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# THE EPISCOPAL DIOCESE OF CALIFORNIA

The 159<sup>th</sup> Diocesan Convention  
October 17 & 18, 2008



Grace Cathedral  
San Francisco, California

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## Agenda of the 159<sup>th</sup> Diocesan Convention of the Diocese of California

### Friday, October 17, 2008

7:00 pm	Eucharist with homily by the Rt. Rev. Naudal Alves Gomes of the Diocese of Curitiba, Brazil	Grace Cathedral
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### Saturday, October 18, 2008

<u>Time</u>	<u>Event</u>	<u>Location</u>
8:00-9:00 am	Registration	Cathedral Nave
<b>9:00</b>	<b>Call to Order</b> Morning Prayer Bishop's Address	<b>Cathedral Nave</b>
10:00	Break – Move to Gresham Hall	
<b>10:15</b>	<b>Business Meeting</b> Report of Committee on Credentials Secretary's Announcements Report of Committee on Dispatch of Business Adoption of Rules of Order	<b>Gresham Hall</b>
10:40	Introduction of Distinguished Guests	
10:45	Report of Committee on Nominations Instruction on the First Ballot Vote First Ballot (Tellers collect ballots at tables)	
11:10	Second Report of the Committee on Resolutions	
11:20	Report of the Standing Committee	
11:30	Report of the Diocesan Council	
11:40	Assistant Bishop's Address	
11:55	Invitation to Lunchtime Break-out Groups	
<b>12:00 pm</b>	<b>Lunch</b> Hearings on Resolutions Hearings on Changes to Constitution and Canons Discussion with General Convention Deputation Exploring Area Ministry with Bishop Andrus & Canon Barlowe	<b>Plaza</b> Gresham Hall Chapter Room Chapel of Grace Dining Room
<b>1:00 pm</b>	<b>Reconvene</b> Report on First Ballot, Vote Second Ballot	<b>Gresham Hall</b>
1:30	Treasurer's Report	
1:45	Report of Program and Budget Action on Assessment Formula & Budget Report of the Personnel Practices Commission	
2:05	Report of the Committee on Canons	
2:25	Action on Proposed Amendments to the Constitution	
2:35	Action on Proposed Amendments to the Canons	
2:45	Break	
<b>3:00</b>	<b>Reconvene</b> Report on Second Ballot	<b>Gresham Hall</b>
3:10	Third Report of Committee on Resolutions Action on Resolutions	
4:30	Courtesy Resolutions Margaret Wosser Award Presentation Bishop's Appointments & Announcements	
4:45	Closing Prayer	

5:00

Adjourn

**Bishop's Appointments to Convention Committees  
for the 159<sup>th</sup> Diocesan Convention**

**Chancellor**

William Orrick

**Archivist**

Michael Stroup

**Committee on Canons**

William Orrick, Chair (Chancellor)

Sandy Boone

Paul Burrows

Rob Gieselmann

Christopher Hays

M. Sylvia O. Vasquez

**Committee on Credentials**

David Frangquist, ex officio, Chair

Mary Louise Gotthold

Melissa Ridlon

**Committee on Dispatch of Business**

Barbara Bender Breck, Chair

Michael Barlowe

David Frangquist

**Committee on Elections**

Roulhac Austin, Chair

Greg Brown

Jay Watan

**Committee on Logistics**

Roulhac Austin, Chair

Gail Greenwell

Martín Juárez

Kathy Kirkpatrick

Connie Lam

Carole Jan Lee

Daniel Simons

Dianne Smith

**Committee on Nominations**

Martha Kuhlman, Chair

David Frangquist, Vice Chair

Ricardo Avila

Jan Heglund

Albe Larsen

Helen Sause

Earl Clinton Williams

Warren Wong

**Committee on Personnel Practices**

Bruce O'Neill, Chair

Michael Barlowe

Bruce Bearden

Christopher Butler

Joan Clerk

Sarah Crawford

Jim Forsyth

Thomas D. Matthews

Jeannie Thomas

**Committee on Program and Budget**

Betsy Munz, Chair

Ruth Baney

Howard Bolton

Bente Carter

Carol Cook

Gary Ost

Karen Swanson

Tim Smith, Council President

Consultants:

Jim Forsyth, Controller

Bob McCaskill, incoming Treasurer

**Bishop's Appointments to Convention Committees  
for the 159<sup>th</sup> Diocesan Convention**

**Committee on Resolutions**

John Kirkley, Chair  
Robert Birss  
Carolyn Bolton  
Fred Cone  
Liz Graves  
Kathy Henry  
Mrs. E. J. Hilliard  
Carol Luther  
Sean McConnell  
Salying Wong

**Commission on Ministry**

*Class of 2009*

Hailey McKeefry Delmas  
Georgene Keeler  
David Lui

*Class of 2010*

Pamela Clare Magers  
Kenneth Schmidt  
Clinton Williams

*Class of 2011*

Shelley Chesley  
Sally Mancini  
Joanne Sanders

*Class of 2012*

Milissa Ridlon  
Monrelle Williams  
Craig Wirth

**Continuing Elected Committee Members**

**Standing Committee**

*Class of 2009*

Stacey Grossman  
Carolyn Gaines

*Class of 2010*

Paul Evans  
Ron Culmer

*Class of 2011*

Ron Johnson  
Nina Pickerell

**Ecclesiastical Court**

*Class of 2009*

Vik Slen  
James Stickney

*Class of 2010*

Paul Burrows  
Nancy Eswein  
Martha McKenna

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**MINUTES**  
**159<sup>TH</sup> CONVENTION OF THE**  
**EPISCOPAL DIOCESE OF CALIFORNIA**  
**Friday, October 17 and Saturday October 18, 2008**  
**Grace Cathedral**  
**San Francisco, California**

The 159<sup>th</sup> Convention of the Diocese of California opened with Holy Eucharist in the nave of Grace Cathedral at 7:00 p.m. on Friday, October 17, 2008. Bishop Marc Andrus presided and the sermon was given by Bishop Naudal Alves Gomes of the Diocese of Curitiba, Brazil.

The convention continued on Saturday, October 18, 2008 with Morning Prayer beginning at 9:00 a.m. in the nave of Grace Cathedral. Bishop Marc delivered his Address to the Convention during Morning Prayer.

**THE BISHOP'S ADDRESS**

Almighty God, you have given us grace at this time, one accord, to make our common supplication to you and you have promised, through your well-beloved son that when two or three are gathered together in his name, you will be in the midst of them. Fulfill now, O Lord, our desires and petitions as may be best for us, granting us in this world knowledge of your truth, and in the age to come, life everlasting. Amen.

Let us bless the Lord.  
Thanks be to God.

May the grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with us all forevermore. Amen.

Can you guess what feast day it is? Saint Luke's. I've given you lots of clues. It is the Feast of Saint Luke, a gosseller and a physician, and I couldn't think of a better feast that God could have given us today as we gather in convention for the Diocese of California. It came to me as I was contemplating and praying about being with you and speaking to this theme in the times in which we live. I was thinking of an image that might be evocative, that might pull together these ideas of healing that the world and humanity needs so greatly at this moment, and this image came to me that's on the front of your morning prayer bulletins — "Compassion Mandala" by Robert Lentz. Interestingly, the day that this came to me (and this probably comes to you under the category of praying for parking spaces and so on) but on that very day, John Butcher, our beloved brother, sent me an early birthday card and it was with this image. I thought all right, confirmation.

This idea of compassion, the compassion mandala, the Christ figure, the cosmic Christ bending over the whole of creation and praying for its healing, holding it together, bringing it together in his love, is one that is evoked in this gospel in so many ways. St. Luke is called a physician not

primarily because of the little clues that people have put together about what his calling in life might have been, but rather it seems to be for the very character of the Gospel that he produced. It is about healing, healing at every level of existence. It is not only personalistic, it is healing at institutional levels, it is healing at community levels, it is healing of our earth. All of these are implicated in every act of healing that is done. And this is announced when Jesus announces his own ministry in the fourth chapter of Luke's Gospel, as we heard read this morning.

“The spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor.”

And everything is implicated. Every level of existence is implicated in this proclamation that Jesus makes in Luke's Gospel. The captives being spoken to, the blind being spoken to, those who need the Lord's favor in a year's time, a jubilee time, all of these are all the levels and kinds of blindness, all the kinds of captivity that you can imagine. All are brought to bear in the healing act of Christ on the earth and in every human life, in every life that is on the earth.

This has come very powerfully to me in this last year in that God has given me a doorway because of my position that you called me to as bishop of the Diocese of California with St. Luke's Hospital. St. Luke's Hospital was slated to be closed in two years. A great effort at the level of community organizing protests in our city and more widely was raised at the prospect of the hospital's closure. What I've learned by being involved in the process to save St. Luke's is how complex this healing under the name of St. Luke really is. Individual doctors and nurses and staffs, and the CPMC management, the labor leaders, who are usually in tension with CPMC and battling with them, city officials, the public health department, all these people—I learned as I thought about it and worked with these amazing people on every side, that all of them are involved in every act of healing that takes place within St. Luke's Hospital.

I saw that, and it came clear to me that even that complex institution, part of a larger complex called CPMC, part of a larger complex called Sutter Health, was only the beginning of the interlocking levels of healing that are brought to bear in every act of healing. It works all the way up, and all the way down, in every case. It's like that in God's economy.

So I would like, in this Gospel that I proclaim to you, marked with the idea of healing, to turn our attention to what may be the most characteristic, unique factor within Luke's Gospel. There are numbers of stories that occur nowhere else, numbers of parables that occur nowhere else but in Luke's Gospel. But one story in Luke's Gospel seems to me to proclaim this message of healing in all its complexity and its clarity to us, and has done through the ages. And that is the parable we normally call that of the Prodigal, or the Loving Father, or the Absent Mother.

This is Bernard Brandon Scott's translation and reconstruction in the phenomenal way of this parable, and he does call his chapter “I remember Mama.”

