of MDG Task Force

the Rev. Shari Young, Chair, Rod Dugliss, the Rev. Salying Wong, the Rev. Kate Salinaro, the Rev. Ellen Ekstrom, Scott Whitaker, Midge Whittaker, Mary Ann Faris, Janet Napoliello, Giselle Bosc

Visit our Facebook page:
<http://www.facebook.com/group.php?gid=138606989485930&ref=ts>, or search “MDG Projects Bulletin Board” on Facebook.

APPENDIX A – ANNUAL REPORTS

Oasis California

Oasis California continues to work for the full inclusion of all of the baptized in the sacraments of our church.

During 2010 we have:

- Coordinated the annual Pride Eucharist during San Francisco's 40th Annual Pride Celebration.

The Rt. Rev. Marc Andrus, Bishop of the Episcopal Diocese of California, presided, the Rt. Rev. Mark Holmerud, Bishop of the Sierra Pacific Synod, Evangelical Lutheran Church in America preached and the Rev. Nancy Feniuk Nelson, Bishop's Associate of the Sierra Pacific Synod, Evangelical Lutheran Church in America, assisted. Oasis President and recently ordained Deacon the Rev. Tom Jackson joined with Dan Burner to assist at the altar.

- Organized diocesan participation in the Pride Parade down Market Street.
- Worked with faith leaders from around the Bay Area in support of civil marriage equality. Through this effort Bishop Marc spoke at the City Hall rally following the historic ruling overturning Proposition 8 and we represented the diocese at an interfaith service of rejoicing organized by the Bay Area Coalition of Welcoming Congregations.
- Joined in preparations for General Convention 2012 through Claiming the Blessing, a coalition of Episcopal organizations and individuals advocating for full inclusion of all the baptized in all sacraments of the church—including the blessing of same-sex relationships.
- Worked with Integrity by supporting their effort to include more Episcopal congregations in Believe Out Loud, assisting efforts to launch a Bay Area Integrity group and represented our diocese during the national Believe Out Loud Power Summit.

Next year will mark a major milestone

2011 is the 30th year we have had an active LGBT ministry in the Diocese of California. Looking ahead, we plan to engage congregations and clergy in a discussion of where Oasis should go in the next decade or if it is time to end this stage in our ministry.

Thomas C Jackson, Oasis President
tcjackson@oasisca.org
www.oasis.org



Some of the Oasis Contingent at the 2010 San Francisco Pride Parade.

Personnel Practices Committee

In 2010, the diocese began receiving medical coverage through The Medical Trust, an affiliate of The Church Pension Fund. This change was in compliance with Resolution A177 from the 2009 General Convention of the Episcopal Church, establishing a denominational health plan. In addition, the plans provided by The Trust were less expensive than those we had, and offer broader coverage, including vision, EAP (Employee Assistance Program), and health advocates. To assist us in the time of transition, The Medical Trust provided workshops around the diocese, which were well attended. The transition to the new plans was smooth, thanks to the staffs of The Medical Trust and our diocese. In the future, as we become more familiar with The Medical Trust, and more dioceses enroll in their plans, there may be expanded options.

For many years, the Personnel Practices Committee has reported the need to review outdated diocesan canons with respect to health care benefits. In some cases, actual practices do not concur with the canons, and we need to ensure that proper policies are in place. For example, there are some employers within the diocese who require reimbursement from employees for costs above the lowest medical insurance plan rate, if the employee chooses a more expensive option. While this may be acceptable under the current canons, the cost share policy must be detailed in the published personnel manual and applied equally to all employees of the particular congregation or institution.

With the assistance of the Committee on Canons, the Personnel Practices Committee reviewed Canon 20.2 with respect to health care coverage, and proposed a resolution revising the canon for this convention. After

much feedback, particularly from the clergy, it became clear that further conversation needs to happen before we propose possible canonical change, so the resolution was removed for this convention. Conversations will be held throughout the diocese prior to the 2011 Convention.

The cost of living adjustment for compensation is 1.1%, based on the Consumer Price Index for All Urban Consumers in San Francisco, Oakland, and San Jose as of June 30th, 2010. The clergy minimum salary scale increases by 1.1%, and congregations and institutions are encouraged to increase compensation for lay employees as well.

Congregations and institutions of the diocese are reminded that most of the information needed for personnel and administrative issues can be found in the “Diocesan Administrators’ Manual.”

In addition, the “Sample Personnel Policy” provides a great example for personnel guidelines, and should be adopted by every congregation and institution if they do not have a current policy. Both documents and other pertinent information can be found on the diocesan website.

The Personnel Practices Committee consists of: Canon Bruce Bearden, the Rev. Canon Michael Barlowe, Sarah Crawford, Canon Jim Forsyth, the Rev. Eric Hinds, the Rev. Bruce O’Neill, the Rev. Lauren Pifke, Valerie Pinkert (consultant), and Jeannie Thomas, with Lenee Forcier and Joan Jacobson of Mercer.

*Faithfully submitted,
The Rev. Bruce D. O’Neill
Chair*

Racial Reconciliation Task Force

The Executive Council of the Diocese of California, as directed by Diocesan Convention resolution, has charged the Racial Reconciliation Task Force to research the Diocese's complicity in, economic benefit derived from, and resistance to the institution of slavery. This brings our diocese in line with the action of the General Convention resolutions of 2006 and 2009 requesting dioceses of the Episcopal Church to investigate the impact of slavery within their diocese. The Council further charges us to plan a Day of Repentance to be celebrated in the Diocese once we have reported our findings. We expect this research to take over a year, perhaps a few years, and a service of reconciliation and healing to occur at the end of the research period.

