



THE EPISCOPAL DIOCESE OF VIRGINIA

Journal of
The 225th Annual Convention

including

Proceedings of the November 14-16, 2019 meeting
of the 225th Annual Convention

Parochial Statistics

Annual Reports

Audits

The Constitution and Canons of the Diocese of Virginia

FOR JESUS. FOR THIS TIME. FOR ALL TIME.





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The 226th Annual Convention
of the Diocese of Virginia
is appointed to meet
November 12 - 14, 2020, in
Arlington, Virginia.

Diocesan Officers

As of the 225th Annual Convention.

The Bishop Suffragan and Ecclesiastical Authority

The Rt. Rev. Susan E. Goff

The Assistant Bishop

The Rt. Rev. Jennifer Brooke-Davidson

The Bishop Associate

The Rt. Rev. Robert Wilkes Ihloff

The Secretary

Mr. Mark Eastham

The Treasurer

Mr. Ted Smith

The Chancellor

John Paul Causey Jr., Esq.

The Registrar

Ms. Julia Randle

The Trustees

Jack W. Burtch Jr., Esq.

Bradfute W. Davenport Jr., Esq.

Elizabeth G. Hester, Esq.

The Mayo Memorial Church House of the Diocese of Virginia

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Richmond, Virginia 23220
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800-DIOCESE
Fax 804-644-6928
www.thediocese.net

Members of the 225th Annual Convention

Canonically Resident Clergy

**Indicates attended 225th Annual Convention*

*The Rev. Dr. Christopher M. Agnew	St. Paul's, Nomini Grove
The Rev. Charles D. Aiken Jr.	Retired
*The Very Rev. J. Randolph Alexander Jr.	Immanuel-On-The-Hill, Alexandria
The Rev. Charles D. Alley	Retired
*The Rev. Deacon Barbara Ambrose	St. Andrew's, Richmond
The Rev. Paul John Andersen	Retired
The Rev. Anthony F. Andres	Retired
*The Rev. Collins Asonye	Meade Memorial, Alexandria
The Rev. Heather K. Baggett	Non-Parochial
*The Very Rev. Bertram Cass Bailey	Trinity, Charlottesville
*The Rev. John Baker	St. Aidan's, Alexandria
*The Rev. Rhonda W. Baker	Grace Memorial, Port Republic
The Rev. Robert Banse	Retired
The Rev. Dr. Richard Evans Bardusch Jr.	St. Timothy's, Herndon
*The Rev. Ann Barker	St. John's, Arlington
The Very Rev. Gary J. Barker	Kingston Parish, Mathews
*The Rev. Jane W. Barr	Christ Church, Gordonsville
The Rev. Joshua C. Bascom	Christ Church, Charlottesville
The Rev. Philip R. Baxter	Non-Parochial
The Rev. Ralph W. Bayfield	Retired
*The Rev. Dr. Rosemary Beales	St. Stephen's and St. Agnes School, Alexandria
*The Rev. Deacon Emmetri Monica Beane	St. Stephen's, Culpeper
The Rev. Stephan P. Beatty	Retired
The Rev. Dr. Robert A. Becker	Retired
The Rev. Stephen D. Becker	Retired
*The Rev. Fanny Chantal Marthe Sohet Belanger	Non-Parochial
*The Rev. Jo J. Belsler	Resurrection, Alexandria
The Rev. Gloria K. Berberich	Retired
The Rev. Craig Biddle III	Retired
The Rev. Rachele E. Birnbaum	Retired
The Rev. Dr. Thom Blair Jr.	Retired
The Rev. Mary W. Brake	Retired
*The Rev. Theresa Brion	Goodwin House, Bailey's Crossroads
*The Rev. Charles F. Brock	St. James' Mt. Vernon, Alexandria
*The Rev. Mignon L. Brockenbrough	Diocese of Virginia
The Rev. W. Hill Brown III	Retired
The Rev. Allen W. Brown Jr.	Non-Parochial
*The Rev. Mary Kay Brown	St. David's, Ashburn
*The Rt. Rev. Jennifer Brooke-Davidson	Bishop
*The Rev. Jonathan R. Bryan	Retired
*The Rev. Katherine S. Bryant	Leeds, Markham
*The Rev. William H. Burk	Church Of The Creator, Mechanicsville
*The Rev. J. Michael Cadaret	Olivet, Alexandria
The Rev. George M. Caldwell	St. Michael's, Arlington
*The Rev. Benjamin P. Campbell	Retired
*The Rev. Catherine Campbell	La Iglesia de San Jose and Cristo Rey, Arlington
*The Rev. Grace Cangialosi	Retired
The Rev. Diane Carroll	Retired

The Rev. J. M. Carter	Retired
*The Rev. David P. Casey	Trinity, Fredericksburg
*The Rev. Sean Cavanaugh	Non-Parochial
The Rev. Kathleen D. Chipps	Retired
The Rev. Dr. Young Kwon Choi	St. Francis Korean, McLean
*The Rev. James H. Cirillo	Grace, Casanova
*The Rev. Constance Clark	Buck Mountain, Earlysville
The Rev. Dr. Vienna Cobb-Anderson	Retired
*The Rev. Laura Doud Cochran	St. Anne's, Reston
The Rev. Dr. E. Allen Coffey	Retired
*The Very Rev. Kim L. Coleman	Trinity, Arlington
*The Rev. Deacon Carey Dougherty Connors	Non-Parochial
The Rev. Ruth E. Correll	Retired
The Rev. Richard S. Corry	Retired
The Rev. Geoffrey D. Coupland	Retired
*The Rev. Charles Robinson Cowherd	Good Shepherd, Burke
The Rev. Ronald C. Crocker	Retired
The Rev. David M. Crosby	Grace, Alexandria
*The Rev. Deacon J. David Curtis	St. John's, Richmond
The Rev. Alice D. Davis	Retired
The Rev. Gordon B. Davis	Retired
*The Very Rev. Judith Davis	Emmanuel Brook Hill, Richmond
The Rev. Susan W. Degavre	Retired
The Rev. John J. Desaulniers	Retired
The Rev. Robert W. Dickey Jr.	Retired
The Rev. Patricia J. Dickson	Non-Parochial
The Rev. Robert Dilday	Non-Parochial
The Rev. Timothy W. Dols	Retired
The Rev. William L. Dols	Retired
*The Rev. Katherine G. Dougherty	All Souls', Mechanicsville
*The Rev. Emily H. Dunevant	Grace, Goochland
The Rev. Andrew Dunks	St. Bartholomew's, Richmond
The Rev. G. Edward Dunlap	Retired
The Rev. Lindon J. Eaves	Retired
The Rev. Susan N. Eaves	Retired
The Rev. William E. Eberle	Non-Parochial
The Rev. Whitney Zimmerman Edwards	St. Christopher's School, Richmond
The Rev. Robert M. Elder	Retired
The Rev. Deacon Lawrence James Elliott	Church Of Our Saviour, Charlottesville
The Rev. Gail Epes	Retired
The Rev. Dr. Margaret Ann Faeth	Retired
*The Rev. Deacon Katherine V. Ferguson	La Iglesia de Santa Maria, Falls Church
The Rev. Richard E. Fichter Jr.	St. John's, King George
The Rev. Jeffrey P. Fishwick	Retired
*The Rev. Marlene Eudora Forrest	St. Peter's In The Woods, Fairfax Station
*The Rev. Kenneth Nicholas Forti	The Fork Church, Doswell
The Rev. Donna L. Foughty	St. Mark's, Alexandria
The Rev. William G. Frank	Retired
*The Rev. Elizabeth Anne Franklin	St. Michael's, Arlington
The Rev. Dr. Robert D. Friend	Retired
*The Rev. Lee Gandiya	St. Paul's, Owens, King George
*The Rev. Deacon Christine J. Garcia	Christ Ascension, Richmond

*The Very Rev. Francine B. Gardner-Smith	St. Thomas, McLean
The Rev. Deacon Frederico Garza	St. Philip's, Richmond
The Rev. Sarah Kinney Gaventa	Non-Parochial
The Rev. Robert Douglas Geddes	Retired
*The Rev. Webster Gibson	Christ Church, Winchester
*The Rev. Ann H. Gillespie	Holy Comforter, Vienna
*The Rev. Kimberly Baker Glenn	Grace, Kilmarnock
*The Rt. Rev. Susan E. Goff	Bishop
*The Rev. Neal Goldsborough	Retired
The Rev. Dr. Mario S. Gonzalez Del Solar	St. Matthew's, Richmond
The Rev. Bruce A. Gray	Retired
The Rev. Michael Gray	Retired
*The Rev. April Trew Greenwood	Westover, Charles City
The Rev. Eugene E. Grumbine	Non-Parochial
The Rev. Kathy R. Guin	St. Margaret's, Woodbridge
The Rt. Rev. Edwin F. Gulick Jr.	Retired
*The Rev. Deacon Sally Gunn	Non-Parochial
*The Rev. Dr. Peter R. Gustin	St. Stephen's, Catlett
The Rev. Theodore R. Haddix Jr.	Retired
The Rev. Deacon Margaret A. Haight	Christ Church, Spotsylvania
*The Rev. Dr. John C. N. Hall	St. Mark's, Alexandria
The Rev. Harold H. Hallock Jr.	Retired
The Rev. James A. Hammond	Retired
The Rev. Dr. Valentine Seung-gyu Han	Retired
The Rev. Heewoo Daniel Han	Retired
*The Rev. Deacon Holly Hanback	St. Gabriel's, Leesburg
*The Rev. Carol J. Hancock	St. John's, Centreville
*The Rev. Torrence M. Harman	St. John's, Warsaw
*The Very Rev. Susan P. Hartzell	St. Peter's In The Woods, Fairfax Station
The Rev. Linda Wofford Hawkins	Retired
*The Rev. Randall H. Haycock	St. Luke's, Simeon
The Rev. Christopher Thomas Hayes III	Retired
*The Rev. Valerie J. Hayes	Calvary, Front Royal
The Rev. Roger Hearn	Retired
The Rev. Dr. Thomas S. Hendrickson	Retired
*The Rev. Joseph H. Hensley Jr.	St. George's, Fredericksburg
The Rev. Lynda S. Hergenrather	Retired
*The Rev. Robert G. Hetherington	Retired
*The Rev. Catherine Hicks	St. Peter's, Port Royal
The Rev. Deacon Harrison Higgins IV	St. James the Less, Ashland
*The Rev. Jeffrey Higgins	St. James the Less, Ashland
*The Rev. Michael B. Hinson	St. Stephen's and St. Agnes School, Alexandria
*The Rev. Jennings W. Hobson III	Retired
*The Rev. Vincent S. Hodge	Grace, Miller's Tavern
*The Rev. John Edwin Hogg	All Saints', Richmond
The Rev. C. Lynn Holland	Non-Parochial
The Rev. Megan L. Hollaway-Pondsoldt	Non-Parochial
The Rev. Melissa K. Hollerith	Non-Parochial
The Rev. C. Thomas Holliday	Retired
The Rev. Alan B. Hooker	Cople Parish, Hague
The Rev. Martha J. Horne	Retired
The Rev. John D. Hortum	Retired

The Rev. S. Caitlin Howell	Retired
The Rev. James Anthony Hughes	Trinity, Manassas
The Rev. Dr. Thomas C. Hummel	Non-Parochial
*The Rev. Deacon Karla Westfall Hunt	St. Peter's, Richmond
*The Rev. H. Miller Hunter Jr.	Trinity, Washington
The Rev. Frederic DuBois Huntington	Retired
*The Rev. Lee Hutchson	St. Martin's, Richmond
*The Rev. Dr. Linda V. Hutton	St. Thomas's, Orange
The Rev. Tinh T. Huynh	Retired
*The Rev. Laura D. Inscoc	Retired
The Rev. James C. Iswariah	Retired
*The Rev. Justin A. Ivatts	St. Mary's, Berryville
The Rev. Brad L. Jackson	St. Stephen's, Culpeper
The Rev. C. Thomas Jackson	Retired
*The Rev. Daniel Edward Johnson	Christ Church, Spotsylvania
*The Rev. Dr. Candine E. Johnson	St. John's, Tappahannock
The Rev. Philip G. Johnston	Retired
The Rt. Rev. Shannon S. Johnston	Retired
The Rev. Deacon Edward W. Jones	St. Mary's, Colonial Beach
*The Rev. Gary D. Jones	St. Stephen's, Richmond
*The Rev. Herbert H. Jones	St. Thomas', Richmond
*The Rt. Rev. David C. Jones	Retired
*The Rev. Dr. E. Ross Kane	Virginia Theological Seminary, Alexandria
The Rev. Lura Kaval	Incarnation, Mineral
The Rev. Elizabeth Keeler	Abingdon, White Marsh
*The Rev. David Keill	Christ Ascension, Richmond
*The Rev. Tracey E. Kelly	St. Francis, Great Falls
The Rev. Dr. Howard F. Kempzell Jr.	Retired
The Rev. Paula S. Kettlewell	Retired
The Rev. Charles E. Kiblinger	Retired
*The Rev. Jennifer W. Kimball	Non-Parochial
The Rev. Warren P. Klam MD	Non-Parochial
The Rev. Pierce W. Klemmt	Retired
*The Rev. Deacon Joseph Klenzmann	Holy Comforter, Richmond
The Rev. David H. Knight	Retired
The Rev. Melody Dawn Knowles PhD	Virginia Theological Seminary, Alexandria
*The Rev. Deacon Karulynn T. Koelliker	Trinity, Charlottesville
*The Rev. Sara Amanda Kotval	St. Paul's, Ivy
The Rev. R. Scott Krejci	Retired
*The Rev. Emily J. Krudys	Church Of Our Saviour, Montpelier
The Rev. Andrew G. Kunz Jr.	Retired
The Rev. Howard A. La Rue	Retired
The Rev. Vinnie Lainson	Trinity, Manassas
*The Rev. Eugene Hamilton LeCouteur II	Emmanuel, Middleburg
The Rev. David E. Lee	St. Paul's Memorial, Charlottesville
The Rt. Rev. Peter James Lee	Retired
The Rev. Sandra Levy-Achtemeier	Retired
*The Rev. Deacon Theresa Lewallen	St. Alban's, Annandale
The Rev. Dr. Eric J. Liles	Non-Parochial
*The Very Rev. Megan Limburg	St. Mary's Whitechapel, Lively
The Rev. Elizabeth A. Locher	Non-Parochial
*The Rev. Laura Minnich Lockey	Canterbury Episcopal Campus Ministry, Harrisonburg

*The Rev. Richard A. Lord	Retired
The Rev. Nicholas N. Lubelfeld	Retired
*The Rev. David Lucey	St. Francis, Great Falls
*The Rev. Benjamin Maas	St. James, Warrenton
*The Rev. Susan J. MacDonald	St. Paul's on-the Hill, Winchester
*The Very Rev. Dr. John F. Maher	St. Francis', Goochland
The Rev. Robert H. Malm	Retired
*The Rev. Thomas G. Mansella	Retired
*The Rev. Robert Grant Mansfield	St. Matthew's, Sterling
The Rev. Anne L. Manson	Retired
The Very Rev. Dr. Ian Markham	Virginia Theological Seminary, Alexandria
*The Rev. Barbara B. Marques	St. John's, West Point
The Rev. Ann F. Martens	Retired
The Rev. Jeanie Martinez-Jantz	Non-Parochial
*The Very Rev. Edward Weston Mathews	Grace, The Plains
The Rt. Rev. F. Clayton Matthews	Non-Parochial
The Rev. Joan Mattia	Retired
The Rev. Louis J. Mattia	Retired
*The Rev. David H. May	St. Mary's, Goochland
The Rev. Roma W. Maycock	Retired
The Rev. Sara Chandler Maypole	Retired
*The Rev. Dr. John McCard	St. James's, Richmond
*The Rev. Charles C. McCoart	Emmanuel, Alexandria
The Rev. Theodore H. McConnell	Retired
The Rev. Thomas B. McCusker III	Retired
The Rev. Eleanor Becker McDaniel	St. Catherine's, Richmond
The Rev. Janet S. McDonald	Non-Parochial
*The Rev. Stephen Y. McGehee	St. Stephen's, Richmond
*The Rev. Justin M. McIntosh	St. Paul's, Ivy
The Rev. Jennifer G. McKenzie	Non-Parochial
The Rev. Catherine R. McKinney	Varina, Richmond
The Rev. Dr. Stephen Dexter McWhorter	Retired
*The Rev. Dr. Brent Melton	All Saints', Richmond
*The Rev. Christine Love Mendoza	Church Of The Good Shepherd, Burke
*The Rev. C. Robert Merola	St. Matthew's, Sterling
*The Rev. Claudia W. Merritt	St. Stephen's, Richmond
*The Very Rev. Andrew T.P. Merrow	St. Mary's, Arlington
*The Rev. Edward O. Miller Jr.	Retired
*The Rev. Christopher H. Miller	Immanuel, Old Church, Mechanicsville
The Rev. John Edward Miller	Retired
*The Rev. Sarah H.T. Miller	St. Paul's, Millers Tavern
The Rev. Dr. Jean L. Milliken	Retired
The Rev. Bollin M. Millner Jr.	Retired
*The Rev. Paul B. Moberly	St. Alban's, Annandale
The Rev. Michael C. Mohn	Retired
The Rev. Dr. Jennifer G. Montgomery	Non-Parochial
*The Rev. Andrew Y. Moore	St. Andrew's, Richmond
The Rev. M. Leon Moore	Retired
The Rev. Roberto Morales	Retired
The Rev. Robert Lee Morris III	Non-Parochial
*The Rev. Jay Morris	Aquia, Stafford
*The Rev. Kelly P. Moughty	The Falls Church, Falls Church

The Rev. Charles F. Mullaly Jr.	Retired
The Rev. Deacon Linda E. Murphy	St. Peter's, Oak Grove
The Rev. Dr. Diane G. Murphy	Retired
The Rev. Dr. Jo-Ann Murphy	Retired
*The Rev. Kathleen Murray	Emmanuel, Woodstock
The Rev. William F. Myers	Retired
*The Rev. Penny A. Nash	St. Stephen's, Richmond
*The Rev. Connor J. Newlun	St. Paul's, Hanover
*The Rev. J. David Niemeyer	St. Mark's, Richmond
The Rev. Marlee R. Norton	Non-Parochial
The Rev. Dr. Ronald S. Okrasinski	Retired
*The Rev. Roberto Orihuela	La Iglesia de Santa Maria, Falls Church
The Rev. Dr. Laurence K. Packard	Retired
*The Rev. William L. Packard	St. David's, Ashburn
The Rev. James A. Papile	Retired
The Rev. Betsee Parker	Retired
The Rev. Caroline Smith Parkinson	Retired
*The Rev. Pilar F. P. Parnell	Grace, Kilmarnock
*The Rev. Scott D. Parnell	Christchurch Episcopal School, Christchurch
*The Rev. Joan L. Peacock	Emmanuel, Alexandria
*The Rev. Margaret E. Peel	St. Margaret's, Woodbridge
*The Rev. William P. Peyton	St. Paul's Memorial, Charlottesville
*The Rev. Dr. Craig A. Phillips	St. Peter's, Arlington
The Rev. Robert S. Phipps Jr.	Retired
The Rev. William Pickering	Retired
*The Rev. Jane D. Piver	Christ Church, Winchester
The Rev. David H. Poist	Retired
The Rev. Margaret C. Pollock	Retired
The Rev. Carl Praktish	Retired
The Rev. Grace A. Pratt	Retired
*The Rev. Sarah Kye Price	St. Mark's, Richmond
*The Rev. Dr. Robert W. Prichard	Virginia Theological Seminary, Alexandria
The Rev. Randall L. Prior	Retired
The Rev. Judith H. Proctor	Retired
The Rev. Cherian P. Pulimootil	Non-Parochial
The Rev. William L. Queen Jr.	Grace & Holy Trinity, Richmond
The Rev. Kent D. Rahm	Retired
The Rev. Gaynelle M. Rahn	Retired
*The Rev. B. Cayce Ramey	All Saints Sharon Chapel, Alexandria
*The Rev. Robin Razzino	St. Clement, Alexandria
*The Rev. Elizabeth Rees	St. Paul's, Alexandria
The Rev. Alwin Reiners Jr.	Retired
*The Rev. Andrew C. Reinholz	Church Of The Epiphany, Richmond
*The Rev. Kimberly A. Reinholz	Grace & Holy Trinity, Richmond
*The Very Rev. Matthew W. Rhodes	Cunningham Chapel Parish, Millwood
The Rev. John F. Rice Jr.	Retired
*The Rev. James R. Rickenbaker	Aquia, Stafford
The Rev. Rachel Amelia Rickenbaker	Non-Parochial
The Rev. Charles Alexander Riffiee	UVA University Hospital, Charlottesville
The Rev. Dr. Anne G. Ritchie	Retired
The Rev. Dr. William Bradley Roberts	Virginia Theological Seminary, Alexandria
*The Rev. Dr. Lynn Petri Ronaldi	Pohick, Lorton

*The Rev. Sean K. Rousseau	St. Paul's, Haymarket
The Rev. Emily E. Rowell Brown	St. James', Louisa
The Rev. Dr. Stephen Paul Rowles	Retired
The Rev. Bradford Rundlett	Retired
The Rev. Deborah W. Rutter	Retired
*The Rev. William Sachs	Emmanuel, Delaplance
*The Rev. Jamie S. Samilio	Holy Cross, Dunn Loring
The Rev. Stuart E. Schadt	Trinity, Manassas
The Rev. Warren A. Schaller Jr.	Retired
The Rev. Roger Schellenberg	Retired
*The Rev. Stephen Schlossberg	St. Matthew's, Richmond
The Rev. Cecelia C. Schroeder	Epiphany, Oak Hill
The Rev. Jeffrey H. Seiler	Non-Parochial
*The Rev. Barbara H. Seward	Emmanuel, Harrisonburg
*The Rev. Jeffrey S. Shankles	St. Alban's, Annandale
The Very Rev. John Thomas Sheehan	Retired
*The Rev. John Bolin Shellito	St. George's, Arlington
*The Very Rev. Benson E. Shelton	St. Stephen's, Culpeper
*The Rev. Stephen G. Shepherd	St. Dunstan's, McLean
The Rev. James H. Silcox Jr.	Wicomico Parish Church, Wicomico Church
*The Rev. Thomas W. Simmons IV	St. Peter's, Purcellville
The Rev. Kira Skala	Emmanuel, Delaplance
The Rev. Shirley E. Smith Graham	Christ Church, Glen Allen
The Rev. David Hayes Smith	Woodberry Forest School, Woodberry Forest
*The Rev. G. Miles Smith	Grace Church Cismont, Keswick
The Rev. John M. Smith	Retired
*The Very Rev. Dr. Hilary B. Smith	Holy Comforter, Richmond
The Rev. Katherine Sonderegger	Virginia Theological Seminary, Alexandria
The Rev. Dr. Haywood B. Spangler	Non-Parochial
The Rev. Charles B. Spigner	Retired
*The Rev. Mary L. Staley	Non-Parochial
*The Rev. Darren Franklin Steadman	Christ Church, Glen Allen
The Rev. Canon Leslie Nunez Steffensen	Non-Parochial
*The Rev. J. Bruce Stewart	Goodwin House, Alexandria
*The Rev. David M. Stoddart	Church Of Our Saviour, Charlottesville
*The Rev. Jon Strand	Holy Comforter, Vienna
The Rev. Gabor Strasser	Non-Parochial
The Rev. Dr. Jennifer R. Strawbridge	Non-Parochial
*The Rev. Hilary B. Streever	St. James's, Richmond
The Rev. Jess H. Stribling Jr.	Retired
The Rev. Anna J. Stribling	Retired
*The Rev. Kathleen Sturges	Church Of Our Saviour, Charlottesville
*The Rev. Canon Rosemari Graughan Sullivan	Retired
The Rev. Jack T. Sutor Jr.	Retired
*The Rev. Catherine Williams Swann	Retired
The Rev. Charles R. Sydnor Jr.	Retired
*The Rev. Nicholas S. Szobota	St. Mary's, Colonial Beach
The Rev. Gregory B. Taylor	Retired
The Rev. Deacon Logan Taylor	Westminster Canterbury, Richmond
The Rev. Robert L. Tedesco	Retired
The Rev. Andrew B. Terry	St. Peter's, Richmond
*The Rev. Deacon Kathryn Thomas	Piedmont/Bromfield Parish, Madison

The Rev. John A. Thomas	Retired
*The Rev. John T. Thomas	Emmanuel, Greenwood
The Rev. Marilu J. Thomas	Christ Church, Charlottesville
The Rev. Carla E. Thompson	Non-Parochial
The Rev. Jacqueline C. Thomson	Retired
The Rev. Canon Mary B. Thorpe	Diocese of Virginia
*The Very Rev. Cathy Tibbetts	Christ Church, Luray
The Rev. Ann Black Tollison	Retired
*The Very Rev. Kyle Tomlin	Messiah, Fredericksburg
*The Rev. Elizabeth W. Tomlinson	St. Paul's, Bailey's Crossroads
*The Rev. Ann H. Truitt	Non-Parochial
The Rev. Frederick R. Trumbore	Retired
The Rev. Malcolm E. Turnbull	Retired
*The Rev. Anne M. Turner	St. Thomas, McLean
The Rev. Linnea S. Turner	Retired
*The Rev. Sven L. vanBaars	Abingdon Church, White Marsh
The Rev. Gardner W. Van Scoyoc	Retired
*The Rev. Daniel Velez-Rivera	St. Gabriel's, Leesburg
The Rev. Alyse E. Viggiano	St. Paul's, Alexandria
The Rev. Thomas R. Waddell	Retired
The Rev. Stephen H. Wade	Retired
The Rev. Paul N. Walker	Christ Church, Charlottesville
*The Rev. Seldon Matthew Walker	Christ Church, Alexandria
The Rev. Dr. Ruth D. Walsh	Retired
*The Rev. Joshua D. Walters	St. John's, McLean
The Rev. Frederick S. Wandall	Retired
The Rev. Edwin M. Ward	Retired
*The Very Rev. Oran E. Warder	St. Paul's, Alexandria
The Rev. Dr. Heather Warren	St. Paul's Memorial, Charlottesville
The Rev. Lynne E. Washington	Non-Parochial
The Rev. Clyde M. Watson Jr.	Retired
The Rev. David F. Wayland	Retired
The Rev. John Weatherly	Retired
The Rev. Joseph T. Webb III	Retired
The Rev. Pamela Webb	Retired
*The Very Rev. Cornelia Weierbach	Church of The Spirit, Alexandria
The Rev. Joie Clee Weiher	Non-Parochial
*The Rev. Eleanor Lee Smith Wellford	Retired
The Rev. William S. Wells Jr.	Retired
*The Rev. Anne West	Grace, Stanardsville
*The Rev. Hillary T. West	Epiphany, Oak Hill
The Rev. Elisa D. Wheeler	Retired
The Rev. Hugh C. White III	Retired
*The Rev. Dr. Dorothy A. White	St. Mark's, Richmond
The Rev. Harold N. White	Retired
*The Rev. R. Ellen White	Cople Parish, Hague
*The Rev. Kristin Price Robinson Wickersham	St. Peter's, New Kent
*The Rev. Dina E. Widlake	St. John's, McLean
The Rev. John Douglas Wigner Jr.	Retired
The Rev. Shearon Williams	St. George's, Arlington
*The Rev. Stacy R. Williams-Duncan	Little Fork Church, Rixeyville
*The Rev. Barbara C. Willis	Trinity, Fredericksburg

Members of the 225th Annual Convention

*The Rev. Dr. Ann Bagley Willms	Non-Parochial
The Rev. Amelie Wilmer	St. John's, Richmond
The Rev. Deacon Dan Wilmoth	Goodwin House, Alexandria
The Rev. Ronald S. Winchell	Retired
*The Rev. Dr. Marian K. Windel	Retired
The Rev. Anne Lane Witt	St. John's, Richmond
The Rev. Hunter H. Wood	Retired
The Rev. Sarah Anne Wood	Non-Parochial
*The Rev. Stuart C. Wood	Christ Church Parish, Christchurch
The Rev. Karen B. Woodruff	Retired
The Rev. Daniel O. Worthington Jr.	Retired
*The Rev. Dorota Wright-Pruski	St. Andrew's, Arlington
The Rev. George W. Wyer	Retired
*The Rev. Noelle M. York-Simmons	Christ Church, Alexandria

Lay Delegates and Alternates

**Indicates attended 225th Annual Convention*

<i>Church</i>	<i>Name</i>	<i>Status</i>
Abingdon, White Marsh	*Keith Webb	Delegate
	Linda Tjossem	Alternate
All Saints, Richmond	*James Forsythe	Delegate
	*Bruce Russell	Delegate
	Stephanie Graham	Alternate
All Saints Sharon Chapel, Alexandria	*Caitlin Irvin	Delegate
All Soul's, Mechanicsville	*Rebecca Owen	Delegate
	Tricia Williams	Alternate
Aquia, Stafford	Mary Nixon	Delegate
	*Jean Golas	Delegate
	*Michael Golas	Delegate
	*Chris Arey	Alternate
	William Hoffman	Alternate
Buck Mountain, Earlysville	*Ruth Gibson	Delegate
	Dave Canoles	Alternate
Calvary, Front Royal	No certificates of election received.	
Calvary, Hanover	*Marvin Tillman	Delegate
	Theresa Tilman	Alternate
Christ Ascension, Richmond	*Eve Davis	Delegate
	Rick Linker	Alternate
Christ Church, Alexandria	*Jack Wilmer	Delegate
	*Russ Randle	Delegate
	*Cindi Bartol	Delegate
	*Elizabeth Trigg	Delegate
	*Andrew Floyd	Delegate
	Robert Zuppert	Alternate
	Meredith Randle	Alternate
Christ Church, Brandy Station	*Sharon Church	Delegate
Christ Church, Charlottesville	Michael Smith	Delegate
	Norma Dobbins	Delegate
	John Maddux	Delegate
Christ Church, Glen Allen	*Kay Holmes	Delegate
	*Thomas Crockett	Delegate
	*Katherine Duckworth	Delegate
	*James Sowers	Delegate
	Preston Wigner	Alternate
Christ Church, Gordonsville	*Gale Martin	Delegate
Christ Church, Luray	*Roberta Archand	Delegate
	Susan Phillips	Alternate
Christ Church, Saluda	M. Pamela McClelland	Delegate
	Mary Jo Atterhold	Alternate
Christ Church, Spottsylvania	*James Kenkel	Delegate
	*Gregory Hall	Alternate
Christ Church, Winchester	*Harold (Sandy) White	Delegate
	Diane Schnoor	Delegate
	*Larry Pettinger	Alternate

Members of the 225th Annual Convention

Christ Church, Lucketts, Leesburg	*Mary (Susan) Lee *Nancy Sutton	Delegate Alternate
Christ Church/ Cunningham Chapel Parish, Millwood	*Jeffrey Harris Priscilla Uskurait	Delegate Alternate
Church of Our Redeemer, Aldie	No certificates of election received.	
Church of Our Saviour, Charlottesville	*Ellen Osborne Carolyn Voldrich	Delegate Alternate
Church of Our Saviour, Montpelier	*Rob Lewis Matthew Aldred	Delegate Alternate
Church of St. Clement, Alexandria	*Marybeth Sanders Wilson Debbie Johnson	Delegate Alternate
Church of the Creator, Mechanicsville	Judy Glick Marian Wright	Delegate Alternate
Church of the Epiphany, Richmond	*W. Gray Corbett Kathleen Jimmerson	Delegate Alternate
Church of the Good Shepherd, Bluemont	*Judy Hall	Delegate
Church of the Good Shepherd, Burke	*John Merchant *Steven Goldman	Delegate Delegate
Church of the Holy Comforter, Richmond	Kathleen Price Pamela James	Alternate Delegate
Church of the Holy Comforter, Vienna	*E. Terry Long *June Harper *Laura Mixter *Richard Fitzsimmons *Daniel Gri Ashley Boam Susan McGuire	Alternate Delegate Delegate Delegate Alternate Alternate
Church of the Holy Cross, Batesville	*Dale Weigel	Delegate
Church of the Holy Cross, Dunn Loring	*Kathryn Hayes *Adam Kline	Delegate Alternate
Church of the Incarnation, Mineral	No certificates of election received.	
Church of the Messiah, Fredericksburg	*D. Murray Cheston Holly Perrow	Delegate Alternate
Church of the Resurrection, Alexandria	*Elizabeth Faga W. Robert Reeves	Delegate Alternate
Church of the Spirit, Alexandria	*Richabh Bajekal Stephen Miller	Delegate Alternate
Cople Parish, Hague	*Laurel Corner Eliane Neal	Delegate Alternate
Emmanuel, Alexandria	*Barbie Frank Joseph Dresen	Delegate Alternate
Emmanuel, Delaplane	*William Smith Robert Baldini	Delegate Alternate
Emmanuel, Greenwood	*Mary Elizabeth Via *Anne Dagner	Delegate Alternate
Emmanuel, Harrisonburg	*David Penrod Joseph Paxton	Delegate Alternate
Emmanuel, King George	*John Meyers Charles Pasto	Delegate Alternate
Emmanuel, Middleburg	*Robert Pettit Alexandra Wilson	Delegate Alternate

Members of the 225th Annual Convention

Emmanuel, Rapidan	India Rose	Delegate
	Ann Velez	Alternate
Emmanuel, Woodstock	*Katherine Morrison	Delegate
	Kirk Denkler	Alternate
Emmanuel, Brook Hill, Richmond	*Marilyn Malone	Delegate
	Ben Cleary	Alternate
Episcopal Church of the Epiphany, Herndon	*Wilbert Forbes, Jr.	Delegate
	Sophia Perry	Alternate
The Falls Church, Falls Church	*Paul Rosbolt	Delegate
	Elizabeth Bass	Alternate
Farnham Church, Farnham	*Ed Marks	Delegate
The Fork Church, Doswell	*Paul Newell	Delegate
	John Berry	Alternate
Good Shepherd-of-the-Hills, Boonesville	No certificates of election received.	
Grace and Holy Trinity, Richmond	*Shelli Lord-Pawson	Delegate
	Dawn McNamara	Delegate
	Francis Campbell	Alternate
	Nick Sollog	Alternate
Grace Church, Alexandria	*Jean Reed	Delegate
	*Michael Jones	Delegate
Grace Church, Berryville	Colin Greene	Delegate
	*Carolyn Gordon	Alternate
Grace Church, Breomo Bluff	No certificates of election received.	
Grace Church, Cassanova	*T. Bryan Jacobs	Delegate
Grace Church, Goochland	No certificates of election received.	
Grace Church, Kilmarnock	*Tripp Bugg	Delegate
	*Deborah Lockhart	Delegate
	Martha Gilbert	Alternate
	Kate Muller	Alternate
Grace Church, Stanardsville	*Mary Hogge	Delegate
	Jean Byerly	Alternate
Grace Church, The Plains	*Keith Stroud	Delegate
	*Bruce LeLacheur	Alternate
Grace Church, Cismont, Keswick	*Bill Adams	Delegate
Grace Memorial, Port Republic	No certificates of election received.	
Holy Cross Korean, Fairfax	No certificates of election received.	
Immanuel, King and Queen Courthouse	No certificates of election received.	
Immanuel Church-on-the-Hill, Alexandria	*Sanjiv Augustine	Delegate
	*Tom Hewson	Delegate
	*Debbie Hewson	Delegate
Immanuel, Old Church, Mechanicsville	*Warren Rice	Delegate
	Alexander Wilson	Alternate
Kingston Parish, Matthews	Reed Lawson	Delegate
	*Mary Chapman	Alternate
La Iglesia de Cristo Rey, Arlington	*Norka Antelo	Delegate
	Valerie Antelo	Alternate
La Iglesia de San Jose, Airlington	*Sonia Sevilla	Delegate
	Veronica Jackson	Alternate
La Iglesia de San Marcos	No certificates of election received.	
La Iglesia de Santa Maria, Falls Church	*Ericka Masias	Delegate
	*Gustavo Yugar	Alternate