### ***A Man Had Two Sons***

*A certain man had two sons. And the younger of them said to the father, “Father, give me the portion of your substance that falls to my share.” And he divided among them his life. And after*

*many days, gathering together everything, the younger son departed into a far country and there he squandered his substance in wild living. When he had spent everything, there happened a great famine throughout that country and that one began to fall short. And going, he attached himself to one of the citizens of that country, and he sent him into [the] fields to feed his pigs and [that one] longed to feed his belly from the carob beans which the pigs were eating, and no one gave them to him. Coming to himself, he said, "How many of my father's hired hands abound in bread, but I in famine here perish. Rising up, I will go to my father and I will say to him, 'Father, I have sinned to heaven and before you, no longer am I worthy to be called your son; make me as one of your hired hands.'" And rising up, he came to his father. While he was [way] far off, his father saw him and had pity and running he fell upon his neck and kissed him affectionately. Said the son to him, "Father, I have sinned to heaven and before you, no longer am I worthy to be called your son ... " Said the father to his slaves, "Quickly, bring out the best robe and clothe him, and put a ring on his hand and sandals on his feet, and bring the fatted calf, kill, and eating let us make merry, because this [my] son was dead and lives again, was lost and is found." And they began to make merry.*

*There was his son, the elder one, in the field. And as he was coming, he drew near to the house, he heard music and dancing, and calling to one of the boys, he inquired what it might mean. He said to him, "Your brother has come, and your father has killed the fatted calf, because he has got him back in good health." He was angry and did not wish to go in; his father coming pleaded with him. Answering he said to his father, "See, how many years I have slaved for you and never went against your commandment, and never did you give me a goat so that I might make merry with my friends. When this son of yours who ate up your life with harlots came, you killed for him the fatted calf." He said to him, "Child, you always are with me, and everything that is mine is yours. [To make merry and to rejoice was necessary because this your brother was dead and lives, and being lost is found.]" (Hear Then the Parable, 1989, Fortress Press)*

Brothers and sisters, I see in this parable the movement of healing, the healing that is needed all across the world at every level. You and I have been preparing. We have been working in a concentrated way for two years, trying to manifest as best we can—still trying to manifest as best we all can—the Beloved Community. You have heard me say that the reason for this is that there is coming a time when the already fragmented world around us, and penetrating us as well, will be more and more marked by isolation, even the effects of exile. Desperation will be the norm.

And where will the world turn? Where will the world turn when the diabolic rules? The diabolic, which is the action that breaks apart all that which has integrity in it and around it. Where will the world turn? Will they find refuge with us? Last night when we celebrated the wonderful Eucharist here for the convention, and we welcomed Bishop Steven as our bishop, and we heard the gracious and deeply intelligent words of Bishop Naudal preaching, we then gathered around this table, all the people here moving in as we sang together "Saranam, saranam, saranam," which is a Sanskrit word, and it means "I take refuge in the Ultimate." I take refuge in the altar.

Where will people go to find that refuge as the financial crisis, which seeks its bottom, but which no one sees at this time? And which the pundits who speak about it never tie to the environmental crisis which has come home much more swiftly than we ever imagined it to come home. There is not one crisis besetting the earth at this time; there is at least two. And they are

acute, and they are global, and they are local as well. Sarunam. Where will they go for refuge? Not, brothers and sisters, a mystic refuge that is somewhere else. But will they know to come to you? Will they know to come to our community? And what will they find when they come to us?

They will find a generous way of being Christian. They will find humorous and lovely people whom I have come to love all across this diocese. But let me bring to our consciousness three movements of healing that I think we could strive toward as we become ever more the Beloved Community, the Body of Christ, this Christ who hovers over the whole of creation, seeking to bring healing to it at every level of its being. These come from John MacQuarrie in his wonderful book that finally came to me by the grace of Rebecca Morehouse called *The Concept of Peace* (1973, Harper & Row). I never knew John MacQuarrie; we corresponded, we spoke once on the telephone, and he died before I was able to deepen the relationship that I had hoped for. And this book has stood as one that I wanted to delve into but have never had the chance to, and Rebecca brought it to me.

The three movements, the theological concepts that have, I think, to do with healing—MacQuarrie says to bring peace, but he uses “peace” in the sense of shalom, as our presiding bishop uses it, that which is the integrity, the wholeness, the completeness the *tikkun olam*, the perfecting or the healing of the whole of creation. And they are these: resurrection, atonement, and grace. I see these elements in this story of the Prodigal, and I believe they together equate to healing. Let me talk a little bit about them to you.

Atonement. MacQuarrie says beautifully that small unities will, in some instances, have to dissolve for the sake of the emergence of larger unities. Small unities that I cherish and that I hold on to, as a greater unity and a greater healing is sought, will have to dissolve. And this was presaged within the Episcopal Church when the Chicago Lambeth Quadrilateral, starting at Grace Church in New York City, was first promulgated. You remember the reason why they put forward the Chicago Lambeth Quadrilateral, which I’m sure your review with regularity, along with its brother the Athanasian Creed. You thought they were in the back of the prayer book for when you were bored. And perhaps that’s the case. But the reason that the Chicago Lambeth Quadrilateral and William Reed Huntington, the major author of it, put it forth, was not so that Episcopalians and Anglicans more generally would have a superior way to define themselves: “This is who we are. Don’t mess with us.” But rather, was to say these are the bones. These are the bones of our faith. And everything else – vestments, crosses, incense—everything else, we’re ready to let go of these things. We’re ready to let go of them because they are not essential. What is essential is our relationship with our ecumenical brothers and sisters. Smaller unities would have to be dissolved for the sake of a greater healing, a greater unity.

So atonement, this idea that, as MacQuarrie says, there is from the beginning, before there was ever a cross on the earth, a cross in the being of God. This idea that the cross is actually in the essence of who God is, we see in this beautiful story of the Prodigal. How much pain this loving father must have had. How much pain, how much the cross he carried, to have his younger son say, “Give me your life.” Because that’s what he asked for, “Give me your life.” And after having given it to him, the expectation was that the sons would use the wealth to maintain them in their old age. And before the father’s eyes, he watches his younger son, we think probably his beloved son, gather it together and take it away. How much pain there was in that, and then he

loses that child. Think of waiting over that long period of time, knowing that a famine has engulfed the earth, wondering where your son is. Wondering how he is. If he is. The atonement of this father. And then in the joy of the restoration of this son to him and the rejoicing, the cold fury of an elder brother, who has had everything. He is the heir. He is the heir, but he lives as a captive, captive to his own sense of wounded pride. Say to him, “I have slaved for you, and you’ve never given me even a goat [to make merry].”

The atonement that we can discern in this father is, brothers and sisters, our life as well. As we seek to be the Beloved Community in the Bay Area, as we seek to let our life be as God desires it to be, smaller unities [of ours], on which we, I and you, rely, that we care about, that we cherish, that have defined us in the past, will have to be dissolved, so that greater healing, greater unity, can come into being. This is the way of God’s world. And as the world is falling more apart, the more acute will be the need for you and me to be willing for this dissolution of our being to take place, so that there might be resurrection and healing for all.

I think then, about this idea of resurrection. The vector of new life I see in the story of the Prodigal is in that unclosed door at the end of the parable. Jesus and Luke have constructed the story in such a way that the cycle is not over, is it? The elder brother, what’s next for him? The trajectory of the story is towards new life for the elder brother. Just as there came new life for the younger son, so I believe that the story points us to understand that new life is coming for the elder brother as well. This is coming. And you and I have been laboring to put in place the things that will make for new life. Because this again is not mystical wishing. As the atonement that we will live through is not hypothetical, neither are the tools that we are laying out for ourselves hypothetical either.

And they include things like the repositioning of Episcopal Charities so that two circles of interest around health care and around education are now in place, so that we might marshal our thoughts and marshal our resources for these two pressing needs: public education and health care in the Bay Area. The board of Episcopal Charities has worked hard over the last year to redefine where they are going, not losing, but re-visioning their relationship with the thirteen partner agencies who all displayed who they were so beautifully at the Walk-a-Thon one Saturday ago. How great that was to hear about the ministries of The Family Link, Episcopal Community Services, Sojourn Chaplaincy, and the other Partner Agencies of Episcopal Charities. Episcopal Charities has revisioned itself so that they won’t lose those connections but will enhance their ability around health care and education to make a new and much larger difference as those needs become more and more acute in the Bay Area and in our world.

I think about this work that you’ve heard so much about, under the heading of the Beloved Community again, called Area Ministry. All of you who have engaged this work, I am so grateful, I have been overjoyed seeing how beautiful your labors have been in South of Market, in North of Market, in Oakland, in Berkeley, Albany, Richmond, East Contra Costa, all these places where you have seen the possibility and begun to put in place tools to welcome new life in the Bay Area, in the Episcopal Church. There will be people coming into your community, in those areas and the other areas of the diocese as they emerge, who will not even know that it’s the Episcopal Church behind this. They won’t understand that, but they will know that God is there. There will know that a brooding Christ hovers over the existence, and they will find that

reality in your lives, in your lives, and the lives of those with whom you collaborate and partner. That makes me so joyful to think about that.

I think about Shari Young and the MDG Working Group, and how they have labored over these three years now, with the 0.7 Now Conference, and the work that surrounds that to enhance and move forward the work of the Millennium Development Goals. These goals are going to bring new life to the world in fact. We probably won't make the goal of 2015. We're way behind schedule as a world on those goals. But it's not for want of the MDG Working Group in the Diocese of California. They have been working away with our brothers and sisters at Temple Emmanuel and with the Archdiocese of San Francisco to do this good work across the Bay Area, and it is advancing.

I think about the Justice, Peace, and Integrity of Creation Working Group. I think they need T-shirts with that noble name on them, that they change into. Doesn't it sound like that? Justice, Peace, and the Integrity of Creation — there needs to be a phone booth nearby. And it's like that. These are gracious men and women full of God's love who are already, have for years, been doing their work in prison ministry, in environmental ministry, in peacemaking, all of this. And they have come together to try to help each other, to make their work stronger. They meet and they work in this way and I am encouraged by their individual commitment and their willingness to collaborate, and these are the tools that are going to help us move forward.