Our task force formed in April 2010 and has gathered members from many of the deaneries and across the multi-cultural spectrum of the diocese. In the three meetings subsequently we have

- Assembled a task force of individuals committed to this work
 - Members: Rev. David Ota, Dianne Audrick Smith, Eric Metoyer, Helene De Boissiere, Rev. John Rawlinson, Roulhac Austin, Scott Pomerenk, Sheila Sims, William Swanson
- Noted the breadth of experience and heritage found in members of our task force
- Pledged mutual support to each other in continuance of our work
- Recognized the research required is a multi year process
- Contacted other diocese to learn from their experience in similar task forces
- Viewed the film *Traces of the Trade* together as a starting point for conversation
- Established links with the Anti-Racism and Afro-Anglican Committees

- Written a mission statement: With the guidance of the Holy Spirit, the Racial Reconciliation Task Force will:

- Discover the story of the impact of the slave trade on the Diocese of California
- Learn the impact of slavery and then
- Present our findings to the Diocese.

In the final months of 2010 we will continue our discussions of gathering information to enhance our research process. Next year we will commence research and begin informing the parishes of our diocese of our work. If you or others in your parish have research experience, or information about the Diocese's history, we need your help.

We are thankful for the support of the Diocese in commencing this important work in building our Beloved Community. Please visit our table in Wilsey Conference Center for more information or to sign up for our mailing list. If you have questions or comments, please e-mail rrtf@diocal.org or call RRTF co-convenors Eric Metoyer (415.595.1533) and Scott Pomerenk (415.673.8051).

APPENDIX A – ANNUAL REPORTS

Department of World Mission

Global Mission continues to expand in the diocese of California. The department offers support and encouragement for missionaries coming in to our diocese as well as those going out for long and short term mission pilgrimages. We also give hospitality and support to international students attending CDSP (Church Divinity School of the Pacific).

This year three of the students who have become an active part of our department and the Companion Diocese Committee (a part of World Mission) graduated on May 21, 2010 with degrees of Masters of Theological Studies. Clemence Yanke will return to the Republic of Cameroon where she has started a program for the empowerment of women and children. Allan Balalao has returned to the Philippines and Sam Dessordi Leite from Brazil will be continuing at CDSP in the doctoral program. New international students will be arriving during the summer for the fall classes.

We meet four to five times a year and stay in touch through email. Our funding comes from a small line item in the Diocesan Budget and a custodial fund set aside for global mission. We are responsible for the appropriate delegation of these funds. Grants are accepted and given in September. In 2009 grants were given to eight people attending the GEMN conference; assistance for our missionary in Curitiba, Brazil, Michael Tedrick, with language study; and Positive Living seminars for people Living with HIV/AIDS in Uganda, “Friends of Ruwenzori Foundation”(Karen Gleason); assistance for a group of young people to visit an AIDS orphanage in Uganda. In March we helped with a “Bay Area Friends of Sabeel” conference

(education around the Palestine/Israel situation).

The Diocese of California is now in the third year of a companion diocese relationship with the Diocese of Curitiba, Brazil. In November a group of six members of our committee made a pilgrimage to Curitiba. Michael Tedrick our missionary in Brazil was home for a couple of weeks this summer and was a great help in developing programs to help our diocesan family become more involved in the companion diocese relationship. We plan to continue this relationship for another three years.

*Department of World Mission
Diocese of California
June 2009 through June 2010*

TREASURER’S REPORT TO THE CONVENTION

Under the leadership of the Executive Council and its Finance Committee, we have continued to make meaningful improvements in the financial affairs of the Diocese during the current year. An overriding goal continues to be the achievement of increased transparency in all financial affairs and financial reporting of the Diocese.

The financial statements of the Diocese and the Corporation Sole have been audited by the audit firm of Hood & Strong. A copy of the complete financial statements and the independent auditors’ reports are available on the website of the Diocese.

In the pages following this letter I have included a summary of the financial statements of the Diocese for the year ended December 31, 2009.

Financial Results for Calendar 2009

The Operating Fund of the Diocese (which reflects the operating income and expenses of the Diocese) had an operating deficit of approximately \$190,000 for the 2009 year. The primary sources of revenue for the Operating Fund are assessment income, gifts and the annual income distribution from the Endowment Fund.

The Diocesan Corporation is composed of four separate funds: the Operating Fund, the Custodial Fund, the Endowment Fund and the Deferred Gifts Fund. The Diocesan Corporation in total experienced an increase in total net assets of \$7.1 million during 2009. This increase was primarily the result of (1) investment income and gains in the Endowment Fund, reversing some of the investment losses incurred in the prior year, and (2) the transfer of over \$3.6 million in

net assets from the Corporation Sole to the Diocesan Corporation.

The Endowment Fund of the Diocesan Corporation increased in value from \$13.1 to \$18.8 million during 2009, primarily as a result of gifts, investment gains and the transfer of certain endowment funds from the Corporation Sole.

2010 Forecast and 2011 Budget

The Operating Fund is expected to incur a deficit in the current 2010 year, primarily as a result of the 10% rebate on 2010 assessments approved by the Executive Council subsequent to the adoption of the 2010 budget. The Bishop has recommended a similar 10% rebate on the 2011 assessments, which has been approved by the Executive Council and reflected in the 2011 proposed budget.

The Program & Budget Committee and the Executive Council of the Diocese have recommended a 2011 Operating Fund budget that calls for a reduction of total expenses of over \$300,000 from the prior year’s budget, and results in a balanced budget for the year. A copy of this proposed 2011 budget is included in the following pages. This budget reflects the Diocesan recommended salary increase of 1.1% for cost of living increases, and an expected increase of 6.5% in the cost of medical and other required benefits.