Members of the 225th Annual Convention

Leeds, Markham	*Ursula Baxley	Delegate
	*Pernille Brandt	Alternate
Little Fork, Rixeyville	Mandi Dillon	Delegate
	*Gaylene Laimbeer	Alternate
McIlhany Parish, Charlottesville	No certificates of election received.	
Meade Memorial, Alexandria	*Thomas Jones	Delegate
	Nelson Greene, Jr.	Alternate
Meade Memorial, White Post	*Virginia Mackay-Smith	Delegate
Olivet, Alexandria	*Jeff Underwood	Delegate
Piedmont/Bromfield Parish, Madison	*Sharon Hicks	Delegate
	Sue Brown	Alternate
Pohick, Lorton	Amy Bontrager	Delegate
	*Don Brownlee	Delegate
	*Russell Booth	Alternate
St. Aidan's, Alexandria	*Edward Boling	Delegate
St. Alban's, Annandale	*Nancy Harrell	Delegate
	*Michael Sinsabaugh	Delegate
	Betty Peresilia	Alternate
St. Andrew's, Arlington	*Tom Cassidy	Delegate
	*Ana White	Alternate
St. Andrew's, Burke	*Alice Roerig	Delegate
	Martha Turner	Alternate
St. Andrew's, Marshall	No certificates of election received.	
St. Andrew's, Mt. Jackson	*Marcia Brownfield	Delegate
	Alan Spear	Alternate
St. Andrew's, Richmond	*Patricia Bridgewater	Delegate
	Lorne Field	Alternate
St. Anne's, Reston	Emily Besuden	Delegate
	*Angela Gray	Delegate
	*Richard Geissler	Delegate
	*Evan Gray	Alternate
	Christine Cameron	Alternate
	Honey Dennis	Alternate
St. Anne's Parish, Scottsville	*Cecelia McGurk	Delegate
	*Pamela Townsend	Delegate
St. Asaph's, Bowling Green	*Sherry Gravatt	Delegate
	*Dara Gravatt	Alternate
St. Barnabas, Annandale	*Sharon Jones	Delegate
	*Katherine Westerlund	Alternate
St. Bartholomew's, Richmond	*Jill Wood	Delegate
	Kevin Dyer	Alternate
St. Christopher's, Springfield	*Don Knox	Delegate
	*Margaret Kirk	Delegate
	*Lynn Knox	Alternate
St. David's, Ashburn	*Cory Brunet	Delegate
	Virginia Fecteau	Delegate
	*Darren Prosper	Alternate
St. David's, Aylett	*Anne Snyder	Delegate
St. Dunston's, McLean	*Elizabeth Lee	Delegate
	David Lindsay	Alternate
St. Francis', Great Falls	*Scott Perkins	Delegate

St. Francis', Manakin-Sabot	*Joseph Broussard	Delegate
	Rick Lloyd	Alternate
St. Francis Korean, McLean	No certificates of election received.	
St. Gabriel's, Leesburg	*Clair (Chuck) Mitchell	Delegate
	Lorena Thompson-Thompson	Alternate
St. George's, Arlington	*Nina Janopaul	Delegate
	*Michael-Anthony Giaquinto	Delegate
	Eliza Lowe	Alternate
St. George's, Fredericksburg	*Jessica Atkinson	Delegate
	John Farrington, III	Delegate
	*Anne Beals	Delegate
	*Craig Rains	Alternate
	Jeanette Cadawallender	Alternate
	Casey Hu	Alternate
St. George's, Stanley	No certificates of election received.	
St. James', Leesburg	*Dorothy Brannock	Delegate
	George Garlick	Alternate
St. James', Louisa	*Sharon Boivin	Delegate
	Linda Brickey	Alternate
St. James', Montross	*David Johnston, Sr.	Delegate
	Bonnie Chandler	Alternate
St. James', Warrenton	*Aileen Laing	Delegate
	George Burgwyn	Alternate
St. James the Less, Ashland	William Harrison, III	Delegate
	Susan Hubbard	Alternate
St. James', Mt. Vernon, Alexandria	*David Batcheller	Delegate
	*Michael Morgan	Alternate
St. James's, Richmond	*Janet Peyton	Delegate
	Tom Baker	Delegate
	*M. Pierce Rucker	Delegate
	Richard Rumble	Delegate
	*George Sibley	Delegate
	*Wilson Trice	Delegate
	*Willson Craigie	Alternate
	Nancy Rogers	Alternate
	Michael Smith	Alternate
	Mark Wickersham	Alternate
St. John's, Arlington	*Debbie Carter	Delegate
	Cassandra Winger	Alternate
St. John's, Centreville	*Walter Cooner	Delegate
	Robert Faithful	Alternate
St. John's, Columbia	Beth Sherk	Delegate
St. John's, King George	*James Lynch, III	Delegate
	Linda Kramer	Alternate
St. John's, McLean	*James Howell	Delegate
	Margaret Keller	Delegate
	*Kevin Swanson	Delegate
St. John's, Richmond	*June Hunnicutt	Delegate
	August Butler	Alternate
St. John's, Tappahannock	Cayanne Yates	Delegate
	Susan Fogg	Alternate
St. John's, Warsaw	*Anne Neuman	Delegate

Members of the 225th Annual Convention

St. John's, West Point	*Frank Herrin	Delegate
	Martha Edwards	Alternate
St. John-the-Baptist, Ivy	*June Tate	Delegate
	Michelle Sprouse	Alternate
St. Luke's, Remington	No certificates of election received.	
St. Luke's, Simeon, Charlottesville	*Thomas Parker	Delegate
	Richard Febey	Alternate
St. Luke's, Wellington, Alexandria	*Robert Lamb	Delegate
	*George Omohundro	Alternate
St. Margaret's, Woodbridge	*Winifred Gilmore	Delegate
	Matthew Weber	Alternate
St. Mark's, Alexandria	*James Bailes	Delegate
	Robert Bluey	Alternate
St. Mark's, Richmond	*Karen Franklin	Delegate
	Mickie Jones	Alternate
St. Martin's, Richmond	*Craig Watt	Delegate
St. Mary's, Arlington	*John Keith	Delegate
	*Dianne Simmons	Delegate
	*Michael Gilliland	Delegate
St. Mary's, Berryville	*Edwina Mason	Delegate
	*Maurita Powell	Alternate
St. Mary's, Colonial Beach	JohnL. Johnson	Delegate
	Gladys Clark-Johnson	Alternate
St. Mary's, Goochland	Andrew Blair	Delegate
	*Sally Lee Roberts	Delegate
	*Michael Blanks	Delegate
	*Margaret Mickel	Delegate
St. Mary's, Fleeton, Reedville	*Valli Mittner	Delegate
St. Mary's, Whitechapel, Lancaster	Jane Fortin	Delegate
	William Pennell	Alternate
St. Matthew's, Richmond	Louis Allin	Delegate
	John Alley	Alternate
St. Matthew's, Sterling	*Barbara Thomas	Delegate
	*Candace Timmons	Delegate
	*Fred Brittain	Delegate
	Maria Palmer	Alternate
	Heather Tomaszek	Alternate
	Tom Leary	Alternate
St. Michael's, Arlington	*Mary Cushing	Delegate
St. Patrick's, Falls Church	*Victoria Kennedy	Delegate
	Kathy Oliver	Alternate
St. Paul's, Alexandria	*Karen Grane	Delegate
	*Larry Campbell	Delegate
	Jim Morrell	Delegate
	*Bob Long	Delegate
	*David Brown	Delegate
	Heidi Schneble	Delegate
	Cathy Sachs	Alternate
	Sally Bawcombe	Alternate
	Dale Allen	Alternate
	Carole Cloyd	Alternate
	Dale Cloyd	Alternate

St. Paul's, Hanover	*W. Hamilton Holloway	Delegate
	Beverly Townes	Alternate
St. Paul's, Haymarket	*David Carson	Delegate
	*Kelly Carson	Alternate
St. Paul's, Ivy	*Kyle Enfield	Delegate
	Karen Smith	Delegate
	*Scott Gillespie	Delegate
St. Paul's, Miller's Tavern	*Lucy Baker	Delegate
	Estalena Thomas	Alternate
St. Paul's, Richmond	*Michelle Walker	Delegate
	*Emily Wingfield	Alternate
St. Paul's, West Point	No certificates of election received.	
St. Paul's Memorial, Charlottesville	*William Taylor	Delegate
	*Philips LaMar	Delegate
	Lara Hall	Alternate
	Christie Thomas	Alternate
St. Paul's on-the-Hill, Winchester	*W. Robert Lovan	Delegate
St. Paul's, Bailey's Crossroads, Falls Church	*Gregory King	Delegate
St. Paul's, Ingham, Shenandoah	No certificates of election received.	
St. Paul's, Nomini Grove, Montross	*Maria Clark	Delegate
	Linda Hutt	Alternate
St. Paul's, Owens, King George	*Tom Gouldthorpe	Delegate
	Stephanie Hanchey	Alternate
St. Peter's, Arlington	*William Montgomery	Delegate
	*Partic Link	Delegate
	Susan Bentley	Delegate
	*Kathleen O'Neill	Alternate
St. Peter's, New Kent	*Matthew Danielson	Delegate
	Russell Fabritz	Alternate
St. Peter's, Port Royal	*Carolyn Davis	Delegate
	Elizabeth Heimbach	Alternate
St. Peter's, Purcellville	Jonathan Corbett	Delegate
	*Jeremiah Lorrig	Alternate
St. Peter's, Richmond	*Daniel Dean	Delegate
	*Ronald Carey	Alternate
St. Peter's in the Woods, Fairfax Station	*Karen Lund	Delegate
	*Leonard LeRoy	Alternate
St. Peter's, Oak Grove	*Tom Smallwood	Delegate
	Cyrus Murphy	Alternate
St. Philip's, Richmond	*Elizabeth Hayes-Mackey	Delegate
	*Thomas Beatty	Alternate
St. Stephen's, Catlett	*Leslie Cox	Delegate
	Ted Anders	Alternate
St. Stephen's, Culpeper	Philip Surber, Sr.	Delegate
	*Jamie Adams	Alternate
St. Stephen's, Heathsville	*Mary Legare	Delegate
	Sandra Kirkpatrick	Alternate
St. Stephen's, Richmond	*Auguste Bannard	Delegate
	Jack (JB) Burtch	Delegate
	*Thomas Cox	Delegate
	Clarice Dibble	Delegate
	Robert Dibble	Delegate

	*Allison Koschak	Delegate
	*Michael Koschak	Delegate
	*Andrew Luke	Delegate
	*Calle Luke	Delegate
	Barbara Massey	Delegate
	*Craig Merritt	Delegate
	*Raymond Tompkins	Delegate
	Hugh Carter	Alternate
	Marie Carter	Alternate
	James Hoffman	Alternate
	Elizabeth Tompkins	Alternate
	Alston Williams	Alternate
St. Stephen's & the Good Shepherd, Elkton	No certificates of election received.	
St. Thomas', McLean	*Stephen Wickman	Delegate
St. Thomas', Orange	*Barry Barr	Delegate
	*Graham Barton	Alternate
St. Thomas', Richmond	*Elizabeth Pearce	Delegate
	Jay Douglas	Alternate
St. Timothy, Herndon	*Kenton Miller	Delegate
	Robert Kimmel	Delegate
Trinity, Arlington	*Edward Phifer	Delegate
	*Elizabeth Lofgren	Alternate
Trinity, Charlottesville	*Amy Griffith	Delegate
	Stephanie Commander	Alternate
Trinity, Fredericksburg	*Lois Clingenpeel	Delegate
	V.A. Folden III	Alternate
Trinity, Lancaster	*Frances Callahan	Delegate
	Chris Cammarata	Alternate
Trinity, Manassas	*Pamela Cribbs	Delegate
	*Anne Henry	Delegate
	Nicole Raquedan	Delegate
	Suzanne deForest	Alternate
	Jeffrey Schneider	Alternate
	Teresa Anderson	Alternate
Trinity, Upperville	Melissa Neal	Delegate
	*Rebecca Hoecker	Alternate
Trinity, Washington	*Carolyn Emerick	Delegate
Varina, Richmond	Kaaron Austin	Delegate
	John Austin	Delegate
Vauter's, Loretto, Champlain	*Betsy Shuford	Delegate
	Margaret Hester	Alternate
Ware, Gloucester	Mary Galloway	Delegate
	*Virginia Roane	Alternate
Westover Church, Charles City	*Katherine Whitbeck	Delegate
	*B. Hunt Whitbeck	Alternate
Wicomico Parish Church, Wicomico Church	Michael Rhodes	Delegate
	Jim Lamb	Alternate

Lay Members *Ex Officio*

**Indicates attended 225th Annual Convention*

<i>Position</i>	<i>Name</i>	<i>Church</i>
Chancellor	*J.P. Causey	St. John's, West Point
Collegiate Delegate	*Rebecca Shannon Stephanie Whitehouse *Matthew Crawford *Charlene Boyd Zachary Kathol *Lachlan Hassman *Julia Terhune *Gabriel Arrington	James Madison University, Delegate James Madison University, Alternate Mary Washington University, Delegate Mary Washington University, Alternate University of Virginia, Delegate University of Virginia, Alternate Virginia Commonwealth University, Delegate Virginia Commonwealth University, Alternate
ECW President	*Cindy Helton	St. George's, Fredericksburg
Executive Board	*Kurt Aschermann *Steve Clifford *Roger Inger *Diane Miller *Ken Royston *John Savage *Jack Schick *Bob Steventon *Janet Taylor	Christ Church, Lucketts Christ Church, Spotsylvania St. Paul's on-the-Hill, Winchester St. Timothy's, Herndon Christ Church, Glen Allen Emmanuel, Greenwood St. Peter's, Arlington St. Paul's, Alexandria St. James the Less, Ashland
Standing Committee	*Christie Thomas *Ashley Cameron *Betsy Anderson *Brad Davenport *Steve Walker *Diane Wright	St. Paul's Memorial, Charlottesville St. Mary's, Goochland St. Alban's, Annandale Grace & Holy Trinity, Richmond Cople Parish, Hague St. Mary's, Arlington
Regional President		
Alexandria Region	*Susan Hahn	Christ Church, Alexandria
Arlington Region	*Peter Wehmann	St. Andrew's, Arlington
Central Richmond Region	*Mickie Jones	St. Mark's, Richmond
Charlottesville Region	Barbara McMurray	Grace, Keswick
Culpeper Region	*Cady Soukup	Trinity, Washington
Fredericksburg Region	*Harry Dickinson	Trinity, Fredericksburg
North Fairfax Region	*Joni Langevoort	Holy Comforter, Vienna
North Richmond Region	Dave Jennings	Immanuel, Old Church, Mechanicsville
Northern Neck Region	*Becky Marks	North Farnham, Farnham
Northern Piedmont Region	*Janet Lyman	Christ Church, Lucketts
Potomac Region	*Scott Caulkins	Olivet, Alexandria
So. Shenandoah Valley Region	Jeff Guenther	Emmanuel, Woodstock
South Fairfax Region	*Cindy McLaughlin	St. Barnabas, Annandale
Upper Tidewater Region	*Josie Thorpe	Kingston Parish, Mathews
West Richmond Region	Rick Gibbs	St. Martin's, Richmond
Winchester Region	*Nadine Pluchinsky	Grace, Berryville

Youth Delegate

Julie Cizek	Alexandria Region, Delegate
*Jules St. John	Alexandria Region, Alternate
*Luella Wallander	Arlington Region, Delegate
*Hannah Rees	Charlottesville Region, Delegate
*Anna Cox	Culpeper Region, Delegate
*Noah Nye	Culpeper Region, Alternate
*Sophia Perry	North Fairfax Region, Delegate
*Colleen McGuire	North Fairfax Region, Alternate
Sophia Burke	North Richmond Region, Alternate
*Chad Prosper	Northern Piedmont Region, Delegate
*Summer Garcia	Northern Piedmont Region, Alternate
*Maddy Clune	South Fairfax Region, Delegate
*Natania Jones	Upper Tidewater Region, Delegate

Committees of Convention

Committee on Budget

Mr. John Savage, Emmanuel, Greenwood, Chair

Mr. Jack Schick, St. Peter's, Arlington
Mr. Steve Clifford, Christ Church, Spotsylvania
Ms. Diane Miller, St. Timothy's, Herndon
The Rev. Barbara Marques, St. John's, West Point
The Rev. Andrew Moore, St. Andrew's, Richmond
Mr. Bob Steventon, St. Paul's, Alexandria
Ms. Janet Taylor, St. James the Less, Ashland
The Rev. Noelle York-Simmons, Christ Church, Alexandria
The Rev. Dorothy White, St. John's and St. Mark's, Richmond

Committee on Constitution & Canons

Mr. J.P. Causey, Jr., St. John's, West Point, Chair

The Rev. Kim Coleman, Trinity, Arlington
Mr. Danny Dean, St. Peter's, Richmond
Mr. Kurt Aschermann, Christ Church, Lucketts
Ms. Elizabeth Faga, Church of the Resurrection, Alexandria
The Rev. Margaret Peel, St. Margaret's, Woodbridge
The Rev. Will Packard, St. David's, Ashburn
The Rev. Daniel Velez-Rivera, St. Gabriel's Leesburg

Committee on Credentials

Ms. Terry Long, Holy Comforter, Richmond, Chair

Mr. Tom Smallwood, St. Peter's, Oak Grove
The Rev. Chuck McCoart, Emmanuel, Alexandria

Committee on Related Organizations

The Rev. Emily Krudys, Church of Our Saviour, Montpelier, Chair

Mr. Jim Bailes, St. Mark's, Alexandria
The Rev. Kathy Murray, Beckford Parish, Mt. Jackson & Woodstock
Ms. Karen Franklin, St. Mark's, Richmond

Committee on Resolutions

The Rev. Jay Morris, Aquia, Stafford, Chair

Ms. Sharon Boivin, St. James, Louisa
Ms. Elizabeth Hayes-Mackey, St. Philip's, Richmond
The Rev. Deacon Katherine Ferguson, La Iglesia de Santa Maria, Falls Church
The Rev. Chris Miller, Immanuel, Old Church, Mechanicsville
Mr. Russ Randle, Christ Church, Alexandria
The Rev. Darren Steadman, Christ Church, Glen Allen

Committee on the Journal

Mr. Mark Eastham

Ms. Nancy Chafin

Ms. Erin Monaghan Kamran

List of Clergy of the Diocese in Order of Reception

List of Clergy of the Diocese of Virginia in Order of Reception into Canonical Residence

As of December 31, 2019

<i>Bishops</i>	<i>Date of Consecration</i>	<i>Received from</i>
Lee, Peter James	5/19/84	North Carolina
Matthews, F. Clayton	9/11/93	East Carolina
Jones, David C.	6/24/95	Virginia
Johnston, Shannon S.	5/26/07	Mississippi
Gulick, Jr., Edwin F.	4/17/1994*	Kentucky
	*Transferred 1/1/2011	
Goff, Susan E.	7/28/12	Virginia
Brooke-Davidson, Jennifer	7/29/2017	West Texas
<i>Priests/Deacons</i>	<i>Date of Reception/ Ordination</i>	<i>Received from/ Ordained in Virginia</i>
Frank, William G.	5/20/54	Kentucky
Marshall, McAlister C.	5/16/57	Ordained
Van Scoyoc, Gardner W.	6/13/58	Ordained
Brown, III, W. Hill	11/24/62	Ordained
Aiken, Jr., Charles D.	6/15/63	Ordained
Harris, Carl B.	1/1/65	Washington
Wood, Hunter H.	6/12/65	Ordained
Davis, Gordon B.	11/15/65	Southern Virginia
Campbell, Benjamin P.	11/12/66	Ordained
Stribling, Jr., Jess H.	1/1/67	Washington
Dickey, Jr., Robert W.	1/1/69	Delaware
La Rue, Howard A.	10/1/69	Southern Virginia
Sydnor, Jr., Charles R.	6/20/70	Ordained
Wandall, Frederick S.	9/1/70	Southwestern Virginia
Dols, William L.	4/2/72	Massachusetts
Praktish, Carl	4/15/72	Ordained
Prior, Randall L.	10/6/72	Central Gulf Coast
Coffey, E. Allen	5/26/73	Ordained
Hobson, III, Jennings W.	5/26/73	Ordained
Hodge, Vincent S.	5/26/73	Ordained
Myers, William F.	11/1/73	Central New York
Wyer, George W.	2/27/74	South East Florida
Prichard, Robert W.	5/24/74	Ordained
Bayfield, Ralph W.	12/10/74	Pennsylvania
Morton, III, W. Brown	1/15/75	Convocation of American Churches in Europe
Dols, Timothy W.	4/1/75	Maryland
Smith, John M.	9/2/75	North Carolina
Thomas, John A.	5/13/76	Ordained
Worthington, Jr., Daniel O.	5/22/76	Ordained
Turnbull, Malcolm E.	6/4/77	Southwestern Virginia
Biddle, III, Craig	8/1/77	Connecticut
Poist, David H.	9/1/77	Maryland
White, Harold N.	9/13/77	West Virginia
Jones, David C.	1/1/78	West Virginia
Klam, Warren P.	6/16/78	Ordained
Brake, Mary W.	8/18/78	Ordained

Clergy of the Diocese in Order of Reception

Knight, David H.	10/15/78	Western Massachusetts
McCusker, III, Thomas B.	4/6/79	Pittsburgh
Hergenrather, Lynda S.	6/23/79	Ordained
Holliday, C. Thomas	6/23/79	Ordained
Stewart, J. Bruce	9/4/79	Newark
Matthews, F. Clayton	1/1/80	East Carolina
Okrasinski, Ronald S.	2/6/80	Ordained
Kettlewell, Paula S.	6/14/80	Ordained
Taylor, Gregory B.	7/18/80	Ohio
Lee, David E.	1/26/81	Michigan
Kunz, Jr., Andrew G.	5/15/81	Missouri
Merrow, Andrew T. P.	6/7/81	Ordained
Goff, Susan E.	6/23/81	Newark
Hallock, Jr., Harold H.	9/1/81	Tennessee
Ward, Edwin M.	9/10/81	Connecticut
Miller, John E.	12/12/81	Ordained
Bryan, Jonathan R.	6/9/82	Ordained
Stribling, Anna J.	6/9/82	Ordained
Carter, J. Currie M.	6/15/82	Southern Virginia
Windel, Marian K.	6/28/82	Washington
Reiners, Jr., Alwin	11/20/82	Missouri
Horne, Martha M. J.	6/11/83	Ordained
Maycock, Roma W.	6/11/83	Ordained
Rutter, Deborah W.	8/6/83	Pittsburgh
Gray, Peter H.	9/1/83	Western Michigan
Milliken, Jean L.	12/12/83	Atlanta
Johnston, Philip G.	1/1/84	Lexington
Blair, Jr., Thom W.	2/1/84	Missouri
Mohn, Michael	3/1/84	Western North Carolina
Hetherington, Robert G.	5/11/84	Western New York
Lee, Peter James	5/19/84	North Carolina
Phipps, Jr., Robert S.	7/1/84	Texas
Chippis, Kathleen D. M.	7/25/84	Ordained
Trumbore, Frederick R.	10/12/84	Central Florida
Elder, Robert M.	3/13/85	Maryland
Desaulniers, John J.	6/22/85	Ordained
Tedesco, Robert L.	8/22/85	Ordained
Lubelfeld, Nicholas P. N.	3/31/86	Michigan
Manson, Anne L. Y.	6/11/86	Ordained
Friend, Robert D.	1/1/87	Maryland
Seiler, Jeffrey H.	1/15/87	Maine
Wells, Jr., William S.	2/15/87	North Carolina
Schaller, Jr., Warren A.	2/17/87	Minnesota
Epes, Gail E. A.	6/13/87	Ordained
Gustin, Peter R.	6/13/87	Ordained
Gray, Bruce A.	6/22/87	Albany
Davis, Alice D.	9/13/87	Maryland
Webb, III, Joseph T.	5/12/88	Maryland
Wood, Stuart C.	6/18/88	Ordained
Mansella, Thomas G. A.	3/1/89	Argentina/Uruguay
Cangialosi, Grace L.	6/10/89	Ordained
Turner, Linnea S.	6/10/89	Ordained

Clergy of the Diocese in Order of Reception

Malm, Robert H.	6/15/89	New Hampshire
Hearn, Roger D.	1/1/90	Easton
Schadt, Stuart E.	2/1/90	Texas
McWhorter, Stephen	7/15/90	California
Morales, Roberto	2/25/91	New York
Maypole, Sara J. Chandler	12/1/91	Connecticut
Walsh, Ruth D.	12/10/91	Ordained
Eaves, Susan N.	12/12/91	Ordained
Alley, Charles D.	1/21/92	Alabama
Papile, James A.	6/13/92	Ordained
Strasser, Gabor	6/13/92	Ordained
Winchell, Ronald S.	7/6/92	Utah
Jackson, Brad L.	11/23/92	Kansas
May, David H.	6/12/93	Ordained
Klemmt, Pierce W.	1/1/94	West Missouri
Rundlett, Bradford A.	1/1/94	Maryland
Hunter, Jr., H. Miller	2/1/94	Alabama
Huynh, Tinh T.	6/11/94	Ordained
Mullaly, Jr., Charles F.	6/11/94	Ordained
Peacock, Joan L.	6/11/94	Ordained
Woodruff, Karen B.	6/11/94	Ordained
Kempsell, Jr., Howard F.	7/1/94	Massachusetts
Lord, Richard A.	8/15/94	Connecticut
Fishwick, Jeffrey P.	1/1/95	South Carolina
Ohmer, John R.	1/23/95	Indianapolis
Eaves, Lindon J.	1/27/95	Oxford, UK
Ritchie, Anne Gavin	6/19/95	Washington
Hammond, James A.	6/27/95	Easton
Krejci, Scott	7/31/95	Michigan
Greenwood, April Trew	10/10/95	Rhode Island
Rice, Jr., John F.	11/1/95	Massachusetts
Wade, Stephen H.	11/1/95	Massachusetts
Moore, Melvin L.	11/27/95	Ordained
White, III, Hugh C.	3/1/96	Southern Virginia
Merritt, Claudia W.	5/22/96	North Carolina
Wayland, David F.	5/25/96	Southern Ohio
Parker, Betsee	7/31/96	Massachusetts
Hortum, John D.	9/8/96	Received, Roman Catholic Church
Miller, Jr., Edward O.	10/18/96	Massachusetts
Hancock, Carol	11/22/96	Upper South Carolina
Spigner, Charles B.	11/22/96	Upper South Carolina
Packard, Laurence K.	1/1/97	Atlanta
Faeth, Margaret A.	1/7/97	Ordained
Jackson, C. Thomas	1/14/97	West Texas
Dunlap, G. Edward	1/25/97	Eastern Carolina
Crocker, Ronald	3/18/97	Rhode Island
Burk, William H.	5/5/97	Northern California
Levy, Sandra	5/30/97	Southwestern Virginia
Thompson, Carla E.	6/14/97	Ordained
Rahm, Kent	7/11/97	Long Island
Weatherly, John A.	7/15/97	East Carolina
deGavre, Susan W.	8/16/97	Pennsylvania

Clergy of the Diocese in Order of Reception

Schellenberg, Roger	9/1/97	Western Massachusetts
Parkinson, Caroline S.	9/18/97	Washington
Sturges, Kathleen M.	10/15/97	Olympia
Hummel, Thomas C.	12/26/97	Newark
Anderson, Vienna Cobb	1/26/98	Washington
Caldwell, George M.	6/13/98	Ordained
Simmons, IV, Thomas W.	6/13/98	Ordained
Thomson, Jacqueline C.	6/13/98	Ordained
Birnbaum, Rachelle E.	6/15/98	Arkansas
Weiler, William L.	1/22/99	Upper South Carolina
Murphy, Jo-Ann	1/26/99	Newark
Washington, Lynne	4/13/99	Southern Virginia
Keill, David	6/14/99	New Jersey
McDonald, Janet S.	6/19/99	Ordained
Baker, John M.	8/31/99	West Tennessee
Gibson, Webster	10/1/99	Southern Virginia
Warder, Oran E.	1/15/00	Delaware
Han, Valentine	2/1/00	Korea
Pollock, Margaret C. F.	3/29/00	Honduras
Smith, Hilary B.	6/24/00	Ordained
Webb, Pamela	7/1/00	Southern Virginia
Newcomb, Deborah J.	9/8/00	Maryland
Hollerith, Melissa K.	12/1/00	Georgia
Lainson, Vinnie	12/7/00	Ordained
Kiblinger, Charles E.	12/28/00	Colorado
Huntington, Frederic D.	1/1/01	South East Florida
Wheeler, Elisa D.	5/10/01	Washington
Coleman, Kim L.	6/23/01	Ordained
Hawkins, Linda	6/23/01	Ordained
Fichter, Jr., Richard E.	6/23/01	Ordained
Skala, Kira	6/23/01	Ordained
Sheehan, John	6/23/01	Ordained
Piver, Jane	8/23/01	East Carolina
Lockey, Laura	9/11/01	Mississippi
Binder, Donald	10/1/01	Dallas
Baker, Rhonda W.	10/1/01	Chicago
Barker, Ann	11/2/01	Atlanta
Dickson, Patricia	11/17/01	Ordained
Merola, C. Robert	1/1/02	Central Florida
Andres, Anthony	1/1/02	Indiana
Gray, Michael	1/7/02	Southeast Florida
Foughty, Donna	1/15/02	North Dakota
Inscoe, Laura	6/15/02	Ordained
Shepherd, Stephen	6/15/02	Ordained
Iswariah, James	8/6/02	Perth, Australia
Rowles, S. Paul	10/5/02	Ordained
Phillips, Craig A.	10/21/02	Pennsylvania
Haddix, Jr., Theodore	11/11/02	Restored
Millner, Jr., Bollin	2/17/03	North Carolina
Sonderegger, Katherine	4/11/03	Vermont
Murphy, Diane G.	6/14/03	Ordained
Neville-Reeder, Robyn	6/14/03	Ordained

Clergy of the Diocese in Order of Reception

Proctor, Judith H.	7/25/03	Missouri
Howell, S. Caitlin	8/21/03	Maine
Spangler, Haywood B.	10/7/03	Western New York
Bowerfind, Ellis T.	10/9/03	Massachusetts
Agnew, Christopher M.	11/1/03	Delaware
Queen, William L.	11/6/03	Southern Virginia
Brenneis, Michael	1/14/04	Ordained
Harman, Torrence M.	1/14/04	Ordained
Turner, Anne M.	1/28/04	Washington
Sutor, Jack	4/15/04	West Virginia
Hutchson, Lee	5/14/04	Florida
White, Ellen	6/1/04	Southwestern Virginia
Johnson, Candine	6/26/04	Ordained
Kimball, Jennifer	6/26/04	Ordained
Morris, Jay	6/26/04	Ordained
West, Hillary T.	6/26/04	Ordained
Walker, Paul N.	7/1/04	Alabama
Cavanaugh, Sean	9/8/04	Atlanta
Hayes, C. Thomas	9/21/04	Central New York
Wood, Sarah A.	11/22/04	Ordained
Barr, Jane W.	12/1/04	Central Pennsylvania
Swann, Catherine W.	12/2/04	Southern Virginia
Gaventa, Sarah Kinney	6/18/05	Ordained
Martens, Ann	6/18/05	Ordained
Staley, Mary	6/18/05	Ordained
Willis, Barbara	6/18/05	Ordained
Jones, Gary D.	8/31/05	West Tennessee
Stoddart, David	9/29/05	Western Massachusetts
Gonzalez del Solar, Mario	12/22/05	Southern Virginia
Campbell, Catherine	1/4/06	Northern California
Andersen, Paul J.	1/10/06	Western Massachusetts
Andrews, Pati Mary	1/16/06	Upper South Carolina
Geddes, Douglas	2/1/06	Southern Virginia
Carroll, Diane P.	5/10/06	Southern Virginia
Becker, Robert A.	6/24/06	Ordained
Hinson, Michael B.	6/24/06	Ordained
Peyton, William P.	6/24/06	Ordained
Wellford, Eleanor L.	6/24/06	Ordained
Strawbridge, Jennifer	6/29/06	Southwestern Virginia
Cadaret, J. Michael	7/6/06	Florida
Shankles, Jeffrey	8/28/06	Idaho
Sachs, William	9/15/06	Connecticut
Rahn, Gaynelle M.	10/31/06	Western Massachusetts
Tollison, Ann B.	11/8/06	Upper South Carolina
Cirillo, James H.	12/1/06	Pennsylvania
Johnston, Shannon S.	5/26/07	Mississippi
Han, Heewoo Daniel	6/16/07	Ordained
Holland, C. Lynn	6/16/07	Ordained
Ponsodolt, Megan L. Holloway	6/16/07	Ordained
Marques, Barbara B.	6/16/07	Ordained
Norton, Marlee	6/16/07	Ordained
Rees, Elizabeth	6/16/07	Ordained