I wanted to mention also the Environmental Commission. A small group three years ago, they have put out the word all across the Diocese of California and asked that in every congregation there be at least one liaison who will connect and begin the networking that will take us from complacency about how good it is we live in a place where there's curbside recycling and composting and where hybrids replace every SUV that I knew in Alabama, where that complacency is moved to a new level of advocacy. A new level of environmental engagement and work is required now, and the Environmental Commission and Liaisons poised and ready to do that work. How many liaisons are there? There are over seventy at this point. They are present and they are organizing and they are ready to do this work.

So these are the tools that this atoning community is using. There are so many more; I'm simply naming those to point out that you have been making the possible real already. This method of healing involving atonement and resurrection is not theoretical in the Diocese of California but actual.

But I want to end by saying that the third, grace, is the essential ingredient in all healing. It's been very clear to me in my life that the work that one can do always reaches its limits. Finitude is pressed on me at every opportunity. I find how limited I am every time I try to go it alone. Every time I do the very best I can, I learn that's pretty good, but not enough. But the temptation is, as the Hebrew scripture put it, to put my trust in the horse, the bow, the spear, and the sword. That is, on that which expands my personal strength and makes it much greater. And for those of use who have lived through the twentieth century and now in the twenty-first, that we understand not just to be those antique ways of expanding personal power, but rather fundamentally, even beyond modern technologies of nuclear armaments, the will to power of the crowd. This we

learned from World War II. We learned that it was almost like God, almost like God to get a great number of people together with one thought, and one will.

And we have been tempted, over and over again, to say that is enough. To say over and over again that we're smart enough together, we're strong enough together, we're rich enough together to do this great work. Yes, it's not enough for me alone, but together we can do it. And the truth is we can not. We must go down to the fountains of life, to grace itself. And this is what animates the whole healing process. It is only God. It is only God and always God who will allow us and enable us to do this work of healing. It is the mysterious presence in the agonized father of our parable. How can a father wait, crucified by the pain, over and over again? How can the father extend this love over and over again, turned away by one son and then the next? It is not, I would say, humanly possible, either at the level of the individual or the level of the group. It is only as we resort, take refuge in God, that this great work of healing in our world, our world, will take place. Let us ever turn to this fountain of life and pray for the grace to do the atoning work that brings new life to the world. Amen.

## **BUSINESS MEETING**

After a brief recess following Morning Prayer, the business meeting of the Convention was called to order by the President, Bishop Marc, in Gresham Hall, at 10:15 a.m. He then recognized the Secretary of the Convention, David Frangquist, who gave the report of the Committee on Credentials.

## **REPORT OF THE COMMITTEE ON CREDENTIALS**

Mr. Frangquist reported that a quorum was present. He stated that 53 churches were represented by clergy, and 56 churches were represented by lay delegates. The Committee on Credentials found the lay delegate certificates for all congregations to be in good order.

## **ADOPTION OF AGENDA**

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

## **SECRETARY'S APPOINTMENTS**

Mr. Frangquist appointed the following Assistant Secretaries:  
The Rev. Barbara Bender Breck, Chair of the Committee on Dispatch of Business;  
Ms. Mary Louise Gotthold, Registrar of Convention;  
Ms. Roulhac Austin, Chair of the Committee on Elections;  
The Rev Nina Pickerell, Time Keeper

## **COMMITTEE ON DISPATCH OF BUSINESS**

The Rev. Barbara Bender Breck, Chair of the Committee on Dispatch of Business, drew the Convention's attention to page G-13 of the Guide to the Convention.

### **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.

Carried on a voice vote.

### **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.

Carried on a voice vote.

### **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 2008 Program and Budget and additional five minutes for the introduction of amendments to the Program and Budget.
2. The Proposed 2008 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.

The Rev. Barbara Bender Breck noted that Report #5 is altered because the agenda calls for the Program and Budget and Treasurer's report to come before the Report of Diocesan Council.

Carried on a voice vote.

#### **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.

Carried on a voice vote.

#### **ADOPTION OF RULES OF ORDER**

Bishop Marc recognized Mr. David Frangquist, Secretary of the Convention, who moved to amend the Rules of Order to insert the following new section:

Section 6 - Voting.

6.1 When multiple positions in the same office are to be filled at one time, all nominees for that office shall be listed together on the same ballot, and each Member of Convention shall be allowed to cast as many votes for that office as there are positions to be filled.

6.2 When one or more vacancies for unexpired terms are to be filled by election, all nominees for the same office, whether for a full term or for a vacancy, shall be listed together on the same ballot, and each Member of Convention shall be allowed to cast as many votes for that office as there are positions to be filled, including vacancies. The full term(s) shall be filled first, as specified in the Canons of the Diocese, and vacancies shall be filled second, in order of precedence.

6.3 When the Constitution or Canons prescribe that alternates are to be elected in addition to the regular holders of an office, all nominees shall be listed together on the same ballot, and each Member of Convention shall be allowed to cast as many votes as there are regular positions to be filled, not including alternates. The regular positions shall be filled first, as specified in the Canons of the Diocese, and the alternates shall be filled second, in order of precedence. Among the alternates, the order of precedence shall be determined by the total number of votes received in both lay and clergy orders combined.

6.4 On any ballot after the first ballot, each Member of Convention shall be allowed to cast as many votes for each office as the remaining number of positions to be filled in that office, not including any positions filled on previous ballots, and not including alternates.

6.5 When each Member of Convention casts more than one vote for an office, a majority shall be deemed to be the number of votes that is more than half of the ballots cast.

6.6 In casting multiple votes for the same office, no Member of Convention shall be permitted to cast more than one vote for the same person.

The proposed amendment was adopted by a voice vote.

## **INTRODUCTION OF DISTINGUISHED GUESTS**

Bishop Marc introduced and welcomed the Rt. Rev. Naudal Alves Gomes, bishop of our companion diocese, the Diocese of Curitiba, Brazil. The Secretary of the Convention moved the adoption of the following resolution honoring Bishop Gomes, his wife Carmen Regina Gomes, and The Rev. Carmen Etel Gomes:

**Whereas, The Rt. Rev. Naudal Alves Gomes**, Bishop of Curitiba, Brazil has led his Diocese into companionship with the Diocese of California; and

**Whereas**, Bishop Gomes and his wife, **Carmen Regina Gomes**, have demonstrated by word and action their commitment to companionship and mutual service, joining our two dioceses together in mission and service to the Gospel of Jesus Christ; and

**Whereas, The Rev. Carmen Etel Gomes** has been eloquent in her description to us of Liberation Theology in Brazil, and has become for us an example of ministry in the service of justice and liberation in the Name of Jesus Christ; and

*Whereas*, The Diocese of California is greatly honored by their presence at our Annual Convention; therefore be it

*Resolved*, That the 159<sup>th</sup> Convention of the Diocese of California extends its warmest welcome to Bishop Naudal Alves Gomes, Ms. Carmen Regina Gomes, and the Rev. Carmen Etel Gomes and offers prayers for their continuing work for Christ; and be it further

*Resolved*, That the 159<sup>th</sup> Convention grants Bishop Naudal Alves Gomes, Ms. Carmen Regina Gomes, and the Rev. Carmen Etel Gomes honorary membership in this Convention, with privilege of seat and voice.

Adopted unanimously.

Bishop Marc introduced and welcomed Dr. Bonnie Anderson, President of the House of Deputies of the General Convention. The Secretary of the Convention moved the adoption of the following resolution honoring Dr. Anderson:

*Whereas*, **Dr. Bonnie Anderson** has served and continues to serve with great distinction as the President of the House of Deputies of the General Convention of the Episcopal Church; and

*Whereas*, Her present service continues a life-long commitment to service and leadership for the benefit of God's Creation; and

*Whereas*, Bonnie Anderson honors the Diocese of California by coming to our Annual Convention in the spirit of ubuntu; therefore be it

*Resolved*, That the 159<sup>th</sup> Convention of the Diocese of California commends **Dr. Bonnie Anderson** for her spirit-filled leadership and offers prayers for her continued good work; and be it further

*Resolved*, That the 159<sup>th</sup> Convention grants Dr. Bonnie Anderson honorary membership in this Convention, with privilege of seat and voice.

Adopted unanimously.

## **CONFIRMATION OF MARTHA MCKENNA FOR ECCLESIASTICAL COURT**

Bishop Marc announced that there was a vacancy in the Ecclesiastical Court. The election of Karen Clopton at the 158<sup>th</sup> Convention was improper because of term limits. Ms. Clopton had already served the maximum number of consecutive terms. The bishop then appointed Martha McKenna to the remaining two years of that term. Since the appointment was for two years, the canons require confirmation by the Convention. Bishop Marc asked the Convention to approve his appointment of Martha McKenna to the Ecclesiastical Court.

Confirmed unanimously.

## **REPORT OF THE COMMITTEE ON NOMINATIONS**

Bishop Marc called upon the Rev. Martha Kuhlman to give the report of the Committee on Nominations.

The Committee nominated the following people:

### **Standing Committee:**

Clergy: Rob Gieselmann  
Richard Helmer  
Paula Nesbitt  
John Porter  
Bruce Smith  
Lay: Phoebe Pallet Brown  
Frank Casillas  
Peggy Greene  
Gary Hunt

### **Ecclesiastical Court:**

Clergy: Barbara Bender Breck  
Susan Champion  
Ellen Ekström  
Jill Honodel  
Lay: Patrick Talbot Hall  
Philip Jelley  
Michal Anne Pepper

Secretary of the Convention: David Frangquist

Treasurer of the Diocese: Robert McCaskill

Nominations Committee: Mary Louise Gotthold  
Walter Holden  
Vincent Jang  
Albe Larsen

Executive Council: Bob Birss  
Paul Burrows  
Shelton Ensley  
Vicki Gray  
Peter Jensen  
John Kirkley  
Chip Larrimore  
David Lui

Lauran Pifke  
Melissa Ridlon  
Dianne Audrick Smith  
Sharon Gay Smith  
Tim Smith  
Mark Spaulding

Bishop Marc then called for nominations from the floor. There were no nominations from the floor.