Financial Policies and Procedures

The Finance Committee of the Executive Council holds monthly teleconference meetings to review the financial affairs of the Diocese. Its monthly discussions include a review of the year to date operating

APPENDIX B – TREASURER’S REPORT

financials, the ageing of receivables from the parishes and missions, and the line of credit loan facility available to parishes and other Diocesan institutions. A summary of these meetings is then presented at each month’s Executive Council meeting.

During the current year the Finance Committee has implemented new policies and controls relating to the Diocese’s administration of the payroll and benefits program for the parishes and missions, established new credit card approval controls for Diocesan personnel, and provided oversight to the proposed and pending sale of Diocesan properties. The Committee also appointed an Assessment Formula Review Task Force to review and make recommendations concerning the current assessment formula used in the Diocese.

Three other committees of the Executive Council also have significant involvement in the financial affairs of the Diocese:

- The Program and Budget Committee prepares the recommended Operating Fund budget for the coming year, which is then presented to the full Executive Council and subsequently to Diocesan Convention.
- The Investment Committee has oversight responsibility for the investments of the Endowment Fund.
- The Audit Committee is charged with the responsibility of ensuring that the financial affairs of the Diocese are audited by an independent auditor and that appropriate accounting policies and internal controls are established and followed.

As Treasurer of the Diocese, I now attend the meetings of all three above committees in order to better coordinate the work of these committees and promote transparency

and open communication between these committees.

Corporation Sole

As explained in greater detail in the following report, all of the assets of the Corporation Sole except for its real estate holdings were transferred to the Diocesan Corporation in December 2009.

Other Matters

Both the Diocese and its member churches experienced a decline in contributions over the past year as a result of the economic recession. While there is some hope that these trends may reverse in the not too distant future, it is likely that we will continue to see many of our parish churches suffer from the strain of limited financial resources. This calls for the Diocese to be particularly mindful of its fiduciary responsibilities for the financial welfare of the Diocese and all of its churches and missions.

I want to again express my thanks to Jim Forsyth and all of the staff at Diocesan House for their hard work and assistance over the past year.

*Respectfully submitted,
Robert McCaskill, Treasurer*

APPENDIX B – TREASURER’S REPORT

The Episcopal Diocese of California

Financial Position (Balance Sheet)

All Funds @ December 31
2008 2009

ASSETS:		
Cash & cash equivalents	1,735,268	1,959,819
Receivables, net	1,949,282	1,810,363
Investments in securities	11,929,068	14,570,012
Other Investments	30,500	192,663
Notes receivable	0	2,110,030
Notes receivable held for investment	162,815	141,862
Pledge receivable	20,934	0
Equity interests in real property	4,109,451	4,153,400
Property & equipment, net	1,453,036	1,639,488
Investments-charitable remainder unitrusts	11,664,964	17,819,303
Total Assets	33,055,318	44,396,940

LIABILITIES:		
Accounts payable & accrued expenses	911,252	812,184
Accounts payable, related party	3,590,462	59,701
Deferred revenue	192,799	167,469
Line of credit	0	2,110,030
Funds held in trust for beneficiaries	9,209,073	14,969,516
Total Liabilities	13,903,586	18,118,900

TOTAL NET ASSETS 19,151,732 26,278,040

Net Assets by Fund:	Change for 2009		
Operating & Property Fund	2,045,714	3,947,123	1,901,409
Custodial & Unexpended Income	1,652,211	451,926	-1,200,285
Endowment Fund	13,138,476	18,780,954	5,642,478
Deferred Gifts	2,315,331	3,098,037	782,706
Total All Funds	19,151,732	26,278,040	7,126,308

APPENDIX B – TREASURER’S REPORT

The Episcopal Diocese of California

Statement of Income and Expenses

	2008	2009
Support and Revenue:		
Parish and mission assessments	3,560,326	3,578,977
Gifts, grants and other	244,068	590,751
Investment income, net	-352,283	655,690
Total support and revenue	3,452,111	4,825,418

Expenses:

Episcopate	391,137	436,256
Diocesan finance	478,604	518,572
Diocesan administration	387,645	662,623
Clerical	288,261	43,844
Support services - Diocese	116,587	117,012
Support services - outside Diocese	765,062	800,960
Planned giving office	149,434	147,286
Congregational development	739,590	872,109
Ordained ministry development	103,559	51,450
Congregation and lay ministries development	367,056	255,574
Social ministries	20,600	33,639
Community ministries	131,996	150,640
Communications	246,494	265,567
Payments to beneficiaries	684,521	660,620
Total expenses	4,870,546	5,016,152

Unrestricted Assets Change before Transfers/Reclasses	-1,418,435	-190,734
Reclass of restrictions	0	-1,333,249
Transfer from Corporation Sole	0	-564,488
Changes in Unrestricted Net Assets	-1,418,435	-2,088,471

Changes in Temporarily Restricted Net Assets:

Gifts, grants and other	2,063,325	765,526
Change in value of unitrusts	-352,695	100,685
Investment income, net	-4,441,279	2,352,687
Reclass of Restrictions	0	1,533,277
Transfer from Corporation Sole	0	267,400
Changes in Temporarily Restricted Net Assets	-2,730,649	5,019,575

Change in Permanently Restricted Net Assets:

Gifts, grants and other	37,809	34,155
Change in value of unitrusts	-379,094	430,018
Reclass of restrictions	0	-200,028
Transfer from Corporation Sole	0	3,931,059
Change in Permanently Restricted Net Assets	-341,285	4,195,204

Change in Total Net Assets	4,490,369	7,126,308
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APPENDIX C – 2011 BUDGET