Clergy of the Diocese in Order of Reception

Banse, Robert L.	6/16/07	Ordained
McKenzie, Jennifer	10/15/07	Washington
Weiher, Joie C.	12/12/07	Texas
Markham, Ian S.	1/23/08	Connecticut
Hutton, Linda V.	1/24/08	Northern Indiana
Beatty, Stephan P.	3/8/08	New Jersey
Brown, Mary Kay	5/24/08	Ordained
Tibbetts, Catherine J.	5/24/08	Ordained
vanBaars, Sven L.	5/24/08	Ordained
Niemeyer, J. David	6/7/08	Received, Roman Catholic Church
Eberle, William	1/1/09	Central Pennsylvania
Jenkins, Kathryn	5/4/09	Southern Virginia
Montgomery, Jennifer	6/3/09	Central New York
Pulimootil, Cherian	6/6/09	Ordained
Thorpe, Mary	6/6/09	Ordained
Beales, Rosemary	8/20/09	Maryland
Gillespie, Ann	9/16/09	Los Angeles
Kane, E. Ross	11/14/09	Ordained
McIntosh, Justin	11/14/09	Ordained
Coupland, Geoffrey	12/8/09	West Virginia
Paradine, Philip	1/18/10	Southwestern Virginia
Asonye, Collins	3/29/10	Ohio
Clark, Constance	4/30/10	Wyoming
Hicks, Catherine	6/5/10	Ordained
Weierbach, Cornelia	6/5/10	Ordained
Witt, Anne Lane	6/5/10	Ordained
Bailey, B. Cass	6/17/10	Hawai'i
Smith, David	7/6/10	Southern Virginia
Gulick, Jr., Edwin F.	1/1/11	Kentucky
Martinez-Jantz, Jeanie	1/10/11	Southeast Florida
Schroeder, Cecelia	1/10/11	North Carolina
Mattia, Joan	2/1/11	Florida
Ambrose, Barbara	2/5/11	Ordained
Hager, Marty	2/5/11	Ordained
Murphy, Linda	2/5/11	Ordained
Bryant, Katherine	2/10/11	New York
Willms, Ann Bagley	2/23/11	East Carolina
Williams, Shearon	3/25/11	Washington
Mattia, Louis	3/28/11	Florida
Rousseau, Sean	4/3/11	Received, Roman Catholic Church
Choi, Young Kwon	6/4/11	Ordained
Guin, Kathy	6/4/11	Ordained
Jones, Herbert	6/4/11	Ordained
Kelly, Tracey	6/4/11	Ordained
Wilmer, Amelie	6/4/11	Ordained
Brock, Charles	6/7/11	Olympia
Pickering, William	7/26/11	Connecticut
Hendrickson, Thomas	10/11/11	Connecticut
Orihuela, Roberto	11/20/11	Received, Roman Catholic Church
Forti, K. Nicolas	11/21/11	Southern Virginia
Garcia, Christine	2/11/12	Ordained
Garza, Frederico	2/11/12	Ordained

Clergy of the Diocese in Order of Reception

Liles, Eric J.	3/26/12	Alabama
McConnell, Theodore H.	5/30/12	East Carolina
Belser, Jo	6/2/12	Ordained
Cochran, Laura	6/2/12	Ordained
Crosby, David	6/2/12	Ordained
Locher, Elizabeth	6/2/12	Ordained
Ramey, B. Cayce	6/2/12	Ordained
Steffensen, Leslie	6/2/12	Ordained
Limburg, Megan	6/9/12	Ordained
Morris, Robert	6/9/12	Ordained
Terry, Andrew	6/9/12	Ordained
Dunks, Andrew	7/31/12	Southwestern Virginia
Velez-Rivera, Daniel	11/2/12	Massachusetts
Silcox, Jr., James H.	11/27/12	Southeast Florida
Hooker, Alan B.	12/19/12	Southern Virginia
Shelton, Benson E.	1/22/13	Southwestern Virginia
McCoart, Charles C.	2/9/13	Received, Roman Catholic Church
Beane, Emmetri M.	2/23/13	Ordained
Connors, Carey Dougherty	2/23/13	Ordained
Hanback, Holly	2/23/13	Ordained
Higgins, IV, Harrison	2/23/13	Ordained
Jones, Edward W.	2/23/13	Ordained
Thomas, Kathryn	2/23/13	Ordained
Wilmoth, Dan	2/23/13	Ordained
Maas, Benjamin W.	3/5/13	Kentucky
Newlun, Connor J.	6/8/13	Ordained
Truitt, Ann	6/8/13	Ordained
Barker, Gary J.	6/11/13	Southern Virginia
Riffie, Charles Alexander	6/26/13	Albany
Higgins, Jeffrey	7/27/13	Ordained
Maher, John F.	8/1/13	Arizona
Sullivan, Rosemary G.	9/25/13	Washington
Melton, Brent A.	10/8/13	East Carolina
McKinney, Catherine R.	11/4/13	Southern Virginia
Smith, G. Miles	11/25/13	Western North Carolina
Hayes, Valerie J.	11/25/13	Southern Virginia
Wigner, J. Douglas	11/27/13	Southwestern Virginia
Feather, Mark R.	1/23/14	Kentucky
Alexander, Jr., J. Randolph	1/23/14	New York
Tomlinson, Elizabeth	2/22/14	Ordained
Davis, Judith	6/7/14	Ordained
Keeler, Elizabeth	6/7/14	Ordained
LeCouteur, Eugene	6/7/14	Ordained
Correll, Ruth E.	7/14/14	Pittsburgh
White, Dorothy A.	9/13/14	Ordained
Peel, Margaret	12/2/14	Tennessee
Hensley, Jr., Joseph H.	1/21/15	North Carolina
MacDonald, Susan	3/19/15	West Virginia
Tomlin, Kyle	6/5/15	Pennsylvania
Ivatts, Justin	6/6/15	Ordained
Pratt, Grace King	6/6/15	Ordained
Miller, Christopher	6/6/15	Ordained

Clergy of the Diocese in Order of Reception

Samilio, Jamie S.	6/6/15	Ordained
Shellito, John	7/22/15	New Hampshire
Nash, Penny	10/10/15	Southern Virginia
Graham, Shirley Smith	10/26/15	Southern Virginia
Roberts, William	11/21/15	Ordained
Dunevant, Emily	11/21/15	Ordained
Hartzell, Susan	12/3/15	New York
Lucey, David	1/21/16	Rhode Island
West, Anne	2/16/16	West Virginia
Curtis, David	4/16/16	Ordained
Gunn, Sally	4/16/16	Ordained
Klenzmann, Joseph	4/16/16	Ordained
Lee, Grace	4/16/16	Ordained
Lewallen, Theresa	4/16/16	Ordained
Rickenbaker, Rachel	6/11/16	Ordained
Hall, John C.N.	8/19/16	Southwest Florida
Reinholz, Andrew	9/1/16	Bethlehem
Streever, Hilary	10/3/16	Southwestern Virginia
Goldsborough, Charles	11/29/16	Central Gulf Coast
Hughes, James Anthony	12/10/17	Received, Roman Catholic Church
Brown, Emily Rowell	1/10/17	Alabama
Reinholz, Kimberly	1/19/17	Bethlehem
York-Simmons, Noelle	1/23/17	Atlanta
Razzino, Robin	1/25/17	Washington
Gandiya, Lee	1/26/17	England
Thomas, Marilu J.	2/1/17	Received, Evangelical Church of America
Bascom, Joshua C.	6/10/17	Ordained
Dougherty, Katherine	6/10/17	Ordained
Packard, William	6/10/17	Ordained
Rhodes, Matthew	6/10/17	Ordained
Belanger, Fanny	7/16/17	Convocation of Episcopal Churches in Europe
Gardner-Smith, Francine	9/12/17	California
Mathews, Edward Weston	9/18/17	Southwestern Virginia
Mendoza, Christine Love	10/5/17	Texas
Bardusch, Richard E.	10/31/17	Massachusetts
McCard, John	10/31/17	Atlanta
Warren, Heather	11/28/17	North Carolina
Murray, Kathleen	11/29/17	New Jersey
Rickenbaker, James	12/15/17	East Carolina
Kaval, Lura	1/4/18	Maryland
Magill, Elizabeth Anne	1/18/18	Texas
Brion, Theresa M.	1/22/18	Maryland
Moughty, Kelly	1/23/18	Maine
Brockenbrough, Sarah	3/12/18	Southern Virginia
McGehee, Stephen	5/15/18	Upper South Carolina
Hogg, John Edwin	6/2/18	Ordained
Cowherd, Charles Robison	6/9/18	Ordained
Forrest, Marlene Eudora	6/9/18	Ordained
Krudys, Emily Judin	6/9/18	Ordained
Lenow, Joseph Earl	6/9/18	Ordained
Mansfield, Robert Grant	6/9/18	Ordained
Steadman, Darren Franklin	6/9/18	Ordained

Clergy of the Diocese in Order of Reception

Walker, Seldon Matthew	6/9/18	Ordained
Welsch, Matthew Adam	6/9/18	Ordained
Widlake, Dina Elaine	6/9/18	Ordained
Strand, Jon	7/18/18	Massachusetts
Moberly, Paul	7/31/18	Vermont
Edwards, Whitney Z.	9/4/18	Connecticut
Parnell, Scott D.	9/11/18	West Texas
Moore, Andrew York	9/13/18	West Tennessee
Pruski, Dorota	9/18/18	Milwaukee
Szobota, Nicholas S.	9/21/18	Maryland
Augustine, Anne Logan	9/29/18	Ordained
Elliott, Lawrence	9/29/18	Ordained
Hunt, Karla Westfall	9/29/18	Ordained
Ferguson, Katherine V.	9/29/18	Ordained
Baggett, Heather Kathleen	10/23/18	North Dakota
Price, Sarah Kye	11/10/18	Ordained
Miller, Sara Holland Taylor	12/20/18	Texas
Haight, Margaret Ann	1/10/19	Albany
Schlossberg, Stephen K. Kelly	1/30/19	Albany
Parnell, Pilar F. Padron	2/20/19	Western New York
Hardin, Crystal J.	3/2/19	Ordained
Johnson, Daniel Edward	3/2/19	Ordained
Kotval, Sarah Amanda	3/2/19	Ordained
Wickersham, Kristin Price R.	3/2/19	Ordained
Koeliker, Karulyln	3/18/19	Georgia
Knowles, Melody D.	3/18/19	Chicago
Haycock, Randall H.	6/18/19	Chicago
Williams-Duncan, Stacy	6/25/19	Washington
Thomas, John Taliaferro	7/29/19	Georgia
Walters, Joshua David	8/29/19	Rochester
Viggiano, Alyse Elizabeth	8/29/19	Pittsburgh
Ronaldi, Lynn	9/10/19	Mississippi
Seward, Barbara Harrison	9/24/19	Chicago
Casey, David	10/3/19	Southeast Florida
McDaniel, Eleanor	10/14/19	Southwestern Virginia
Brooke-Davidson, Jennifer	11/1/2019	West Texas
Glenn, Kimberly Baker	11/6/19	Southwestern Virginia
Lukens, Susan Ackley	11/6/19	Central Tanganyika
Dupree, Charles Thomas	12/4/19	Indianapolis
Choi, Sang Seok (Athanasius)	12/16/19	Anglican Church of Korea

Clergy who have transferred canonical residence out of the Diocese of Virginia*As of 12/31/2019*

<i>Priest</i>	<i>Date of Transfer</i>	<i>Transferred to</i>
Broadbent, Anna L.	2/2/19	Chicago
Brown, Dwight L.	2/16/19	Hawaii
Goldsmith, Gail A.	2/19/19	Alabama
Davila, Mary	2/20/19	North Carolina
Roaf, Phoebe A.	3/26/19	West Tennessee
Phillips, Kevin	3/28/19	Northern California
Ambrose, T. Grant	4/3/19	Central Pennsylvania
Lloyd, Lucia K.	5/1/19	Anglican Church of Canada, Diocese of Toronto
Leonard, Jaime H.	5/20/19	Montana
Heflin, Timothy Royce	7/3/19	Western Louisiana
Stevenson, Jeffrey Neal	7/23/19	West Missouri
Knouse, Amanda	8/15/19	Central Pennsylvania
Devine, Taylor Poindexter	8/22/19	Arizona
Guffey, Andrew Ryan	8/27/19	Michigan
Robillard, Roger	9/10/19	Southern Virginia
Keyser, Patrick	9/19/19	Washington
Johnson, Kristine A.	9/25/19	El Camino Real
Trogdon, Denise	10/7/19	South Carolina
Ackerman, Peter	10/28/19	San Joaquin
Morgan, Philip	11/4/19	Eau Claire
Newbold, Simeon E.	11/7/19	Southeast Florida
Bosscher, Molly	11/14/19	Western Michigan
Becker, Stephen D.	12/11/19	North Carolina
Spagna, Amy	12/20/19	Vermont

Clergy who have died*As of 12/31/2019*

Noe, William	1/8/19
Murray, Michael H.	1/11/19
Prest, Jr., A. Patrick L.	3/21/19
Adams, Jr., John D.	4/1/19
Smith, Thomas R.	4/17/19
Johnson, Charles L.	6/11/19
Reeces, Jr., William	9/16/19
Watson, Clyde	9/22/19
Dillard, W. Scott	9/27/19
Corry, Richard	10/6/19
Berberich, Gloria K.	11/26/19
Dilday, Robert Harrison	12/22/19

Necrology

THE REV. JOHN DAVRY ADAMS, JR.

May 6, 1928 – April 1, 2019

The Rev. John Davry Adams, Jr., a retired priest of the Diocese of Virginia, residing in Glen Allen, died April 1, 2019.

Born in Troy, New York, he was educated at Emory University and received his divinity degree from Virginia Theological Seminary in 1961. Mr. Adams was ordained to the diaconate July 6, 1961, and to the priesthood June 14, 1962, by the Rt. Rev. Noble C. Powell, Bishop of Maryland.

Mr. Adams commenced his ministry in the Diocese of Maryland, serving as Curate of St. Anne's Parish, Annapolis, 1961-1964. Called to the Diocese of Virginia in 1964, the remainder of his ministry took place in this Diocese, serving as Rector, Christ Church, Gordonsville, 1964-1967, and as Rector, St. Thomas, Richmond, 1967-1981. In 1982 he was called to manage the Canterbury Bookstore of the Diocese of Virginia, located at Mayo Memorial Church House, Richmond, a post he held until its closure December 31, 1997. While managing the Canterbury Bookstore, Mr. Adams also served as Interim Rector at Varina, Richmond, 1983-1984; Christ Church, Waverly, Diocese of Southern Virginia, 1985-1986; and St. James the Less, Ashland, 1988-1989. Mr. Adams concluded his active ministry as Vicar, Our Saviour, Montpelier, 1990-2005. Other diocesan posts held included Dean of Region XI (North Richmond), 1974-1978 and Assistant Secretary of the Diocesan Council meeting, 1976-1982.

He was survived by his wife of 37 years, Suzanne "Sudy" P. J. Roark Adams, his children, Cameron and Kenneth, and his stepson, Taylor Roark.

The memorial service for Mr. Adams was held Sunday, April 7, 2019, at 2 p.m. at Manakin Episcopal Church, Powhatan, Virginia.



THE REV. GLORIA CARROLL KENNEDY BERBERICH

April 28, 1928 – November 25, 2019

The Rev. Gloria C. K. Berberich, retired priest of the Diocese of Virginia, died suddenly at her Charlottesville home on the evening of November 25, 2019.

Born and raised in Fredericksburg, Virginia, she graduated from Mount Vernon College, Washington, DC, in 1948, and worked for the U.S. Marine Corps, Quantico, before marrying John Berberich in 1951. While raising a family in Lexington, Ms. Berberich actively served on the Altar Guild of R.E. Lee (now Grace) Church. After relocating to Springfield, she earned a BS from George Mason University in 1973.

As an active member of St. Christopher's, Springfield, she served as a delegate of that congregation to the Virginia Diocesan Council (now Convention) in 1969. Receiving a call to the ordained ministry, she entered Virginia Theological Seminary, receiving her MDiv. She was ordained to the diaconate May 22, 1976 by the Rt. Rev. John A. Baden, Bishop Suffragan of Virginia, and to the priesthood May 21, 1977 by the Rt. Rev. Robert B. Hall, Bishop of Virginia, one of the first women so ordained after the 1976 General Convention's approval of the ordination of women to the priesthood in the Episcopal Church.

After Serving on the St. Christopher's, Springfield, staff, Ms. Berberich, served as Chaplain, USI-Winham, Crozet, 1981-1982, and the Executive Director, 1982-1985, of Bloomfield, Inc., Ivy, a related organization of the Diocese of Virginia, then a home for disabled children. As Associate Rector, Christ Church, Charlottesville, 1985-2000, she also served as missionary to St. Luke's, Simeon, a parochial mission of Christ Church, Charlottesville, until her retirement in 2000.

Ms. Berberich is survived by her children; John, Mary and David; and five grandchildren. She was predeceased in 2007 by her daughter, Jane Berberich Scruggs, and in 2017 by her husband, of 66 years, John V. Berberich, III.

Her funeral was held at St. Luke's, Simeon, Charlottesville, on December 7, 2019 at 11 a.m. with the Rt. Rev. Susan Goff, Bishop Suffragan and Ecclesiastical Authority, officiating with the Rev. Randall Haycock. Burial followed immediately thereafter in the St. Luke's cemetery.



THE REV. DEACON DONALD HOLMES CADY

February 10, 1938 – November 27, 2018

The Rev. Deacon Donald H. Cady, vocational deacon of the Diocese of Virginia, died of lung cancer November 27, 2018, at Westminster-Canterbury, Charlottesville, November 27, 2018.

Born in Montclair, New Jersey, and educated at Union College, Schenectady, New York, the vocation of much of his adult life were a successful career in advertising and dedication to the Episcopal Church. Mr. Cady was elected to the vestries of St. Matthew's, Pacific Palisades, California, and of Trinity Church, Upperville, Virginia, as well as serving on the Cathedral Chapter of the Washington National Cathedral. From 2006-2009, he represented Region XIII on the Executive Board of the Diocese of Virginia, filling the post of Vice President of that body 2008-2009, and serving on the Budget Committee.

Receiving a call to the vocational diaconate, he was accepted as a postulant for that order June 19, 2009, and ordained February 11, 2012, by the Rt. Rev. Shannon S. Johnston, Bishop of Virginia. Deacon Cady ministered as Deacon at Emmanuel, Greenwood, 2012-2014, and at Grace, Keswick, 2014-2018. A special passion for prison and veteran ministries characterized his work beyond the congregation to include Hunter Holmes McGuire Veterans Administration Medical Center, Richmond, as adjunct chaplain; Grove House, Charlottesville, as mentor for veterans with PTSD; and as adjunct chaplain at the University of Virginia Medical Center in Charlottesville.

He is survived by Diane Hartman Cady, his wife of over 57 years; their two children, Debra Cady Gerich and Robert Cady; and three grandchildren, Virginia, Margaret and Elizabeth.

A Requiem Eucharist was celebrated for Deacon Cady by the Rt. Rev. Susan E. Goff, Bishop Suffragan and Ecclesiastical Authority of the Diocese of Virginia, on Friday, December 21, at 11 a.m. at Grace, Keswick.



THE REV. RICHARD STILLWELL CORRY

December 8, 1919 – October 6, 2019

The Rev. Richard S. Corry, retired priest of the Diocese of Virginia, died at his home in Quincy, Florida, on Sunday, October 6, 2019.

Born in Quincy, Florida, he received his undergraduate degree in 1941 and his divinity degree in 1944, from the University of the South, Sewanee. The Rt. Rev. Frank A. Juhan, Bishop of the Diocese of Florida, ordained him to the diaconate December 21, 1943, and to the priesthood, November 1, 1944.

Mr. Corry enjoyed a wide and varied ministry before being called to Virginia, serving as Priest-in-Charge at St. Mark's, Chattahoochee, Florida; Locum Tenens, St. James, Saint Joseph, Florida; and Locum Tenens, St. Andrew's, Panama City, Florida, 1944. He also served as Vicar, St. Stephen's, Jacksonville, and Assistant, Good Shepherd, Jacksonville, Florida, 1944-1947; Vicar, St. Mary's, Honolulu, Hawaii, 1948-49; Vicar, St. Mary's, East Providence, Rhode Island, 1949-1950; Rector, Good Shepherd, Boston, Massachusetts, 1950-1953; Chaplain, Crittenton-Hastings Maternity Home, Massachusetts, 1953-1960; and Minister-in-Charge, Our Saviour, Arlington, Massachusetts, 1960-1962. Having earned a Master of Social Work from Boston University in 1957, he combined the ministry with social work in Massachusetts and North Carolina, while serving as a supply priest in both places, 1962-1966.

In 1966, Mr. Corry returned to the full-time parish ministry with a call to the Diocese of Virginia, serving as Assistant Rector, Truro, Fairfax, 1966-1973, and as Rector, St. Paul's and Grace Churches, Millers Tavern, 1974-1988.

Upon his 1988 retirement, Mr. Corry returned to his childhood home in Quincy, Florida, but remained canonically resident in the Diocese of Virginia. There he continued ministering as a supply priest, often at St. Paul's, Quincy, his family church for over a century. In 2017, the Bishop of Florida appointed him Rector Emeritus of St. Paul's.

He is survived by his daughters, Candace Garner, Nell Corry and Constance Corry, and five grandchildren.

Mr. Corry's memorial service was held the weekend of his 100th birthday, on Saturday, December 7, 2019, at 1:00 p.m. at St. Paul's, Quincy, Florida.



THE REV. ROBERT HARRISON DILDAY

June 4, 1955 – December 22, 2019

The Rev. Robert H. Dilday, newly ordained priest of the Diocese of Virginia, died in his sleep of cardiac arrest at his Richmond home on December 22, 2019.

Born in Tarrant County, Texas, he received a BA in History from Baylor University in 1978 and an MDiv from Southwestern Baptist Theological Seminary in 1982. The majority of his ministry was in Baptist publishing, serving as an Intern, Baptist Joint Committee for Religious Liberty, Washington, DC, 1982-1983; Associate Editor, *Christian Index*, Atlanta, Georgia, 1983-1986; Managing Editor, *Religious Herald*, Richmond, 1986-2013; and Editor-in-Chief, Baptist News Global news service, Washington, DC, 2014-2018.

Receiving a call to ordained ministry in the Episcopal Church, Mr. Dilday was accepted as a Postulant for Holy Orders toward Ordination to the Priesthood on March 23, 2018, by the Rt. Rev. Shannon S. Johnston, Bishop of Virginia. His Mid-Atlantic Parish Training Program internship took place at St. James the Less, Ashland, during the summer of 2018. In 2019 he graduated from Virginia Theological Seminary with a Certificate in Anglican Studies, during which time he performed Field Education work at Church of the Epiphany, Washington, DC. During this same period, he was a founder and co-director with the Rev. E. Weston Matthews, Grace, The Plains, of the Interfaith Alliance for Justice, whose goal is “to be faithful stewards of creation by supporting resistance to its degradation and exploitation.”

The Rt. Rev. Susan E. Goff, Bishop Suffragan and Ecclesiastical Authority of the Diocese of Virginia, ordained Mr. Dilday to the diaconate June 15, 2019, and to the priesthood, December 14, 2019. On December 15, 2019, he commenced serving as Associate Priest, St. Stephen’s, Richmond, the congregation where he had served as a chalice bearer, sub-deacon and jail minister as an active layman.

Mr. Dilday is survived by his sons, R. Harrison Dilday, Jr. and Andrew Christopher Dilday.

His memorial service was held at St. Stephen’s, Richmond, on Saturday, December 28 at 2 p.m., with the Rt. Rev. Susan E. Goff, Bishop Suffragan and Ecclesiastical Authority of the Diocese of Virginia, presiding and preaching.



THE REV. DR. WALTER SCOTT DILLARD

June 4, 1955 – December 22, 2019

The Rev. Dr. Walter Scott Dillard, a retired priest of the Diocese of Virginia, died at Winchester Medical Center on Friday, September 27, 2019.

Born in Greer, South Carolina, the United States Army was his first career. He was a graduate of Georgia Military Academy, Atlanta, Georgia, and the United States Military Academy at West Point, 1961. He also earned a Ph.D. in History at the University of Washington, Seattle, 1972. During his 26-year career in the U.S. Army, Dr. Scott's service included Associate Professor of History at West Point and Senior Research Fellow at the National War College. For his service in the Vietnam War he was awarded the Bronze Star, with Valor, and the Silver Star for gallantry in action against an enemy.

After retiring from the U.S. Army with the rank of colonel, he received the call to the ordained ministry. He received his M.Div. from Virginia Theological Seminary in 1993, and was ordained to the diaconate June 12, 1993, and to the priesthood December 1, 1993, by the Rt. Rev. Peter James Lee, Bishop of Virginia.

Dr. Dillard's entire ordained ministry occurred within the Diocese of Virginia. He ministered at Wicomico Parish Church, 1993-2011, first as a Deacon, then as its Rector, where he was known for his enthusiasm, growth of the congregation, assisting those in need, and refurbishing and renovating the church's old buildings. In addition, he served as Dean of Region II, 2001-2005, and member of the Virginia Commission on Ministry, 2000-2008. After retiring to Luray, Virginia, he commenced ministering to nearby St. George's, Pine Grove, preaching and celebrating the Eucharist on a regular basis.

He is survived by his wife of seven years, Elizabeth Lester Dillard, his children, Walter Scott Dillard II and Leah Dillard Smith, and six grandchildren.

Dr. Dillard's memorial service with military honors was conducted on Saturday, October 12, at 2 p.m. at St. George's, Pine Grove.



MRS. DOROTHY “DOTTIE” VARNER GLASS HALL

May 19, 1925 – March 29, 2019

Mrs. Dorothy V. G. Hall, widow of the Rt. Rev. Robert B. “Bob” Hall, Eleventh Bishop of Virginia, died at her daughter’s home in Troy, Virginia, on March 29, 2019.

Born in Wheeling, West Virginia, she graduated from St. Catherine’s School, Richmond, in 1943 and from Denison University, Ohio, in 1947. In 1949 she married newly ordained deacon, the Rev. Robert B. Hall. According to her family, Mrs. Hall’s “Christian faith was a support and inspiration to her as she served the Episcopal Church beside her husband” and raised their five children. Mr. Hall ministered as Curate, 1949-1951, Associate Rector, 1951-1953, and Rector, 1954-1958, of Trinity, Huntington, West Virginia; and Rector of St. Chrysostom’s, Chicago, Illinois, 1948-1966. The Halls moved to Richmond in 1966, where her husband was consecrated Bishop Coadjutor of the Diocese of Virginia October 21, 1966. He became Diocesan Bishop February 3, 1974 upon the retirement of the Rt. Rev. Robert F. Gibson, Jr. Bishop Hall died May 25, 1985 after a stroke following surgery.

After leaving Richmond, Mrs. Hall resided at Willsboro, New York, and frequently summered in the Willsboro-Essex area of California. There she met another long-time summer resident, Howard L. Swinehart, of Palo Alto, California, whom she married in 2000. He predeceased her following a car accident in 2011.

Mrs. Hall is survived by her five children, Betsey, Ellen, Kent, Anne and Susan; seven grandchildren; and two-great-grandchildren.



THE REV. CHARLES LENWOOD JOHNSON

July 30, 1937 – June 11, 2019

The Rev. Charles L. “Charlie” Johnson, retired clergyman of the Diocese of Virginia, died peacefully June 11, 2019.

Born in Fair Oaks, North Carolina, he received a BA in Church History from Roanoke College in 1962 and graduated from Virginia Theological Seminary in 1965. The Rt. Rev. Robert F. Gibson, Jr., Bishop of Virginia, ordained him to the diaconate June 12, 1965 and to the priesthood June 18, 1966.

Mr. Johnson ministered to congregations primarily in the Diocese of Virginia. His cures included: Assistant Rector, St. Thomas, Richmond, 1965-67; Rector, St. Paul’s, Haymarket, 1967-1970; Assistant Rector, St. Matthew’s, Richmond, 1970-1976; Rector, St. Barnabas, North Chesterfield (Diocese of Southern Virginia), 1976-1980; Rector, Christ Church, Gardiner, Maine, 1989-1993; and Rector, Kingston Parish, Mathews, 1993-1999. After retirement from full-time parish ministry in 1999, he ministered as Interim Rector, All Saints, Richmond, 2000-2001, and Interim Rector, St. Michael’s, Bon Air (Diocese of Southern Virginia), 2004-2006.

Other service to the Diocese of Virginia included appointment as Assistant to Suffragan Bishop David Lewis for Ministry and Congregational Development, 1980-1989; membership on the Standing Committee, 1995-1998; the Diocesan Missionary Society Trustees 1999-2008; and the Bishop Coadjutor Transition Committee, 2006-2008. His final long-term ministry in the Diocese of Virginia was as Chaplain to the Community of Retired Clergy and Families, 2005-2018, stepping away from this role when forced to do so by his own declining health.

Mr. Johnson is survived by his wife of 57 years, Virginia “Ginny” Ruth Smith Johnson, their two sons, Stephen and Paul, and two granddaughters.



MRS. JEAN ALICE LEONARD LEROY

December 12, 1923 – May 5, 2019

Mrs. Jean A. L. LeRoy, widow of the late Rev. Milton R. LeRoy, priest in the Diocese of Virginia, died in Bridgewater, Sunday, May 5, 2019.

Born in St. Paul, Minnesota, she graduated from the University of Minnesota magna cum laud and Phi Beta Kappa in 1944 and pursued graduate study in social work. In 1947 she married Milton R. LeRoy, who graduated from Virginia Theological Seminary in 1950 and was ordained to the diaconate the same year.

Although she was educated in social work and employed in social services in St. Paul, Minnesota; Atlanta, Georgia; and Washington, DC, early in her career, after her husband's graduation from seminary, she focused on Christian Education. Mr. LeRoy's first post was as a missionary to Cuba from 1950-1961, during which time she wrote curriculum for the Episcopal Church in Cuba. From 1963-1966, he taught at St. Margaret's House, Berkeley, California, during which time Mrs. LeRoy was director of Christian Education at St. Mark's, Berkeley.

In 1966, Mr. LeRoy was called to Virginia to the first of a series of administrative staff positions of the Diocese of Virginia: posts he would hold until his retirement in 1985. Mrs. LeRoy served as Director of Christian Education at St. Paul's, Richmond, 1966-1981. In addition, her contributions to the Diocese of Virginia included member of the Board of Directors, Episcopal Bookstore, Inc., (located at Mayo House), 1970-1973; member of the Board of Virginia Diocesan Homes, 1972-1973; member of the Diocesan Commission on World Mission, 1971-1973; member of the Steering Committee of the Diocesan Association of Christian Educators (D.A.C.E.) in the late 1970s and early 1980s; and member of the Committee on Education for Mission and Ministry, 1982-1985.

After Mr. LeRoy's 1985 retirement from the Virginia Diocesan Staff, the LeRois jointly directed Welling Hall, a private retreat center in Doswell until 1990, when they developed an intentional community with nine families living at The Cliffs in Doswell, Virginia. In 2003 they moved to Bridgewater Retirement Community, where Mr. LeRoy died in 2010.

Mrs. LeRoy is survived by her children, Leonard LeRoy, Phillip LeRoy and Jenanne Eppard; seven grandchildren; and four great-grandchildren.

Her memorial service was held Saturday, May 11, at 2 p.m. at the Lantz Chapel at Bridgewater Retirement Community.



THE REV. CUTHBERT HENEAGE MANDELL

November 26, 1948 – August 21, 2019

The Rev. Cuthbert H. Mandell, retired clergy of the Diocese of Virginia, died August 21, 2019, at his home in Bridgewater, Massachusetts, after several months of illness.

Born in Lake Charles, Louisiana, he received his BA in 1970 and his JD in 1973, both from Louisiana State University. His initial career as an attorney included law practice in Shreveport, Louisiana, serving as General Counsel for the Louisiana Department of Natural Resources, and sitting as an administrative law judge.

Receiving a call to the ordained ministry, he attended Virginia Theological Seminary, graduating with an MDiv in 1994. He was ordained to the diaconate June 11, 1994 by the Rt. Rev. James B. Brown, Bishop of Louisiana, and to the priesthood June 1, 1995 by the Rt. Rev. John H. Smith, Bishop of West Virginia.

Mr. Mandell first ministered in the Diocese of West Virginia, serving at St. Stephen's, Romney, in 1994 and as Vicar of Emmanuel, Moorfield, 1994-1997. He ministered at Good Shepherd, Wareham, Massachusetts, 1997-2001, before being called to the rectorship of Aquia, Stafford in 2001. While ministering in Virginia, he served on the Constitution and Canons Committee of the Virginia Diocesan Council, now Convention, from 2004-2007 and the R-5 Commission on "Local Option" Regarding the Blessing of Same-Sex Unions. In 2011, he was appointed to the Nominating Committee for a New Bishop Suffragan, but resigned due to family circumstances prompting an expedited retirement. Upon retirement in 2011, the Mandells moved first to Pocomoke City, Maryland, where Mr. Mandell served as a supply priest in the Diocese of Easton, then to Bridgewater, Massachusetts.

He is survived by his wife of 44 years, Rebecca Jane Snodgrass Mandell, their children Thomas Mandell and Emma Mandell Gray, and five grandchildren. The funeral service for Mr. Mandell was held Saturday, August 24, 2019, at 2 p.m., at Good Shepherd, Wareham, Massachusetts.



THE REV. MICHAEL HUNT MURRAY

April 21, 1922 – January 11, 2019

The Rev. Michael H. Murray, retired priest of the Diocese of Virginia residing at Easton, Maryland, died there, January 11, 2019.

Born in Cambridge, England, to an American family but directly descended from John Murray, Lord Dunmore, the last royal governor of the Colony of Virginia, he was educated first at the Groton School in Massachusetts, 1934-1940. His further education was interrupted by military service in World War II as a U.S. Naval Aviator, both in the Atlantic Theater and with the Pacific Fleet. Resuming his education, he received a B.A. from Harvard University in 1948 and a M.A. from Johns Hopkins University in 1950.

After studying art in Western Europe for a number of years, he received a call to the ordained ministry and entered Episcopal Theological School, receiving his B.Th. in 1965. The Rt. Rev. Robert McConnell Hatch, Bishop of the Diocese of Western Massachusetts, ordained him to the diaconate on June 24, 1965 and to the priesthood on December 1, 1965.

Mr. Murray commenced his ministry as Curate, All Saints, Worcester, Massachusetts, 1965-1966, followed by service as the Communications Officer of the Department of Promotion of the Executive Council of the Episcopal Church, 1966-1969 and Rector of St. Michael's and All Angels, Cuernavaca, Mexico, 1969-1975. In 1975, Mr. Murray accepted the call to the rectorship of Ware Church, Gloucester; a cure he held until his retirement in 1983. After retirement, Mr. and Mrs. Murray relocated first to Williamsburg, then to Oxford, and later to Easton, Maryland, but remaining canonically resident in the Diocese of Virginia.

Mr. Murray is survived by his son Eric, three grandchildren, and three great grandchildren. He was predeceased by his son, Colin, and in 2017 by his wife of 62 years, Eliane C. Cadihac Murray.

A celebration of the life of Mr. Murray was held on Saturday, February 2, 2019 at 11 a.m., at Holy Trinity, Oxford, Maryland.



THE REV. DR. WILLIAM STANTON NOE

December 7, 1929 – January 8, 2019

The Rev. Dr. William S. Noe, retired priest of the Diocese of Virginia residing in Richmond, passed away Tuesday, January 8, 2019.