There being only one nominee for Secretary and one nominee for Treasurer, Bishop Marc ordered the Secretary to cast a unanimous ballot for those offices.

### **INSTRUCTIONS ON THE FIRST BALLOT**

Bishop Marc called upon Ms. Roulhac Austin, Chair of the Committee on Elections to give the instructions for the first ballot. At the end of her remarks, she asked that completed ballots be passed to the ends of the tables toward the middle isle so that tellers could collect them.

The convention was given 5 minutes to make their decisions and mark the ballots.

### **2<sup>ND</sup> REPORT OF THE COMMITTEE ON RESOLUTIONS**

Bishop Marc called upon the Rev. John Kirkley to present the 2<sup>nd</sup> Report of the Committee on Resolutions.

John Kirkley called attention to some changes to the resolutions that occurred since their presentation at the deanery meetings. The changes were distributed to the Convention in the booklet titled *Day of Convention Materials* which members received at registration.

The resolution titled *Government Policies for Environmental Stewardship* has been changed to insert the words “the General Convention of” in front of “the Episcopal Church” in the first resolved clause, and to change “the Church” to “the General Convention” in the second and third resolved clauses.

The resolution titled *Moratorium on Executions* has been changed to replace the word “encourages” with the word “authorizes” in the first resolved clause, to add the words “as a necessary step in the eventual abolition of the death penalty” at the end of the second resolved clause, and to add a third resolved clause to read: “That the Convention urges clergy and laity to commit themselves to inform and educate congregations so as to strengthen efforts to abolish the death penalty.”

The resolution titled *Support for Marriage Equity* should be titled *Support for Marriage Equality*. It is also changed to replace the words “Limit on Marriage” with “Eliminates Right of

Same-sex Couples to Marry” (the official title of Proposition 8), and to replace the words “Marc Andrus for his leadership” with “the Episcopal bishops in the State of California for their leadership” in the second resolved clause.

John Kirkley also noted that six resolutions were submitted to the Committee on Resolutions, but that the Rules of Order only permit the committee to propose five resolutions to the Convention, and that the sixth resolution would be proposed from the floor.

Bishop Marc stated that the resolutions filed by the Committee on Resolutions would be considered in the afternoon at the time specified in the agenda. He then asked if there were any other resolutions to come before this Convention.

Barbara Bisel, Co-Chair of Commission for the Environment, asked on behalf of the commission that the Convention consider the additional resolution titled *Scientific Integrity and Environmental Policy* which had been distributed in the convention materials. The Convention approved consideration on a voice vote.

Stacey Grossman, President of the Standing Committee, asked on behalf of the Standing Committee that the Convention consider an additional resolution titled *In-Depth Study of Diocesan Institutions* which had been distributed in the *Day of Convention Materials*. The Convention approved consideration on a voice vote.

## **REPORT OF THE STANDING COMMITTEE**

Bishop Marc called on The Rev. Stacey Grossman, President of the Standing Committee, to give the report of the Standing Committee. (The report is contained in Appendix \_\_\_\_).

## **REPORT OF THE DIOCESAN COUNCIL**

Bishop Marc called on Mr. Tim Smith, President of Diocesan Council, to give the report of the Diocesan Council. (The report is contained in Appendix \_\_\_\_).

## **ASSISTANT BISHOP’S ADDRESS**

Bishop Marc invited The Rt. Rev. Stephen Charleston, Assistant Bishop, to address the Convention.

Bishop Charleston: The first thing I wanted to say is thank you to everyone who has helped Suzanne and me feel welcomed into this Diocese. It’s been very, very gracious and very kind, and so on behalf of both of us, I’m very, very honored to have received this welcome. I especially want to thank our bishop and Sheila for their welcome and support. They’ve been very kind and welcoming to me. Also I wanted to mention the staff, both at Diocesan House and the offices and at the Cathedral and the Dean, Dean Jones, because they’ve been very kind to

welcome me. Some of my new work will be involved with them in the Cathedral, and everyone has just been outstanding. So thank you to everyone. I want to mention as part of my report Denise Obando, who is a new person now, who is working both with Michael and me. If you're trying to reach me, you may reach Denise in the Diocesan offices. She has been terrific at helping us gather momentum and keep the speed up of the work we're doing, so I'm very gratefully to Denise, and I want to welcome her and thank her.

Let me just say a couple of quick things because I want to give you some specifics on what I think will be happening in the next couple of months or so, but before I do that I want to mention something very quickly that I said when I was leading the clergy conference. The subject of clergy conference was on multi-cultural ministry, and part of my title is to work in the multi-cultural ministry field. I think as I said at that time (and I want to say in the convention) it's very important that we take that word multi-cultural out and hold it in front of us for a few minutes, just for a second, because what we mean by culture is very, very different to one another sometimes, and what we mean by phrases like multicultural, cross-cultural, trans-cultural, bicultural. We can use that phrase and often not communicate with each other exactly what we mean, and so I just hold it out in front of the convention because for some of us multi-cultural can have a meaning that we are now going to be blending all of the cultures together into one more homogenous whole, but for others multi-cultural can mean we need to be identifying all of the different constituent parts of our cultures and hold those up in their uniqueness and identify our differences. I wanted to say that, in my viewpoint, at its best multi-cultural really is talking about all of those. I do not see my ministry in this Diocese as something of a side-line or something peripheral. I see it as integral to the work that every one in this Convention is doing because we all inhabit different cultures at different times. There is a culture not only based on our racial or ethnic background. There are cultures based on our gender. There are cultures based on our economic status. There are cultures based on our physical abilities, There are a number of different cultures that any one of us at any given time in our lives on a daily basis inhabit: vocational cultures, work cultures. Is there not a culture of the Episcopal Church? We all inhabit these many different layers of cultures, and at different times may find ourselves in places either of privilege or of struggle depending on where we are in those cultures. So I want to hold that idea that multi-cultural work is something that is a matter of mission that every single one of us is engaged in. Therefore, I see my work as integral to the Diocese and in partnership with many of you who work in different areas that might not come immediately to mind. Areas of working with youth—that's a culture in itself. Areas of working with the aged—that's a culture in itself. So I wanted to say I think of myself as working across the board with everyone.

In specific terms of our ethnic communities, I did want to say that on that subject I have spent a lot of time and attention already; and while I will not represent myself by any stretch of the imagination as being an expert in the background of all of the ethnic stories in this Diocese, I believe in the short time I've been here over this last month and a half or so, I've learned a great deal by listening. In part of that listening I've come to understand that there is a story here that people of color in this Diocese want to tell, need to tell, and have been trying to tell for quite some time. It is a story of struggle and in some ways a story of hurt that goes back even before the second World War, and that there is a deep memory here among almost every single community of color in this Diocese about some of the pain that they have felt about their place

and role in this Diocese and about their treatment over a long period of time in many different situations. This isn't a moment where we can resolve that quickly, but I name it from the very beginning of my ministry and lift it up in front of all of us because ultimately what we will seek to do in this ministry is to find healing and reconciliation for those bad memories, a restoration of justice and a renewal of relationships among all of us as being equal partners in the building of the beloved community under Bishop Marc's leadership. So I just name that and point us toward it because of in terms of my working relationship with those of you in ethnic ministries I do not want you to think your story has fallen on deaf ears. I don't know yet how we will resolve this or reconcile it, but that will be our goal and our common quest.

Now in seeking to do it I want to announce to the whole Diocese that in working with ethnic congregations I feel that there are about three or four simple direct points, and then I'll be done with my report. First of all I think it is of paramount importance that we maintain our focus on the existing needs of the congregations that we have that are working with, through and for Asian folks, Anglo-African folks, Anglican Africans, those who are working in Latino and Latina communities. I believe we must pay attention to what we've already got. We need to be very strong in maintaining these congregations because they're in very different places. Some are entering new relationships, some are in the search process, some are just beginning to try to envision where they will go next in their lives. I believe that as the economic problems in our society face us and continue to trickle down, these will be communities with increasing needs, needing to respond to men and women whose life situations may become even more stressed and more difficult. So the first step is not just to announce brand new plans for the future, but to pay attention to the men and women who are out there already, and that strengthening their ministries, paying attention to these congregations wherever we may find them is going to be very important. But beyond that I want to point the whole of our ethnic communities toward the future by saying this is a moment when the evangelism and the cutting edge of the diocese in terms of its work and mission is going to be a front line priority for those of us working in multi-cultural efforts with ethnic congregations. We need to expand our horizons and we need to grow and strengthen these congregations.

In order to do that here's what I want to say: First, I want to work with all of the existing ethnic commissions. Those ethnic commissions are at different places in their history and in their energy levels right now, but I'm offering an open invitation to all of you who are working on any ethnic commission in the Diocese to really see this as a moment of renewal and a moment of a re-energizing of every one of those commissions. It will be to those commissions that I look for the grassroots voice of the people to help us chart directions for our future. Secondly, in collating and hearing all of those voices I want to be looking very directly to my work with the ethnic and multi-cultural working group—the task force that's already in place to represent all of those different communities—to become a new focus of planning. I will be working with that commission directly by convening it beginning in January, and I want to invite the members of that commission also to see this as a time of renewal. We're going to be doing some clear strategic planning, and we're going to be doing it as a group listening to the voices of our constituency, but really with a redoubled effort to get busy to see what we can do. In doing that, I'm not going to reinvent the wheel. I want to take the strategic plan that has already been created and talked about in this Diocese over the past couple of years, but I want to take it out with a new intentionality. I want to see what's in that complex plan that we really need to set for

priorities for our future. For example, when I speak of evangelism and the care of our congregations, I'm not just talking about evangelism to immigrant populations because that will always be important for us, but more than that I want us to see what can we do in new areas of the Diocese where we have whole populations that we've not even begun to touch: young families that are Asian or Latino or African-American that are in an area where they've not really even been touched by the Episcopal Church and have now entered a point of their life within the larger culture. We're not just talking about an immigrant population, but in some cases a growing family of young men and women who need our support and need to hear the story of the Episcopal Church. I want us to begin to reach out to those, and I will look to that Ethnic and Multi-Cultural task force to be the basis for the planning; and I'll look to the histories that we've created in our strategic plan to give us the guidelines for where we need to go and prioritizing our work in the days to come.