	A	B	C	D
1	Budget Title	2010 Budget	2011 Preliminary	
2		Approved	Payroll	Program/Other
3	Assessments	3,537,960.00	3,245,000.00	0.00
4	Other Income	30,000.00	30,000.00	0.00
5	Endowment Income	498,000.00	476,000.00	0.00
6	Administrative Fees-Controller	150,000.00	150,000.00	0.00
7	Administrative Fees-Planned Giving	45,000.00	45,000.00	0.00
8	Payroll Fees	47,000.00	45,000.00	0.00
9	Total Revenue	4,307,960.00	3,991,000.00	0.00
10	EXPENDITURES			
			Increases For All Payroll Items	
12	Episcopate		CPI 1.1%	Benefits 6.5%
13	Bishop's Compensation	151,844.00	153,538.00	0.00
14	Bishop's Benefits	63,104.00	64,679.00	0.00
15	Bishop's Hospitality	20,000.00	0.00	20,000.00
16	Bishop's Entertainment	10,000.00	0.00	10,000.00
17	Bishop's Travel	15,000.00	0.00	15,000.00
18	House of Bishops Travel	2,500.00	0.00	2,500.00
19	Bishop IX Election Fund	15,000.00	0.00	15,000.00
20	Bishop's Residence-Maintenance	30,000.00	0.00	30,000.00
21	Clergy Conference	10,000.00	0.00	10,000.00
22	Commission on Ministry	22,300.00	0.00	22,950.00
23	School for Deacons	35,000.00	0.00	35,000.00
24	Ordination Process Support	2,600.00	0.00	2,600.00
25	Archdeacon Expense	17,000.00	0.00	17,000.00
26	Companion Diocese Initiative	10,000.00	0.00	10,000.00
27	Travel-General Convention	13,000.00	0.00	13,000.00
28	Travel-Lambeth	2,000.00	0.00	2,000.00
29	Travel-Province	3,500.00	0.00	3,500.00
30	Standing Committee	3,200.00	0.00	3,200.00
31	Executive Council	3,000.00	0.00	3,000.00
32	China Friendship	3,150.00	0.00	0.00
33	Deanery Program	15,000.00	0.00	15,000.00
34	Ecumenical & Interreligious Affairs	4,000.00	0.00	3,000.00
35	Total Episcopate	451,198.00	218,217.00	232,750.00
40	Outside Diocese Support			
41	Episcopal Church Apportionment	734,350.00	0.00	700,863.00
42	Provincial Assessment	21,000.00	0.00	21,000.00
43	Millennium Project	30,155.72	0.00	27,937.00
44	Total	785,505.72	0.00	749,800.00

APPENDIX C – 2011 BUDGET

53	Finance & Administration			
54	Treasurer's Office			
55	Controller's Compensation	99,768.00	100,925.00	0.00
56	Payroll & Benefits Coordinator	52,204.00	52,726.00	0.00
57	Accounting Manager	65,000.00	65,715.00	0.00
58	Accounting Consultant-Liz	19,308.00	19,520.00	0.00
59	Treasurer's Office Benefits	61,760.00	63,631.00	0.00
60	Bank & Payroll Fees	50,000.00	0.00	50,000.00
61	Outside Services	25,000.00	0.00	24,000.00
62	Travel & Entertainment	4,500.00	0.00	4,500.00
63	Miscellaneous	4,000.00	0.00	4,000.00
64	Audit of Diocese	65,000.00	0.00	57,000.00
65	Total	446,540.00	302,517.00	139,500.00
67	Planned Giving			
68	Gift Planning Coordinator	99,719.00	100,925.00	0.00
69	Gift Planning Benefits	46,189.00	47,945.00	0.00
70	Travel & Entertainment	3,800.00	0.00	3,800.00
71	Program Expenses	35,000.00	0.00	32,000.00
72	Total	184,708.00	148,870.00	35,800.00
75	Administration			
76	Bishop's Assistant Compensation	75,000.00	75,750.00	0.00
77	Benefits	22,815.00	23,481.00	0.00
78	Congregational Ministries Asst.	50,000.00	50,500.00	0.00
79	Benefits	10,151.00	10,241.00	0.00
80	Communications Assistant (Pera)	40,000.00	40,400.00	0.00
81	Benefits	17,303.00	8,490.00	0.00
82	Vocations Coordinator (Arnold)	15,308.00	16,834.00	0.00
83	Benefits	4,373.00	0.00	0.00
84	Administrative Asst. (Vacant)	40,000.00	40,400.00	0.00
85	Benefits	19,499.00	19,404.00	0.00
86	Planned Giving Assistant	27,000.00	21,600.00	0.00
87	Temporary Assistants	15,000.00	13,000.00	0.00
88	Archivist	6,000.00	6,000.00	0.00
89	Benefits	459.00	459.00	0.00
90	Medical Premiums Retired Clergy	75,000.00	0.00	86,000.00
91	Chancellor's Fees	90,000.00	0.00	90,000.00
92	Building Maintenance	32,000.00	0.00	32,000.00
93	Equipment Repair/Maintenance	5,000.00	0.00	0.00
94	Telephone	25,000.00	0.00	15,000.00
95	Utilities	15,000.00	0.00	20,000.00
96	Supplies Office	16,000.00	0.00	19,000.00
97	Postage	25,000.00	0.00	22,000.00
98	Convention & Journal	20,000.00	0.00	15,000.00
99	Insurance	65,000.00	0.00	65,000.00
100	Total	710,908.00	326,559.00	364,000.00
101	Total Finance & Administration	1,342,156.00	777,946.00	539,300.00