He was born in Greenville, North Carolina, the son of an Episcopal priest, the Rev. Alexander C. D. Noe. After graduation from Porter Military Academy, Charleston, South Carolina, he received his B.A. from the University of the South Sewanee, and studied as a Rhodes Scholar at Oxford University, a Fulbright Fellow at the University of Heidelberg, Germany, and ultimately received a Ph.D. from the University of Virginia, Charlottesville, in 1981.

Receiving a call to the ordained ministry, Dr. Noe earned his divinity degree from the University of the South, in 1961, and was ordained to the diaconate, June 21, 1961, and to the priesthood, March 1, 1961, by the Rt. Rev. Thomas H. Wright, Bishop of the Diocese of East Carolina.

After commencing his ministry as vicar at St. Peter's by-the-Sea, Swansboro, North Carolina, 1961-1963, Dr. Noe was called to the Diocese of Virginia. He ministered as Priest-in-Charge, Church of the Incarnation, Mineral, 1963-1964, and Priest-in-Charge, Church of Our Saviour, Montpelier, 1964-1984, after which he served as supply priest in at least 35 Virginia churches. Simultaneously, he served as Chairman, German Department, Randolph-Macon College, Ashland, 1963-1996.

He was predeceased by his beloved wife of 49 years, Anita Rabe Moritz Noe, but is survived by their two daughters, Lori Bocrie and Lisa Jennings, and a grandson.

Dr. Noe's memorial service was held Sunday, January 20, at 2 p.m. at St. Stephen's, Richmond, with burial immediately afterwards beside his wife at Fork Church, Hanover.



THE REV. DR. ALAN PATRICK “PAT” LEWELLYN PREST, JR.

February 28, 1928 – March 21, 2019

The Rev. Dr. A. Patrick “Pat” L. Prest, Jr., retired priest of the Diocese of Virginia residing in Richmond, died March 21, 2019.

Born in Detroit, Michigan, and raised in New England, he graduated from Leigh University in 1951 with a business degree. After receiving his divinity degree from Episcopal Divinity School in 1954, he was ordained to the diaconate June 9, 1954 and to the priesthood March 26, 1955 by the Rt. Rev. Walter H. Gray, Bishop of Connecticut. The University of the South, Sewanee, subsequently awarded him an honorary Doctor of Divinity in 1977.

Dr. Prest commenced his ministry as an Assistant at St. Andrew’s, Meriden, Connecticut, 1954-1956. After a residency in Clinical Pastoral Education at St. Luke’s Hospital, Houston, Texas, 1956-57 and ministry as Staff Chaplain, Acting Supervisor, Bellevue Hospital, New York, New York, 1957-58, he was called to Virginia as Director of Religious Activities and Chaplain Supervisor, Medical College of Virginia, Richmond, 1958-1970, and Professor, Virginia Commonwealth University, 1958-1993. During this period, he instituted a Clinical Pastoral Training Program under the Council for Pastoral Counseling for seminarians and ordained clergy. Upon resolution of the Annual Meeting of the Diocese of Virginia, a Commission on Faith and Healing was established and Dr. Prest served as its Chairman from 1962-1966. In 1968, the Rev. Dr. Prest co-founded and served as the first Director for the Virginia Institute of Pastoral Care, Inc., and in the 1970s, he helped create the Board of Professional Counselors and served on its board for 11 years. In addition, he served as an adjunct professor at Virginia Union University, 1959-1991, teaching pastoral counseling.

After his retirement in 1993, he assisted at various churches and served as Priest-in-Residence at Holy Comforter, Richmond, and served on the Ethics Committee of St. Mary’s Hospital, Richmond, from 1994-2000.

Dr. Prest is survived by Joan Moynihan Prest, his wife of 62 years; their children Elizabeth Albee, Alan Prest, Tom Prest, Margaret Johnson and Martha Prest; and six grandchildren.

A celebration of his life was held on Saturday, March 30, 2019 at 11 a.m., at the Church of the Holy Comforter, Richmond.



THE REV. WILLIAM REEVES, JR.

September 3, 1934 – September 16, 2019

The Rev. Williams Reeves, Jr., retired priest of the Diocese of Virginia, passed away September 16, 2019, at Cedarfield Retirement Community, Richmond, Virginia.

Born in Southport, Connecticut, he was first educated at Phillip's Academy, Andover. He subsequently received a B.A. from Yale University, 1956, a M.A. in East Asian Studies from Harvard University, 1960, and a MDiv from Episcopal Divinity School, 1963. On June 11, 1964, the Rt. Rev. Walter Henry Gray, Bishop of Connecticut, ordained him to the diaconate, and on June 11, 1963, the Rt. Rev. Harry Sherbourne Kennedy, Bishop of Hawaii, ordained him to the priesthood on behalf of the Bishop of Connecticut.

From 1963-1970, he served in the Diocese of Hawaii as Chairman, Department of Religion, Iolani School, Honolulu, 1963-1966; Vicar, St. Alban's, Honolulu, 1964-1965; Director of Admissions and College Counseling, Iolani School, Honolulu, 1964-9170; Associate Vicar, Waikiki Chapel, Honolulu, 1965-1968; and Priest-in-Charge, St. Mark's, Honolulu, 1969-1970. In 1970, he returned to Virginia, as Rector, Chatham Hall School, in the Diocese of Southern Virginia, serving until 1976.

Mr. Reeves, accepted the call to The Collegiate School, Richmond, bringing him to the Diocese of Virginia for the remainder of his ministry. He initially served as Headmaster of The Collegiate School, 1976-1986, but following the restructuring of the school in 1986, he became the Head of the Middle School serving in that capacity 1986-1991. After a short retirement, he returned to Collegiate School as Director of Faculty Development and Senior Ethics teacher, until his final retirement in 2007. During the late 1970s and early 1980s, he served as a Trustee of the Episcopal Book Store, Inc., Richmond, and as a member of the Commission on Alcoholism of the Diocese of Virginia. Finally, he ministered in many congregations as an Interim Rector, particularly St. John's, Richmond (where his 4th great-grandfather, the Rev. William Fitzhugh Lee, has served as Rector in the 1830s); Church of the Creator, Mechanicsville, 1997-1998; and St. Thomas, Richmond, 2000-2001.

Mr. Reeves is survived by Jane Anne Weisenbarger Reeves; his wife of 56 years, their three children, William H. Reeves, Hannah Reeves Cook and Molly Reeves Donlan, and three grandchildren.

His memorial service was held on Saturday, September 28, 2019, at 11 a.m., at St. Paul's Church, Richmond, where he had been serving as Priest in Residence at the time of his death.



MRS. MARILYN JANE KEAN ROBERTSON

August 5, 1930 – February 23, 2019

Mrs. Marilyn K. Robertson, widow of the late Rev. E. Bolling Robertson, canonically resident priest of the Diocese of Virginia, died February 23, 2019.

Born in Las Vegas, Nevada, the daughter of an Episcopal priest, the Rev. Arthur S. Kean, she graduated from the University of Wyoming in 1952, and served as a Director of Christian Education in Michigan. In 1961 she was assigned to Liberia as a missionary. At her post at St. John's Episcopal High School, Cape Mount, Liberia, she met and married in 1962 fellow missionary, the Rev. E. Bolling Robertson, the school's principal. They both continued missionary work at the high school and in Cape Mount until 1971, when Mr. Robertson was reassigned as Interim President of Cuttington College and Divinity School (now Cuttington University) Suacoco, Liberia. After Mr. Robertson's interim presidency, both Robertsons served as members of the faculty of Cuttington's Theology Department until retirement in 1983.

After retirement, the Robertsons returned to the United States, settling in Mr. Robertson's native state, Virginia. He transferred his canonical residence to the Diocese Virginia and served on the staff of St. Stephen's, Richmond, during the mid-1980s. The Robertsons later returned to Liberia, but Mr. Robertson, who died in 2006, remained canonically resident in the Diocese of Virginia the remainder of his life.

Although honorary canon of Trinity Cathedral, Monrovia, Mrs. Robertson funeral was held at the St. John's Irving Memorial Church, Robertsport, Liberia, on Friday, March 8, 2019, at 10 a.m., where her late husband had also served as rector, 1946-1971. Immediately following, a portion of her ashes were interred next to her late husband at the nearby Rogation Ground, atop Cape Mount mountain. The other portion of her ashes were to be interred at Christ Church, Las Vegas, Nevada, alongside the ashes of her late parents.



THE REV. THOMAS RICHARD SMITH

April 21, 1932 – April 17, 2019

The Rev. Thomas R. Smith, a retired Episcopal priest of the Diocese of Virginia, died in Richmond, on April 17, 2019.

Born in Quincy, Florida, he earned his BA from the University of Florida in 1954. In 1957 he received his BD from Virginia Theological Seminary, and would later do a year of post graduate work in 1963 at Union Theological Seminary, New York, New York. Mr. Smith was ordained to the diaconate July 1, 1957 and to the priesthood March 1, 1958 by the Rt. Rev. Edward H. West, Bishop of Florida.

Mr. Smith's wide and varied ministry commenced at St. Timothy's in Jacksonville, Florida, where he served as Deacon-in-Charge from 1957-58 and Priest-in-Charge from 1958-1960. Additional cures and service included Associate Rector, St. Thomas, Terrace Park, Ohio, 1960-1962; Associate Rector, St. Bartholomew's, New York, New York, 1964-68; United States Peace Corp volunteer, Nepal, 1969; Resident Canon, St. Luke's Cathedral, Portland, Maine, 1969-1973; Rector, St. Augustine's, Washington, DC, 1973-1977; Interim Rector, St. Andrew's, New London, New Hampshire, 1979; and Interim Rector, St. Helena, Beaufort, South Carolina, 1982-1983.

Called to the Diocese of Virginia in 1983, he ministered first as Associate Rector, St. James's, Richmond, 1983-1987. He then served as Rector, Fork Church, Doswell, from 1987 until his retirement in 1992. Since 2005, he served frequently as an Associate at St. Stephen's, Richmond.

Mr. Smith is survived by a nephew and two nieces in Florida. His funeral service was held Thursday, April 25, 2019 at 11 a.m. at St. Stephen's, Richmond, with interment following in the church's Garden of the Holy Spirit.



THE REV. DEACON ANNE SCUPHOLME

May 3, 1942 – November 23, 2019

The Rev. Deacon Anne Scupholme, vocational deacon serving under license in the Diocese of Virginia, passed away November 23, 2019.

Born in Whitby England, she was educated at Casterton School, now Casterton Sedbergh Preparatory School, Casterton, England, and completed her nursing training in London and midwifery training in Manchester. Immigrating to the United States in 1969, she worked as a nurse-midwife at the University of Miami/Jackson Memorial Medical Center, 1972-2003, and was a pioneer for the practice of nurse-midwifery in Florida. In addition, she earned a BA in Religious Studies from Florida International University, 1986, and an MA in Public Health from the University of Miami, 1989.

Receiving a call to the vocational diaconate, she was ordained a deacon September 11, 1998 by the Rt. Rev. Calvin O. Schofield, Jr., Bishop of the Diocese of Southeast Florida. After serving as Deacon at Trinity Cathedral, Miami, 1998-2000, and retiring from Jackson Memorial Hospital, she relocated to Charlottesville in 2003 and commenced serving as a Vocational Deacon in the Diocese of Virginia. In the Diocese of Virginia, Deacon Scupholme served in several congregations, including St. Paul's Memorial, Charlottesville; St. George's, Stanley; and Buck Mountain, Earlysville. In addition, she was an active member of the Commission on Ministry's Committee on the Diaconate that initiated the training program for vocational deacons in the Diocese of Virginia.

Deacon Scupholme is survived by her sister, Margaret Beaujeux.

A memorial Eucharist for her was held at Buck Mountain Church, Earlysville, on Wednesday, January 15, 2020 at 11 a.m. In the future, her ashes are planned to be scattered in the churchyard of Christ, Ugthorpe, England: the church in which she was baptized.



DR. CLARK JOSEPH BULLOCK TIBBETTS

February 7, 1947 – June 21, 2019

Dr. Clark J. B. Tibbetts, husband of the Very Rev. Cathy Tibbetts, priest of the Diocese of Virginia, died June 21, 2019 at Winchester Medical Center following an extended illness.

Born in Hartford, Connecticut, he graduated from Amherst College with a B.A. in Chemistry in 1968. He was also a member of the Amherst College lacrosse team. In 1972, he received a Ph.D. in Biophysics and Chemistry from the California Institute of Technology, which was followed by post-doctoral research at the University of Uppsala, Sweden, 1972-1974.

Dr. Tibbetts' long, active career commenced with Professor of Microbiology, Vanderbilt University, 1974-1996, where he was actively involved with the Vanderbilt Human Genome Center of the Vanderbilt Medical School. He contributed to the founding of the Institute of Bioinformatics and Computational Biology at George Mason University as a Professor and Institute Director 1997-2000. As Professor and Associate Director of Virginia Bioinformatics Institute, Virginia Polytechnic Institute and State University, 2000-2002, he assisted in the founding and early administration of that Institute. During 2002-2005, he served as Program Director, Epidemic Outbreak Surveillance, a U.S. military interservice program for integrative technologies to detect and identify pathogens associated with outbreaks or hostile exposures. Finally, in 2005 he became a founder and Executive Vice President and Chief Security Officer of TessArae, LLC, Sterling, Virginia, involving turnkey applications for detection and identification of multiple pathogens. He retired to Luray in 2014.

Dr. Tibbetts is survived by his wife of 35 years, the Very Rev. Cathy Tibbetts; his children, Brandon Tibbetts, Megan Davidson, Jason Roberts and Nick Roberts; and eight grandchildren.

A funeral liturgy for Dr. Tibbetts was held Saturday, June 29, 2019 at 3 p.m. at Christ Church, Luray, celebrated by the Rt. Rev. Edward F. Gulick, Jr., Retired Assistant Bishop of Virginia.



THE REV. FRANK RADCLIFF VANDEVELDER

August 3, 1928 – November 18, 2018

The Rev. Frank Radcliff Vandevelder, Ph.D., retired priest of the Diocese of Virginia, died in Woodbridge on November 18, 2018.

Born in Jackson, Michigan, he was educated at Stetson University, Carson Newman College, and Pasadena Nazarene College, receiving from the latter a BA cum laude in 1951 and an MA in 1953. After serving as a missionary in Bolivia and Mexico, he entered Virginia Theological Seminary and received his divinity degree in 1963. Mr. Vandevelder was ordained to the diaconate June 15, 1963 by the Rt. Rev. Robert F. Gibson, Jr., Bishop of Virginia, and to the priesthood December 21, 1963 by the Rt. Rev. Leland F. Stark, Bishop of Newark.

Prior to returning to Virginia, Mr. Vandevelder ministered as Assistant, Christ Church, East Orange, New Jersey, 1963-1966; received a Ph.D., Drew University, 1967; and taught Biblical Studies at San Andres Seminary, Mexico, 1966-1969. From 1969-1994, he taught a generation of clergy as Professor of Biblical Languages and Theology at Virginia Theological Seminary. In addition, he authored and published *The Form and History of the Abrahamic Covenant Traditions* (1975) and *Bible Journey of Faith: The Road of the Sojourner* (1988).

Upon retiring in 1994, the Vandevelders relocated first to Tennessee, where he served as Priest Associate, St. Stephen's, Oak Ridge, 1998-2003, then returned to Virginia where he served as Priest Associate, Trinity, Fredericksburg, 2004-2009. In 2009, they settled at Westminster at Lake Ridge, and became an active congregant of Pohick, Lorton.

Mr. Vandevelder was predeceased in 2013 by his wife of 63 years, Mary B. Bryant Vandevelder, and is survived by their four children; Paul Vandevelder, Julia Vandevelder, Rebecca Payne and David Vandevelder; nine grandchildren, and four great-grandchildren.

His funeral service was held Wednesday, November 28, 2019 at 1 p.m., at Immanuel Chapel, Virginia Theological Seminary, with interment immediately afterward in the Seminary Cemetery.



THE REV. CLYDE MORTIMER WATSON, JR.

November 30, 1926 – September 22, 2019

The Rev. Clyde M. Watson, Jr., retired priest of the Diocese of Virginia, passed away peacefully at Our Lady of Peace Retirement Community, Charlottesville, on September 22, 2019.

Born in Atlanta, Georgia, he served in the U.S. Navy during World War II as a U.S. Merchant Marine Academy Midshipman, seeing action in both the North Atlantic and South Pacific. Graduating from the Merchant Marine Academy in 1947 with a BS in Marine Engineering and from Georgia Institute of Technology in 1951, with a BME in Mechanical Engineering, he continued his military career, first as active reserve, 1947-1950, then on active duty with the U.S. Air Force during the Korean War, 1951-1955.

Receiving a call to the ordained ministry, he entered The School of Theology of the University of the South, Sewanee, receiving his MDiv with honors in 1957. Mr. Watson was ordained to the diaconate June 21, 1958 by the Rt. Rev. Robert E. Gribbin, Retired Bishop of the Diocese of Western North Carolina, and to the priesthood December 22, 1958, by the Rt. Rev. Randolph R. Claiborne, Bishop of the Diocese of Atlanta.

His ministry commenced as Vicar of St. Alban's, Monroe, and Advent, Madison, Georgia, 1958-1962. While serving as a Chaplain Resident at St. Elizabeth's Hospital, Washington, DC, 1962-1965, he earned a STM in Pastoral Psychology from Wesley Theological Seminary, Washington, DC, 1966. He would ultimately receive a Ph.D. in Education, Psychology and Counseling from American University in 1974. Mr. Watson came to the Diocese of Virginia in 1965, serving as Director of Chaplaincy Service, University of Virginia Hospital, and Clinical Instructor, Department of Internal Medicine, University of Virginia School of Medicine, specifically to build an accredited clinical chaplaincy program for the University of Virginia. In 1970, he became Professor of the University of Virginia School of Medicine and Director of the Department of Patient and Family Counseling (and Hospital Chaplaincy), University of Virginia of Virginia Hospital, posts he held until retirement in 1996.

Mr. Watson formally renounced his orders in the Episcopal Church on September 26, 1978 and with the advice and consent of the clerical members of the Standing Committee, the Rt. Rev. Robert B. Hall, Bishop of Virginia, deposed him October 24, 1978 for reasons not affecting his moral character. In 2013, Mr. Watson, who had become a Unitarian Universalist minister, commenced the process of restoration of his orders in the Episcopal Church. After due process, the Rt. Rev. Shannon S. Johnston, Bishop of Virginia, formally remitted the sentence of renunciation and returned Mr. Watson to the order of priest in the Episcopal Church on March 10, 2015.

He is survived by his wife of 67 years, Gloria Fawcett Watson; their children Carol Watson Jordan, Clyde Watson, Mark Watson and Tony Watson; four grandchildren; and six great-grandchildren



Alphabetical Listing of Churches and Missions

Alphabetical Listing of Churches, Missions, Schools, Centers and Homes

List current as of the 225th Annual Convention

Churches

<i>Church</i>	<i>Location</i>	<i>Region</i>
Abingdon Church	White Marsh	Upper Tidewater
All Saints Church	Richmond	West Richmond
All Saints Sharon Chapel	Alexandria	Potomac
Aquia Church	Stafford	Fredericksburg
Calvary Church	Front Royal	Winchester
Christ Ascension Church	Richmond	Central Richmond
Christ Church	Alexandria	Alexandria
Christ Church	Charlottesville	Charlottesville
Christ Church	Glen Allen	West Richmond
Christ Church	Gordonsville	Charlottesville
Christ Church	Luray	So. Shenandoah
Christ Church	Spotsylvania	Fredericksburg
Christ Church	Winchester	Winchester
Christ Church Parish	Saluda	Upper Tidewater
Church Of Our Redeemer	Aldie	Northern Piedmont
Church Of Our Saviour	Charlottesville	Charlottesville
Church of St. Clement	Alexandria	Alexandria
Church Of The Creator	Mechanicsville	North Richmond
Church Of The Epiphany	Richmond	North Richmond
Church Of The Good Shepherd	Burke	South Fairfax
Church of the Holy Cross	Dunn Loring	North Fairfax
Church of the Messiah	Fredericksburg	Fredericksburg
Church of the Resurrection	Alexandria	Alexandria
Church of the Spirit	Alexandria	Potomac
Cople Parish	Hague	Northern Neck
Cunningham Chapel Parish	Millwood	Winchester
Emmanuel Church	Alexandria	Alexandria
Emmanuel Church	Delaplane	Northern Piedmont
Emmanuel Church	Greenwood	Charlottesville
Emmanuel Church	Harrisonburg	So. Shenandoah
Emmanuel Church	King George	Fredericksburg
Emmanuel Church	Middleburg	Northern Piedmont
Emmanuel Church	Woodstock	So. Shenandoah
Emmanuel Church	Rapidan	Culpeper
Emmanuel Church	Richmond	North Richmond
Grace & Holy Trinity Church	Richmond	Central Richmond
Grace Church	Alexandria	Alexandria
Grace Church	Berryville	Winchester
Grace Church	Casanova	Culpeper
Grace Church	Goochland	West Richmond
Grace Church	Kilmarnock	Northern Neck
Grace Church	The Plains	Northern Piedmont
Grace Church	Keswick	Charlottesville

Alphabetical Listing of Churches and Missions

Grace Memorial Church	Port Republic	So. Shenandoah
Holy Comforter Church	Richmond	Central Richmond
Holy Comforter Church	Vienna	North Fairfax
Immanuel Church Old Church	Mechanicsville	North Richmond
Immanuel Church-on-the-Hill	Alexandria	Alexandria
Kingston Parish	Mathews	Upper Tidewater
Leeds Church	Markham	Northern Piedmont
Little Fork Church	Rixeyville	Culpeper
Meade Memorial Church	Alexandria	Alexandria
North Farnham Parish	Farnham	Northern Neck
Olivet Church	Alexandria	Potomac
Piedmont/Bromfield Parish	Madison	Culpeper
Pohick Church	Lorton	Potomac
St. Aidan's Church	Alexandria	Potomac
St. Alban's Church	Annandale	South Fairfax
St. Andrew's Church	Ada	Northern Piedmont
St. Andrew's Church	Arlington	Arlington
St. Andrew's Church	Burke	South Fairfax
St. Andrew's Church	Mount Jackson	So. Shenandoah
St. Andrew's Church	Richmond	Central Richmond
St. Anne's Church	Reston	North Fairfax
St. Anne's Parish	Scottsville	Charlottesville
St. Asaph's Church	Bowling Green	Fredericksburg
St. Barnabas' Church	Annandale	South Fairfax
St. Bartholomew's Church	Richmond	West Richmond
St. Christopher's Church	Springfield	South Fairfax
St. David's Church	Ashburn	Northern Piedmont
St. Dunstan's Church	McLean	North Fairfax
St. Francis Church	Great Falls	North Fairfax
St. George's Church	Arlington	Arlington
St. George's Church	Fredericksburg	Fredericksburg
St. James Church	Louisa	Charlottesville
St. James' Church	Leesburg	Northern Piedmont
St. James' Church	Montross	Northern Neck
St. James' Church	Warrenton	Culpeper
St. James' Church Mt Vernon	Alexandria	Potomac
St. James the Less Church	Ashland	North Richmond
St. James's Church	Richmond	Central Richmond
St. John's Church	Arlington	Arlington
St. John's Church	Centreville	South Fairfax
St. John's Church	King George	Fredericksburg
St. John's Church	McLean	North Fairfax
St. John's Church	Richmond	Central Richmond
St. John's Church	Tappahannock	Upper Tidewater
St. John's Church	Warsaw	Northern Neck
St. John's Church	West Point	Upper Tidewater
St. Luke's	Alexandria	Potomac
St. Luke's	Simeon	Charlottesville
St. Margaret's Church	Woodbridge	Potomac
St. Mark's Church	Alexandria	Potomac
St. Mark's Church	Richmond	Central Richmond
St. Martin's Church	Richmond	West Richmond

Alphabetical Listing of Churches and Missions

St. Mary's Church	Arlington	Arlington
St. Mary's Church	Berryville	Winchester
St. Mary's Church	Colonial Beach	Fredericksburg
St. Mary's Church	Reedville	Northern Neck
St. Mary's Church	Richmond	West Richmond
St. Mary's Whitechapel Church	Lancaster	Northern Neck
St. Matthew's Church	Richmond	West Richmond
St. Matthew's Church	Sterling	Northern Piedmont
St. Michael's Church	Arlington	Arlington
St. Patrick's Church	Falls Church	South Fairfax
St. Paul's Church	Alexandria	Alexandria
St. Paul's Church	Falls Church	South Fairfax
St. Paul's Church	Hanover	North Richmond
St. Paul's Church	Haymarket	Northern Piedmont
St. Paul's Church	Ivy	Charlottesville
St. Paul's Church	King George	Fredericksburg
St. Paul's Church	Millers Tavern	Upper Tidewater
St. Paul's Church, Nomini Grove	Warsaw	Northern Neck
St. Paul's Church	Richmond	Central Richmond
St. Paul's Church-on-the Hill	Winchester	Winchester
St. Paul's Memorial Church	Charlottesville	Charlottesville
St. Peter's Church	Arlington	Arlington
St. Peter's Church	New Kent	Upper Tidewater
St. Peter's Church	Oak Grove	Northern Neck
St. Peter's Church	Port Royal	Fredericksburg
St. Peter's Church	Purcellville	Northern Piedmont
St. Peter's In The Woods Church	Fairfax Station	South Fairfax
St. Philip's Church	Richmond	Central Richmond
St. Stephen & The Good Shepherd Church	Elkton	So. Shenandoah
St. Stephen's Church	Catlett	Culpeper
St. Stephen's Church	Culpeper	Culpeper
St. Stephen's Church	Heathsville	Northern Neck
St. Stephen's Church	Richmond	Central Richmond
St. Thomas Church	McLean	North Fairfax
St. Thomas' Church	Richmond	Central Richmond
St. Thomas's Church	Orange	Charlottesville
St. Timothy's Church	Herndon	North Fairfax
The Falls Church Episcopal	Falls Church	South Fairfax
The Fork Church	Doswell	North Richmond
Trinity Church	Arlington	Arlington
Trinity Church	Charlottesville	Charlottesville
Trinity Church	Fredericksburg	Fredericksburg
Trinity Church	Lancaster	Northern Neck
Trinity Church	Manassas	South Fairfax
Trinity Church	Upperville	Northern Piedmont
Trinity Church	Washington	Culpeper
Vauter's Church	Champlain	Upper Tidewater
Ware Church	Gloucester	Upper Tidewater
Westover Church	Charles City	Upper Tidewater
Wicomico Parish Church	Wicomico Church	Northern Neck

Parishes with Several Churches

Each parish listed below has one vestry, one Council delegate and is a single canonical unit, but uses more than one church building. They are included in the previous list.

<i>Parish/Church</i>	<i>Location</i>	<i>Region</i>
Cople Parish		
Nomini Grove	Mt. Holly	Northern Neck
St. James'	Tidwells	Northern Neck
Yeocomico	Tucker Hill	Northern Neck
Cunningham Chapel Parish		
Christ Church	Millwood	Winchester
Emmanuel	Boyce	Winchester
Old Chapel	Millwood	Winchester
Hanover with Brunswick Parish		
Emmanuel	King George	Fredericksburg
St. John's	King George	Fredericksburg
Lamb's Creek	King George	Fredericksburg
Kingston Parish		
Christ Church	Mathews	Upper Tidewater
Trinity	Mathews	Upper Tidewater
McIlhany Parish		
Good Shepherd, Church of the	Hickory Hill	Charlottesville
Grace Church	Red Hill	Charlottesville
Piedmont Parish		
Emmanuel Parish	Delaplane	Culpeper
Trinity	Marshall	Culpeper
St. Anne's Parish		
Christ Church	Glendower	Charlottesville
St. John's	Scottsville	Charlottesville
St. Stephen's	Esmont	Charlottesville

Diocesan Missions

<i>Name</i>	<i>Location</i>	<i>Region</i>
All Souls Church	Mechanicsville	North Richmond
Buck Mountain Church	Earlysville	Charlottesville
Calvary Church	Hanover	North Richmond
Christ Church	Brandy Station	Culpeper
Christ Church, Lucketts	Leesburg	Northern Piedmont
Church Of Our Saviour	Montpelier	North Richmond
Church Of The Good Shepherd	Bluemont	Winchester
Church of the Holy Cross	Batesville	Charlottesville
Church of the Incarnation	Mineral	Charlottesville
Epiphany Church	Oak Hill	North Fairfax
Good Shepherd of the Hills Church	Boonesville	Charlottesville
Grace Church	Bremo Bluff	Charlottesville
Grace Church	Stanardsville	Charlottesville
Holy Cross Korean Church	Falls Church	South Fairfax
Immanuel Church	King And Queen Court House	Upper Tidewater
La Iglesia de Cristo Rey	Arlington	Arlington
La Iglesia de San Jose	Arlington	Arlington
La Iglesia de San Marcos	Alexandria	Potomac
La Iglesia de Santa Maria	Falls Church	South Fairfax
McIlhany Parish	Charlottesville	Charlottesville
Meade Memorial Church	White Post	Winchester
St. Andrew's Church	Marshall	Northern Piedmont
St. David's Church	Aylett	Upper Tidewater
St. Francis' Church	Manakin Sabot	West Richmond
St. Francis Korean Church	McLean	North Fairfax
St. Gabriel's Church	Leesburg	Northern Piedmont
St. George's Church, Pine Grove	Stanley	So. Shenandoah
St. John the Baptist	Charlottesville	Charlottesville
St. John's Church	Columbia	Charlottesville
St. Luke's Church	Remington	Culpeper
St. Paul's Church	West Point	Upper Tidewater
St. Paul's Church, Ingham	Shenandoah	So. Shenandoah
St. Peter's Church	Richmond	Central Richmond
Varina Church	Henrico	Upper Tidewater

Missions of Founding Churches

These are included on the previous list.

<i>Mission</i>	<i>Location</i>	<i>Region</i>
Christ Church Founding Church: St. James', Leesburg	Lucketts	Northern Piedmont
Holy Cross, Church of the Founding Church: Emmanuel, Greenwood	Batesville	Charlottesville
St. Gabriel's Church Founding Church: St. James', Leesburg	Leesburg	Northern Piedmont

Existing Churches not having Weekly Services

<i>Church</i>	<i>Location</i>	<i>Region</i>
All Saints'	Albemarle	Charlottesville
Christ Church	Lancaster	Northern Neck
Clifton Chapel	Stafford	Fredericksburg
Grace	Caroline	Fredericksburg
Graves Chapel	Madison	Culpeper
Lambs Creek	King George	Fredericksburg
Old Chapel	Millwood	Northern Piedmont
Old St. John's	King William	Upper Tidewater
Our Saviour	Fauquier	Northern Piedmont
St. James' Chapel	Albemarle	Charlottesville
St. John's Chapel	Louisa	Charlottesville
St. John's	Spotsylvania	Fredericksburg
St. Margaret's	Caroline	Fredericksburg
St. Martin's	Doswell	North Richmond
St. Paul's	Culpeper	Culpeper
Trinity	Beaverdam	North Richmond
Wickliffe	Clarke	Winchester

Churches Used by Other Communions

<i>Church</i>	<i>Location</i>	<i>Region</i>
All Saints'	Culpeper	Culpeper
Trinity	Mathews	Upper Tidewater
Trinity	Highland Springs	North Richmond

Diocesan Schools

<i>School</i>	<i>Location</i>	<i>Region</i>
Christchurch School	Christchurch	Upper Tidewater
St. Catherine's School	Richmond	Central Richmond
St. Christopher's School	Richmond	Central Richmond
St. Margaret's School	Tappahannock	Upper Tidewater
St. Stephen's & St. Agnes School	Alexandria	Alexandria
Stuart Hall	Staunton	

Other Schools

<i>School</i>	<i>Location</i>	<i>Region</i>
Episcopal High School	Alexandria	Alexandria
The Protestant Episcopal Theological Seminary in Virginia	Alexandria	Alexandria

Diocesan Centers

<i>Center</i>	<i>Location</i>	<i>Region</i>
The Mayo Memorial Church House	Richmond	Central Richmond
Virginia Diocesan Center at Roslyn	Richmond	West Richmond
Shrine Mont Conference Center	Orkney Springs	So. Shenandoah

Diocesan Homes

<i>Home</i>	<i>Location</i>	<i>Region</i>
Goodwin House West	Falls Church	Southern Fairfax
Goodwin House	Alexandria	Alexandria
Westminster-Canterbury of Richmond	Richmond	Central Richmond
Westminster-Canterbury of the Blue Ridge	Charlottesville	Charlottesville
Westminster-Canterbury of the Rappahannock	Irvington	Northern Neck
Shenandoah Valley Westminster-Canterbury	Winchester	Winchester

Rules of Order

Rules of Order of the Annual Convention of the Episcopal Diocese of Virginia

1. On each day of Convention there shall be appropriate worship services including a celebration of Holy Communion at each regular meeting of the Convention.
2. On the first day of Convention the Presiding Officer, having taken the Chair, shall declare a quorum present, if such be the case, or he may direct that the roll of the members of the clerical and lay order be called to determine a quorum.
3. On the first day of Convention, a Program of Convention shall be adopted.
4. On the first day of each regular meeting of Convention, the Presiding Officer may appoint assistant secretaries to the Secretary of the Convention.
5. Prior to each regular meeting of Convention, the Presiding Officer shall appoint the following Committees of Convention to serve until their successors have been appointed.
 - A. Committee on Credentials
 - B. The Committee on Constitution and Canons, to which all proposed amendments to the Constitution and Canons shall be referred. The Committee on Constitution and Canons shall conduct a hearing at a session of the Convention and thereafter make a report to Convention.

Notice having been given that amendments to the Constitution and Canons should be submitted prior to the Convention meeting, no additional amendments to the Constitution and Canons shall be received and acted upon at the Convention without a two-thirds vote of the Convention, unless it shall be reported by a Committee of Convention. All such amendments submitted on the floor of Convention must be submitted in 600 copies ready for distribution.

- C. The Committee on Resolutions, to which may be referred all written resolutions, except those referred to the Committee on Budget.

All resolutions shall be introduced in writing in such electronic or written format as specified by the Diocesan Office. Resolutions shall be introduced no later than three days before the first open hearing of the Resolutions Committee, which may occur at a Pre-Convention meeting, provided that the date of such meeting and the intent to hold a hearing shall have been announced at least a month previous. If no such hearing occurs before the opening of Convention, all resolutions shall be submitted no later than ten calendar days before the opening day of Convention.

Other than Courtesy Resolutions, no additional resolutions shall be received and acted upon at the Convention without a two-thirds vote of the Convention, unless it shall be reported by a Committee of Convention. All such additional resolutions must be submitted in 600 copies ready for distribution. Unless a resolution addresses circumstances arising after the deadline for submission of resolutions, it may be ruled out of order.