In essence, what I'm doing is opening this ministry with a call to all of us to renewal and to change, to looking at new and innovative ways. Basically what I want to say as a person responsible for this ministry is that the time has come under the umbrella of our area mission ministries for some of our most creative, imaginative and dynamic thinking. I don't want to just take this off the shelf as though it was a sideline for our Diocese but to see it as the real heart of what this Diocese can be. We should be one of the most actively visibly multi-cultural ministries in the entire Anglican Communion, and nothing short of that is my goal working in partnership with you. Thank you very much.

After Bishop Charleston's address, Bishop Marc declared the Convention recessed for lunch until 1:10 p.m.

## **RESULTS OF THE FIRST BALLOT**

Bishop Marc called the convention back to order at 1:00 p.m. He then called on the Secretary to read the results of the first ballot.

On the first ballot there were 138 votes in the clergy order, 70 needed to elect. There were 234 votes in the lay order, 118 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: Robert Gieselmann, 16 clergy, 37 lay; Richard Helmer, 36 clergy, 54 lay; Paula Nesbitt, 33 clergy, 38 lay; John Porter, 7 clergy, 11 lay; Bruce Smith 46 clergy, 69 lay.

For the lay member of **Standing Committee**, there was no election. The results were: Phoebe Pallet Brown, 19 clergy, 29 lay; Frank Casillas, 24 clergy, 41 lay; Peggy Greene, 56 clergy, 111 lay; Gary Hunt, 20 clergy, 25 lay.

For the clergy member of **Ecclesiastical Court**, there was no election. The results were: Barbara Bender Breck, 35 clergy, 110 lay; Susan Champion, 33 clergy, 35 lay; Ellen Ekström, 27 clergy, 37 lay; Jill Honodel, 37 clergy, 39 lay.

For the lay member of **Ecclesiastical Court**, there was no election. The results were: Patrick Hall, 34 clergy, 61 lay; Philip Jelly, 38 clergy, 87 lay; Michal Anne Pepper, 45 clergy, 56 lay.

For **Nominations Committee**, **Mary Louise Gotthold** was elected to a two-year term with 90 clergy votes and 151 lay votes, and **Vincent Jang** was elected to a one-year term with 83 clergy votes and 122 lay votes.

For **Executive Council**, **Dianne Audrick Smith** was elected with 78 clergy votes and 131 lay votes. David Lui received a majority of the clergy votes (75) but failed to receive a majority of lay votes (103). Chip Barker Larrimore received a majority of the clergy votes (71) but failed to receive a majority of lay votes (106). Victoria Gray received a majority of the clergy votes (70) but failed to receive a majority of lay votes (74). Tim Smith received a majority of lay votes (120) but failed to receive a majority of clergy votes (46). The other results were: Bob Birss, 30 clergy, 77 lay; Paul Burrows, 49 clergy, 63 lay; Shelton Ensley, 21 clergy, 57 lay; Peter Jensen, 32 clergy, 74 lay; John Kirkley, 56 clergy, 70 lay; Lauran Pifke, 60 clergy, 71 lay; Melissa Ridlon, 57 clergy, 99 lay; Sharon-Gay Smith, 28 clergy, 55 lay; Mark Spaulding, 66 lay, 89 clergy.

The Secretary then gave instructions for the second ballot. For Standing Committee, vote for one in each order. For Ecclesiastical Court, vote for one in each order. There was no need to vote for Secretary, Treasurer, or Nominations Committee. For Executive Council, vote for five, since one of the six seats was filled, and do not vote for Dianne Audrick Smith, who is already elected.

Ballots were then marked and passed to the center isle where the tellers collected them.

## **REPORT OF THE TREASURER**

Bishop Marc called upon Ms. Betsy Muntz to present the Report of the Treasurer.

Betsy Muntz: I wanted to alert you to the fact that the report that's in your Diocesan booklet is not the Treasurer's Report, so you can disregard that. The Treasurer's Report this year is different than it would have been had it been in your Diocesan Booklet. But I'll start off with the good news. The good news was that we closed out 2007 in solid financial condition. Our revenues and our expenses were as we had budgeted, and we had a roughly balanced result on our operating funds, and we had increases in our investment accounts, so that we had an increased net asset value at the end of the year, and the value of our endowments at that time in December was 18 million dollars. Our auditors, Hood and Strong, have reviewed the financial statements and have found them in order. The reports are available on the website if you want to look at them. So far 2008 has been running according to budget. Up through September our revenues and expenses have been in line with expectations, and due to some very good financial management by our Controller, Mr. Forsyth, our expenses are actually less than we had budgeted. We hope that this will continue through the rest of this calendar year.

We are, however, concerned about 2009. Our Diocese will be affected both by the slowdown in the economy and the decrease in the stock market. As you recall, I just mentioned that we had 18 million dollars in our endowment funds at the end of December. Today we have 12 million dollars in our endowment accounts, which is a decrease like everyone else's portfolio of about 30%. This is important to us because we get about 13% of our Diocesan revenue as income from our investment accounts. We anticipate that if the markets remain in the same level that they are today, then next year's investment income will be about \$200,000 less than this year's. The other 87% of our income comes from our parishes and our parishes may also feel the effect of the slowdown in their stewardship campaigns for this fall. We are hoping that is not the case, but we will not know that obviously until sometime in the new year. We hope that all the parishes are as healthy as they have been. The parochial assessments come from the prior year's parochial reports, so the assessments are made on the 2007 results in each of the parishes. So we already know what the assessments are supposed to be, but what we don't know is how difficult it will be for our parishes to actually meet those assessments depending on their fundraising abilities this fall. So we're hoping that everything will work out okay, however we're not really sure that that's going to be the case. As a result, the Program and Budget Committee is probably going to meet again later this fall to take another look at our ongoing budget for 2009 and see what kind of contingency plans we could make.

Let's see, do I have any better news than that? We all hope that the stock markets will rise between now and December, but we don't know, so everyone should pray for this, which would be helpful if they do.

## **REPORT OF THE COMMITTEE ON PROGRAM AND BUDGET**

Bishop Marc called upon Mr. Tim Smith, President of Diocesan Council, to present the report of Program and Budget.

Tim Smith: The budget we're proposing to this Convention was initially created by the Program and Budget Committee. It was then sent to deaneries for review and was adopted by Diocesan Council a month ago, in mid-September. Just to give you an idea of how fast the things are changing, the stock market from last October to a month ago was down about 20%. Between a month ago and now, it's down another 20%. That's how fast everything has changed. We're still going to ask the Convention to approve this budget as Program and Budget created it and as Diocesan Council has approved it. Because the situation is so fluid, Program and Budget will reconvene between now and the end of the year to reassess this budget based on more realistic or timely numbers. I've never seen things change so quickly in markets and situations, and just as Betsy pointed out, we have endowment income to consider, we have assessment income to consider and all of those all put together is a very fluid state.

Following a period of questions and answers, Tim Smith moved adoption of the budget as proposed by the Committee on Program and Budget. Carried on a voice vote.

The budget as adopted is contained in Appendix \_\_\_\_.

## **2009 ASSESSMENT FORMULA**

Tim Smith moved adoption of the 2009 Assessment Formula, on behalf of the Committee on Program and Budget, as follows:

1. 5% assessment on the first \$61,232 of a parish or mission's operating income for 2007 as defined on line A of the 2007 parochial report.
2. 20% assessment on all such income above \$61,232, provided that,
3. No parish or mission shall have an increase over 2008's initial assessment before appeals of more than 50% or \$15,000, whichever is less.

Carried on a voice vote.

## **2009 SALARY RESOLUTION**

Bishop Marc called on The Rev. Bruce O'Neill, Chair of the Personnel Practices Committee, who moved the adoption of the 2009 Salary Resolution.

The text of the 2009 Salary Resolution is contained in Appendix D.

Carried on a voice vote.

## **REPORT OF THE COMMITTEE ON CANONS**

Bishop Marc called on Mr. Bill Orrick, Chair of the Committee on Canons, to present the report of the committee.

The Committee on Canons moved the following **amendment to the Constitution** of the Diocese of California, **adding a new Section 3.4 to Article III**:

3.4 The Executive Council shall consist of the Bishop and other members elected or appointed as provided by Canon. The Executive Council shall exercise such powers of Convention between the meetings thereof as are necessary to develop and implement the policies, programs and budgets adopted by Convention and shall have such other powers and duties as Convention may delegate to it by Canon or other act of Convention. It shall act as the Board of Directors of the Diocesan Corporation in accordance with the powers delegated to it under these Constitution and Canons.

Carried on a voice vote.

This was the first vote on this amendment. In accordance with Article XVI of the Constitution, the amendment will not take effect until and unless adopted at the next Annual Convention.

The Committee on Canons moved an **amendment to Sections 6.2 and 6.3 of Article VI of the Constitution** of the Diocese of California, originally submitted by The Rev. M. Sylvia O. Vasquez, Rector of St. Paul's, Walnut Creek, to read as follows:

6.2. The following Clerics shall be voting members of Convention:

(a) Every cleric not under ecclesiastical discipline who is and has been canonically resident within the Diocese and performing the duties of office on a regular basis for a period of thirty calendar days prior to the first day of the Convention, and who is and has been for the same period:

- (i) regularly elected or appointed to, and officiating in, a parish or mission within the Diocese, or
- (ii) regularly assigned by the Bishop for ministry within the Diocese, or
- (iii) regularly working with the consent of the Bishop in whatever occupation and who has, within the preceding twelve months, complied with Title I Canon 6, Section 2 of the Canons of the Episcopal Church;

6.3. Every other cleric who is canonically and actually resident in the Diocese and not under ecclesiastical discipline shall be entitled to seat and voice in the Convention, but not to a vote. The Convention may by a majority vote give a vote to any such cleric who is employed by and receiving remuneration from the Diocese or from any congregation or institution of the Diocese.