APPENDIX C – 2011 BUDGET

103	Ethnic & Multicultural Ministries			
104	Minister's Compensation-6 mos	73,463.00	0.00	0.00
105	Benefits	21,965.00	0.00	0.00
106	Multi-Cultural Minister-6 mos	30,616.00	0.00	30,000.00
107	Benefits	11,675.00	0.00	0.00
108	Travel & Entertainment	3,000.00	0.00	0.00
109	Program Expenses	22,500.00	0.00	22,500.00
110	Congregational Subsidies	100,000.00	0.00	36,543.00
111	Latino Ministry	198,000.00	231,457.00	0.00
112	Latino Theological School	15,000.00	0.00	15,000.00
113	Afro-Anglican Commission	8,500.00	0.00	7,700.00
114	Anti Racism Commission	10,000.00	0.00	0.00
115	Asian Commission	12,000.00	0.00	12,000.00
116	Latino Commission	5,000.00	0.00	5,000.00
117	Migration & Immigration	2,000.00	0.00	2,000.00
118	Total	513,719.00	231,457.00	130,743.00
120	Congregational Ministries			
121	Congregational Ministry			
122	Congregational Minister's Comp	99,824.00	100,925.00	0.00
123	Benefits	31,340.00	32,153.00	0.00
124	Travel & Entertainment	7,000.00	0.00	7,000.00
125	Mission Church Support	20,000.00	0.00	20,000.00
126	Area Ministry Support	42,000.00	0.00	22,000.00
127	Area Minister's Comp & Benefits	176,000.00	0.00	176,000.00
128	Leadership Development & Training	26,500.00	0.00	26,500.00
129	Real Estate Expense-Brentwood	15,000.00	0.00	15,000.00
130	Total	417,664.00	133,078.00	266,500.00
131	Ministry Development			
132	Ministry Development Ministers Comp	70,000.00	85,000.00	0.00
133	Benefits	32,186.00	35,207.00	0.00
134	Christian Formation/Ministry Development	53,000.00	0.00	53,000.00
135	Travel & Entertainment	5,000.00	0.00	6,000.00
136	Total Ministry Development	160,186.00	120,207.00	59,000.00
137	Youth Ministry			
138	Youth Minister's Compensation	61,231.00	61,895.00	0.00
139	Youth Minister's Benefits	23,350.00	24,087.00	0.00
140	Program Expenses	33,000.00	0.00	28,000.00
141	Intentional Community-Interns	25,000.00	0.00	12,000.00
142	Travel & Entertainment	5,000.00	0.00	5,000.00
143	Total Youth Ministry	147,581.00	85,982.00	45,000.00
144	Other Ministry			
145	Stewardship & Congregational Consulting	23,500.00	0.00	23,500.00
146	Clergy Wellness	1,500.00	0.00	0.00
147	Camp Ministries	48,000.00	0.00	48,000.00
148	California Pacific Camp	3,000.00	0.00	3,000.00
149	Campus Ministries	78,990.00	0.00	83,000.00

APPENDIX C – 2011 BUDGET

150	Liturgy & Music Commission	2,500.00	0.00	0.00
151	Total Other Ministry	157,490.00	0.00	157,500.00
152	Total Congregational Ministries	882,921.00	339,267.00	528,000.00
153	Communications			
154	Communications Minister	86,000.00	86,860.00	0.00
155	Benefits	17,550.00	17,701.00	0.00
156	Web Associate's Compensation	53,096.00	0.00	0.00
157	Web Associate's Benefits	26,574.00	0.00	0.00
158	Communications Expense	30,400.00	0.00	30,400.00
159	Communications Program	50,000.00	0.00	25,000.00
160	Computer Training	6,000.00	0.00	2,000.00
161	Computer Equipment	3,000.00	0.00	5,000.00
162	Computer Maintenance Contract	5,000.00	0.00	45,000.00
163	Travel & Entertainment	3,000.00	0.00	3,000.00
164	Total Communications	280,620.00	104,561.00	110,400.00
168	Justice, Peace, & Integrity of Creation			
169	Episcopal Chaplaincy-Stanford Hosp.	3,000.00	0.00	3,000.00
170	Ecumenical Jail Ministry, SF	5,000.00	0.00	0.00
171	Mental Illness Commission	400.00	0.00	0.00
172	Ministry to Convalescent Hosp.	5,000.00	0.00	2,500.00
173	Oasis	5,000.00	0.00	2,500.00
174	Peace, Justice and Homeless	4,700.00	0.00	3,500.00
175	Police Chaplaincy-Marin	2,500.00	0.00	2,500.00
176	Recovery Ministries	500.00	0.00	0.00
177	Sojourn Chaplaincy at SF General	0.00	0.00	10,000.00
178	Commission for the Environment	3,000.00	0.00	0.00
179	Justice, Peace, & Integrity of Creation Program	2,500.00	0.00	0.00
180	MDG Working Group	7,650.00	0.00	0.00
181	World Mission	2,500.00	0.00	1,250.00
182	Women's Clericus	3,900.00	0.00	3,000.00
183	Total	45,650.00	0.00	28,250.00
185	Expenditures Combined	4,301,769.72	1,671,448.00	2,319,243.00
186	Total 2011 Proposed Expenses		3,990,691.00	
187	Surplus/(Deficit)	6,190.28	309.00	

APPENDIX D – 2011 SALARY RESOLUTION

Resolved, That effective January 1, 2011, the minimum annual compensation for clergy employed full time by the Diocese of California and by any parish or mission thereof shall be increased by 1.1% as reflected in the 2011 Mandatory Minimum Salary Schedule. Further Resolved: That Years of Experience be defined by Credited Service with The Church Pension Fund.

2011 Mandatory Minimum Salaries Including Self Employment Tax

Congregation Classification	Experience 0-4 Years	Experience 5-9 Years	Experience 10+ Years
A	61,906	65,345	68,784
B	63,969	67,753	71,535
C	66,057	70,159	74,286
D	68,784	74,286	79,790
E	75,663	82,541	89,419

Associate clergy minimums are based on cleric's YCS at two grades below actual congregation classification.

When a rectory is provided, the cash compensation is 20% below the minimum figures.