Courtesy Resolutions are those expressing thanks, congratulations, or condolences to individuals, families, or organizations, as may be appropriate for the occasions of retirement, departure, achievement, anniversary, or death. Courtesy Resolutions may

be introduced as late as the first day of Convention without bringing 600 copies of the resolution and without the need for a two-thirds vote. A Courtesy Resolution thanking or commending service at Convention may be introduced at any time.

The Committee shall conduct an open hearing or hearings and thereafter report its recommendations on all resolutions submitted.

- D. The Committee on Budget, to which shall be referred (a) the Executive Board's recommended program and proposed funding, and (b) such resolutions related thereto as shall have been filed in writing with the Convention.

The Committee on Budget shall conduct a hearing at a session of the Convention and thereafter report to Convention by presenting:

1. The Executive Board's budget
2. The resolutions or recommendations referred to it by Council with the Committee's recommendation(s) to Council regarding adoption or rejection of each.
3. Such other changes in the Executive Board budget as the Committee shall recommend, said changes to be presented in the form of a resolution or resolutions.

No floor amendment to the proposed budget will be considered unless the subject matter of the proposed amendment has been presented or made known to the Committee on Budget prior to or during open hearings.

No amendment to the proposed diocesan budget, as presented by the Committee on Budget, shall be received unless the amendment includes provision for offsetting changes in other expenditures or revenues.

- E. The Committee on Church Status, to which shall be referred all petitions for church status prepared and presented as prescribed by Canon.
- F. The Committee on Related Organizations, which shall study, review and report to Convention the relationship existing between the Diocese and any organization, institution, corporation, board or other group which by charter or custom or for any reason may be considered to have a relationship with the Diocese or a desire to have such a relationship. All requests to change or create such relationship shall be referred to this Committee. This Committee is charged with presenting to Convention, or to the Executive Board between meetings of Convention, nominations or elections for confirmation, of officers or board members of all related organizations whose articles of incorporation or bylaws require such action.
- G. The Committee on the Journal of the Convention, composed of three persons of whom the Secretary of the Diocese shall be one, and of either order, to whom shall be referred all matters to be printed in the Annual Journal of the Convention, which said Committee shall have power to act during recess of the Convention, and report to the Convention
6. The Presiding Officer shall appoint such other committees of Convention as the Convention may direct or the Presiding Officer may determine and he may designate the chairman of any committee.

7. The size and composition of every committee of Convention shall be in the sole discretion of the Presiding Officer, except where otherwise provided by the Constitution and Canons.
8. The President may appoint a parliamentarian for any meeting of Convention.
9. Elections: In every election where more persons are nominated than are to be elected, the balloting shall be:
 - A. On each ballot, the nominee(s) receiving the highest number of votes, but not less than a majority of valid ballots cast, shall be declared elected. A ballot on which there is indicated a clear preference by the voter, in the sole judgment of the Head Teller, to vote for at least one person and not more than the number of persons to be elected on the ballot shall be a valid ballot.
 - B. If any office remains to be filled after the first ballot, second and subsequent ballots shall be taken. On each later ballot, the number of nominees shall be reduced by one-half, but such reduction shall always provide for two more nominees than offices to be filled. In the event of a single vacancy, the number of nominees shall be reduced to two. Depending upon the distribution of votes, the presiding officer may, on the advice of the Chief Judge of Election and with the approval of Convention, authorize the retention of three more names than offices to be filled.
 - C. In the event of an impasse, declared to be such by the Presiding Officer, the Convention may change or modify Section A and B of this rule by a majority vote of members present, notwithstanding the requirement for a two-thirds vote to suspend a Rule of Order. Notwithstanding paragraph 9(B), where a special Convention is electing a bishop, a nominee may be removed from the ballot only at a nominee's request.
 - D. Whenever the Convention must fill a vacancy on the Standing Committee, the order of election shall be:
 - (1) The member for a regular term;
 - (2) The member or members for the longest vacancy to be filled;
 - (3) The member or members for the remaining vacancy to be filled.
10. When a motion is made and seconded, it shall be stated by the Presiding Officer, and, if in writing, be read by the Secretary. After a motion is so stated or read, it shall be deemed in possession of the Convention, but may be withdrawn by the mover at any time before amendment or decision, with the consent of the second.
11. Every motion shall be reduced to writing if the Presiding Officer or any member requires it.
12. A. When a motion is pending, the following amendments shall be in order:
 - (1) One amendment may be made to each independent or separable portion thereof; and
 - (2) one motion to amend that amendment shall be in order; and it shall be in order also
 - (3) to offer a further amendment by way of substitute to which may be offered
 - (4) one amendment.
- B. No proposition not germane to the subject under consideration shall be received under color of an amendment or a substitute. Neither the substitute nor its amendment shall be voted on (except to lay on the table) until the original matter is perfected. An amendment or a substitute may be withdrawn by the mover with the consent of his seconder before amendment thereof or before decision is had thereon.

- C. The amendment or the substitute shall be debatable only when the main question is debatable.
 - D. The adoption of an amendment by way of substitute or otherwise shall not displace the main resolution, which, after being amended, shall be the question before the Convention.
 - E. The following questions cannot be amended:
 - (1) The call for the Order of the Day,
 - (2) an appeal from the decision of the Chair,
 - (3) an objection to consideration of any question, or the motions
 - (4) to adjourn,
 - (5) to lay on the table,
 - (6) to take from the table,
 - (7) for leave to continue speaking,
 - (8) to postpone indefinitely,
 - (9) to reconsider,
 - (10) to suspend rules,
 - (11) to take up business out of order or
 - (12) for leave to withdraw a motion.
 - F. The order of decision of a question before the Council shall be:
 - (1) Amendment to the amendment of the main question;
 - (2) Amendment to the main question;
 - (3) Amendment to the substitute motion;
 - (4) The substitute motion;
 - (5) If the substitute fails, then the main question.
13. When a question is under debate no motion shall be received but to
- (1) adjourn,
 - (2) to lay on the table,
 - (3) for the previous question,
 - (4) to take at a certain time,
 - (5) to commit or recommit,
 - (6) to amend or substitute,
 - (7) to postpone to a certain day, or
 - (8) to postpone indefinitely, which several motions shall have precedence in the order enumerated and be settled by a majority vote.
14. A motion for the previous question shall be put in this form: "Shall the previous question or questions before the Convention now be put?" If the previous question is voted, only the immediately pending questions before the Convention shall be put without debate.
15. A motion to adjourn, or lay on the table, shall always be in order and shall be decided without debate.
16. When two or more members of Convention rise at once, the Presiding Officer shall decide who is entitled to the floor.
17. Except by leave of the Convention, no member shall speak more than twice in the same debate, nor longer than two minutes at one time. No applause shall be permitted when a question is under debate.

18. The vote on all questions shall be taken by orders whenever as many as five members request it.
19. Reports of all committees shall be in writing. Statistical and other reports of officers and committees which require no action by Convention may be read by title only, and any report may be read in part only when the Presiding Officer shall, without obligation, so direct, or when the Convention shall so require.
20. No member shall absent himself from the meetings of the Convention without leave, unless he be sick or unable to attend.
21. All persons elected as officials of the Diocese by the Convention or by the Executive Board of the Convention, Presidents of the Regions, and members of the Executive Board-elect who will take office at the conclusion of the regular meeting of Convention, shall by virtue of their respective offices, be entitled to a seat and voice, but no vote, at all meetings of the Convention.
22. These rules may be amended or special orders for the conduct of business adopted at any time by a two-thirds majority of the members present.
23. In all matters not specifically covered by these Rules of Order or by the Constitution and Canons of the Diocese, Robert's Rules of Order, Revised, shall govern the Convention in all cases to which they are applicable.
24. Rules in force: At the meetings of the Annual Convention, the rules and the orders of the previous meeting shall be in force until they are amended or repealed by the Convention.

Program of the 225th Annual Convention

“Wonder in All”

Program of the 225th Annual Convention
Crystal Gateway Marriott, Arlington, VA
November 14-16, 2019

Thursday, November 14

- 4:30-6 p.m. Registration
- 4:30-5:30 p.m. Committee Open Hearing–Resolutions
- 5-7 p.m. Reception – Grand in honor of Mr. Brian Sellers-Petersen, the Rev. Melanie Mullen and the Very Rev. Sue Jones, Dean of Liverpool Cathedral
- 9 p.m. Compline

Friday, November 15

- 7-9 a.m. Registration
- 8 a.m. Convention Orientation Session
(For those who are new to Convention or those who wish for a refresher course.)
- 8:30 a.m. Opening General Session
Address – The Rt. Rev. Susan Goff, Bishop Suffragan of Virginia
Address – Mr. Brian Sellers-Petersen, Agrarian Missioner, Diocese of Olympia (Washington)
Address – The Rev. Melanie Mullen, Episcopal Church Director of Reconciliation, Justice and Creation Care
“STORIES OF THE DIOCESE”
- 11:30 a.m. Convention in Recess until 1:30 p.m.
- 11:40-12:30 p.m. Committee Open Hearings – Budget and Constitution & Canons
- 1:30-2:30 p.m. Report of the Committee on Resolutions
- 2:30p.m. Convention in Recess until 8:30 a.m. on Saturday
- 2:40 p.m. Workshops: see separate sheet for workshop descriptions and room assignments
- 3:50 p.m. Workshops (repeated)
- 5:30 p.m. 225th Annual Convention Holy Eucharist
- 8:30 – 10:30 Coffee House gatherings
- 9:30 p.m. Compline

Saturday, November 16

- 8:30 a.m. General Session re-convenes
“STORIES OF THE DIOCESE”
- 11:00 a.m. General Session continues
- 1:00 p.m. ADJOURNMENT

Proceedings

Day One Friday, November 15, 2019

Opening Session

The Rt. Rev. Susan E. Goff: Dear friends in Christ, brothers and sisters and siblings of our Lord and Savior Jesus Christ, welcome. Welcome to this 225th Convention of the Episcopal Diocese of Virginia.

Convention is now called to order. It is a joy and a wonder for all of us to be here with our theme of Wonder in All. It is a wonder for me and a great joy and delight to see all of your faces. I was telling my colleague bishops that one of the hardest things about Convention is that I want to sit down and have an hour conversation with each of you, and catch up and hear what's going on in your congregations. There's just not time to do that in this setting but that's the kind of joy and spirit in which we go into this day.

I thank you for being a part of it and thank God for bringing us all here together in joy and in wonder. I call on the Rev. Rick Lord to come forward and offer us the invocation. Thank you.

The Rev. Rick Lord (St. Paul's, Ivy): Dear friends, let's take just a moment of silence to remember the victims of those who were killed in the shooting yesterday in California at the high school and let us hold up their families and those who mourn in our silence.

Open our lips, oh Lord, and our mouths shall proclaim your praise. In the stillness of this quiet moment, oh God, hear the whisperings of gratitude that arise from our freshly awakened minds and hearts, for the gift of another day, to grow, to learn, to love and to make a difference. If this day reaches us in the midst of anxiety, sadness or fatigue, grant that we may find grace and hope in the words and embraces of faithful friends who have gathered here.

Hear the whisperings of gratitude for the inspiration and belonging we find in this community of faith, the Diocese of Virginia, and for the privilege of sharing in its ministries and supporting its mission. As we move through this day and the agenda that is before us, we humbly pray for your loving Spirit to breathe life and creativity into our work, into the stories we tell, the reports we hear, the deliberations we undertake and the resources we approve.

May we find ourselves caught up in the life-giving task of caring for your creation, of bringing your compassion, your goodness, your loving reign to the communities we serve and to a world in need. Help us to remember the sheer goodness of this day and for the moments of beauty it will surely yield. Oh God, hear the whisperings of gratitude we feel for the mystery of love and for the wonder of all through Jesus Christ our Lord. Amen.

Bishop Goff: Now as we begin to lose ourselves in wonder, and love, and praise for our Lord and love for one another, let us sing the first verse of the hymn *Love Divine, All Loves Excelling*. The words are on your tables.

Members of Convention participated in singing the first verse of the hymn Love Divine, All Loves Excelling.

Bishop Goff: Your diocesan staff has done great work for a year since the closing gavel of last Convention to prepare for this and to support you. I ask you to reach out to the staff at any time with questions that you might have. You'll identify them by the red name badges that they are wearing. Although they'll be somewhat introduced, later on, I do ask staff members to stand now so that people can see who you are and where you are in the room at this point.

I'd like to thank two staff members, in particular, Bill Martin, who has coordinated all of our logistics with a great deal of detail. Many of you have been in touch with him and have gotten the help and support that you need, and Julie Simonton, who has directed this Convention's programming. My thanks to both of them.

Before we begin, a note about your phones and other devices. I need to pull mine out. Please silence them but don't turn them off. Please don't turn those devices off. Instead, use them to share with other people in the Diocese, with your congregations back home, and with the world about what we're doing. There is, on your table, a list of the hashtags that we are using for different social media.

I invite you to use Facebook, to use Twitter, to use Instagram, to use whatever social media platforms you normally use, to share news about what's happening here. Some pieces of what we do will be on Facebook Live so that other people can join in with us. We do want to share the stories that we'll hear and share together much more widely across our Diocese.

To access the wireless connection, if you need that, especially to post things on Facebook and in other places, use the information that is now on the screens in front of you, and that's printed and left on your tables. Everyone should be able to access the internet in those ways. I now call on Mark Eastham, our new, still sort of, and wonderful Secretary of the Diocese and Chief of Staff for determination of quorum.

Determination of Quorum

Mr. Mark Eastham: Thank you, Bishop. According to Article IV of the Diocesan Constitution, one-third of the members of the clerical order and one-half of the members of the lay order shall constitute a quorum for the transaction of any business at any regular or special meeting of the Convention. There being 446 members of the clerical order, 149 are required for a quorum. There being 311 members of the lay order, 156 are required for a quorum. At 7:45 a.m., a quorum was achieved with 154 members of the clerical order and 197 members of the lay order registered.

Appointment of Parliamentarian, Secretary and Committees of Convention

The Rt. Rev. Susan E. Goff: Thank you. I appoint John Paul Causey Jr., Esq. of St. John's, West Point, as Parliamentarian of this 225th Annual Convention and I appoint Mark Eastham as Secretary of Convention. I also introduce to you at the table, Bishop Bob Ihloff, who is known to many, and Bishop Jennifer Brooke-Davidson, who will soon be known to all.

Our committees of the Convention have been posted on the diocesan website. I thank each one of you who is serving on a committee for your service and for saying yes to this ministry. I recognize the chairs:

Ms. Terry Long, Credentials Committee
Mr. J. P. Causey, Constitution and Canons
The Rev. Jay Morris, Resolutions
Mr. John Savage, Budget
The Rev. Emily Krudys, Related Organizations
Mr. Mark Eastham, Convention Journal

Thank you, all of you.

Report of the Credentials Committee

The Rt. Rev. Susan E. Goff: I call on Ms. Terry Long of Holy Comforter, Richmond, who is chair of the Credentials Committee for their report. She is over there. It sounds like you're on Terry?

Ms. Terry Long: I always seem to be the first one to test the mics out here. I have examined the certificates of election of lay delegates, which are filed with the Secretary of the Convention as a list of those persons duly elected as delegates and alternate delegates to this meeting of the 225th Annual Convention.

Resolutions & Canonical Amendments Not Previously Submitted

The Rt. Rev. Susan E. Goff: Thank you. I call for resolutions and canonical amendments that have not previously been submitted. I remind you that according to our Rules of Order, resolutions and amendments to the Constitution and Canons that have not been submitted prior to Convention are subject to the provisions of the Rules of Order requiring two-thirds of the Convention vote to allow the resolution from the floor to be considered. 600 copies must be available for distribution immediately after the resolution is accepted for consideration.

Those two provisions do not apply to courtesy resolutions. They don't require the 600 copies or the two-third consent of Convention. Are there additional resolutions that have not been presented?

The Rev. Laura Minnich Lockey (Harrisonburg Campus Ministry, Southern Shenandoah Valley Region): I have a courtesy resolution from the clergy of the region for Rhonda Baker.

Bishop Goff: Thank you, so a courtesy resolution for the Rev. Rhonda Baker?

Ms. Lockey: Yes.

Bishop Goff: Thank you very much. That is accepted. Will you make sure that a copy is brought forward so that we can consider that with the resolutions? Are there other resolutions to be presented? Thank you very much.

Ballot One

The Rt. Rev. Susan E. Goff: We begin now the work of electing for three positions and three different kinds of elections that we need to have today. Will you pull out your packet please? We will strive to make this simple and straightforward so please listen carefully. Are you ready?

There are two important documents here. One is instructions for all ballots and the other is a printed key for all ballots. Please make sure you have those two things in front of you, the general instructions and the key, and then you have the ballots themselves. Please note that the ballot numbers corresponding to candidates will be used for all ballots during this Convention. If your packet doesn't include these two documents, please raise your hand now and tellers will bring them to you.

Now on to the elections. Tellers are heading that way. Thank you. I introduce to you the nominees for election to Standing Committee. According to Article XV of the Constitution of the Diocese of Virginia, at each regular meeting, the Convention shall elect to the Standing Committee two members of each order, lay and clergy, for a term of three years. The Standing Committee acts as a Council of Advice to the Bishop, and in the absence of bishops in a diocese, is authorized to act as Ecclesiastical Authority in accordance with Episcopal Church canons.

This year there's also an additional election of a clerical member to fill an unexpired term that was created by an incumbent heeding a call to another diocese. Yes, we do let people leave and go to other places if that's what the Holy Spirit is calling for. Seven members of the clerical order and five members of the lay order have offered themselves for election to this office. To be elected, a candidate must receive a majority of all ballots cast. Before we begin on the Standing Committee, are there

additional nominations from the floor for the Standing Committee? Seeing none, is there a motion to close nominations? A Second? All in favor please say, "Aye."

Members of Convention: Aye.

Bishop Goff: Those opposed, "No." Thank you. For this vote, you are to use the green number one ballot, or it says beside ballot number one in green. Clergy nominees, using your number two pencil, please vote for at least one and no more than three. At least one, no more than three on lines one through 10 of your ballot having that number correspond to the key.

The screen says two, you are to vote for three because we have two regular terms and one unexpired term. Okay, so for clergy vote for no less than one and no more than three. Okay. Thank you and use numbers one through 10 corresponding to the key for all ballots. You know how this works. Completely fill out the oval using your number two pencil for those whom you wish to vote. The nominees, as you see, are:

The Rev. Deacon Katherine Ferguson, La Iglesia de Santa Maria, Falls Church
The Rev. Marlene Forrest, St. Peter's in the Woods, Fairfax Station
The Rev. Justin Ivatts, Clarke Parish, Berryville
The Rev. David Lucey, St. Francis, Great Falls
The Rev. Anne Turner, Virginia Theological Seminary and St. Thomas, McLean
The Rev. Seldon Walker, Christ Church, Alexandria
The Rev. Dr. Dorothy White, St. Mark's and St. John's, Richmond.

You use only the numbers that correspond to the person on the key. Now for the lay nominees for Standing Committee. On the same ballot, use your number two pencil to vote for up to two. Vote for at least one and no more than two on lines 21 to 30 of your ballot. The nominees are:

Mr. Steven Clifford, Christ Church, Spotsylvania
Ms. Deborah Gandy, St. Mary's, Arlington
Mr. Thomas Han, Christ Church, Alexandria
Mr. Roger Inger, St. Paul's on-the-Hill, Winchester
Ms. Diane Miller, St. Timothy's, Herndon.

We are also electing at this Convention deputies to the next General Convention. General Convention of The Episcopal Church is the governing body of the church. Every three years it meets as a bicameral legislature that includes the House of Deputies and the House of Bishops, composed of deputies and bishops from every diocese. The General Convention sets mission priorities for the church, budget and policies for the next three years. It approves changes to the church's Constitution and Canons and broadly defines our standards for worship.

Per Title I. Canon 1, Section 4 (1) of the National Church Canons, "All jurisdictions of this Church entitled by the Constitution and Canons to choose Deputies to the General Convention shall be required to do so no later than 12 months before the opening date of Convention for which they are chosen." The next General Convention takes place in Baltimore, June 30 through July 9 of 2021, so this is the last meeting of Convention that gives us the time that we're required to fulfill the Canon.

For the House of Deputies, each diocese is entitled to four clergy and four lay deputies as well as four clergy and four lay alternates. Nine members of the clerical order and seven members of the lay order have offered themselves for election. Candidates must receive a majority of all votes cast in order to be elected. We'll first elect deputies to General Convention, after which a separate election will be held for electing the alternates. That's a whole lot that I just said.

Before we begin voting, are there any other nominations from the floor for General Convention deputy? Seeing none, is there a motion that nominations be closed? Second? All in favor please say, "Aye."

Members of Convention: Aye.

Bishop Goff: Any opposed say, “Nay.” Nominations are now closed. Again, on the same ballot, the one that says number one in green next to the word “ballot.” Clergy nominees: For your ballot to be valid and counted, you must vote for at least one and no more than four. At least one, no more than four on lines 41 to 50 of your ballot. Those nominees are:

- The Very Rev. Randolph J. Alexander, Jr., Immanuel-on-the-Hill, Alexandria
- The Rev. Justin Macintosh, St. Paul’s, Ivy
- The Rev. Andrew Moore, St. Andrew’s, Richmond
- The Rev. Dr. Robert W. Prichard, St. George’s, Arlington, and Christ Church, Middlesex
- The Very Rev. Matthew W. Rhodes, Cuningham Chapel Parish, Millwood
- The Very Rev. Dr. Hillary B. Smith, Holy Comforter, Richmond
- The Rev. Sven L. vanBaars, Abingdon, White Marsh
- The Rev. Daniel Velez-Rivera, St. Gabriel’s/San Gabriel, Leesburg
- The Rev. Dorota Wright-Pruski, St. Andrew’s, Arlington

The lay nominees: For your ballot to be valid and counted, you must vote for at least one and no more than four on lines 61 to 70 of your ballot. Those nominees are:

- Ms. Cindi Bartol, Christ Church, Alexandria
- Mr. J.P. Causey, Jr., St. John’s, West Point
- Ms. Ellyn Crawford, St. George’s, Arlington
- Mr. Russell Randle, Christ Church, Alexandria
- Ms. Patty Gould Rosenberg, Abingdon, White Marsh
- Mr. Stevenson T. Walker, Cople Parish, Kinsale
- Ms. Diane Wright, St. Mary’s, Arlington

Now, I also introduce nominees for election as deputy to the Province III Synod. The Episcopal Church is divided into nine provinces and each has a House of Bishops and a House of Deputies. The primary purpose of the provinces is to facilitate inter-diocesan collaboration and to achieve diocesan and Episcopal Church goals, and to enable better communication and regional advocacy for programs.

At the Annual Convention preceding the meeting of the Provincial Synod, we elect one member of the clergy and two lay persons as deputies to Provincial Synod and one member of the clergy and one lay person as alternate deputies. Three members of the clerical order and four of the lay order have offered themselves to this office. In order to be elected, a candidate must receive a majority of all ballots cast.

We’ll first elect to the deputies to Provincial Synod and then hold a separate election for alternates. Before we begin voting, are there additional nominees from the floor? Seeing none, I ask for a motion to close nominations. A second? All in favor?

Members of Convention: Aye.

Bishop Goff: Any opposed? The nominations are closed. For this vote, again, same ballot, the one that says number one in green next to the word “ballot.” For clergy nominees: For your ballot to be valid and counted, you must vote for one on lines 81 to 90. The nominees are:

- The Rev. Deacon Barbara Ambrose, St. Andrew’s, Richmond
- The Rev. Collins Asonye, Meade Memorial, Alexandria
- The Rev. Susan McDonald, St. Paul’s on the Hill, Winchester

The lay nominees: You must vote for at least one and no more than two on lines 101 to 110 of your ballot. The nominees are:

- Mr. Karl C. Colder, St. David’s, Ashburn

Ms. Ellyn Crawford, St. George's, Arlington
Mr. David A. Penrod, Emmanuel, Harrisonburg
Mr. Jean Reed, Grace, Alexandria

Complete the marking of your ballots. When you finish please do not fold your ballot. Do not fold, spindle or mutilate. The tellers are now coming to collect your ballots. Please, complete your voting. If your ballot has not been collected, please hold it up so that a teller can come and get it.

Pastoral Address

The Rt. Rev. Susan E. Goff: Dear friends in Christ, it is my delight and privilege to offer this pastoral address based on our theme of Wonder in All. I'll articulate a vision for our Diocese in three wonders – Light, Life and Joy – all of which are framed by Jesus' unending Love. We'll sing together between wonders and we'll see a video from a special friend of our Diocese.

We dive right in with Wonder in Light.

Jesus said, "I am the light of the world." (John 8:12)

This time of year, I am enlivened by golden light that makes the world glow. Light illumines our way. It gives us safety. It is such an exquisitely ordinary wonder that we take it for granted...

...Until it challenges us. Think of being in a hotel room with a light fixture over the bathroom mirror that's stronger than anything you've got at home. It's startling to see the lines or flaws on our faces that we'd rather pretend aren't there.

Jesus, the light of the world, shines piercing, penetrating light into our hearts and our world. By that light we see sins and brokenness that we'd rather pretend aren't there. In that light we are convicted – and we are loved. Jesus shines light on and through us – for the sake of love.

Jesus has been shining his blazing light onto sins and brokenness of every kind in our communities. The wound of racism has infected our souls in America since before we were born. The wound hurts us all, whatever our race or ethnicity. Left unhealed, the infection flares up every time people suspect or mistreat one another because of differences, whether on the streets of our cities, on the southern border, or in our schools, churches and homes.

In the light of Jesus, we are called to a ministry of intentional reconciliation for the healing of this wound. I give thanks for the now retired Committee on Race and Reconciliation. Through years of conversation and training, the group, recently chaired by Mr. Maurice Spraggins and the Rev. Tuck Bowerfind, has helped us focus on relationships between black people and white people.

As we continue to address the legacy of slavery and white privilege, we will expand our efforts to promote reconciliation across many divides. I invite us to form a task group that represents the wide diversity of our Diocese; not only people of European descent and people of African descent, but also Native Americans, Asian persons, Latino/Latina persons, men and women, straight and LGBTQ, people of differing ages and abilities, and people across the widening political gulf. I suggest taking this wide approach not to reduce our focus on the continuing effects of the slave trade, but to expand the voices at the table and increase the numbers of those who become fluent in the language and skills of reconciliation.

We have engaged Dr. Catherine Meeks of the Absalom Jones Center for Racial Healing to help us begin shaping a new way to address the age-old wounds of racism and other aching divides. Together,

our purpose is to live Jesus' love across divides, especially for the sake of those who suffer most in changing environmental and political climates.

Intentional, focused work on reconciliation will also continue through our Triangle of Hope youth pilgrimage that brings together young people and adults from the Dioceses of Kumasi, Ghana, Liverpool, England, and Virginia. We'll hear more about this energizing ministry tomorrow morning.

In the piercing light of Jesus, we also continue to reconfigure other diocesan ministries in order to strengthen relationships. For example, after a time of strain between diocesan leadership and the Trustees of the Funds, which provides investment management, a healthy working relationship has been restored. Honest conversations between the Executive Board of the Diocese and TOTF led to a clearer articulation of roles in our shared mission. As a result, we continue with full confidence to invest diocesan funds with TOTF. I thank Steve Clifford, Vice President of the Executive Board, and Janet Osborn, President of TOTF, for the strong work they did to bring us to this place. You may join members of TOTF for breakfast tomorrow morning here at the hotel if you'd like to explore this option for your congregation's investments.

Jesus said, "I am the light of the world." Jesus also said, "You are the light of the world." As you walk in Jesus' resplendent light, how are you light for the world? How will we, as Jesus' people in the Diocese of Virginia, be light for the world between now and next Convention?

As we wonder on those questions, let us sing.

We are marching in the light of Christ.

Marcharemos en la luz de Dios.

WONDER NUMBER 2 – WONDER IN LIFE

Jesus said, "I have come that they may have life and have it abundantly." (John 10:10)

Abundant life, Jesus promised. Life that is overflowing with God's blessings. Sometimes we assume that abundance means we should have everything we want, that more is always better. Approaching abundance in that way is part of what has led us to a painful era in humanity's relationship with God's wondrous creation. Our lifestyle choices have consequences for the earth and for people, especially the most vulnerable.

Jesus shows us in word and action how to live on this earth without an abundance of possessions. He shows us how to live gently by noticing simple wonders like seeds and flowing water and human labor, and how to see the presence of God in them. And Jesus shows us how to find unlimited riches in relationships with God, with God's earth and with people. Our speakers at this Convention will reflect with us on God's wonders in creation and the challenges before us as we discover what abundance really means.

Our Diocesan Committee on Creation Care, chaired by Lorne Field, offers us an opportunity to live more gently on the earth. They have presented a resolution calling for the elimination of one-time-use plastics. We passed a similar resolution prepared by Parish Youth Ministries in 1991, when we resolved to use washable dishes and tableware or paper products rather than Styrofoam. The current resolution will push us again. Implementing it will take one small step at a time – and one step is a faithful way to begin.

In the abundance of life that Jesus pours down on us, we continue to discuss energy and the environment across a broad spectrum, including ongoing conversations with Dominion Energy. Next month a team of us will go to Buckingham County and meet with residents who oppose the efforts of Dominion to construct a compression station for the Atlantic Coast Pipeline. Soon after that gathering, we will

meet again with representatives of Dominion. When we as people of faith speak both to those who feel powerless and to those who hold power, both to the perceived David and to the perceived Goliath, maybe, just maybe we can be a part of bridging divides and finding real avenues of healing for God's creation. Maybe it's a pipe dream, but it seems to me that it's akin to God's dream for the earth.

Because we have and claim abundant life in Jesus, we also name the financial health of our Diocese. We have an abundance of resources; we can never plead poverty. At the same time, we frequently bump up against the financial limits of what we can do in mission and ministry. I invite us to address this opportunity in the coming year with a three pronged approach.

First, we'll empower a Task Force on Resourcing God's Mission to explore the gap between opportunities and funding. Among other things, the group will explore patterns of giving from congregations to the wider Diocese. They'll learn from those that currently give 10% or more to the Diocese, as well as from those that give less, with an aim of helping us strengthen our communication, our mutual ministry and our overall giving habits. I am grateful to the Rev. Sven vanBaars for accepting appointment as convener and chair of this group.

A second Task Group on Assets will examine diocesan funds and properties that produce income in order to maximize their effectiveness in resourcing God's mission. A third Task Group on New Sources of Funding will explore and, God willing, uncover additional sources of revenue that we haven't yet imagined. Some of our congregations are doing exactly this kind of imaginative work in their contexts, and all of us can learn from them.

As we do this, diocesan staff and elected leaders will make certain that we remain excellent stewards. We will continue to review and refine our budgeting and spending processes to ensure that all resources are used wisely as we serve the world in Jesus' name.

We have received the gift of abundant life through the life, death and resurrection of Jesus Christ. We have been given true abundance in the wonders of God's creation, and in the resources God has entrusted to our care.

How do you experience life abundant? How will we, as Jesus' people in the Diocese of Virginia, live life abundant between now and Convention next year?

As we wonder on these questions, let us sing:

We are marching in the life of Christ.

Marcharemos en la vida de Dios.

WONDER NUMBER 3 – WONDER IN JOY

Jesus said, "I have said these things to you so that my joy may be in you and that your joy may be complete." (John 15:11)

Jesus gives us deep, abiding joy right here, right now, right in the middle of the wonder and the suffering of life. Jesus saw the pain of those he came to serve. He suffered unspeakable suffering because he chose to walk in God's way all the way to the end. And Jesus chose joy through it all – joy in the simple wonders of children at play, of yeast causing bread to rise, of a meal with friends, of a good story well told.

"Why are you not miserable?" people ask Anglican Archbishop Desmond Tutu who challenged the system of apartheid in South Africa and chaired the Truth and Reconciliation Commission. "Why are you not morose?" they ask the Dalai Lama who has lived in exile from his homeland of Tibet since 1959.

To answer those questions, the two elders met for five days. You can read their conversations in *The Book of Joy: Lasting Happiness in a Changing World*.

Desmond Tutu said, “Discovering more joy does not save us from the inevitability of hardship and heartbreak. In fact, we may cry more easily, but we will laugh more easily, too...As we discover more joy, we can face suffering in a way that ennobles rather than embitters. We have hardship without becoming hard. We have heartbreaks without being broken.”

My experience is that the gift of joy, given to us by Jesus, is an antidote to the fear that we experience when things change.

Much is changing now in church and society. We’ve heard predictions about church decline. Our average Sunday attendance numbers in the Diocese of Virginia are down, as they are across most Christian denominations. We experience that patterns of church attendance are changing as active members come less often, or as they worship at times other than Sunday morning. And we experience that in some places younger generation people are not coming to worship.

No matter how that feels to us, the Church is not dying. The Church is the living, breathing, body of Christ. And that body, once slain and raised by God to new life, cannot die again. The Church is not dying. It is changing.

In the midst of change, Jesus gives us the gift of joy to face change in a way that ennobles rather than embitters us. In the coming year, we’ll place renewed focus in joy on learning together how to be the Church in the 21st Century. We’ll seek to learn from congregations that are thriving, both large and small. Where people aren’t coming to church the way they once did, we’ll encourage one another to go where the people are and serve them there. Instead of sitting in our pews waiting for people to come, we’ll be evangelists who go out to share in word and action the good news we know in Christ Jesus. Rather than feeling crippled by falling Average Sunday Attendance numbers, we’ll figure out other means to show how our congregations are engaged in the community and the world. Where there are not enough strong backs any more to care for aging buildings, we’ll explore what partnership with other organizations might look like for the sake of mission. We’ll even wonder whether letting go of beloved buildings might be the right strategy in some places to release energy for new mission. In sum, we’ll be intentional about working fearlessly to carry on the ancient traditions of worship, faith and compassionate action in new ways for new generations.

One already visible way of doing old things in new ways can be seen in the expanded role of Regional Deans. In addition to convening clergy and Regional Councils, they now officiate as my representatives at Celebrations of New Ministry. We have empowered our Deans not because bishops are too busy for this joy, but because we are called by God to share the authority that God gives us; we multiply authority by giving it away. I hope that the ministry of Deans as they preside at celebrations will be a gift to the regions as they share the deep joy that I have known in these celebrations.

Joy is an antidote to fear. When do you know joy in Christ? How will we, as people of Christ in the Diocese of Virginia, share joy even amid change between now and our next Convention?

As we wonder on those questions, let us sing:

We are walking in the joy of Christ.

Marcharemos en el gozo de Dios.

PULLING IT ALL TOGETHER: WONDER IN LOVE

In the midst of the chaos and fear that threaten to overwhelm, Jesus strengthens us
To be the light of the world
To have life abundantly
To experience and share complete joy

As we do these things, we obey Jesus who said, “This is my commandment, that you love one another as I have loved you.” (John 15:2).

Be Light
Have Life
Share Joy

So that the world will see Jesus’ compassion alive and well – in you.