Carried on a voice vote.

This was the first vote on this amendment. In accordance with Article XVI of the Constitution, the amendment will not take effect until and unless adopted at the next Annual Convention.

The Committee on Canons moved an **amendment to Section 7.06 of Canon VII**, originally submitted by Mr. David Frangquist, Secretary of Convention, to read as follows:

Sec. 7.06 Voting.

(a) In all elections by the Convention, the Clerical and lay orders shall vote separately.

(b) No person shall be declared elected on the first ballot unless such person shall have received votes equal to a majority of the ballots cast by each order, considered separately. If the number of nominees receiving the required majorities exceeds the number of offices to be filled, those who received the highest total vote shall be declared elected.

(c) If any offices are not filled on the first ballot as provided above, those nominees who failed of election on the first ballot shall be deemed nominated for the second ballot.

(d) On the second ballot, the votes of both orders shall be combined and those receiving the highest total vote shall be declared elected; *provided, however*, that those receiving a majority in both orders shall prevail over those who have received a higher total number of votes but have failed of a majority in one of the orders.

Carried on a voice vote.

The Committee on Canons moved an **amendment to Sections 8.01 through 8.04 of Canon VIII**, drafted by Christopher Hayes of Grace Cathedral and member of the Committee on Canons, to read as follows:

Sec 8.01        The Executive Council.

(a)        Membership of the Executive Council. The Executive Council shall be comprised of Voting Members and Non-Voting Members, as follows:

(i)        Voting Members. The Voting Members shall include:

(A)        The Bishop, *ex officio*;

(B)        Any Bishop Coadjutor who is appointed to the Executive Council as part of the duties assigned by the Bishop, which appointment shall be in addition to any other appointments the Bishop is authorized to make under this Canon;

(C)        Up to five (5) individuals appointed by the Bishop (the "**Bishop's Appointees**");

(D)        Six (6) persons elected by Convention (the "**Convention Representatives**"); and

(E)        Two members elected by each Deanery, at least one of which is a lay person (the "**Deanery Representatives**").

(ii)        Non-Voting Members. The following shall each be non-voting Members of the Executive Council, *ex officio*: (A) representative of the Standing Committee, selected by the President of the Standing Committee from among its Members, (B) the Secretary of Convention, (C) the Treasurer of the Diocese, and (D) the Chancellor of the Diocese.

(iii)        Terms of Office. *Ex officio* Members shall remain in office for so long as they hold the office from which their Membership derives. The terms of other Members shall be three (3) years, *provided that*:

(A)        Bishop's Appointees shall serve a maximum of three (3) consecutive years; *provided*, that (I) the continuing tenure of every Bishop's Appointee shall be confirmed annually by the Bishop not later than January 30 each year following Annual Convention, and failing such confirmation any such term shall come to an end on that date, and (II) each Bishop's Appointee may be removed and/or replaced at any time at the discretion of the Bishop. The term of every Bishop's Appointee shall commence on the date specified by the Bishop in the letter of appointment, and no person shall be appointed to fill out the remainder of the term of a predecessor Bishop's Appointee. No person serving as a Bishop's Appointee shall be eligible for reappointment as such until at least one (1) full year has expired after the completion of his or her last previous term of office.

(B)        Convention Representatives shall be grouped into three (3) classes of two (2) members each, each such class including at least one (1) lay Member, one such class being elected each year to commence a new term. The terms of office of the Convention Representatives shall commence on January 1 next following their election, except in the case of any person elected to serve out the unexpired term of a Member who has resigned or been removed, in which case the person so elected shall begin serving immediately upon his or her election.

(C) Deanery Representatives shall be grouped into three (3) classes, each class consisting of four (4) Members, one such class being elected each year to commence a new term.

(b) Qualifications. Members of the Executive Council shall be either Clerics canonically resident and in good standing in the Diocese or communicants of the Episcopal Church who are in good standing and currently registered as members of a congregation of the Diocese. Each Deanery may, in its bylaws, prescribe additional qualifications of eligibility of its own Deanery Representatives.

(c) Resignation, Removal, and Replacement.

(i) Resignation. Any Member of the Executive Council may resign by submitting a letter of resignation to the Bishop.

(ii) Removal. Any Member who, as determined by the Bishop and a majority of the remaining elected Members of the Executive Council, ceases to be qualified as provided in paragraph (b), above, shall thereupon be removed from office. In addition, any Deanery Representative may be removed as provided in the bylaws of the electing Deanery, and any Convention Representative may be removed at any time by any succeeding Convention.

(iii) Replacement. If any Bishop's Appointee or Deanery Representative resigns or is removed, the remaining portion of his or her term may be completed by a replacement Member selected in the same manner as was the former Member in question. Vacancies among the Convention Representatives may be temporarily filled by the Executive Council, with the consent of the Bishop, but any such appointment shall be ratified or a new replacement Member elected by the next succeeding Convention.

(d) Term Limits. No person who has served a full term as a member of the Executive Council shall be eligible for election or appointment to a new term until at least one (1) year after the expiration of the term served. For purposes of the foregoing sentence, any person who has served more than half of a term shall be considered to have served a full term.

Sec. 8.02 Scope and Authority. The Executive Council shares primary responsibility for planning and directing the temporal affairs of the Diocese with the Bishop and the Standing Committee as provided under the Constitution and Canons of the Diocese and of The Episcopal Church. The Executive Council shall have the following authority and responsibilities.

(e) Representative of Convention. The Executive Council shall exercise such powers of Convention between the meetings thereof as are necessary to develop and implement the policies, programs, and budgets approved and adopted by Convention.

(f) Authority. The Executive Council shall act for the Convention in the interim between its meetings as specified by the Constitution of this Diocese. It shall carry out the instructions of Convention and perform other such duties as may be delegated to it by the Canons. Its acts shall be binding upon the Diocese unless they be modified by the Convention.

(g) Additional Responsibilities and Authority. Without limiting the powers described in paragraphs (a) and (b), above, the Executive Council shall have the following additional responsibilities and authority:

(i) To control and manage the investment of the funds of the Diocese;

(ii) To exercise budget and management responsibility for the operating fund, including adopting such financial policies with respect thereto as may be recommended by the Treasurer and approved by the Department of Finance;

(iii) After consultation with the Department of Finance and the Department of Program and Budget, to make such adjustments in the current budget of the Diocese as may be prudent and consistent with the current programs and policies of the Annual Convention;

(iv) To provide for an annual audit of the financial accounts of the Diocese, including all accounts of the Treasurer, from time to time to review the same, and to report its findings to each Annual Convention;

(v) In consultation with the Department of Finance, and subject to the requirements of Canon XIX, below, to borrow money in the name and on behalf of the Diocese, to grant such security as it may deem prudent and appropriate to secure the repayment of such borrowings, and to execute and deliver such promissory notes, bonds, and other indicia of debt as may be required of the Diocese in connection therewith;

(vi) To administer such real or personal property and funds as may have been, or may be, granted or committed to the Bishop, the Corporation Sole or the Diocesan Corporation for the use of The Episcopal Church in this Diocese, any of its missions, any of its other related, constituent, or subordinate institutions, or any religious, benevolent or educational purposes connected with any of the foregoing;

(vii) To approve the formation of all departments, committees and other agencies as may be necessary for the work of the Executive Council, to define the scope of their work, and from time to time to require reports from them concerning their business and affairs or on any such other matters as the Executive Council may from time to time require;

(viii) Except where Convention has acted, to approve the Bishop's appointments of the chair of the organizations referred to in (vii), above;

(ix) To approve all appointments by the Bishop of any officers of organizations who receive a salary from Diocesan funds; and

(x) To make such regulations as it deems necessary for the taking of special collections for the several funds of the Diocese.

(h) Annual Report. The Executive Council shall make a report to each Annual Convention concerning its work.

Sec. 8.03 The Diocesan Corporation

(i) The Diocesan Corporation shall be a California non-profit religious corporation with the name "The Episcopal Church in the Diocese of California." The Diocesan Corporation shall hold title to the property of the Diocese or any parish or mission thereof as agent of the Diocese, with power to manage and control the same in trust for The Episcopal Church and the Diocese.

(j) The Diocesan Corporation shall be governed by the Executive Council, which shall serve as its Board of Directors. It shall adopt and may from time to time amend Bylaws for its governance, and it shall have such officers as may be provided therein or as otherwise required by California law, but no shareholders.

(k) Officers of the Diocesan Corporation. The Diocesan Corporation may have such officers as may be determined by its Bylaws or required under California law, including but not limited to a Chair of the Executive Council, *provided*, that (i) the Bishop and the Treasurer of the Diocese shall be, *ex officio*, the President and the Treasurer, respectively, of the Diocesan Corporation, and (ii) no Bishop's Appointee shall, while serving as such, be eligible to serve as the Chair of Executive Council or as an officer of the Diocesan Corporation.

Sec. 8.04      Department of Finance.

(l)      The Executive Council shall maintain and supervise a Department of Finance, which shall be composed of (i) a Chair and up to four (4) other persons appointed by the Bishop with the advice and consent of the Executive Council, (ii) two (2) persons appointed by (but who need not be members of) the Executive Council, and (iii) *ex officio*, the Treasurer, the Controller, and the Chancellor of the Diocese, all of whom shall be non-voting members of the Department of Finance.

(m)      Members of the Department of Finance shall be appointed for regular terms of three (3) calendar years, may be reappointed for one (1) succeeding term, and may be reappointed after an absence of one (1) year.