Resolved,

1. That the minimum transportation allowance be \$0.50/mile for congregation-related travel; to be adjusted in accordance with IRS published rates for 2011.
2. That any deviation below these minimums will be permitted by the Bishop for serious cause, with the Bishop using the Personnel Practices Commission as a council of advice.
3. That employers of all clergy pay to each cleric 50% of the self-employment tax assessed on the cleric's base compensation as a portion of total compensation (7.65% of base compensation). **This amount is included in the above schedule.**
4. The Personnel Practice Committee strongly urges all churches, wherever possible, to increase the clergy and lay staff compensation 1.1% for 2011 to accommodate for inflation.

APPENDIX D – 2011 SALARY RESOLUTION

2011 CONGREGATIONAL GRADE STRUCTURE

1. Number of pledging units:

Number	Points
000-100	3
101-200	6
201-300	9
301-400	12
401-above	20

2. Average weekly attendance at Sunday services:

Attendance	Points
00-100	3
101-200	6
201-300	9
301-500	12
501-above	20

3. Total Annual Operating Income-Line A of Parochial Report:

Amount	Points
\$0 to \$68,784	4
\$68,785 to \$132,022	8
\$132,023 to \$263,836	12
\$263,836 to \$528,090	16
\$528,091-above	20

The points from these three categories are then added together and the congregation classification is determined from the following table:

Total Points	Salary Grade
0 - 10	A
11 - 20	B
21 - 30	C
31 - 40	D
41++	E

Schedule Adjusted to Reflect Cost of Living Increases Since Passage in 1999.

APPENDIX E – DIOCESAN INSTITUTIONS

INSTITUTIONS

Bay Area Seafarer's Service

The Bishop's Ranch

Canterbury Foundations

Clausen House

Episcopal Charities

Episcopal Community Services of San Francisco

Episcopal Homes Foundation

Good Samaritan Family Resource Center

Ohlhoff Recovery Programs

Saint Dorothy's Rest

The Episcopal School for Deacons

CHARTERED ORGANIZATIONS

An Episcopal Ministry to Convalescent Hospitals

OASIS/California

SOJOURN – San Francisco General Hospital Chaplaincy

APPENDIX F – CANONICALLY RESIDENT CLERGY

The Rev. David Abernethy-Deppe
The Rev. Jonathan Abernethy-Deppe
The Rev. Mehrdad Abidari
The Rev. Robert Adams
The Rev. Donald Adolphson
The Rev. Dr. Francis Andersen
The Rev. Gary Andersen
The Rt. Rev. Mark Andrus
The Rev. Dr. John Archer
The Rev. Cn. Dr. Lauren Artress
The Rev. Mary Atwood
The Rev. Ricardo Avila
The Rev. Douglas Bachmann
The Rev. Dr. Michael Backlund
The Rev. Anne Bailey
The Rev. Brian Bailey
The Rev. Carolyn Baird
The Rev. John Baker
The Rev. Cn. Michael Barlowe
The Rev. Brian Barnes
The Rev. Dr. Becca Barnett
The Rev. Lane Barton
The Rev. Barbara Bender-Breck
The Rev. Edward Berey
The Rev. Susan Bergmans
The Rev. Walter Bess
The Rev. Dr. Robert Bettinger
The Rev. Davidson Bidwell-Waite
The Rev. James Billington
The Rev. Patricia Bingham
The Rev. Sally Bingham
The Rev. Dr. Alexander Blair
The Rev. Machrina Blasdell
The Rev. John Bliss
The Rev. Jeremy Blodgett
The Rev. Sarah Boelter
The Rev. Carolyn Bolton
The Rev. Dr. Sjoerd Bonting
The Rev. Lynn Bowdish
The Rev. Carol Bowen
The Rev. Kathleen Bradford
The Rev. John Bright
The Rev. Thomas Brindley
The Very Rev. Joseph Britton
The Rev. Philip Brochard
The Rev. Margaret Brogan
The Rev. David Brown
The Rev. Donald Brown
The Rev. James Brown
The Rev. Nancy Bryan
The Rev. Paul Burrows
The Rev. Emilie Bush
The Rev. Grant Bushee
The Rev. John Butcher
The Rev. Tony Butler
The Rev. Norman Butwill
The Rev. Este Cantor
The Rev. Richard Cardarelli
The Rev. Amos Carey
The Rev. Bente Carter
The Rev. Charles Carter
The Rev. Laina Casillas
The Rev. Robert Caughey
The Rev. Jan Cazden
The Rev. Naomi Chamberlain-Harris
The Rev. Peter Champion
The Rev. Susan Champion
The Rt. Rev. Otis Charles
The Rev. David Chee
The Rev. Jacqueline Cherry
The Rev. Dr. Helon Chichester
The Rev. Dr. Winston Ching
The Rev. Timothy Christoffersen
The Rev. Caroline Clark
The Rev. Carol Cleland
The Rev. John Coats
The Rev. Albert Colbourne
The Rev. John Conger
The Rev. Carol Cook
The Rev. Dana Corsello
The Rev. Arlinda Cosby
The Rev. Catherine Costas
The Rev. Dr. Louis Countryman
The Rev. Stuart Coxhead
The Rev. Pamela Lee Cranston
The Rev. Kathleen Crary
The Rev. Robert Cromey
The Rev. Ronald Culmer
The Rev. Patricia Cummings
The Rev. Dorothy Curry
The Rev. Barbara Dawson
The Rev. Richard De Bruyn