I offer this as a vision for our life together during an intentional interim time. At Convention next year, we’ll reflect on where we are, celebrate the joys and name the opportunities. Also at Convention next year, I will call for the election of the 14th Bishop Diocesan of Virginia. This gives us a full year to engage the ministries ahead with undivided attention, before an election process shifts our focus. Working in conjunction with the Standing Committee and the staff of the Presiding Bishop, we anticipate that the election will take place in the late spring of 2022. The Ordination and Consecration of the new bishop will likely be in the late summer or fall of that year, and we expect the next Bishop Diocesan will preside at Convention in November, 2022. I anticipate that I will overlap in ministry with the new bishop for a short time before I retire in 2023.

It is a joy and privilege for me to serve our Diocese in this interim period with Bishop Jennifer Brooke-Davidson as a colleague. The Holy Spirit worked in unexpected and sometimes quite humorous ways to bring her to us. Thank you, Spirit, and thank you, Bishop, for answering this call. Thank you, Bishop Bob Ihloff, for continuing in ministry with us for a short time more before you go home to serve in the Diocese of Maryland. God-willing, a third part time Assisting Bishop will join us mid-year, to live in northern Virginia and bring his own distinctive gifts. Conversations that I pray will lead to this outcome are underway.

Thank you, Bishop David Jones, Bishop Ted Gulick and Bishop Jim Mathes for assisting and supporting our common life in transformative ways.

Thank you, staff of the Diocese of Virginia, for your deep commitment, energy and boundless creativity. Our team is strong.

We are blessed.
We are light.
We know life.
We share joy.

Now that I have shared a vision for our Diocese for an interim time, listen to words of encouragement and support from our Presiding Bishop, Michael Curry

A video from the Most Rev. Michael B. Curry was shown to members of Convention. A transcript of that video is below.

The Most Rev. Michael B. Curry: Hello to Bishop Susan Goff and all of the clergy and lay delegates at the 225th Annual Convention of the Episcopal Diocese of Virginia. I bring you greetings from your brothers and sisters and siblings throughout the Episcopal Church, wherever they may be. We

are praying for you, we're praying God's blessing on you and we give God thanks for you. I want to thank you in particular, for being intentional – for entering into a period of intentional interim between diocesan bishops. I thank you for that. It is a mark of wisdom.

There's a hymn, a venerable old hymn of the church based in part on Psalm 90 that says, "Oh God, our help in ages past, our hope for years to come." This intentional period between diocesan bishops is that time between thanks for the past that has happened and prayer for the future that is yet to come. During this intentional period, you're working on financial stability and strength for the Diocese to continue its work and mission in the days and the years to come. You're working on articulating and embracing a common diocesan vision for the gospel work that Jesus is calling on us to do.

I'm reminded of the story in the Gospels where Jesus, having been raised from the dead, the disciples go to the tomb, Mary Magdalene leading the other women disciples, they get to the tomb and it is empty. Then the angel in Matthew's Gospel says to the women, "He is not here. He has been risen as He said, and now He has gone ahead of you to Galilee." Jesus, the risen Lord Christ, always has gone ahead of us into God's new future by working to articulate and embrace a vision for the Diocese of Virginia. You are seeking to clarify and identify how to follow Jesus into God's future, serving in Virginia and in this 21st-century world.

You're working to recalibrate and organize and to improve diocesan committees and functioning so that the Diocese, the diocesan community that brings us together as one community in Christ in Virginia, can more effectively and faithfully enable our congregations and serve the cause of Christ and God's love in the world. You're working on empowering and broadening lay leadership – that is a critical component of the life of the church. One of my spiritual mentors and theological teachers was the late Verna Dozier. One of Verna Dozier's constant refrains is that we must unleash the energy and the wisdom and the capacity and the gifts of all of the baptized children of God. When we do that, look out world – the Episcopal Church is on its way.

Lastly, thank you. Thank you for your continual work, addressing the legacy of slavery through the Triangle of Hope and a number of other diocesan initiatives. I thank you for your wisdom, thank you for your courage and I thank you for this intentional period of planning, of thinking, of praying and looking forward to God's new future. Oh God, our help in ages past, our hope for years to come, our shelter from the stormy blast, and our eternal home. God love you. God bless you. May God hold us all always in those almighty hands of love.

Bishop Goff: You have heard my vision. You have heard our Presiding Bishop reflect the vision. But if the vision belongs to bishops alone, it will never be ours. So let's continue this address as a conversation. I invite the people of the Diocese to come together in a series of visioning gatherings during the season of Epiphany. Diocesan staff and leaders, Bishop Brooke-Davidson and I will travel to areas of the diocese to catch with you glimpses of God's will for us. We'll also provide electronic methods of sharing as we forge a wider vision for our future.

Be light.
Know life.
Share joy.

And all so that the world will know the never-ending, life changing, compassionate love of Jesus.

May it be so. And may we do our part in making it so.

First Plenary Session: Mr. Brian Sellers-Petersen

The Rt. Rev. Susan E. Goff: Brothers, sisters, siblings, we are called back to order, please. We are called back to order. Well done all in finding the ways to the restrooms and in dealing so well with having so few stalls in each of them. Good job.

Our tellers are still counting the results of the first ballot so we cannot give those results and take the second ballot yet, so we will move to our first plenary session. Our first plenary session will be led by Brian Sellers-Petersen from the Diocese of Olympia, in Washington. Thank you, Brian.

Mr. Brian Sellers-Petersen: There, let's start there. I'm not from this part of the world. I'm a Midwesterner who ended up living in South Africa and then Los Angeles and I've got my plot all picked out in the Pacific Northwest. I worked for Bread for the World for a number of years that brought me to DC and Northern Virginia on a regular basis. I'm not totally out of my depth. Once in a while, I even break loose and wear a bow tie to try to fit in but I've completely forgot. Last year I retired from a career in International Relief and Development, mostly with faith-based organizations, and for the past 18 years with Episcopal Relief and Development. I started out with the Presiding Bishop's Fund for World Relief but lived through a wonderful transition in that organization. I'm currently serving on the task force for the Care of Creation and Environmental Racism that was appointed by General Convention and had the pleasure of serving with one of your priests, Weston Mathews.

In retirement, I decided that what I really wanted to do was to be a professional babysitter, and so I do that one day a week. Then I also work for the Diocese of Olympia around one day a week, and then I get to do fun things like this. Here's the list – see, we're getting the technology going here. Did I do it right, Erin? Well, there's going to be a list of all the reasons of – I'm going to keep pushing this. What we're going to do is we're going to get to the point that there's a wonderful slide of a word that, I keep running into, it's Glebe. We don't have Glebe, where I come from. I see these Glebe signs everywhere around here. Before I met Dr. Google, I kept asking myself, "What the heck is a Glebe?" Glebe land is a part of our Anglican and our colonial heritage. It also speaks of the fact that we have always been a church rooted in the soil and responsible for the care of the land. Glebe land was sold by an Act of the Virginia legislature with all the proceeds turned over to the poor.

Back in that day, each county court gave tax money to vestries and the vestry provided a Glebe of 200 to 300 acres to the priest, plus a house and some livestock. I have a feeling some of you are glad that they don't still do that. We're really rooted in the land. Back in 1926, Peter Minuit purchased the island of Manhattan for about 24 bucks in kind. It was mostly trinkets that he gave. Then after the English took over, Queen Anne gave Trinity parish about 250 acres of land. I make the proposition that we probably own more land of any church in the United States, per communicant member, than any other church. Unfortunately, I don't have the stats to back that statement up, but as I have done this work, and I've traveled around the Episcopal Church, I'm pretty sure that's the real deal.

I want to talk about a little Glebe land out in a country, the country of Uganda. A number of years ago I visited there, and they were going to show me a water system that had been partially funded by a number of different NGOs, including the Presiding Bishop's Fund, World Vision, the Church Missionary Society, and the list went on and on. There's probably a sign somewhere that there was money from the Diocese of Virginia for this water project. Well, the town Development Committee decided they wanted to give me a tour. We started out at the water tower. Now, the committee was basically the town council and they had, I think there was a teacher and a nurse, and candlestick maker, the whole list, including an Imam. In Uganda, it's about 45% Roman Catholic, 45% Anglican, and 10% assorted others. This town had a small Muslim community so there was an Imam and there was the Anglican priest, of course.

The Imam was the chair at the time so he took us up to the water tower and explained the whole water system that they had developed. He took us down to someone's house and talked about the subscription system that they had, so people could be tapped into the water. Then we went to a public tap because he wanted to reinforce the fact that everyone had access to water including those who are homeless. Then he took us to the pump house for the whole system which was in the backyard of the rectory. I asked, "So why is it in the backyard of the rectory?" He said, "Well, this is really important. This costs us a lot of money and many of us have been trained in how to use it and we want to make sure that the government doesn't get their hands on it." Because the government owns all the land in this community, except for the Anglican property, which was the parish church and the rectory. He really emphasized that it was our land. This was the Imam saying, "This was our land." It wasn't the Anglicans' land. It was our land. It was community land.

I have this idea that it's probably somewhere up in Kampala at Standard Chartered Bank in a safety deposit box, there's a title deed that's been signed by Queen Victoria's Viceroy that gave the Anglican Church hold on this property.

Well, this story is repeated over and over and over again throughout the world. Now, there's going to be a slide coming up with a place that you are all familiar with. If you look really closely at it – I'm going to describe it – because you'll be able to call it up in your mind's eye really easily. It's the Cathedral Shrine of the Transfiguration. There's a dining room table in the middle of that picture. We sometimes call it an altar or a communion table, but it's where people eat. We are a food religion. It's all about the food. It's not just the potlucks and fellowship hours it's a central act of worship. I grew up thinking that Jesus was a carpenter, but in fact that was really a side hustle. Him and Joseph on the side did carpentry but he was a farmer, everyone was a farmer it was an agrarian society that's where our religion was born that's where our faith comes out, it's comes out of the dirt. He did tell us one story about building a house on a rock but you hear a lot about sowing seeds and most of the parables are rooted in the soil. Is anyone involved in Prayer Book revision in here? Anyone?

Listen there's this thing that we do on Ash Wednesday and there are these words that we all remember, that "We are dust, and to dust we shall return." Well I always think of dust as kind of inert. I really think it should be, "We come into the world as compost and to compost we shall return." Or, "We come into the world as dirt and to dirt we shall return." The soil, the land that we sit on, it's going to save us. There's a book by that title, *The Soil Will Save Us*, and I recommend it to you by Kristin Ohlson.

She talks all about this new fad about soil farming and micro-farming and carbon farming. Carbon as many of you gardeners know is the key to dark rich soil. It accelerates the removal of carbon dioxide from the atmosphere through photosynthesis. That can slow or turn back global warming, and that's where she proceeds. In fact I brought some soil because I was worried there wouldn't be any dirt here. When I got off the airplane I jumped into an Uber and headed over to St. Andrew's in Arlington so I could see their dirt.

Dorota and the head gardeners took me around to see all the things they're doing with their land. How they're saving the world, their community, through producing carbon rich soil. Some of it is from their garden, but the city brings in real carbon-rich peat for them to spread on the garden at the end of the season and build that soil.

I'm not an environmental expert or a mathematician or even a rocket scientist, I'm really just a farm boy from the Midwest, but there's some stats that have really grabbed me that I want you to consider because of your particular place in the Kingdom of God, in the economy of God, and in the Episcopal Church. If you take a baseline of about 1 to 2% soil carbon can increase, and we know soil carbon makes our food grow through things like photosynthesis. If we take 1 to 2% and we really care for that soil over 10 years, it will increase to 5 to 8% through these sorts of activities – like what

St. Andrews is doing, and dozens and scores of congregations, institutions and schools are doing throughout your Diocese.

Now, 1% of carbon in soil equals about 8.5 tons per acre. If you do it right you're going to get upwards of 60 tons of carbon per acre after 10 years.

Think about all the acres that you have in this Diocese and what you can do to sequester carbon. What you can do to counteract global warming through some of the things that we do on a daily basis.

Before I go any further I want to share three quotes from three of my favorite theologians about what we can do today, tomorrow and into the future. The first one is from Margaret Mead and a lot of you know this one but I'll repeat it. "Never doubt that a small group of thoughtful, committed citizens can change the world; indeed, it's the only thing that ever has." One of my very favorite theologians is Margaret Cho, if you watch HBO she's a Korean American theologian who speaks on a variety of topics. I really like this, what she says, "Sometimes when we are generous in small, barely detectable ways it can change someone's life forever." I'm going to read that again. "Sometimes when we are generous in small, barely detectable ways it can change this earth, our island home, forever." Then my very favorite: Desmond Tutu and many others have said this, it's a rhetorical statement. "How do you eat an elephant? One bite at a time."

There are many, many on ramps for caring for creation, and each day we do things that have a positive or a negative or neutral impact on our environment. Instead of talking about the large macro issues that need our attention, I want to focus on things we can do as congregations, schools, retirement communities, camps and conference centers, and the many, many organizations of this Diocese. We are reminded over and over again through our baptismal covenant, "Will you proclaim by word and example the Good News of Christ? I will--"

Members of Convention: With God's help.

Mr. Sellers-Petersen: Will you seek and serve Christ in all persons, loving your neighbor as yourself?

Members of Convention: I will, with God's help.

Mr. Sellers-Petersen: Will you strive for justice and peace among all people, and respect the dignity of every human being?

Members of Convention: I will, with God's help.

Mr. Sellers-Petersen: I'm going to change that last one or I'm going to add to it. Will you strive for justice and peace among all people, and respect this earth, our island home, along with our congregation, schools, retirement communities, camps and conference centers and the many, many organizations of this Diocese?

Members of Convention: I will, with God's help.

Mr. Sellers-Petersen: Our small actions can add up to something that we can change, and it can change and influence public policy and how we live our lives. I dare say we have more credibility when we go in front of government and say, "You ought to do this," if we are able to say, "We have done this." Our actions are critically important in this caring for creation before our words. Our actions have got to match up with our words, and you're doing it every day. I often say when I do this kind of thing with a congregation and encourage them to do some. Someone will say, "Well, you know, we just don't have enough people to do this, something small or something large." One of the

things I will ask is, “How many of you are gardeners in this congregation?” People will gently raise their hands. Then I say, “How many of you are master gardeners?” One or two will raise their hand, but very reluctantly. I find master gardeners are very good at hiding their light under a bushel. You’ve got to be aggressive to get them out to help you in what you’re doing. In doing those things you have a much stronger voice.

I want to encourage you to keep lobbying government for better climate policy. I want you to continue to march, I want you to sign petitions, maybe even a little bit of very peaceful and engaging civil disobedience, but I really want you to leave today and when someone asks you, “What did the speaker talk about today and what am I going to do?” You can say, “The speaker talked about dirt.” That first and foremost. “This is what I’m going to do. I’m going to plant a seed. I’m going to water that seed. I’m going to care for that seed.”

When I found out a couple of weeks ago that I was going to be with you today, I started Googling with keywords such as Virginia, Episcopal Church, creation care, environment, garden, and – I’m going to click see if I can find some of these pictures. Otherwise, I’m exceptional at painting pictures with my words, even though a picture’s worth 1000 words, I promise you I’m not going to use a million words okay? I got to encounter all these stories about what people are doing. The beekeeping that’s going on in your congregations at St. Anne’s in Reston. The bees at Virginia Seminary. The wonderful things that are – Forget these people, that’s Minnesota. Forget this place, this is in the Diocese of Olympia. These are just some examples, and I hope that they will inspire you to think about what you can do in your community. Those of you who are already doing things, please come and see me. Please pass me a note and tell me what you do.

I wrote a book a couple of years ago. It is called *Product Placement*. It’s a compilation of stories. Even though I’m the agrarian missionary for the Diocese of Olympia, I really aspire to be the agrarian evangelist for the church, I love to share stories and tell people about the great things that are happening all over our church and things that each one of us can do. I am going to do a workshop this afternoon, and I’m going to have these books. I take cash, credit cards, and I have a Square Reader so you can read these stories.

I’ve got some great pictures of things like roof gardens. You might have a sturdy enough roof to put a garden on your roof. I’m finding more and more churches are putting in seed banks. There’s a church that just put in – I want to say Holy Comforter in Richmond has put in a rain garden. Is that true? Rain gardens are critically important for our watersheds. You think about it, we’ve got a lot of parking lots, and a lot of water runs off those parking lots and really impacts our watershed, in not so great ways. I’m even finding more and more churches that are putting raised beds on their parking lots. They might inconvenience Christmas Eve and Easter when the parking lots are full, but the rest of the year there’s space for cars to park in and amongst the gardens that they have.

Here’s my dirt, and along with changing your habits around recycling, I hope you are going to be doing some composting as well. Many of you are in communities that have curbside composting. Compost is an interesting thing. I got really hung up, this past Sunday, when I had to preach. The church really expected me to preach on creation care. Those of you preachers out there, I was trying to figure out how to go from Jesus arguing with the Sadducees about divorce and remarriage. I thought about it a lot. Resurrection, that story is well told through the daily activity of composting. At the end of the season, I gather up all the dead stuff in my garden and I throw it in the compost bin. I can just leave it there and in the spring, I can come back and it’s alive. There’s just so many different activities that you can do.

How many minutes do I have? I’ve got another good story but I don’t have the great pictures to go with it. Am I fine? I can keep going. Then I’m going to back up a little bit. One of the things that

when I moved, I left Seattle last year to take this new position as babysitting for my granddaughter, and I moved into a little town of 962 people, it was an old coal-mining town. Those of you who have watched *Northern Exposure* would recognize my hometown. It's where it was filmed. I technically live in Sicily, Alaska. It's this old coal-mining town that was settled in the 1880s by coal miners from all over the place. In fact, the cemetery isn't just one cemetery, it's 26 cemeteries because there's a Serbian cemetery and a Croatian cemetery and an Italian cemetery and an African American Cemetery. The same thing with the saloons and the taverns back in the day, each one of them had their own. The thing that they did was they planted a lot of trees when they came, especially fruit trees. We are rotten with fruit in Rosalind, Washington. We've got it everywhere. I met this guy at the café – he walks the alleys and picks up fruit, road apples technically, and composts it. Then we got to talking and we decided we need to do some gleanings around here. Over the past couple of weeks, we've harvested about 500 pounds of apples, pears and plums that we've donated to the food banks, and we made some apple butter and some plum butter and I've made a little bit for myself.

These are things that we can do. The Diocese of Rochester, London, South Park, and Chelmsford they have banded together with the Lord Mayor of London's office to plant fruit trees at their parishes. There's a lot of asphalt and concrete throughout London. Naturally, the temperature has gone up. Shade coverage is critically important to counteract climate change. It was their vision to get more trees grown. At the same time they thought, "We're at a real problem in terms of the bee population, as well." Well, over 50% of the food we eat requires pollination. With colony collapse disorder, we're in trouble. There's pollination going on, they're planting trees. I dare say there's probably – I saw one of your orchards in this Diocese, back again to St. Andrews, but there's probably more orchards that are in large stands of trees that are helping our environment.

I'm going to stop there. I really feel a little stumped without the slides, but we gave it a good shot, at least. There are microphones throughout. With the few minutes left, if anyone has a question, or they'd like to brag on something that they're doing at their place, I'd like you to stand up and share it. Do I have any takers? Way, way in the back with the sharp plaid jacket.

The Rev. Bruce Stewart (Goodwin House, Alexandria): Thank you. I'm Bruce Stewart. I'm the chaplain at Goodwin House in Alexandria. In the last couple of years, we built a five story Health Care Center in our backyard, which changed our landscape. It changed how we have our garden boxes. In the process, a lot of things happened that we weren't expecting. One is that the new building has achieved silver LEED status in terms of the environmental impact. Our yard, which used to be a sloping hillside that was available to people who could manage it on foot, is now a flat area that has walkways that are porous for the rain. There are portions of that to reduce the impact of the paved area, and the garden boxes are now available and accessible to people in wheelchairs and with walkers.

We have a fish pond and bird feeders. Our residents provide the food for the birds and the fish. We're learning all the time of things that we can do. There are also green roofs on several parts of the building, in our older buildings and in the new building. We're trying. Thank you.

Mr. Sellers-Petersen: I have three really great pictures of Goodwin House. I got to visit there a number of years ago because they gave a whole bunch of money to Episcopal Relief and Development so I decided I needed to go and thank them. I got to see their gardens at that time. I hope I can sneak over there before I have to leave. The remarkable thing about these pictures that I have in my slideshow of Goodwin House, all the other slides too, is that if there are people in the picture, they have the biggest grins. They are so happy. We read a lot of articles these days that, the mere act of putting our hands in the soil, in the dirt, in the humus, has a therapeutic benefit. See, they're all smiling. You know what, when I get to go visit these places, I asked people to tell their story. They can't wait to tell it. They get animated and excited. The community that is built around the dirt is truly remarkable. Okay. Next person.

The Rev. Anne West (Grace, Stanardsville): A couple parishioners at Grace Church in Stanardsville came out of the shadows as master gardeners and decided to shine their light. They are both over the age of 80, I might add, and decided it was time for us to do something with the backyard of our church that sits empty. They tilled a beautiful garden and invited neighbors, people that live on Ford Avenue in Stanardsville, who live on very limited means to help them learn how to garden and to grow their own vegetables. We call it the Unity Garden. We've had our first harvest. We have built amazing relationships with the people that live around us at the same time. It's been really beautiful.

Mr. Sellers-Petersen: Number five.

Mr. Ray Copson (St. Anne's, Reston): You mentioned our wonderful bees, but I also wanted to put in a word for our vegetable garden there. We have, I think, just eight raised beds. It's quite amazing what we can produce for our monthly food distribution, our food pantry, carrots, Swiss chard, cherry tomatoes. Sometimes we'll have 40 or 50 bags of fresh produce to give out to people who otherwise don't have much access to fresh food. We've also lately been donating food to some refugee families in our area. I recommend raised beds and gardening. Thank you.

Mr. Sellers-Petersen: Thank you. Let's go with five again.

The Rev. Joe Hensley (St. George's, Fredericksburg): I have a question about farmers. Whether your work is about also being a missionary to people who are working the land for a living, which is very difficult living these days, and what churches, what church organizations can do or are doing to connect with the people who are really in the mass production of food. I think gardens and small plots are great, but it's going to take a reforming of our whole farming system. How does your work connect with that?

Mr. Sellers-Petersen: A big part of my work that connects to that is encouraging and developing relationships with farmers – large, small, micro – and getting to know where our food comes from. One of the things we can do right away is to think more locally, to buy food from local farmers, to frequent farmers markets. I think there's a few – maybe there's some people from St. Stephen's here, in Richmond. They've got a wonderful farmers market. I mentioned it in my book.

That's my signal, it's time for me to depart but I will be here the rest of the day and I look forward to talking to you. All of those who shared their stories with me about what you're doing with your dirt in this Diocese, thank you.

Bishop Goff: Thank you, Brian. During our next break, which is not now, but the next one, we will have the correct slides and show them as a slideshow so that folks can see some of these photos of the life and relationship with the dirt here in our own Diocese.

Stories of the Diocese: Telling Your Stories through Photos

The Rt. Rev. Susan E. Goff: We do not yet have results back from the tellers. Instead of hearing that report, we will move forward with stories from the Diocese. The Rev. Sven vanBaars is our emcee for this portion.

The Rev. Sven vanBaars (Abingdon, White Marsh): Thank you, Bishop Goff. It is good to be with you in a loud microphone. For those of you who don't know me, I am the Rev. Sven vanBaars and I get the joy of practicing my ministry at Abingdon Church in Gloucester County. It's an easy place to get to. You just go down Highway 95 for about an hour or six hours depending on what time of day it is. You take a left-hand turn on 17 and then you drive for another two hours. The developments give way to fields and the roads give way to streams and right before you cross the bridge to that other

good Diocese, you're in Gloucester County. It's really just around the corner. It's very close. Being in the corner of, or the pocket of our Diocese off to the side, one of the joys and wonders I have when we come together is to see each other to hear stories, to hear joys to hear wonders about what's taking place across this wonderful Diocese that we have.

I get to emcee, "What are the stories of wonder that we have?" We have seven of them we're going to share with you over the course of this Convention – five today and then again two tomorrow – stories that remind us of how Christ is living in us. As I heard the theme for today, wonder in all, of course I thought back to that wonderful prayer where it comes from. When we're standing at the baptismal font, we're giving thanks for those new individuals who are now incorporated into that wonder in life of Christ. It seems like the presence and the tangibility of the water, the presence of the tangibility of that new baby or a young adult or person who's being baptized, it's real.

I'm looking forward to hearing these stories because it makes that wonder in all that we experience also become real. So, come along. Let's hear some stories about wonder taking place in our Diocese. Let's hear some stories of things taking place in the parishes, and let's start off, what a better place with stories of right here. Stories offered by Coy Ferrell from St. James in Warrenton and from two members of our diocesan staff, Erin Monaghan Kamran and Nancy Jenkins Chafin, who will tell us about how we can be stories. I'll ask them to come up and share their stories of the Diocese. Here they are.

Ms. Erin Monaghan Kamran (Diocesan Communications Associate): Hi, everyone. My name is Erin Monaghan Kamran. I am your Communications Associate for the Diocese of Virginia. We have a fun presentation to share with you today. Coy?

Mr. Coy Ferrell (St. James', Warrenton): Hi, my name is Coy Ferrell. I am with St. James', Warrenton, which is about 50 miles west of here, down 66 or thereabouts. I'm going to be talking today about what elements of a photograph in a church context, make it engaging and make it effective as a tool for sharing your parish's message.

All right, let's start with the basics: Sharing photos of your beautiful historic church building. It's fine on occasion. While a photo like this might be nice to look at, it really doesn't convey, for instance, the reason a visitor might come back for a second Sunday. A building, no matter how beautiful or historic, it's not the church. Show me what the people inside that church look like. Show me what the church – the people – are doing and feeling and living and that's what we're going to be focusing on today.

All right, so here's an example. These two photos show the same entrance to the nave of St. James'. The photo on the left, it shows what it's like to be a part of the St. James' community. To be a part of the church is an active thing. The picture on the right, it's fine and we have a beautiful church building, but it doesn't tell me anything about the church. It just tells me about the building. On a related note, whenever possible, show me what it's like to be present in the midst of a moment. Show me what the church does, how the church lives, what it looks like to participate.

Static group photos are fine sometimes, but they're never inviting and they can actually be exclusionary. Here's an example of this. All right, so this is the same morning, the same general five minutes on a Sunday in advent at St. James'. The photo on the left shows something a little bit unpolished. It's a little chaotic. That's exactly what it was like to be there. It's always a little nuts at St. James', sorry, Father Ben. By sharing the photo on the left, people will see that the church is doing something real and authentic. Even if I don't know these people, I can still get something out of the photo, I can see what it was like to be there. The photo on the right just shows me who was there. Not what they were doing, or what it was like to be a part of that moment. It's perhaps blandly informative, but blandly informative isn't exactly what we're shooting for, is it? It's not inviting. We want something inviting.

On that exact same note, the church, of course, is not just about doing something, but it's about doing something as a community. It always makes me sad, and I see this so often, to see only photos of individuals in a church context – especially when it's an endless string of individual distinguished people of the parish. Church is community. Church is everyone supporting each other and community should be at the forefront of the imagery you create and share.

It's not to say you should never share a photo of an individual. That's not what I'm saying. I would just ask that you put that photo in context. Always show how that person and their work ties into the work and fulfillment of others. Here's an example. Mardi Gras at St. James' has been a just wonderful, wonderful day, the past couple of years because of our Priest Associate, Father Randolph. He has pushed for an awesome Mardi Gras party, and by golly, we have gotten it. He is definitely part of the story, but it's important to show in photographs, that it wasn't just him. It's not just about one person, it's about the community. If you have this photo on the left, and that's a very important part, a photo of Father Randolph, pair it with this photo on the right. Show me what it was like to be there. Show me the work and fulfillment of everyone.

That goes along with the next point: No one person should be synonymous with the church. Clergy are obviously an essential part of any parish, but it's easy to imply, and it's an easy trap to fall into, that the parish and the clergy are the same thing. But then, when you take away the clergy, you have no church left. Of course, you'll always have a reason to share photos of the clergy, but always show them in the context of the broader community. Show that that church is a community, not just the clergy. Here's an example. This is the same baptism. Both photos were taken on the same morning but the one on the left shows me what it was like to be there. It shows me the community and it shows the clergy in context with that community. The one on the right is a fine picture of Father Ben blessing the baptismal water, but it really doesn't show me what it was like to be a part of St. James'. It doesn't show me what it was like to be a part of the parish. Any healthy parish, any vibrant parish is going to go beyond the clergy. Show me that in your photos.

In that spirit, sometimes you'll find the most engaging moments aren't the ones that are happening at center stage. Sometimes when you turn around and look at the proverbial audience, you find the most engaging, real, authentic and inviting moments. Robert Capa is the guy who took those famous photos of the assault on Omaha Beach. He said, "If your photos aren't good enough, you probably aren't close enough." I'm not saying that this is literal. I'm not saying you have to be on the first wave on the assault on Normandy to make a good photo, but I think it's a great way to think about church photography. When you can, show me as the viewer, something up-close and personal, authentic and intimate, on a human level, on a personal level. Photos of little moments are what people will really respond to because they can see themselves in that image, or at least they'll have an emotional reaction to it because it's on a human plane. I think the photo here, it shows the personal joy of Palm Sunday, especially for kids in a way that a big wide shot of the very festive procession we have every year, never really could convey. This photo was close to the personal emotion of the moment and I think it shows me more about Palm Sunday again, than any big wide shot than any grand spectacle ever could.

Obviously, each parish is different, each church building is different and each culture is a little bit different. The logistics are going to vary where you can and can't take photos, when you can and can't take photos. Sometimes you won't be able to take photos during a certain service or event but I promise you, you can always find the little moments if you look for them.

This is just a short intro to what I've personally learned about what makes photos engaging and inviting and I hope that this has done something to inspire you to go back to your parish and use the photos that you take as a tool to share your parish's message and to invite people into your community. Thank you.

Ms. Kamran: So I want to bring us all back to this picture. You may have noticed that there are a lot of kids in Coy's photography, and that has to do with the fact that there are a lot of kids at his church. But I bet this is probably a little more familiar to most of your Sunday morning experiences.

Whenever I talk to people about church photography, something that usually comes up is diversity. They want to make sure that in their photos, they are being welcoming and including all because we're the Episcopal Church, we welcome all. Something that I always have to caution against is misrepresenting your congregation. It's important that when somebody like me, someone in their 20s, looks at your website or social media and sees about half of the pictures with people that look like me in it, that when they go to church, it's about half the people there that also look like me. If I go to your church and there's one or two other people that are around my age, I'll feel confused, maybe a little deceived. It's not the best foot to start on when a visitor walks into your church. The same thing goes for people of color. If you have a family or two that are people of color in your church, absolutely include them in your photographs. But that doesn't mean that they need to be in half of your photographs.

It's a reality of our congregations, of our community that we have a lot of older folks in our churches and a lot of them are white. And that's okay because that is the ministry that God has given us. God is at work in all of our churches. No matter what they look like, no matter how old they are, and no matter how many people are there either. So be truthful, be proud and be bold in your photos. I can't wait to see more of them.

Ms. Nancy Chafin (Diocesan Minister for Communications): Thank you so much to Coy and Erin. Everything that you say is so inspiring. I'm hoping that you can take some of that inspiration now. Now it is your turn. Does anyone have a cell phone with them? That's a bit of a joke. Raise them up high. You got your cell phones with you? Okay, we are going to take a couple of minutes right here in this room, you don't have to leave the room, and we're going to try to practice some of what Coy and Erin have suggested to us. So take two minutes, you can stand up. The people in this corner have a distinct advantage. They have an adorable baby. I'll tell you another tip. When you see someone taking your picture, don't pose. Just keep going with it. All right. Two minutes, stand up and take your pictures and when we come back, I will tell you what we're going to do with them.

Okay, that's all the time for pictures. If everybody can take their seats again, we can come back together. I see a lot of you like selfies. If you all can take your seats again. All right. Thank you all for being so engaged in that exercise. That has really showed a lot of energy and interest and I really appreciate that. What we are going to do with these great pictures is we're going to show some of them. First, if you can put my email address up on the screen, you can email them to me.

My email address is coming up on the screen in just a second. When I get those great pictures that you just took, we will show some of them tomorrow here on the screens. That means that you also have a little bit of time to keep taking pictures over the course of today and this evening and catch a lot of those wonderful, candid moments that just occur so magically and that Coy always seems to be able to capture.

Again, email your pictures to me, and we'll take it from there. Thank you so much. Keep telling those stories.

Mr. vanBaars: Thank you. Thank you, Nancy and Coy and Erin. This morning when I was walking in the fitness center, I listened to the BBC *World News* podcast. Anybody else listen to that? Okay, so did you hear? I heard something interesting today. It was that the value of product and advocacy placement on social media has been spiking exponentially.

Three years ago, it cost about \$300 to have a product or advocacy placement on someone's Instagram feed or social media feed. In 2019, it's gone up to \$1,300. Think about that just for a second, with those photographs you just took. Think about that for a second with those photographs you'll

be taking in your churches and putting on to your accounts, whatever they are, and the value of spreading evangelism, of witness, of hope. And your congregation, large or small, across this Diocese begins to have a number. So It's not just a fun thing we do here at Convention. It's a skill that we can take so that we empower our storytelling, to tell the world about who we are and what we're doing.

Stories of the Diocese: Responding to the Opioid Epidemic

The Rev. Sven vanBaars: Let's change topics for just a little bit. There is an important conversation in our community that's capturing headlines everywhere. We all know about the devastation that the opioid epidemic is having in our country. A member of St. David's Church in Ashburn, Karl Colder, is recently retired as a Special Agent in Charge of the Washington DC division of the DEA, the Drug Enforcement Administration. He's also a member of the Governor's Task Force on Prescription Drug and Heroin Use. We're going to see a video about Karl's story, about what he's doing in his ministry to help us address this issue.

While we're waiting for that video to come up, I'll tell you that Karl is one of our exhibitors here and so you can see him in person in the exhibition hall. He's exhibiting for Province III's Task Force for the Opioid Epidemic. Please do meet him when you have a chance after our video. Karl, since our video doesn't seem to be working, would you be willing to come up and say a few words? I'm told it's about to come up, so is Karl. Please welcome Karl Colder.

Mr. Karl Colder (St. David's, Ashburn): Now, I just retired from an agency that says DEA – Don't Expect Anything. I'm now expecting and I didn't expect this. Thank you for allowing me to speak to you today because this is a very, very important subject for me, having spent 32 years in law enforcement, and particularly drug law enforcement. We came to the conclusion that – this comes from every police chief and every sheriff in the country predominantly saying that – we couldn't arrest our way out of this problem.