(n)      The duties of the Department of Finance shall be:

(i)      To assist the Committee on Program and Budget in the performance of its duties, to provide financial and statistical information for its use in preparation of proposed budgets, to review such proposed budgets for financial integrity and to report its recommendations to Executive Council and to Convention;

(ii)      To maintain general supervision of the financial affairs of the Diocese;

(iii)      To direct that an annual audit be made of the financial records of all parishes, missions and other organizations carrying out Diocesan programs;

(iv)      With the consent of the Executive Council, but subject to any general or specific guidelines that may be adopted by Convention, from time to time to set and alter the criteria for (A) the use of any Diocesan line of credit, (B) non-operating expenses, and (C) expenditures from the endowment, gifts or other reserves, or from assets of the Diocese, including but not limited to the Corporation Sole;

(v)      To require compliance by custodians of trust and endowment funds and of securities held by or for any parish, mission or organization of the Diocese with standard business practices prescribed by the Canons of The Episcopal Church and of the Diocese;

(vi)      To act as adviser on financial matters to the Bishop, and, upon request, to individual parishes within the Diocese;

(vii)      To require that appropriate liability, property, worker compensation, and other customary and appropriate insurance be maintained on all property owned by the Diocese, the Corporation Sole, and each parish, and by all Diocesan Institutions;

(viii)      To require adequate bonding of all persons handling funds of the Diocese and of any organization under its jurisdiction; and

(ix)      To perform such other duties relating to the business affairs of the Diocese as may be referred to it by the Executive Council.

The Secretary explained that the amendment to Canon VIII is proposed primarily to reorganize the section without making many substantive changes. The only changes in wording were to change “Diocesan Corporation” to “Executive Council” and to add the word “elected” in paragraph 8.01(c)(ii).

Carried on a voice vote.

The Committee on Canons moved an **amendment to Section 14.01 of Canon XIV**, originally submitted by Canon Michael Barlowe, to read as follows:

Sec. 14.01 Membership. There shall be a Commission on Ministry consisting of four classes, each member of which shall serve a four-year term. Members shall be appointed by the Bishop, subject to confirmation by the Convention. Each class shall consist of at least three (3) and no more than (5) members and shall include both clerical and lay members, arranged so that, insofar as possible, the classes are equal in size and the commission as a whole has a balance of clerical and lay members. Members may be reappointed for up to two successive terms.

Carried on a voice vote.

The Committee on Canons moved an **amendment to Section 16.01 of Canon XVI** to read as follows:

Sec 16.01 Standing Committee.

(a) The Standing Committee, which shall be comprised of four Clerics and four lay persons, shall be the council of advice to the Bishop and shall perform such duties as are required by and in conformance with the Constitution and Canons of The Episcopal Church and the Constitution and Canons of this Diocese.

(b) The term of office of members of the Standing Committee shall be four (4) years. At each Annual Convention one Cleric and one lay person shall be elected for such term. No person who has served for a full term of four years, or for more than two years in an unexpired term, shall be eligible for-election until after the expiration of one full year. Vacancies may be filled by the Standing Committee to serve until the next Annual Convention, which shall elect a member for the unexpired term. The Secretary shall promptly notify the Bishop of any vacancies, and of the names of persons appointed to fill such vacancies.

(c) The officers of the Standing Committee shall be a President, a Vice President and a Secretary, to be elected from and by the members thereof at the first meeting during the Annual Convention of the Diocese.

(d) The Standing Committee shall make a full report of its activities to each Annual Convention.

(e) The Standing Committee shall be responsible to Convention for negotiating and contracting with any person elected to the Episcopate in the diocese, concerning his or her compensation, including but not limited to his or her salary, housing, housing allowance, benefits, retirement or any other remunerative benefits notwithstanding the provisions of Section 8.03. The Standing Committee shall be advised by a subcommittee which shall consist of two Standing Committee members, one member of the Executive Council who also sits on the Department of Finance, the Diocesan Treasurer, and any other person the Standing Committee may deem appropriate.

(f) An annual allocation for Clergy housing which includes both funds to meet current obligations and funds for investment in equity sharing arrangements shall be contained in the operating budget approved at the Annual Convention. The Standing Committee, with the advice of the subcommittee referred to in paragraph (e), above, shall determine the criteria generally applicable to all such equity sharing arrangements and, with respect to each

individual award, the qualifications of the applicant, the terms and conditions of the specific contractual arrangements between the Cleric and the Diocese, and the amount awarded. The aggregate amount of all such allocations shall not exceed the budget therefor approved by the Annual Convention.

Paragraphs beginning with (g), formerly paragraph (f), remain unchanged except for numbering.

Carried on a voice vote.

The Committee on Canons moved an **amendment Canon XVI, changing sections 17.02, 17.04, 17.05, 17.06, 17.09 and 17.10** to read as follows:

Sec 17.02 Purposes. An entity formed for any charitable or educational purpose may be recognized as a Diocesan Institution.

Sec 17.04 Corporate Requirements. Each Diocesan Institution shall be a corporation in good standing under the Nonprofit Corporation Law of California. Except as otherwise provided herein, the articles of incorporation or bylaws of each Diocesan Institution shall provide that:

(a) The Bishop, or some other person appointed by the Bishop, shall be a member of the governing board;

(b) At least a majority of the members of the governing board shall be Clerics Canonically Resident in the Diocese or persons eligible, under Article VI, Section 6.4, of the Constitution of the Diocese, for election as Delegates to the Convention.

Sec. 17.05 Exceptions.

(a) Section 17.04(b) shall not apply to any Diocesan Institution owning or operating facilities in more than one diocese, provided that a majority of the members of the governing board are members in good standing of The Episcopal Church in one or another of those dioceses.

(b) Upon written petition of an institution, the Bishop and Standing Committee may waive the requirements of Section 17.04 for institutions in which the Church participates with other denominations on an ecumenical basis, or in which community or other considerations justify such exception.

Sec. 17.06 Reports. The Bishop or Standing Committee may require annual or special reports from any Diocesan Institution regarding the composition of its Board and/or its business and affairs to insure congruence between the mission and interests of the Diocese and the Diocesan Institution.

Sec. 17.09 Disclaimer. The acceptance, under the provisions of this Canon, of any group or entity as a Diocesan Institution, or the continued recognition of any such Diocesan Institution heretofore accepted, is made without any warranty, representation or assurance of any kind of any responsibility whatever on the part of the Bishop, the Diocese, or any committee, department, constituent part of the Diocese or any of its employees, agents or representative for any financial, contractual or legal obligation now existing, or which may hereafter be incurred, by or on behalf of any such Diocesan Institution, except as may be expressly undertaken in a

written agreement duly executed pursuant to appropriate corporate action authorized by the Executive Council and specifically approved by the Bishop.

Sec. 17.10 Exceptions. This Canon XVII shall not apply to organizations authorized by religious communities, to organizations chartered by the Diocesan Corporation, or to a parish, a mission, the Cathedral, The Episcopal Church, or the Eighth Province of The Episcopal Church. The only canons applicable to Diocesan Institutions are found in this Canon XVII.

Carried on a voice vote.

Bishop Marc recognized Mr. David Frangquist, Secretary of Convention, who moved the following resolution setting the **effective date of amendments to the canons**:

**Resolved**, that the effective date of all amendments to the Canons of the Diocese of California adopted by the 159th Convention of the Diocese shall be January 1, 2009.

Carried on a voice vote.

Bishop Marc then declared the Convention to be in recess until 3:00 p.m.

## **RESULTS OF THE SECOND BALLOT**

Bishop Marc called the convention back to order at 3:00 p.m. He then called on the Secretary to read the results of the second ballot.

For **Standing Committee**, in the clergy order, the convention elected Bruce Smith. In the lay order, the convention elected Peggy Greene.

For **Ecclesiastical Court**, in the clergy order, the convention elected Barbara Bender-Breck. In the lay order, the convention elected Phillip Jelley.

For **Executive Council**, in addition to Dianne Smith who was elected on the first ballot, the convention elected Victiria Gray, Chip Barker Larrimore, David Lui, Melissa Ridlon, and Tim Smith.

The Secretary announced that according to the resolution adopted by the Special Convention in May, the terms of the newly elected members of the Executive Council are to be determined by drawing lots at the end of the convention in the presence of the Bishop, the Secretary and the Standing Committee. The new members of Executive Council and the members of the Standing Committee were asked to come to the podium right after the adjournment of convention for the ceremonial drawing of lots as required by the resolution adopted at the Special Convention in May.

### **3<sup>rd</sup> REPORT OF THE COMMITTEE ON RESOLUTIONS**

Bishop Marc called on the Rev. John Kirkley, Chair of the Committee on Resolutions, to present the 3<sup>rd</sup> report of the committee. John indicated that some amendments would be proposed as a result of the hearings during lunch. He then presented the resolutions in order.

The following resolution remained unchanged as a result of the hearings:

#### **Book of Common Prayer Lectionary**

**Resolved**, That the 159<sup>th</sup> Convention of the Diocese of California presents the following resolution to the 76<sup>th</sup> General Convention in 2009:

**Resolved**, the House of \_\_\_\_\_ concurring, That with permission from the Ordinary, congregations may use the lectionary of the 1979 Book of Common Prayer instead of the Revised Common Lectionary.

Following debate, the resolution **failed** on a voice vote.

John Kirkley moved the following resolution as a substitute:

#### **Congregational Wellness: Supply Clergy for Ethnic Ministries** [as amended]

**Resolved**, That the 159<sup>th</sup> Convention of the Diocese of California presents the following resolution to the 76<sup>th</sup> General Convention in 2009:

**Resolved**, the House of \_\_\_\_\_ concurring, That the 76<sup>th</sup> General Convention of The Episcopal Church affirms the need for both clergy and lay wellness and charges the Ethnic Congregational Development office (ECD) to:

- (1) expand existing “Clergy Wellness” policies to reflect the needs of ethnic congregations,
- (2) work with the Church Deployment Office (CDO) to create a national pool of supply clergy with appropriate language skills for non-English speaking congregations, and
- (3) provide funding for items #1 and #2 over the next triennium; and

**Resolved**, That the General Convention urges diocesan bishops to develop similar programs and policies.

During debate, a friendly amendment was accepted to replace “dioceses” with “diocesan bishops” in the final resolved clause.