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The Rev. Elizabeth De Ruff	The Rev. Charles Gibbs
The Rev. Warren Debenham	The Rev. Robert Gieselmann
The Rev. Donald DeCoss	The Rev. Vanessa Glass
The Rev. Margaret Deeths	The Rev. John Golenski
The Rev. Gloria Del Castillo	The Rev. Charles Gompertz
The Rev. Hailey Delmas	The Rev. David Gordon
The Rev. Scott Denman	The Rev. James Goss
The Rev. Tommy Dillon	The Rev. Carl Gracely
The Rev. Robert Dobbin	The Rev. Julie Graham
The Rev. William Doggett	The Rev. Victoria Gray
The Rev. Melanie Donahoe	The Rev. Horace Greeley
The Rev. Jeffrey Donnelly	The Rev. David Green
The Rev. Robert Droste	The Rev. Tamara Green
The Rev. Penelope Duckworth	The Rev. Dr. Timothy Greene
The Rev. Edward Dumke	The Rev. Dr. Robert Gregg
The Rev. Judith Dunlop	The Rev. Bernard Griesel
The Rev. Matthew Dutton-Gillett	The Rev. Griff Griffin
The Rev. John Eastwood	The Rev. Stacey Grossman
The Rev. Ellen Ekstrom	The Rev. Terri Grotzinger
The Rev. Dr. William Ellington	The Rev. David Hammond
The Rev. Anne Emry	The Rev. Jessica Hansen
The Rev. Michael Erhard	The Rev. Michael Hansen
The Rev. Nancy Eswein	The Rev. Rosa Harden
The Rev. Lisa Eunson	The Rev. Hugh Hardin
The Rev. Amber Evans	The Rev. Dr. James Hargis
The Rev. Paul Evans	The Rev. Chris Harrigfeld
The Rev. Richard Fabian	The Rev. Stephen Hassett
The Rev. William Fay	The Rev. Molly Haws
The Rev. Frederick Fenton	The Rev. Janice Heglund
The Rev. Sosaia Fineanganofa	The Rev. Richard Helmer
The Rev. Donald Fisher	The Rev. Mark Henderson
The Rev. John Fitterer	The Rev. Marsha Heron
The Rev. Beth Foote	The Rev. Daniel Herth
The Rev. David Forbes	The Rev. Richard Hess
The Rev. Richard Ford	The Rev. Richard Hewetson
The Rev. Charlton Fotch	The Rev. Pamela Higgins
The Rev. Richard Fowler	The Rev. Barbara Hill
The Rev. Donald Fox	The Rev. Jude Hill
The Rev. Dr. Matthew Fox	The Rev. Michael Hiller
The Rev. John Fredricks	The Rev. Eric Hinds
The Rev. Paul Fromberg	The Rev. Mary Hintz
The Rev. Mary Gaines	The Rev. Dr. Edward Hobbs
The Rev. John Gallagher	The Rev. Raymond Hoche-Mong
The Rev. John Gardner	The Rev. William Hocker
The Rev. Cn. William Geisler	The Rev. Dr. Arthur Holder
The Rev. Susanne George	The Rev. Janet Holland

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The Rev. Joseph Holt	The Rev. Coryl Lassen
The Rev. John Honeychurch	The Rev. Gordon Lau
The Rev. Jill Honodel	The Rev. Amy Lawrence
The Rev. Jennifer Hornbeck	The Rev. Peter Lawson
The Rev. Edward Horton	The Rev. Katherine Lehman
The Rev. Galeta Hoy	The Rev. Christian Lehrer
The Rev. Mary Hudak	The Rev. Michael Lemaire
The Rev. Lawrence Hunter	The Rev. Luigi Licari
The Rev. Tom Jackson	The Rev. Eileen Lindeman
The Rev. Dorothy Jamison	The Rev. Mitchell Lindeman
The Rev. Teduan Jang	The Rev. David Linn
The Rev. Anne Jensen	The Rev. Tracy Longacre
The Rev. Mary Jizmagian	The Rev. David Lui
The Rev. Ida Johnson	The Rev. Carol Luther
The Rev. Dr. Jay Johnson	The Rev. Janyce Lyman
The Rev. Dr. Rudolph Johnson	The Rev. Vincent MacKenzie
The Rev. Alan Jones	The Rev. J Patrick Maitrejean
The Rev. Derek Jones	The Rev. Wendy Manley
The Rev. Dorothy Jones	The Rev. Malcolm Manson
The Rev. James Jones	The Rev. Richard Mapplebeckpalmer
The Rev. Vern Jones	The Rev. Mario Marin
The Rev. Martin Juarez Herrera	The Rev. Nora Marin
The Rev. Dr. John Kater	The Rev. Christopher Martin
The Rev. Robert Keim	The Rev. Dr. Kevin Maxwell
The Rev. Beth Kelly	The Rev. David McBride
The Rev. Richard Kerr	The Rev. Ronald McBride
The Rev. Henry Keyser	The Rev. Robert McCann
The Rev. Frances Kieschnick	The Rev. Matthew McDermott
The Rev. Kenneth King	The Rev. Jane McDougale
The Rev. Robert Hugh King-Smith	The Rev. Stephen McHale
The Rev. Eugenia Kinney	The Rev. Dr. Ellen McIlroy
The Rev. Theron Kinsey	The Rev. James McKnight
The Rev. James Kirchoffer	The Rev. Mary McManus
The Rev. John Kirkley	The Rev. Christine McSpadden
The Rev. Theolinda Knight	The Rev. Robin Merrell
The Rev. Robert Kossler	The Rt. Rev. George Millard
The Rev. Kristin Krantz	The Rev. Dr. Donald Miller
The Rev. Martha Kuhlmann	The Rev. Sylvia Miller-Mutia
The Rev. Roberta Kuschel	The Rev. Darren Miner
The Rev. Franco Kwan	The Rev. Catherine Moon
The Rev. Connie Lam	The Rev. Robert Moore
The Rev. Kay Landers	The Rev. Rebecca Morehouse
The Rev. Joseph Lane	The Rev. Dr. Clayton Morris
The Rev. Anna Lange-Soto	The Rev. Lauren Moyer
The Rev. Sloane Larrimore	The Rev. Thomas Murdock
The Rev. Lawrence Larson	The Rev. Eric Nefstead