We had to come up with different ways to identify those who were poisoning communities, and those who were suffering from substance use disorder. They're the victims. We have to identify those who actually weren't the victims, the problem. We started doing all sorts of analytics, working with other first responders on how to respond to overdose scenes, and we forgot about that one responder, and that was the faith-based community, and how the faith based community can open doors.

If it's ready, let's go, because the prophet can talk forever.

A video from Mr. Karl Colder was shown to members of Convention. A transcript of that video is below.

Mr. Colder: We're losing about 46 people a day from overdoses, from substance use disorder, and about 115 people a day overdose. About 20 of our veterans commit suicide a day, and that could be attributed to substance use disorder. That moment where a baby's recovering, their nervous systems are all out of whack, their sensitivity to light, a baby that has no control of why they're in that condition. That was a game changer for me. I see the urgency in this whole crisis being a responsibility of one, our faith-based organizations.

We should really be more engaged as a community that's trying to help. We can help people understand their call to action just simply by talking about it. If we don't discuss the problem, we will never know about the problem. The old stigma that someone's suffering from substance use disorder, they were mentally ill, or were dirty, they were the worst people in the world, they live on the street corners. That is totally a stigma.

They feel they've committed the cardinal sin. They feel broken. Even if they went to the church, the church isn't there for them. We have to change that perception because that's what the church

community is supposed to represent; caring and love. The person that's sitting right next to you in the pew could have had a substance use disorder problem, or they could be recovering from that, and we would never know because there's no face to it.

It doesn't matter what ethnic group you are, it doesn't matter what background you come from, it doesn't matter what economic position you're in, it could happen to anybody.

The church is in a prime position to open doors to people who are suffering from substance use disorder, and a place where they trust in going for assistance and advice. The trust factor is right in the church, because that's where they are going to seek spiritual healing, understanding and possibly those resources in referral. At the point of really understanding the problem, we have to open the doors, we have to identify those people, we have to know what we can do to help, and how to talk to people and their families. We didn't have that training resource for our clergy, and our clergy didn't know who to go to, who to turn to. They didn't have the answers, after five sessions, where do you go?

We have to find something in our ministry to help in this situation, whether it be Narcan training, whether it's national take-back day where you bring back your old medications, recovery coaches. You have Alcohol Anonymous, Narcotics Anonymous programs, open your doors to those type programs. There are a number of things and just knowing your resources in your community.

We also have to keep in mind that it's not the church's responsibility to solve and cure the problem or the individual. That's why it's important to know and to provide resources. First of all, the individual is broken, the family member's broken, and they want that relief. That spiritual talking, that knowledge base that you have in acquiring that confidence and in saying, "Well, I know who can help you. I know where you can go." That is important, it's huge.

We have to believe in the church. If the church is sending the message of love and community, then that means for everybody.

Mr. vanBaars: We are people who proclaim the transforming love of our savior Christ, and transforming from the darkness of substance abuse disorder to hope and life is a ministry that we can engage in. Keep the conversation going, find Karl during a break. Continue the conversation with these online groups and resources. It's an important ministry that we can all engage in as we reclaim the love of Christ in this Diocese.

Well, those are a couple of stories we've had and we are going to come back a little bit later this morning and have a few more stories of wonder, of hope, of joy in our Diocese. I'll see you then.

Ballot Two

The Rt. Rev. Susan E. Goff: We have results from our first ballot and we need to take another ballot, not surprisingly. Pull out your ballot, the one with, next to the word ballot, it says number two in blue ink. Pull out that ballot. It will also help, again, to have your key to the ballots. Listen to the results of the first ballot and instructions for ballot two. Two clergy were elected on the first ballot as clergy members of the Standing Committee; they are Anne Turner and Dorothy White. Congratulations to the two of you.

We must now vote for the clergyperson who will fulfill the unexpired term. Vote for at least one and no more than one of these two persons; the Rev. Deacon Katherine Ferguson and the Rev. Marlene Forrest. Those are the two who remain on the slate, Ferguson and Forrest. Vote for at least one and no more than one.

Standing Committee Laity: No members of the laity were elected on the first ballot so two remain to be elected. Of those, four remain on the ballot; they are Mr. Steven Clifford, Ms. Deborah Gandy, Mr. Roger Inger and Ms. Diane Miller. Please vote for at least one and no more than two of them. Was there a question? If there is a question, please come to a mic so we can hear it. All right. For General Convention, three persons were elected, three clergy persons were elected on the first ballot. They are the Very Rev. Hilary Smith, the Rev. Daniel Velez-Rivera and the Rev. Sven vanBaars. Those have been elected.

We still need to elect one more. The three that remain on the ballot are the Rev. Dr. Robert Prichard, the Rev. Justin McIntosh and the Rev. Randolph Alexander. Please vote for at least one and no more than one.

For lay deputies to General Convention, two were elected; John Paul Causey and Diane Wright. Two remain to be elected. Those who remain on the slate are Bartol, Crawford, Randle and Rosenberg. Vote for at least one and no more than two. Again, using your number that is on the key.

Okay and still on ballot number two, same ballot using the key. Province III deputies, clergy. There was not an election. Two remain on the ballot, Ambrose and Asonye. Please vote for at least one and not more than one, the Rev. Deacon Barbara Ambrose or the Rev. Collins Asonye, using the numbers on your key.

For Province III, Laity, there was not an election. All four who have been presented remain on the slate; Colder, Crawford, Penrod and Reed. Vote for at least one and not more than two. When your ballots are complete, please don't fold them. You may collect them; perhaps one person at each table could make it easier for the tellers to pick them up. Once your ballots have been picked up, they go to the tellers to be counted and we will receive their report as soon as it is ready.

Stories of the Diocese: World of Wonder

The Rt. Rev. Susan E. Goff: In the meantime, we have some more stories of the Diocese. Sven? The joy of more stories of the Diocese.

The Rev. Sven vanBaars: The joy of more stories that do not include ballots at all, which is great. Have you heard about the Young Adult Service Corps or YASC? You have? Well, you're going to hear more about what's going on. If you haven't, it's for Episcopalians between the ages of 21 and 30 who want to go out and explore their faith while also serving a community of the church somewhere in the wideness of all the church. They are, in my experiences, maturely rich, they're deeply faithful, they possess a willingness to be humble guests and servants wherever they go. Now we're going to meet one of our very own via our video. That should be hopefully coming up soon.

A video from Ms. Emma Wright was shown to members of Convention. A transcript of that video is below.

Ms. Emma Wright: Peace be with you and greetings from the Sultanate of Oman. My name is Emma Wright and this year I'm serving as an Episcopal volunteer in the Anglican Diocese of Cyprus and the Gulf through YASC, the Young Adult Service Corps. I'm the first YASCer in this placement. I'm very excited to report back that it is going wonderfully. My specific role is as a program coordinator at an organization called Al Amana Centre. The center hosts one- to two-week-long programs for participants from around the world that focus on religious peace building, interfaith dialogue and cross-cultural experiential learning.

Since arriving in August, I've helped lead five groups, a group of Muslim, Christian, Hindu and Sikh religious leaders from Pakistan, a group of Muslim and Christian Nigerians focused on trauma healing, a group of interfaith women from Nepal, Myanmar, Tanzania, Palestine, Finland and the

United States, a group of Princeton undergrads and a group of American CRC and RCA pastors. Needless to say, each group is extremely different and poses unique challenges and joys. A cornerstone of all our programs is dialogue, and the amount I'm learning from each group is like drinking water from a fire hose. But, I wonder how perhaps we as a Diocese can do dialogue better. How can we find opportunities to be in dialogue? What would it look like if instead of one speaker we were hundreds of listeners? What might we hear?

How might your faith in God grow from being in dialogue with Muslims, Jews, Hindus, Buddhists, Republicans, Democrats, Catholics, Anglicans, Evangelicals and your irritating yet beloved family members? I believe that true dialogue is always in the presence of God and the Holy Spirit is moving through words with us. Now, I've said more than enough words, so I'll wrap it up, but first, I invite you to listen with me. Listen with me to the beginning of the Muslim call to prayer from my house here in Mutrah, Oman.

Thank you to St. Mary's, Arlington, St. Mark's, Richmond, St. Mary's, Goochland, and the entire Diocese of Virginia for your support of this mission and for your ongoing prayers. This week, I especially invite your prayers for the migrant laborers here in Oman and throughout the Gulf, shukran masalam.

Mr. vanBaars: We hope to hear other posts from Emma as she continues her YASC experience. What she talked about was dialogue with those who are different from us. Those that may be difficult sometimes to have dialogue with.

Stories of the Diocese: Dialogue from the Pews

The Rev. Sven vanBaars: We go from the exotic locale of Oman to the exotic locale of Goochland County. Grace, Goochland, is one of those beautiful churches that looks like an ordinary church outside, but when you go inside, like a lot of places, it's filled with extraordinary dialogue and ministry. Let's hear from their rector and two members of the community who have different views, and the commonality found at the altar.

The Rev. Emily Dunevant: Thank you, I'm Emily Dunevant. I'm the Rector at Grace Church, and we're going to dive into some politics. I'm really excited to share a little bit of our story with you. I'm going to turn it over to these two gentlemen, Richard LeBlanc and Ben Sloan, in just a moment and allow them to introduce themselves to you. We think this is a really important opportunity for us to become bridge builders in our community, and it's happening at Grace and we're really proud of it. We're going to tell you a little bit about how we're doing political discourse well at Grace.

The way we're going to build these next few minutes is once these gentlemen introduce themselves, we're going to tell you a bit about what makes Grace special and then how we use that specialness and uniqueness to build civil political discourse together. So with that, and I'm going to try to keep them succinct, they're talkers, so be aware, but why don't you gentlemen go ahead and tell us a little bit about yourselves? How long have you been at Grace, what roles you've served at the church and also a little bit about your political affiliations.

Mr. Richard LeBlanc: My name is Richard LeBlanc. As you can probably tell by my accent, I am not a Virginian. I was born and bred in Westfield, Massachusetts, and have lived my entire life as a Kennedy Democrat. I've been at Grace for 16 years now. I've served as the junior and senior warden. I'm a lector, a chalice bearer and a very proud member of our choir.

Politically, I really haven't been very engaged outside of the fact that my husband was the chairman of the Democratic committee in Goochland, so I got very involved while he was chairman in active

dissent with my good friend to the right. I am however, currently engaged in a political battle, like I have never been in my entire life, as a field organizer and the surrogate for Mayor Pete. I am having a great time making sure that Pete Buttigieg's message is delivered personally, by me, to the people in my congregation.

Mr. Ben Sloan: My name is Ben Sloan, and I am not from here either. I'm actually from the Midwest, "Go boilers!" or wherever that gopher thing was. Although, I'm originally from Ohio. I am not originally Episcopalian, I came to Goochland and became an Episcopalian, it's part of my travels. But involved in the church itself, I've been a junior warden several times, senior warden, I've been on the vestry on and off for 10 years, I'm in the choir. I've also been involved in chalice bearer, lector and so forth.

Within the community, I'm an appointed member of the Economic Development Authority. I'm the Seventh District Congressional Republican Chair. I'm the former Goochland County Republican Chair. I also am Vice Chairman of the Virginia Tea Party. I also serve within a couple other organizations, the NRA, the Virginia Citizens Defense League, and the NAACP. I do have one other strike against me, I'm also an engineer. We're both humbled and honored to be here. This is outstanding, because I think it's a fun story to—

Mr. LeBlanc: It is fun to talk about.

Ms. Dunevant: These two, I should say, represent, if you came to our congregation, you would see this camaraderie, almost on a daily basis. I want you to take a moment. Just so people understand a little bit more about our special congregation, what makes Grace so special? Why are we able even to develop this conversation at this point in time?

Mr. LeBlanc: As we've discussed for a couple of months now, Goochland County and Grace Church in Goochland County is a microcosm of the entirety of the county. It was five years ago that Money Magazine named Goochland County the wealthiest county per capita in the entire United States of America, yet, both in our congregation and in the county, we have wide variances in income disparity. The eastern part of the county is populated by retired CEOs, all still making several million dollars a year. The western part of the county is where our African American population lives and is mired in deep poverty.

I will tell you, one of the things that makes the qualities of what happens at Grace Church is that we just trust each other. We have learned how to just shut up. I've told my staff, I've told my fellow parishioners, I have many admirable qualities and many virtues, but patience is not one of them. Through my work at Grace Church, I've learned patience. The one other thing that I can say about Grace Church is that we never lose an opportunity to laugh. We use humor, especially in our political discourse, as we self-deprecate.

One of the things that I would like to say as well, and it's a story that's been told over and over again, not just about Ben and I, I used to sit on the left hand side of the church and he would sit on the right hand side of the church, but we have a relatively older population. One of our true, almost one of the founding fathers is a fellow veteran and used to sing in the choir and his name is Richard Cobb. Richard is in his 80s at this point in time, and extremely conservative.

On the day that I married my husband, the person who married us posted all of our wedding pictures. Although I have several thousand followers both on Facebook and on Instagram, I generally will get no more than five likes from anything that I ever post. On the day that my wedding pictures were posted, I got 374 likes, and the majority of those likes were from Grace Church parishioners. Richard Cobb, not being attuned to posting on Facebook, sat down and wrote us a three-page long

letter telling us how much he respected us. How important it was for him to let us know that we are welcome, that we belong and that we actually make a difference in the Grace Church community.

Ben I know you wanted to talk a little bit about Goochland Cares, but Goochland Cares is the social organ. They have the clothes closet, they have the food bank, they have a dentist and doctor, counseling services. And everyone at Grace Church, about three weeks ago, they had a breakfast for Goochland Cares. I was invited to go. They showed a video where everyone that was on the video held up a placard that says, “I am the gift of…” I’m the gift of love. I’m the gift of patience. I’m the gift of giving. The one thing that is truly unique about the parishioners at Grace Church is that everyone knows what gift they have, and they give. There’s not a single solitary member of our congregation that is not engaged in some way in community outreach, in doing the work that we do. I couldn’t be happier to be amongst them.

Ms. Dunevant: Thanks. Maybe a few more words.

Mr. Sloan: I’ll concur with what Richard said. Goochland is a very unique community from a lot of different perspectives, not only in terms of wealth but in terms of civic involvement. For example, we still hold the highest record for turnout in an election: 87%. You look at that, that’s literally nine out of 10, almost, that vote. That’s typical year after year. We’re actually ahead of the curve this year, but there are a lot of different unique things about Goochland. That Goochland cares is one of them. If that was, that footprint, that thing was taken and put elsewhere in other counties, developed as a mechanistic way, it’d be phenomenal.

Let me get back to a little bit about our relationship. One of the things that happened in my journey was in 2006. I was thrown into the mix of the party. I’d never really been involved with politics of the Republican party, I became chairman because I wasn’t at a meeting. That’s how the vote of the Republican Party was in Goochland County at that time. A couple of years later, we had an idea. This, I think, is a very important concept of working together on issues that we can agree on. One of the things that you probably don’t know any of this history, but there was a real fundamental fiduciary and other types of monetary issues within Goochland County.

We worked together, literally, to go in front of the Board of Supervisors, and the Board of Supervisors was split down the middle. Well, somewhat down the middle, it’s kind of a wacky arrangement anyway. But we went and we both spoke and got a whole series of other people to speak on the concept that all the monies that are expended within the county should be up on the website for any citizen to make an analysis of. We were the first county that I know of, at least east of the Mississippi, so we worked on that together. Fast forward a couple of years later, where I actually had gotten some people to run and one in particular, literally my best friend in the county, outside of Richard, and Allan came up to me—

Mr. LeBlanc: My husband.

Mr. Sloan: —and said, “I’m going to run against him.” Now, you can imagine my dilemma here. I’ve got my friend in the county that I got elected three years later, and here’s Allan — and he’s resigning the party to do this — running against him. I’ll suggest this, I think you will concur, that this was probably one of the cleanest campaigns ever run. It was all about issues. That’s what it really should come back to and that’s what I find about Grace Church. We have representatives of people that, well, the DNC transition team for Terry McAuliffe, et cetera, we have other members of the Republican Party. It doesn’t really matter; we kind of lose that at the doorway. And then we can talk about it because I know one of my goals in life is never to be in an echo chamber. I like to be hearing diverse views, hearing different ideas, because when we create those false walls, that’s what causes all the problems in the world.

Mr. LeBlanc: We definitely adhere to the old adage of: we have two of these and one of these. Use them proportionately.

Mr. Sloan: And if we do say something, we always come back to it.

Mr. LeBlanc: We listen. You and I discussed this 100 times. The one thing that I know— In the time that I was in Virginia, I was not always a member of Grace Church. I was a member of another Episcopal Church in downtown Richmond where it literally did not happen that way. It's unwritten, it's unspoken, but we do not participate in ad hominem attacks. We have an ability to talk about an issue, to talk about a problem, to talk about someone's behavior without saying, "You are..." It's "When you behave that way..." or, "When you say that, it makes me feel this way." We're really darn good at listening.

Ms. Dunevant: I want to interject something too. I think what we wanted to also make sure that you understood is this isn't something that happened overnight. It's not something that we said we're going to talk politics. It's something that was built at this particular parish over generations through some of the founding families who set out a way of being that was inclusive, was loving, kind and built these themes into the congregation as a whole. So now, when we're at this place in history where what we look out into the world and see is anger, division and the inability to communicate, what happens every Sunday is, we put that aside and people truly come and say, "How do you feel? How can I support you? How can I love you?" But that's part of a foundation that was there, that now we are trying to take advantage of in a really beautiful way.

Mr. Sloan: The foundation is the most important part. We are of God, we are of Jesus Christ and I believe in my fundamental belief system, that our rights come from God not from the individual, not from the state, and therefore that's a foundation that we can all start from. That foundation becomes very important if we are to love God with our whole heart and our neighbor as ourselves. What's the big deal? To me, it's somewhat simple. Now, we can disagree, and we can talk about where our fault lines are between us, but what's that matter? I'm married, you're married.

Mr. LeBlanc: And I think one of the things that – and I know that this is probably us getting ahead of the game here – one of the things that really stands out for me is that we don't avoid the issues, because we know it's okay. We know that at Grace Church, it's a safe space. We are allowed and we are encouraged to talk about things that are uncomfortable. Ben said we check our attitudes at the door when we walk into the sanctuary. And we do.

Ms. Dunevant: I'm going to go ahead and interrupt you because I'm getting the signal. I wanted to say just two quick things. If anybody wants to continue talking with us, we'll be off to the side and we're happy to tell you a little bit more. One of the things we're starting on this Tuesday coming up is a year-long process of praying for the 2020 election. We have a liturgy— What are you?

Mr. LeBlanc unbuttons his shirt to reveal a rainbow "And also with y'all" t-shirt underneath.

Mr. Sloan: Oh no, I didn't bring my MAGA hat.

Mr. LeBlanc: If you want to know anything more about how well we do, come to services on any given Sunday. A very straight-laced, formal, Eucharist is interrupted every single week by the best Peace that you have ever witnessed. Emily is constantly having to tell us to sit down.

Ms. Dunevant: Thank you. I was finally going to say, if you're interested in learning more about our prayer service as well, I'll be at the side and I'm happy to share with you that liturgy and how we're going to go about that for the upcoming year. Thank you.

Mr. vanBaars: Emily, Richard, Ben, thank you very much. We will have more stories of wonder, more stories of our Diocese tomorrow. Thank you very much.

Announcements

The Rt. Rev. Susan E. Goff: Thank you all. We do not yet have results of ballot number two so we will move toward lunch break, but first, some announcements from our secretary, Mark Eastham.

Mr. Mark Eastham: Okay. Budget Committee and Constitution and Canons Committee open hearings will begin immediately after my announcements. Budget will be in Jefferson and Constitution and Canons in Madison, both are on the lower level. This is a change from the earlier agenda that we sent out. The Budget and Constitution and Canons Committees of Convention will meet at 12:30 during lunch. Please remember that Convention will reconvene this afternoon at 1:45, not at 1:30 because we're running a little bit over and we think we can catch up on the other end for the report of the Committee on Resolutions.

Please plan to be back in your seats no later than 1:45. Please make sure to take time to visit our many exhibitors. All exhibits are located in the hallway on this level right outside the door. Tomorrow, the Church Schools in the Diocese of Virginia will be taking a group photo during the break scheduled around 10:30 in the morning. If you're a student, alum, faculty, former faculty, parent, board member, or have any connection with the Church Schools in the Diocese, you are asked to join in this group photo. This group will meet here on the stage right in front. That will be 10:30-ish tomorrow and that will be our break tomorrow.

We will be offering various workshops at 2:40 this afternoon. The workshop descriptions were sent out to you in advance in the information packet. Most but not all of the workshops will be repeated at 3:50. Tonight, from 8:30 to 10:30 in Sky View, which is where the registration was held this morning, we'll offer a coffee house. One of the greatest wonders in gathering in community is the opportunity to share stories and deepen relationships. We hope you'll find this time together over coffee and dessert and with music from the incomparable Julio Cuellar from Santa Maria to be a highlight of your time at Annual Convention. As the new folks on the block, Bishop Brooke-Davidson and I are especially excited to have this time to get to know all of you better.

Breakfast gatherings tomorrow: For breakfast on Saturday morning, we've added three additional gatherings for you to consider attending. They are GraceInside, which is our prison ministry. This breakfast is hosted by our vocational deacons. Trustees of the Funds, for those who would like to know more about the services that they offer, and an LGBTQ ministry breakfast for all who are interested in attending. For a complete list of all breakfast gatherings, please refer to the insert in your registration packet.

Finally, I'd like to remind everyone that the Convention Eucharist service is at 5:30. It will be in this room so you don't need to make arrangements to leave the hotel for worship. Please do not leave any of your items or materials on the tables after the Committee on Resolutions report as all of these tables and chairs will be moved out to set up for Eucharist. Finally, I had one other announcement that just came in. We'll be offering a REVIVE! training from noon to 1:00. This is training that explains the use of Naloxone to reverse an opioid overdose emergency. Upon completion, participants will receive Naloxone. Training will occur at the diocesan Addiction and Recovery Team table outside of our meeting space and trainings will begin at the quarter-hour and are limited to four participants so first come, first served. That's it.

Bishop Goff: We stand adjourned until 1:45 this afternoon. Thank you all. Have a good lunch.

Results of Ballot Two

The Rt. Rev. Susan E. Goff: We will begin with an announcement about the second ballot. We will not take ballot number three right away, I'm going to announce the results of the second ballot. We will have the report of the Resolutions Committee and then do the balloting after that, so that in case the tellers need to be in this room to do counts during resolutions, they will be here and not have to be divided.

The announcement of elections for Standing Committee clergy: the Rev. Deacon Katherine Ferguson has been elected to fulfill an unexpired term. Congratulations. For Standing Committee in the laity, the following persons were elected: Ms. Deborah Gandy and Ms. Diane Miller. All lay positions for Standing Committee have been filled. All positions in Standing Committee have been filled and there are no more votes for that.

For General Convention clergy: No member of the clergy was elected on the second ballot. One clergy deputy to General Convention remains to be elected. Rule 9.B. of the Rules of Order of Convention governs the reduction of the number of nominees for subsequent ballots, the amended slate of nominees. Maybe it's on the screen, but I'm going to tell you, those still on the slate are McIntosh and Prichard. When the time comes to vote you will vote for one. The following members of the laity were selected on the second ballot as lay deputy to General Convention, Russ Randle. One lay deputy remains to be elected. According to our Rules of Order, the slate has been shortened. Those who are still on the slate are Bartol and Rosenberg. When the time comes, you will vote for not less than and not more than one.

For Province III Deputy: The Rev. Deacon Barbara Ambrose was elected. Congratulations. We now elect the alternate and the two on the slate for that are Asonye and MacDonald. Finally, for Province III Deputy for the laity: Karl Colder was elected on the second ballot. We still vote for one more and those remaining on the slate are Ellyn Crawford and David Penrod. After we have had the report of the Resolutions Committee, we will come back and do this vote and then hand in those ballots.

Committee on Resolutions

The full text of the resolutions can be found on page 179.

The Rt. Rev. Susan E. Goff: I now invite the Rev. Jay Morris to the podium to give the report of the Resolutions Committee. I remind you, as we start this work of legislation, that Rule of Order 17 provides that except by leave of Convention, no member shall speak more than twice in the same debate and no longer than two minutes at a time. No applause is permitted when a question is under debate. I also ask that you wait to be recognized by me, and then identify yourself when I call on the microphone number. Identify yourself and your church or other association with this Convention when you speak. We are ready, Jay.

The Rev. Jay Morris (Aquia, Stafford): Bishop Goff, Bishop Brooke-Davidson, Bishop Ihloff, distinguished guests, members of Convention. Yesterday afternoon, the Convention's Committee on Resolutions held an open hearing which allowed for some fulsome discussion. Going along with that were a number of comments and suggestions that we have received by email. The comments that we received by email, as well as the comments and questions raised in person, gave us the chance to consider the four resolutions of a legislative nature, and the 11 resolutions of a courtesy nature that had been submitted by yesterday.

In addition, there was a 12th courtesy resolution submitted this morning. Bishop Goff, we would like to present four of those legislative resolutions to be considered one by one and with your permission, may we present them individually.

Bishop Goff: Please.

Mr. Morris: For Resolution One, discontinuing single-use plastic, single-use foam products and single-use water bottles at diocesan and churches and facilities. The Committee on Resolutions recommends a couple of small changes from what you had received via email and website. One thing that the Committee suggests is to make mention of the recent General Convention resolution on this very topic that is included, for example, at the start of the background information that is not part of the resolution proper, but certainly helps to set the context. The Committee also recommends striking the second resolve as originally submitted, simply because that second resolve addresses matters about bottled water that we would like to see covered in what would now be, by our proposal, a revised second resolve. The new second resolve would cover transition away from certain materials, away from single-use plastic products, single-use foam products and single-use water bottles, and towards transitioning for reusable, compostable and washable alternatives with one qualification made at the oral hearing; unless health and safety considerations require otherwise. That's a clause at the end of the new second resolve that the Committee recommends. In certain cases, for example, church ministry groups might want to hand out bottles of water to homeless people who might not have their own reusable containers handy with them. We wanted to allow for some reasonable exceptions, at the discretion of parishes and ministry groups. Bishop Goff, we present Resolution One with some revision, as I've just mentioned.

Bishop Goff: That is on the screen. Are there comments? So, anyone at a mic? Microphone number five.

Mr. Jack Schick (St. Peter's, Arlington): The Task Force on Care of Creation took its cue from the theme of this Convention, Wonder in All, and also from the resolution already passed by General Convention that deals with bottled water. There is a problem. There really is because as some of the factual information in the background notes have indicated, which you do have in your packet, 95% of the waste in the ocean is plastic of one kind or another – bottles or plates or forks and knives. Also, our Chair, Lorne Field, has done some work and research and found that by 2050, there will be more trash than there will be fish something like half of the ocean. That's rather starkly. There is a problem. There are alternatives as Jay mentioned. They are on the back of the resolution. There are bottled containers or thermoses that can be reused. The whole idea is to use products which can be reused or otherwise, crockery such as we have out here at the moment. I should mention that other parts of the world are moving rather aggressively to address this issue. The European Commission will ban these plastic products in 2021. The State of North Carolina has already moved in that direction. If others are doing these things, it seems to be it is time for the church to stand up and take a leadership role, and I trust that this Convention will adopt R1.

Bishop Goff: Thank you. Is anyone else, at a mic or coming to a mic? Thank you. Microphone number one.

Mr. Steve Clifford (Christ Church, Spotsylvania): When I saw this resolution, I decided to do a little investigation and look myself, and I pulled up the earthday.org website, which talks about plastic and refuse and the mismanagement of plastic waste. In fact, the United States is by far and away the largest generator of plastic waste in the world. Absolutely no question about the fact that both on a per capita and absolute number, we generate a lot of plastic waste. However, we actually rank, if you look at the countries that have mismanaged plastic waste, we rank below China, Indonesia, the Philippines and Vietnam. We are 20th on that list behind just about every other country, every other major country that is near a coastline. We contribute 0.9% of total mismanaged plastic waste.

This country is actually doing a fairly reasonable job of managing plastic waste and ensuring that the plastics that we use don't go into the ocean, don't go into the environment. I think that we do need

to acknowledge the fact that yes, plastic in the environment and in the ocean is a bad thing, but this country is not the major contributor to that. Now we are asking our parishes to do a lot of things that are going to impose on a lot of people, particularly at coffee hours. When you look at the fact that you're going to have to switch to get getting away from plastic forks, getting away from plastic cups, getting away from disposable plates, this means that somebody's going to have to clean those and I think our altar guild might be taxed fairly hard at the moment. You also have to take into account that for any of these things that need cleaned, you are dealing with detergents and everything else that is going to run right down to the Chesapeake Bay. I'm not sure that that aspect of it has been examined, and based on those facts I would urge a no vote on this resolution.

Bishop Goff: Thank you. Microphone number two.

Mr. Russ Randle (Christ Church, Alexandria): Point of order. Since we've not distributed the revised resolution on paper, I'd ask that the projection screen consistently display what it is we're voting on. As much as I might like to see the back of my shiny bald head on the camera, I think it would be more edifying to see the words we're actually considering.

Bishop Goff: Thank you. I agree with that if we could continue doing that when we're doing a vote – we got the thumbs up back there. Are there any other speakers on this resolution? Yes. Microphone two.

Unnamed Member of Convention 1: Thank you, Bishop Goff. I respect what was noted by a previous speaker on microphone number one and his facts are exactly correct. Major contributors to the oceans are from Asia, but also in my day job I've been a member of a delegation of the UN negotiation, the Convention on the Conservation of Biological Diversity in the High Oceans. I have seen the power of international action of leading by example, and the United States really needs to show that we demonstrate good waste management practices. We are leaders in transition to addressing these kinds of problems. In fairness, we also send a fair amount of our single-use plastics overseas where it may not be managed as effectively as it is done here. I credit his facts, but his conclusion, I think there's an alternative view and that is we need to lead by example. Thank you.

Bishop Goff: Thank you. Microphone number six.

Ms. Janet Taylor (St. James the Less, Ashland): I just want to remind people that plates, cutlery, cups, straws can be paper. All of them can be biodegradable, including your utensils. Those parishes who want to cut down on the washing can do so just by merely switching to paper and biodegradable utensils.

Bishop Goff: Thank you. Microphone eight.

Ms. Cayanne Yates (St. John's, Tappahannock): I appreciate that you're bringing this to the forefront. I agree with the gentlewoman over here that talked about, that there are paper products that are biodegradable. We have to start somewhere. If it is the Episcopal Church, the Diocese of Virginia, then we need to be the leaders. Please vote yes on this resolution. It needs to be done. I'll wash the dishes.

Bishop Goff: Thank you. Seeing no one else at a microphone are we ready to vote? Then let us vote. The question has been called. We vote on this resolution as it has been presented to us by the Resolutions Committee, and as it is posted on our screens. All in favor please indicate by saying, "Aye."

Members of Convention: Aye.

Bishop Goff: Those opposed, please say, "No."

Members of Convention: No.

Bishop Goff: The motion carries. Thank you.

Mr. Morris: Bishop Goff. The second resolution under consideration concerns the adoption of amended diocesan alcohol use policy. This was submitted by the diocesan Executive Board and the Standing Committee. The Committee on Resolutions recommends two small changes for clarification, not of any substance. Where the first and only resolve had begun as follows, “Resolved by the 225th Convention of the Diocese of Virginia, that Convention adopts a new diocesan alcohol use policy,” the Committee suggests inserting at that point “as follows” in order to clarify that the policy that would be adopted, were this resolution adopted, is the policy that follows underneath the line “Submitted by the Executive Board and the Standing Committee of the Diocese of Virginia.” The recommended insertion “as follows” is intended to show where the policy actually begins, that it’s not within the resolve of the resolution, but follows immediately after.

The other change recommended by the Resolutions Committee appears after the bullet points dealing with the leadership of each parish and no consumption of alcohol by adults and so forth. After that, there was a heading in boldface and full caps, “ALOHOL POLICY AND GUIDELINES FOR CLERGY.” The Resolutions Committee recommends changing that heading to state “What follows is historical background.” The reason for that suggested change is to make it clear that the policy being proposed by this resolution has just been given above the heading, and that what follows afterwards, “Beginning since 1981,” is simply historical information that can help guide our perspectives. Those are the only two Committee changes recommended for how this resolution was presented. As it appears on the screen, the Committee recommends consideration by Convention.

Bishop Goff: Thank you. What is before us is Resolution Two, as it is presented to us by the Committee on Resolutions and as it’s presented on the screen. Are you coming to a mic? Thank you. Microphone number four.

The Rev. Deacon David Curtis (St. John’s, Richmond): I just want to ask a question. The resolution that’s before us is on the adoption of the policy. Are we permitted at this time to make amendments to the policy itself?

Bishop Goff: The rule from our chancellor is, yes.

Mr. Curtis: I’m referring to a General Convention Resolution from 2015, which seems to me to talk more about what happens in the parish hall as opposed to what actually happens at the altar of God as well. In the 2015 General Convention resolution, there were two things that I would like for consideration to this alcohol policy. One is clergy shall consecrate an appropriate amount of wine when celebrating the Eucharist and perform ablutions in a way that does not foster a model of misuse. Secondly, we encourage clergy to acknowledge the efficacy of receiving the sacrament in one kind, and considering providing non-alcoholic wine.

Bishop Goff: Those things are part of the background information and the resolution from General Convention, and we can’t change a resolution from General Convention. What we can adjust is the policy as is presented to us from the Standing Committee and the Executive Board.

Mr. Curtis: That’s what I’m requesting Bishop Susan. I’m referencing the 2015 General Convention resolution to strengthen this current policy. There’s one other thing that I think is just good common sense from the General Convention resolution. It says food must be served when alcohol is present. This alcohol policy does not reference that at all.

Bishop Goff: All right. Thank you. Do you have an amendment?

Mr. Curtis: Yes. Would you like me to give this to the back so that they can type this in?

Bishop Susan: Yes. We need that in writing. Thank you. Microphone seven.

The Rev. James Rickenbaker (Aquia, Stafford): The Diocese of Virginia’s alcohol policy lists that minors may not consume alcohol. I think that’s absolutely wonderful, but I do think it’s problematic in the sense that it might preclude them technically from receiving the Eucharist.

Bishop Goff: Do you have an amendment to propose?

Mr. Rickenbaker: I do not have anything written out yet, but I think I could propose one standing here now if that’s appropriate.

Bishop Goff: It is, but we will need to have it in writing as well.

Mr. Rickenbaker: Of course. I would propose an amendment to the line directly underneath the heading “The Diocese of Virginia Policy” to say that minors may not consume alcohol outside of the Eucharist.

Bishop Goff: Thank you. That has been proposed, that amendment, and it is on the screens now. “Minors may not consume alcohol outside of the Eucharist.” That amendment has been proposed. Is there a second discussion of that? We need to deal with the amendments as they’ve been presented in order so we will come back to that one.