The motion to substitute was carried on a voice vote.

The resolution, as amended, was carried on a voice vote.

John Kirkley moved the following resolution as a substitute:

**Governmental Policies for Environmental Stewardship**  
[as amended]

**Resolved**, That the 159th Convention of the Diocese of California presents the following resolution to the 76th General Convention in 2009:

**Resolved**, the House of \_\_\_\_\_ concurring, That the General Convention of the Episcopal Church urges the U.S. Government to legislate equitable subsidies for renewable energy (such as solar and wind turbine power, and research into new technologies), along with balancing its current subsidies for non-renewable energy sources (oil, gas, coal); and

**Resolved**, That the General Convention supports adoption of a federal renewable portfolio standard which would specify that electricity suppliers obtain a certain percentage of their electricity from renewable energy, with that amount to be increased over time; and

**Resolved**, That the General Convention supports government programs which practice sound environmental stewardship, for example by converting public buildings to solar, and utilizing renewable, clean energy to operate public transportation, and by saving water through water conservation, efficiency and reuse, thereby reducing the demand for energy-consuming processing facilities; and

**Resolved**, That the General Convention directs the Washington Office of Government Relations of the Episcopal Church to promote these goals in their work, and to report regularly on this work through appropriate communication channels.

During debate, Bishop Marc suggested that the words “Washington D.C. offices of the Episcopal Church” be replaced by the proper name of the office, which is “Washington Office of Governmental Relations of the Episcopal Church.” Accepted as a friendly amendment.

An amendment proposed by Keith Jobe of Transfiguration, San Mateo, to strike out the words “along with balancing its current subsidies for non-renewable energy sources (oil, gas, coal)” failed on a voice vote.

The resolution was carried on a voice vote.

John Kirkley moved that the following resolution be amended to include an additional resolved clause as the third resolved clause directing the Secretary to forward copies of the resolution to state officials and legislators:

**Moratorium on Executions**  
[as amended]

**Resolved,** That the 159th Convention of the Diocese of California opposes the death penalty and authorizes representatives from our communities to advocate our opposition in appropriate forums and activities; and

**Resolved,** That the Convention calls upon the governor and the state legislature of California to adopt and enact legislation imposing a moratorium on executions as a necessary step in the eventual abolition of the death penalty;

**Resolved,** That the Secretary of Convention be directed to forward a copy of this resolution to the governor, leaders of the legislature, and to legislators representing the area of the diocese; and

**Resolved,** That the Convention urges clergy and laity to commit themselves to inform and educate congregations so as to strengthen efforts to abolish the death penalty.

The amendment was carried on a voice vote.

The resolution was carried on a voice vote without debate.

John Kirkley reported that the following resolution remained unchanged as a result of the hearings:

**Support for Marriage Equality**

**Resolved,** That the 159th Convention of the Diocese of California opposes Proposition 8: *Eliminates Right of Same-Sex Couples to Marry*, the state ballot initiative that would amend the California Constitution to provide that only marriage between a man and a woman is valid or recognized in California; and

**Resolved,** That the Convention commends the Episcopal bishops in the State of California for their leadership in support of marriage equality and urges the clergy, people, and congregations of the diocese to oppose Proposition 8.

Following debate, the resolution was carried on a voice vote.

John Kirkley moved an amendment to the following resolution, based on the hearings, to add the words “Episcopal Church” in front of the words “policy decisions” in the first resolved clause:

### **Scientific Integrity and Environmental Policy**

**Resolved**, That the 159th Convention of the Diocese of California presents the following resolution to the 76th General Convention in 2009:

**Resolved**, the House of \_\_\_\_\_ concurring, That the 76th General Convention of the Episcopal Church urges that policy decisions affecting the health and well-being of humans and ecosystems must be based on scientifically evaluated, peer-reviewed data; and

**Resolved**, That the General Convention supports legislative efforts to maintain the highest degree of scientific integrity, including the ability to conduct thorough, independent, peer-reviewed research, and to communicate the findings of that research openly and accurately for the benefit of all.

Barbara Bissel, St. Stephen’s, Orinda, and co-chair of the Commission for the Environment, spoke against the amendment, saying that the purpose of the resolution was to affect government policy. Sheila Andrus, another member of the Commission, supported Barbara.

The amendment failed on a voice vote.

The resolution was carried on a voice vote.

John Kirkley moved to strike the original third resolved clause from the following resolution:

### **In-Depth Study of Diocesan Institutions**

[as amended]

**Resolved**, That the 159th Convention of the Diocese of California commissions an in-depth study of Diocesan Institutions to reappraise the relationship between the Diocese and the institutions and to determine how the Diocese and the Institutions can collaborate most effectively. The Study shall encompass a review of the current purpose and mission of each Institution, the relationship between the mission of the Institutions and mission of the Diocese as embodied in The Beloved Community, the institutional relationship between the Institutions and the Diocese, the current governance of each Institution, the current financial status of each Institution, the potential Diocesan liability for actions of the Institutions, and such other matters relating to Institutions as may be identified by the Bishop, the Standing Committee, or the Executive Council;

**Resolved**, That the study shall be conducted by a Working Group consisting of six members, three of whom shall be designated by the Standing Committee and three of whom shall be designated by the Executive Council with the approval of the Bishop, and that the Chair of the Working Group shall be appointed by the Bishop from among its members; and

**Resolved,** That the Working Group shall report to the Bishop and the Standing Committee, and recommend such changes in the Canons as may be necessary to implement its recommendations. If its recommendations are accepted by the Bishop and the Standing Committee, and approved by the Committee on Canons, changes to the Canons shall be submitted to the 160th Convention of the Diocese of California.

The original third resolved clause read:

**Resolved,** That the Working Group, shall in the conduct of its work periodically solicit the views of a Steering Committee consisting of members of the Executive Council, the Standing Committee, the Committee on Canons and each institution that agrees to participate; and that the Bishop shall appoint Chairs or Co Chairs of the Steering Committee. Further, that the Working Group shall solicit the views of the Executive Council, and the Committee on Canons prior to finalizing its recommendations.

Paul Evans, on behalf of the Standing Committee, expressed agreement with the amendment.

The amendment was carried on a voice vote.

The resolution was carried on a voice vote.

## **HONORING THE VERY REV. ALAN JONES**

Bishop Marc directed the attention of the Convention to the large screens for a video presentation honoring The Very Rev. Alan Jones, retiring Dean of Grace Cathedral. After extended applause, Dean Jones expressed his thanks to the Convention, noting that this was the first time he had ever stayed to the end of Convention.

The Secretary then moved the following resolution prepared by the people of Grace Cathedral:

**Whereas, The Very Reverend Alan Jones,** seventh Dean of Grace Cathedral of the Diocese of California, anticipates retirement from the office and ministry of Dean on February 1, 2009; and

**Whereas,** Grace Cathedral has enjoyed God's gracious gift of a Gospel-inspired ministry of welcome, challenge and reconciliation in the San Francisco Bay Area, in the Episcopal Church and in the Anglican Communion largely as a result of the vision and labors of the Very Reverend Alan Jones; and

**Whereas,** Grace Cathedral has flourished as a lively center for worship, pastoral care, civic conversation, artistic excellence, interfaith dialogue and witness, and outreach to the city of San Francisco largely as a result of the intellectual and spiritual vitality of the Very Reverend Alan Jones; and

**Whereas,** Grace Cathedral has been the recipient of generosity from its congregation and the wider community that has allowed for the completion of the cathedral close and for the timely

maintenance of this structure largely as a result of the leadership of the Very Reverend Alan Jones; and

*Whereas*, Grace Cathedral is recognized as an integral part of the deeply-rooted yet contemporary expression of the Christian life and witness of the Diocese of California largely as a result of the catholic and reformed vision of the church held by the Very Reverend Alan Jones; therefore be it

*Resolved*, That the 159<sup>th</sup> Convention of the Diocese of California commends and thanks the **Very Reverend Alan Jones** for his twenty-four years of service as Dean of Grace Cathedral, and further exhorts all members of the Diocese to offer prayers for the next season of his life and ministry.

Adopted unanimously.

### **MARGARET WOSSER AWARD PRESENTATION**

Bishop Marc recognized The Rev. Richard Schaper, Director of Planned Giving, who announced that this year's annual Margaret Wosser Award for progress in gift planning is awarded to Clausen House, Peter Brooks, Development Officer.

### **BISHOP'S APPOINTMENTS AND ANNOUNCEMENTS**

Bishop Marc recognized the Secretary, who moved that the Convention confirm the Bishop's appointments to the Committee on Personnel Practices, the Commission on Ministry, the Archivist, and the Chancellor as listed in the materials distributed to the Convention. (The same lists are included at the beginning of this journal.) The Bishop's appointments were confirmed on a voice vote.

The Secretary then announced that the Standing Committee had elected the following officers at its organizing meeting: Paul Evans, President; Ron Culmer, Vice President; Nini Pickerell, Secretary; and Ron Johnson, Representative to Executive Council.

Bishop Marc closed the Convention with prayers for the mission of the Church and for the Diocese of California.

A motion to adjourn was carried on a voice vote.

Bishop Marc declared the 159<sup>th</sup> Convention of the Episcopal Diocese of California to be adjourned.

## **EXECUTIVE COUNCIL TERMS**

Immediately following adjournment, the newly elected members of Executive Council met and drew lots to determine the lengths of their terms in the presence of the Bishop, the Secretary, and the Standing Committee. Chip Barker Larrimore and Melissa Ridlon drew one year terms. Victoria Gray and Tim Smith drew two year terms. David Lui and Dianne Smith drew three year terms.

Respectfully submitted,  
*David A. Frangquist*  
*Secretary of Convention*