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The Rev. William Nern	The Rev. Dr. Erroll Rhodes
The Rev. Dr. Paula Nesbitt	The Rev. Dr. W Mark Richardson
The Rev. Elizabeth Newnam	The Rev. David Rickey
The Rev. Louis Newton	The Rev. William Riedell
The Rev. Leslie Nipps	The Rev. Bonnie Ring
The Rev. Mary Norquist-Hinse	The Rev. Aristotle Rivera
The Rev. Bruce O'Neill	The Rev. Whitney Roberson
The Rev. Leonard Oakes	The Rev. Elisabeth Rosen
The Rev. Sara Oakes	The Rev. David Ross
The Rev. John Oda-Burns	The Rev. George Ross
The Rev. Lynn Oldham Robinett	The Rev. Patricia Ross
The Rev. Nina Olmedo-Jaquenod	The Rev. Patricia Rosso
The Rev. Merry Ong	The Rev. Philip Rountree
The Rev. Thomas Osgood	The Rev. Roy Rutherford
The Rev. Gary Ost	The Rev. Mark Ruyak
The Rev. David Ota	The Rev. Katherine Salinaro
The Rev. Elizabeth Parab	The Rev. Joanne Sanders
The Rev. Jason Parkin	The Rev. Hans Sandrock
The Rev. Kenneth Parris	The Rev. Richard Schaper
The Rev. Susan Parsons	The Rev. Donald Schell
The Rev. Robert Partanen	The Rev. Kenneth Schmidt
The Rev. Albert Pearson	The Rev. Zoila Schoenbrun
The Rev. Nancy Pennekamp	The Rev. William Schooler
The Rev. Charles Perry	The Rev. Michael Schreiber
The Rev. Richard Peterson	The Rev. Thomas Schultz
The Rev. Walter Phelps	The Rev. William Scott
The Rev. John Phillips	The Rev. Johnnette Shane
The Rev. Nina Pickerrell	The Rev. Gerald Shaon
The Rev. Lauran Pifke	The Rev. Lynne Sharp
The Rev. Kristin Pope	The Rev. David Sheetz
The Rev. John Porter	The Rev. Sallie Shippen
The Rev. Dr. Everett Powell	The Rev. Morgan Silbaugh
The Rev. John Powell	The Rev. Daniel Simons
The Rev. Kenneth Powell	The Rev. Dr. Gregory Sims
The Rev. Joseph Pummill	The Rev. Dr. Scott Sinclair
The Rev. Kevin Putnam	The Rev. Susanna Singer
The Rev. Marjory Quinn	The Rev. Duane Sisson
The Rev. Charles Ramsden	The Rev. Thomas Skillings
The Rev. Dr. William Rankin	The Rev. Ann-Lining Smith
The Rev. Chris Rankin-Williams	The Rev. Anne Smith
The Rev. Dr. John Rawlinson	The Rev. Bruce Smith
The Rev. Harvey Ray	The Rev. Richard Smith
The Rev. Dr. Pamela Redding	The Rev. Samuel Smith
The Rev. Jeffrey Reed	The Rev. William Smith
The Rev. Elaine Reichert	The Rev. Richard Southworth

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The Rev. Mark Spaulding
The Rev. John Staley
The Rev. Margaretmary Staller
The Rev. Mark Stanger
The Rev. Franklin Sterling
The Rev. David Stickley
The Rev. James Stickney
The Rev. Steven Strane
The Rev. Paul Strid
The Rev. Amber Sturgess
The Rev. John Sutton
The Rev. Dr. Richard Swanson
The Rev. Fran Sweet
The Rt. Rev. William Swing
The Rev. Robert Switz
The Rev. Charles Taylor
The Rev. Marylou Taylor
The Rev. Edward Thompson
The Rev. Roderick Thompson
The Rev. Susan Thompson
The Rev. John Tirrell
The Rev. Laura Toepfer
The Rev. John Tolley
The Rev. Frances Tornquist
The Rev. Jose Torres Bayas
The Rev. Arlen Towers
The Rev. Dr. Fran Toy
The Rev. Dr. Clark Trafton
The Rev. James Tramel
The Rev. Kathleen Trapani
The Rev. Thomas Traylor
The Rev. Margaret Trezevant
The Rev. Thomas Trutner
The Rev. Maurice Turner
The Rev. Anthony Turney
The Rev. Richard Vaggione
The Rev. Kathleen Van Sickle
The Rev. Cn. Martha Vasquez
The Rev. Richard Vettel-Becker
The Rev. Sharon Wagner
The Rev. Julia Wakelee-Lynch
The Rev. Patricia Walker-Sprague
The Rev. Roxanne Walters
The Rev. Sumner Walters
The Rev. Lori Walton

The Rev. James Ward
The Rev. Dr. Katherine Ward
The Rev. Douglas Warren
The Rev. Jay Watan
The Rev. Chester Watson
The Rev. Harold Weicker
The Rev. Louis Weil
The Rev. Elizabeth Welch
The Rev. Judith Werner-Hall
The Rev. Jan West
The Rev. Diana Wheeler
The Rev. Dr. Palmer Wilkins
The Rev. Dr. Monrelle Williams
The Rev. Ronnie Willis
The Rev. Richard Wilmington
The Rev. Mauricio Wilson
The Rev. Sally Wong
The Rev. Linda Wood
The Rev. Eleanor Woodroffe
The Rev. Ting Yao
The Rev. Eric Yeoman
The Rev. Malcolm Young
The Rev. Shari Young