We need to go back to the prior amendment. Is that written there, the additions? It is coming up now. “In addition, the Diocese of Virginia affirms that food must be served when alcohol is present. Clergy shall consecrate an appropriate amount of wine when celebrating the Eucharist and perform ablutions in a way that does not foster or model misuse. We encourage clergy to acknowledge the efficacy of receiving the sacrament in one kind and consider providing non-alcoholic wine.” That amendment has been proposed. Is there conversation or comments on that amendment? Microphone number one.

Mr. Michael Jones (Grace, Berryville): It looks like somebody has already addressed the issue I had, and that’s putting a comma after “In addition.” Thank you.

Bishop Goff: Thank you. Are we ready to vote on that amendment? The question has been called. All in favor of this amendment please say – Were you making a comment?

Unnamed Member of Convention 2: I was going to make a comment. I was just wondering when you say food must be served when alcohol is present, and yet the whole resolution deals with having no alcohol. Where would you envision in this, where would be food and alcohol present at the same time?

Bishop Goff: Will someone make a comment to what he said that this whole resolution says that there should be no alcohol? I don’t read it that way. I read it as giving us guidelines for when there is alcohol.

The Rev. Dr. Mary Thorpe (Canon to the Ordinary): That is correct. There are prohibitions against alcohol being served when church work is being done, such as at vestry meetings, but it does not prohibit all use of alcohol in the congregational setting. It says that appropriate alternatives must be offered. When there are events where there is going to be alcohol, then there must be food.

Bishop Goff: Thank you. Are we ready for the question on this amendment? All in favor please say, “Aye.”

Members of Convention: Aye.

Bishop Goff: Opposed indicate by saying, “No.”

Members of Convention: No.

Bishop Goff: The motion carries. The amendment carries. Now we have a second amendment. Minors may not consume alcohol outside of the Eucharist. Comments about that. Microphone two.

Shelli Lord-Pawson (Grace & Holy Trinity, Richmond): I’m concerned about the amendment as it stands. The word “minors” may be perceived as individuals that are 18 and older as opposed to 21. I would propose an amendment that says “individuals under the age of 21 may not consume alcohol outside of the Eucharist.”

Bishop Goff: You are proposing that as an amendment to the amendment, correct?

Ms. Lord-Pawson: Correct.

Bishop Goff: You may do that. Would you give us the specific language again, so that the folks back there who are typing it in can do that?

Ms. Lord-Pawson: All right. Let’s try this again. “Individuals under the age of 21,” and delete the word “minors.”

Bishop Goff: Thank you.

Ms. Lord-Pawson: Or, “individuals under age 21” and take out the “the” and the “of.” Actually, can I amend the amendment to the amendment?

Bishop Goff: The amendment has been amended to say “individuals under age 21” in place of “minors.” The debate is on the amendment to the amendment. Microphone two.

Unnamed Member of Convention 3: I would suggest that we change it to the legal drinking age in Virginia because if that could change to 18, then we would have to revise this. Anyway, that’s just my suggestion.

Bishop Goff: We are not in a position to do an amendment to an amendment to an amendment. Instead, if we want to change it then we vote this one down and then propose another amendment to the amendment. Is that clear?

Members of Convention: Yes.

Bishop Goff: We vote now on the amendment to the amendment, which is replacing the word “minors” with “individuals under age 21.” All in favor of the amendment to the amendment please say, “Aye.”

Members of Convention: Aye.

Bishop Goff: All opposed, please say, “No.”

Members of Convention: No.

Bishop Goff: Let me have a show of cards please. All in favor, please hold up your green card. All opposed please hold up the red card. I think we're going to have to have a count. Our tellers are coming out. If you are in favor of this amendment to the amendment, please hold up your green card. We're counting green cards. Do we have the count tellers? All right. Please take down your green cards. All who are opposed, please hold up your red cards so that you may be counted.

While waiting for the tellers to total votes for and against the amendment to the amendment, Bishop Goff led Members of Convention in singing, "We are Marching in the Light of Christ."

Bishop Goff: The motion, the amendment to the amendment is defeated by a vote of 220 to 139, so we are back to the original amendment. Can we get that up on the screen? "Minors may not consume alcohol outside of the Eucharist." That is the amendment that we are called to vote on. We defeated the amendment to the amendment so we're back to the amendment. Yes, microphone four.

Ms. Margaret Keller (St. John's, McLean): I'd like to propose a new amendment to the amendment.

Bishop Goff: You may do so.

Ms. Keller: Saying "individuals under the legal drinking age of Virginia."

Mr. J.P. Causey: I think we need to consider in the context, and the context is we are saying this is what Virginia State law says. So, the bullets that follow that are an explanation or restatement of Virginia State law and the amendments, I do not think, are moving this in the direction of anything that state law says.

Bishop Goff: Microphone number three.

The Rev. Kathleen Murray (Emmanuel, Woodstock/Beckford Parish): Actually, to that point, I wanted to say, we're stating that the Diocese of Virginia's alcohol policy conforms to Virginia State law, which says, I don't know, but I'm not sure that Virginia state law actually says anything about outside of the Eucharist, is my point.

Bishop Goff: Correct. Or inside of the Eucharist. Microphone seven.

Unnamed Speaker of Convention 4: Because it is illegal for anyone to serve alcohol to minors in the Commonwealth of Virginia, I really suggest we remove the bullet point because the language that is up there in the amendment means that we are in fact telling everyone by putting that in writing that we are serving alcohol to minors in the Commonwealth of Virginia. My amendment to the amendment would be to remove the bullet.

Bishop Goff: Thank you, but we are in an amendment to an amendment so we can't do an amendment to an amendment to an amendment. In order to do what you suggest, we would have to defeat this and then have another option.

I just want to remind Convention that it is almost 2:30 and workshops start at 2:40, and we're not yet halfway through our resolutions. Microphone number one and then microphone number seven. This is on the amendment to the amendment.

Unnamed Speaker of Convention 5: Madam chair, does the protocol of Convention allow the amendment to be expanded to address the Virginia State law issue?

Bishop Goff: No.

Unnamed Speaker of Convention 5: Okay, I'll come back.

Bishop Goff: Thank you. Microphone seven.

Unnamed Speaker of Convention 6: I would suggest that we go back to just the part that says may not individuals under the legal drinking age of Virginia.

Bishop Goff: That is the proposed amendment to the amendment, so you stand in support of that. Is there anyone else with a microphone? The vote is on the amendment to the amendment. "Individuals under the legal drinking age of Virginia may not consume alcohol." All in favor please say, "Aye."

Members of Convention: Aye.

Bishop Goff: All opposed say, "No."

Members of Convention: No.

Bishop Goff: That motion carries, that amendment to the amendment. Now we vote on the amendment which adds the language, "outside of the Eucharist." "Individuals under the legal drinking age in Virginia may not consume alcohol outside of the Eucharist." Are we ready to vote on that amendment? All in favor, please say, "Aye."

Members of Convention: Aye.

Bishop Goff: All opposed say, "No."

Members of Convention: No.

Bishop Goff: The motion carries. Now we have before us the entire resolution, unless we have another amendment. Microphone two.

The Rev. Sven vanBaars (Abingdon, White Marsh): I'm sorry to say I do have an amendment. I'm amending that that bullet point in its entirety as we've just adopted it be moved down to the area that says, "In addition to state law," and if I may speak to that.

Bishop Goff: That it'd be moved down to—

Mr. vanBaars: The area in the next set of bullet points that says, "In addition to state law, the Diocese of Virginia affirms that."

Bishop Goff: All right, got it.

Mr. vanBaars: May I speak to that?

Bishop Goff: Proposing moving it down to a different section of the resolution. Yes, please.

Mr. vanBaars: My understanding of Virginia State law in this area is that individuals under legal drinking age do have provision where they may consume alcohol if at a private function, given the alcohol by their parent. I think our intention of this policy is to say, even if an event takes place at a parishioner's home, that we still don't want individuals under legal drinking age consuming alcohol.

It's a policy that we're adopting that goes beyond state law. By moving it to this area, it frees us from conforming exactly to state law, and allows us to go beyond for the intention of this policy.

Bishop Goff: Thank you. The amendment is to move that phrase to a different section as Sven has explained. That amendment is before us. Do I see any debate or comment on that amendment? All in favor, please say, "Aye."

Members of Convention: Aye.

Bishop Goff: Opposed, no? The amendment carries. Now before us is the entire resolution, unless there are additional amendments. Microphone three.

Mr. Tom Hewson (Immanuel on-the-Hill, Alexandria): I wanted to say that as far as business, in church business, this would dictate that we would not be able to serve alcohol. I've been on vestries, lots of vestries. We do have wine during vestry meetings and it is a very social thing which we do as a church.

In addition to that, we have lots of committee meetings in the evenings in which we have offered wine in the past. What this would do is it would say, "We don't want you to have any wine or anything when you have meetings, even in a social setting of a planning meeting," so I move against this resolution.

Bishop Goff: Thank you. Is anyone else coming to a mic please? Microphone one.

Mr. Don Brownlee (Pohick, Lorton): I have a question that is prompted by one of the comments that was just made and I guess I'll pose it to the Resolutions Committee. Is it the intent of the Resolutions Committee that this policy is applied to what happens in private homes or is it the intent of the Resolutions Committee that this policy governs activities on church property or under the immediate province of a church's activities, such as off-campus youth meetings, et cetera? Does this apply to what we do in our private homes?

Mr. Morris: Bishop Goff, shall I speak to that on behalf of the Committee?

Bishop Goff: Please. Thank you. Yes.

Mr. Morris: That is a specific question that the Committee's deliberations did not take up explicitly to the extent that the text says anything about what happens off church property, there you have the extent of the resolution's intent. The Committee was clear that it did not want to modify the core substance of the resolution as originally submitted.

Bishop Goff: Thank you. Microphone number two.

Mr. Gregory King (St. Paul's, Bailey's Crossroads): I would just like to say that given the amount of discussion we've had on this and the fact that there is not very much in this policy, in this background information provided, that explains what the benefit of this new policy is compared to the old policy, nor what the urgency in passing this new policy is, and that perhaps if there's so much debate over what it should be that it not be passed at this time and considered for the future.

Bishop Goff: Thank you. Is there anyone else coming to a microphone? Microphone three.

Canon Thorpe: I would urge the delegates to consider the fact that, as we heard this morning with the struggle of our brothers and sisters with a variety of substances, alcohol too is a substance that can be a source of abuse and it can be a source of struggle.

In each and every parish in this Diocese, we struggle with people who are hurting because of abuse of alcohol. In one sense, I would like you to consider this policy as a gift of hospitality for those who are engaged in that struggle. If I am on a vestry and I am in recovery, and wine is freely served and I do not partake, is that being hospitable to me as a person in recovery?

Your brothers and sisters around the Diocese would urge you to consider the fact that we can do our work in full possession of our faculties. Yes, we understand that there is social drinking, but there is also the work of the church, and the work of the church can and should be done without that kind of alteration to one's senses and perceptions. Thank you.

Bishop Goff: Thank you. Are we ready to vote on this resolution as amended? I see one more person at microphone one.

Mr. James Kenkel (Christ Church, Spotsylvania): I defer to delegates who may be members of the bar of Virginia, but if you would go down to "Every effort must be made to ensure that someone who has had too much to drink does not drive." As a retired judicial officer, I tell you this is an open invitation for lawsuits against a parish where someone might have had accident on Garrisonville Road, and the survivors are going to sue the church, sue the Diocese because, "Not every effort was made." I think it's an invitation to lawsuits that we do not need.

Bishop Goff: Thank you. Microphone four.

Ms. Sharon Boivin (St. James', Louisa, and Resolutions Committee Member): I have a very minor amendment to propose for clarity, which I apologize I did not notice yesterday during our deliberations. If you could go further down in the policy, please, to the last part. In the last bullet, "There will be no consumption of alcohol by adults when leading events which involve youth." We don't want to prohibit consumption of alcohol by any adults who happen to be youth leaders at any time.

Bishop Goff: All right, so you are proposing an amendment which is to add the word "when."

Ms. Boivin: Correct.

Bishop Goff: The amendment is before us. Any discussion of the amendment? All in favor, please say, "Aye."

Members of Convention: Aye.

Bishop Goff: Those opposed, "No." We have again before us the resolution as amended. Microphone five.

Mr. Matthew Danielson (St. Peter's, New Kent): I just wanted to address the gentleman's concerns about possible litigation. Don't throw anything at me but I'm actually a personal injury attorney. Glad there's no fruit. Actually, the dangers, whether we adopted this or not, of litigation against the Diocese or any church are about zero. We don't have dram shop laws in Virginia. If I actually owned a bar and served a minor who went out and hurt someone, I am legally not responsible in the Commonwealth of Virginia for that. Likewise, there are charitable immunities which apply to churches. In making your decision, I would urge you don't consider legal liability, it's really a non-issue.

Bishop Goff: Thank you. Are we ready for the question on the resolution as amended? All in favor, please say, "Aye."

Members of Convention: Aye.

Bishop Goff: All opposed? Thank you, the motion carries. Resolution number three, and we will confer about time since it is time for workshops to begin.

Mr. Morris: Resolution Three concerns protesting a water project on sacred Monacan Indian Nation site. Resolution Three was proposed, and you've all had access to it by the website and so forth, but the Committee on Resolutions would like to offer a substitute resolution, that is to say "R3s" or "R3 substitute" listed here on the screen as "R3 amended."

The concern behind the substitute resolution is to expand the scope of the recommendation to cover not only burial sites that involve the remains of Native Americans, but also to prohibit or deter construction development from burial sites that might include other people as well, whether it has been discrimination or other form of oppression, such as the burial sites of African Americans, the burial sites of paupers in pauper cemeteries, and so forth.

The Committee is not interested in the least in weakening the original proposition, but rather expanding its scope in order to acknowledge that others besides the Monacan Indians have the risk of burial grounds being trampled upon by construction development that is not carried out thoughtfully. On the substitute resolution, we would expand the aim to protect burial sites not only for the Monacan Indian graves, but also for African American graves, paupers' graves and similar situations.

Bishop Goff: Thank you. A substitute resolution has been presented and is before us from the Resolutions Committee. Microphone two.

Mr. Russ Randle (Christ Church, Alexandria, and Resolutions Committee Member): I am the author of most of the substitute language for this resolution. It's important we speak up for our colleagues in the Monacan tribe, but it's equally important that we speak up because this issue arises again and again involving marginalized communities. Virginia law and federal law protect to some degree the burial grounds of Native American people, and to a lesser degree, some enslaved people's grave sites, but it is insufficient in many cases. This resolution says, as a church, which has a special pastoral role in helping people who are through death and dying and grieving, we need to speak up for them because pastorally, running over your parents' or grandparents' or ancestors' graves with a construction site is pretty traumatic. Sadly, there's a bad history of doing that in Virginia, particularly with respect to enslaved peoples' graveyards, in Alexandria, to the Freedmen Cemetery, and to others whose people in death deserve just as much dignity as everybody else. That's why this has been offered, and it puts us in the public policy advocacy role. We have a special role there because we are the church, so I urge your support.

Bishop Goff: Thank you. Microphone seven.

The Rev. Dr. Marian Windel (Westminster-Canterbury of the Blue Ridge): As one of the original authors of this, I have just one comment and suggestion, friendly addition, would be to the first resolve; that the Monacan Nation, in addition to being a state-recognized Indian Nation, is also federally-recognized.

Bishop Goff: Thank you. You are proposing an amendment. There isn't such a thing as a friendly amendment, so we would need to have that proposed as an amendment. Marian, will you say that language again so that we can get the amendment?

Ms. Windel: Yes. In the resolve where it says, "Brothers and sisters of the Monacan Nation, a state-recognized Indian Nation," I would add "a state- and federally-recognized Indian Nation."

Bishop Goff: Thank you very much. An amendment has been proposed. Is there a second to the amendment? Comment on the amendment? Microphone two.

Mr. Randle: Comment on the amendment. Since I was the author of the “state-recognized,” which was the record at the time of the materials I went through, the federal recognition, I’m told by colleagues, occurred in January 2018. So this is an accurate statement of the current situation and I would urge your support.

Bishop Goff: Thank you. Other discussion of the amendment? Please go to a microphone if you would like to speak. Are we ready to vote for the amendment? All in favor, please say, “Aye.”

Members of Convention: Aye.

Bishop Goff: Opposed, “No.” The amendment carries. We now are talking about the resolution as amended. Microphone one.

Mr. Steve Clifford (Christ Church, Spotsylvania): I know exactly where this is going and I know that my voice right now is not going to change a whole lot. I would encourage people to consider the lives of the people of Louisa County who are actually very much in need of a water pumping station. In the little bit of research I did on this, there are not a whole lot of alternatives to ensure that the people in a rural part of our Diocese are able to get their water needs addressed and taken care of, and I know that there are also a lot of protections in place for these types of sites. If this is in fact a site that can be shown to actually be a historic site, that of course is something that the state and the county is going to have to address, but here in Crystal City, Virginia, in a room full of Episcopalians that are largely in an urban place where we don’t have some of the water needs that might arise in a more developing part of our Diocese, I would urge you to consider the impact on those people as well.

Bishop Goff: Thank you. Microphone two.

Ms. Luella Wallander (Arlington Region Youth Delegate, St. Peter’s, Arlington): I would like to propose an amendment to say, where it says “sisters and brothers” in the first paragraph to say, “sisters, brothers and siblings of the Monacan Nation” to be more inclusive to members of these communities who don’t conform to a gender binary.

Bishop Goff: Where is that exactly?

Ms. Wallander: The first paragraph in resolved.

Bishop Goff: “Our sisters, brothers and siblings,” as a way to be more sensitive to non-binary persons. That amendment has been proposed. Is there a second? It has been seconded. Is there anyone who would speak to that amendment? All in favor of that amendment please indicate by saying, “Aye.”

Members of Convention: Aye.

Bishop Goff: All opposed, “No.”

Members of Convention: No.

Bishop Goff: The amendment carries. We are back to the resolution as amended. Thank you. Microphone six was first and then one.

An unnamed member of Convention calls the question.

Bishop Goff: Is there a second to calling for the question? All in favor of calling the question, please say, “Aye.”

Members of Convention: Aye.

Bishop Goff: Those opposed, “No.”

Members of Convention: No.

Bishop Goff: We will call the question. All in favor of this resolution as it has been amended, please say, “Aye.”

Members of Convention: Aye.

Bishop Goff: Those opposed, “No.” The motion as amended carries. Thank you. Resolution Four.

Mr. Morris: Bishop Goff, may I ask the Chair if whether you wish for us to continue with the rest of the resolutions or whether you wish to suspend the discussion in the interest of getting to the workshops? That is your prerogative, I believe.

Bishop Goff: All right, we will suspend this report and resume it tomorrow. We will work out timing for that because the workshops await you and people have come from far and wide across the Commonwealth and the world for that. Before you leave, please stay seated and quiet. We need to do a vote.

Ballot Three

The Rt. Rev. Susan E. Goff: Please take out your ballots and your number two pencils. We use the same numbers as we have in the past, the numbers that are on your key, please. Ballot number three, the one with the red number three after the word “ballot.” For deputies to General Convention, we need to vote for one. Please vote for no less than one and no more than one. The two nominees are the Rev. Justin McIntosh and the Rev. Dr. Robert Prichard. Please vote for one.

For General Convention deputies for the laity, we have elected Russ Randle. One position is left to be elected. Please vote for no less than one and no more than one. The two nominees remaining are Ms. Cindi Bartol and Ms. Patty Rosenberg. Please vote for one.

For clergy deputy to Province III, Barbara Ambrose has been elected. We now elect the alternate. Please vote for not less than and not more than one of the Rev. Collins Asonye and the Rev. Susan MacDonald. Please vote for one of those using the number on your key.

Finally, for Province III lay deputy, Karl Colder was elected. We need to elect one additional. Vote for no more than and no less than one. The two remaining are Ms. Ellyn Crawford and Mr. David Penrod. Please vote for one.

When you have your ballot complete, please hold it up for the tellers as you listen to announcements, if we can do two things at once to move things along.

Mr. Mark Eastham (Secretary): Okay folks, a lot of important announcements so please listen up. Please do not leave any materials on the tables as all of these tables and chairs will be moved to set up for this afternoon’s Eucharist. Holy Eucharist will be back in this room at 5:30 p.m. The Rev. Melanie Mullen and Mr. Brian Sellers-Petersen will be today’s homilists.

Dinner will be on your own this evening after Eucharist, but after dinner do not forget to come back to the Sky View area, where you registered, for a coffee house gathering. Tomorrow morning we will begin with hot breakfast beginning at 7:00 a.m. in the hallways. General breakfast seating is available

in Salons One and Two on the first level, and a list of the breakfast gatherings we discussed earlier is in your registration packet.

Convention will reconvene at 8:30 tomorrow morning in this room. There is also Eucharist tomorrow morning at 7:00 a.m. in the chapel. Also, remember that checkout time from your rooms tomorrow is 11:00 a.m., so please make sure you check out prior to coming to our first meeting.

Bishop Goff: Thank you. Convention is in recess until 8:30 tomorrow morning.

Sermon: The Rev. Melanie Mullen and Mr. Brian Petersen

The Rev. Melanie Mullen (Director of Reconciliation, Justice and Creation Care, The Episcopal Church): May the words of our mouths and the meditations of our hearts be acceptable in thy sight O Lord, our God.

Not one stone left upon each other. This is my ultimate doomsday fantasy. And you are very frightened because you were still standing, please sit. I am filled with dread when I think about this apocalyptic vision – and Brian, I know you're not going to say that I have an overactive imagination – but it makes me think about doomsday movies. It makes me think about what's happening in the world right now with climate change and seas rising and –

Mr. Brian Sellers-Petersen: Zombies?

Ms. Mullen: Those too. It fills me with dread and it makes me more fearful that Jesus brought this up. And I don't think it's just because I work for the Presiding Bishop, and that life is very frightening from New York, but also that anyone who has ears to hear and knows the trouble we're in as a world might doubt where hope is. But you told me that you know a bit of good news from this story. I want you to show it to me.

Mr. Sellers-Petersen: I'm going to reread a little bit of Isaiah. I want to share a story about the creation of new heavens and new earth. Before I do, I think it's worthwhile to reread a little bit of the Old Testament lesson. "For I am about to create new heavens and a new earth. The former things shall be remembered or come to mind, but be glad and rejoice forever in what I am creating, for I am about to create Jerusalem as a joy and its people as a delight."

Well, I have just a short story I'd like to tell about a new heaven and a new earth. Not long after the El Salvador civil war I visited a small village in the Bajo Lempa region about 40 miles outside the capital, San Salvador. I encountered the making of a new heaven and earth in the life of a farmer, his family and his community. I saw this new heaven and new earth through Don Cornelius and his large family, and through an agricultural extension agent by the name of Arturo. I saw it through the Diocese of El Salvador and their Bishop, Martín Barahona. I saw through Episcopal Relief & Development. I saw through chickens and eggs, and poop and chicken coop, tomatoes, peppers, a well, books, uniforms and of course, dirt.

Arturo and I went down to this village to meet Don Cornelius because Arturo was keen that I got to hear his story and to see his farm. Arturo is an agricultural extension agent and also worked with the Diocese of El Salvador implementing programs with Episcopal Relief & Development in small scale agriculture. Don Cornelius had fought in the Civil War that had finished up about five years earlier, and he had been resettled in this village that was made up of government soldiers. He had it pretty rough. Not a lot of friends in the village. He even admitted to feeling great depression in his life at the time, just before Arturo started to show up. He wasn't able to provide for his family to the degree he wanted to. He admitted to depression, to the point of considering taking his own life. Arturo started showing up and asking him questions. They became friends. Arturo listened deeply to him.

This went on for a number of weeks and months, until one day Arturo brought a little small box of baby chicks. He said, “I heard that you as a child had kept chickens and I thought maybe the two of us could start some chicken farming right here on this little plot of land you have. I’ll keep coming back and helping out.” He had to teach Arturo how to inoculate the chickens. There were more than a few parasites crawling around that would have decimated the whole setup. When I was there, I got to see one of the best chicken coops I’ve ever laid eyes on. It was a triple-decker condominium. It had chutes and ladders so the chickens could go up and down and visit each other and there were trap doors so that Don Cornelius could scoop up that wonderful fertilizer for his garden.

I’m going to digress just for a second – sort of the point of personal privilege. I used to have chickens in my backyard. I had Fred and Barney, the roosters. I really worried that they were disturbing the neighbors so I checked it out. One neighbor said, “No, that’s fine. I grew up on a farm. I really love to hear them.” The other neighbor claims she never heard them, but lo and behold, I got a citation for keeping roosters in the city of Seattle, and the roosters had to go. Now, my grandmother, as you can well imagine, had the perfect way of taking care of Fred and Barney, but my wife was having none of it. Lo and behold, there was a rooster rescue just outside of Seattle. Barney and Fred are living the good life, somewhere out in suburban Seattle. Like I said, it was a digression, because I love telling that story.

But back to the chickens in El Salvador – they thrived and the flock grew and Don Cornelius was able to feed his family with the eggs and the chickens and this very fertile garden that had tomatoes and peppers that I could see, and I think that there were a lot of other things that were growing as well. He had an abundance, and his neighbors started buying from him. It got to the point where he was able to take this food that he was producing to San Salvador to the market to sell for cash.

So he hired his neighbors – remember his neighbors used to be his enemies – and relationships were created. I mentioned uniforms and books, as many of you know, in a lot of developing countries children can’t go to school without them. He’s able to purchase books and uniforms for his kids so they got to go to school. He was able to dig a well to irrigate his property, and a new heaven and new earth had been created just by some simple actions.

Remember, I quoted – she’s such my favorite theologian, I’m going to remind you of what I said this morning, what Margaret Cho said, “Bringing in a new heaven and a new earth requires that we do things large and small. It also means doing those small and almost undetectable things that can change lives, can change creation in a way that bends people closer to God.” And so just before I turn the mic back over to Melanie, I just want you to think about some of those small, barely detectable things you can do to help bring God’s reign to this earth, our island home.

Ms. Mullen: Exchanging the earth, even a new one, even a promised one, I don’t think we’d be forced into admitting that that also fills one with dread. The way we hold on to the old, the comfortable, even when it puts our lives at risk, when it makes poor people filled with lack, when some of us are without clean food or water, the prospect of something new is quite scary.

I’m going to remember this: exchanging my dread for chickens. Exchanging the overwhelming fear for small, tangible acts shared with neighbors. It sounds very biblical to me. Even in the face of enormous fear, in the face of places that make us low-key afraid, where even in our own Commonwealth of Virginia you’ve got parishes on the coasts hitting with floodwaters, you’ve got thousands of our own neighbors lacking clean water. There are big problems that make us afraid of the background. A new heaven and a new earth is probably the best we can hope for, but I don’t know if chickens is going to do it all for us.

I think until we do that small granular act of relying upon one neighbor, one church member, one faithful brother or sister or sibling in Christ, we won’t quite know how common good relies on solidarity. How the needs of those who are lost and least, show up in ways that we don’t see until

we listen to where there's brokenness in our land, even in the dirt. Until perhaps the rhetoric of environmentalism and social justice meet with the realities of the pains of those who are neglected.

We're still trapped in a doomsday fantasy and yet, we got a lot of words for this. We've got climate grief and protest fatigue. Now there's even climate fragility. Lots of words to describe our brokenness that keeps us individuated and isolated and yet, something about those chickens, the neighbors that draw us together, that reminds me of that good news in the Gospel, that the stories are ones that are not meant for really fine and educated individuals, but for people who rely on each other. That gospel that God of the prophets, that put the words in the mouth – it was Ruth, who got those words from God and turned to Naomi and said, “Where you go, I will go, your people will be my people.”

That gospel vision of small humanity that gave the prophet Isaiah some reason to give us a quantifiable new heaven and earth, one with houses and grapes and vines and not just grapes growing but grapes that will ensure that the hungry never go without, that the workers aren't exploited, that there are houses on lands attached from people who might be homeless. Something about that vision of Jesus that says the land itself is not something other outside of our care, but we're in relationship with it and with all God's creation. There's something about it that makes the way of love seem very real for me. Love of chickens, love of neighbors, love of others.

I don't imagine that getting over one's dread and fear, the anxiety of what the others might think of you, the sense of alienation, could be passed off just by one's own steadfast wind or even when you have pet chickens. But instead, I'm reminded that we're all given a community of faith, to remind us back again and again of our promises. Our baptismal promises, yes, I will, with God's help, but also the promises made for us. That somebody with an oily thumb who touched our forehead made sure to pray that we'd have the courage, the passion, the commitment to stand and withstand the unthinkable. Low-key dread aside, that there was love between us, and as the philosophers say, “This is what justice looks like. It's love in public.” Does that hold together for you, Brian? Thinking about the ways in which we can learn from folks loving their enemies, through caring for chickens, or binding together around the promises that we hear and make again and again. They go together, justice and reconciliation, racial work and environmental work, evangelism and anti-poverty and not just because Bishop Curry likes to put things together in one department but because something about mediating and mitigating the places where those drill a hole into our hearts, points to the true barometer of hope.

If we can get over and learn from the experiences of Charlottesville, and experiences of seeing shootings in our backyards, if we can come together as a community, and a church and experience what is like to know real-reconciliation, we will know hope in our land, in our dirt. The purpose of this hope is not just to have a good theme for our Convention, but it's to glorify God in this reminder.

Somebody with the dirty thumb, made a promise for and with this, a prayer to enable us, to strengthen us, because we know that the world needs our collective help. No one's going to fix climate change and creation care on their own, nobody. Yet together, bound in this thing that we pray for and with, we know we can be a part of it. We are not alone. We are tandem preachers and visitors. We are lovers of chickens and dirt. But we're not alone in our concerns, either. We're not alone in our confusion, in our frustration, in our inability to quite understand how big the challenge is ahead of us.

Creation care. The word says it all, sciences disagree, politicians disagree and yet, we have a place of unity that somebody prayed these prayers with us and for us that lead us into that vision; a new heaven and a new earth. We're not alone, but we're allies. We're allied with chicken farmers and revolutionaries and with bishops and with folks doing history on the triangle trade. We are allied, even though we might be investors in Dominion Power or we might be protesters of pipelines, we

have a kinship that is worth leaning on, a fellowship. Be you an ERD donor or a vestments maker, or you could be a flag-waver, our kinship, way back in that first oily thumbprint, someone praying for us and with us and over us, assuring us that God's work is gifted. God's work is encouraged by our mere presence, and that this new heaven and new earth aren't complete without us. Instead, we are the source of joy and wonder in all God's workings.

Perhaps I am encouraged by this chicken story. I am encouraged in remembering that in the dirt, in the muck, in the smallest of things, I will find a reminder of my faith and my neighbors beside me. I will find a reminder of that person who put that thumb on my forehead and said you were marked and sealed as Christ's own forever. God's work and joy within us is the thing that will carry us through exchanging our dread for chickens. Perhaps that will make all God's people say Amen.

Day Two Saturday, November 16, 2019

Morning Devotion

The Rt. Rev. Susan E. Goff: Good morning. This session of the 225th Convention of the Diocese of Virginia now resumes. We do so by singing the second verse of *Love Divine, All Loves Excelling*.

Members of Convention participated in singing the first verse of the hymn Love Divine, All Loves Excelling.

Bishop Goff: We hear now a morning devotion from the Rev. Barbara Seward of Emmanuel, Harrisonburg. She will lead us in the morning devotional.

The Rev. Barbara Seward (Emmanuel, Harrisonburg): The Lord be with you.

Members of Convention: And also with you.

Ms. Seward: Let us pray. Almighty God, creator, and lover of souls, we come before you this morning with thankful hearts: Hearts that are filled with the divine kiss of your grace, your mercy and your truth. Guide us, O Lord, in the work of this day and the work of the coming tomorrows, so that we, the Church, may pour out the riches bestowed within us.

Help us to share the active and living wonder of you in the feeding of those who are hungry, in the sheltering of those who are homeless, in the clothing of those who are naked and the tending of those who are sick, and in the visiting of those who are imprisoned. Increase our love for justice, peace and reconciliation. For it is we the Church who shine you into this world. It is we the Church, who is to speak your goodness throughout the nations and into every particularity.

Continue to give us an inquiring and discerning heart, continue to give us the courage to will and to persevere, the spirit to know and love you, and the gift of joy and wonder in all that you do, through Jesus Christ our Lord who lives and reigns with you in the unity of the Holy Spirit, one God now and forever. Amen.

Bishop Goff: Thank you. Thank God for the blessing of bringing us back together. We have much work to do today. As you will remember, we did not get through all of our resolutions yesterday. I ask us today, because we do our work for the day and some that carries over from yesterday, to practice an economy of words.

Introduction of Guests

The Rt. Rev. Susan E. Goff: I want to introduce to you some of our guests who are sitting at front tables. Some of them are still on their way. Ms. Nancy Ihloff, who is the wife of Bishop Bob. We're so glad you're here, Nancy. The Rev. Tom Holliday, who is my husband. Mr. Carrick Brooke-Davidson, who is Bishop Jennifer Brooke-Davidson's husband. Carrick, welcome. Mr. David Charlton, who is the President of our Church Schools. The Rev. Michael Robinson, who's the head of Stuart Hall School. Bishop David Jones, who is not really a guest, he's one of ours. He's one of us, but we're glad you're there, and his wife Kay has been with him at the front table as well. The Rev. Melanie Mullen, who is the Episcopal Church Director for Reconciliation, Justice and Creation Care, and who will do our second plenary in just a little bit. The Rev. Dr. Sue Jones, who is the Dean of Liverpool Cathedral, welcome. The Rev. Canon Malcolm Rogers who is the Bishop's Canon for Reconciliation in the Diocese of Liverpool, and who is at his eighth Convention of the Diocese of Virginia. Welcome, all. Mary, would you come and give to our out-of-town or out-of-country visitors a small gift of thanks to all of you.

Introduction of New Clergy and Delegates

The Rt. Rev. Susan E. Goff: We have many people who are at Convention for the first time, clergy who are new to the Diocese, clergy who are newly ordained, lay delegates who are here for the first time. I invite you, if you are at Convention, lay or clergy, for the first time, would you stand, please? Welcome to all of you, we are blessed. We are blessed to have so many people of our gathering here for the first time and for the energy and questions that you bring. Thank you.

Introduction of Candidates for Holy Orders

The Rt. Rev. Susan E. Goff: I present to you now those who are preparing for ordination to the priesthood, and who, God willing, will be ordained in 2020 as priests. We have a slideshow showing their faces, their resumes are on a table out that way for those of you who are looking for a new priest. Take that however you hear it, but I commend these people to you.

Nina Bacas, who is at VTS, Anglican Studies, from St. Mary's, Arlington.
 Amanda Bourne, who is at VTS and from St. Mary's, Arlington, and the Young Priest Initiative.
 Carey Connors, who is at VTS and presented by St. George's, Fredericksburg.
 Gwynn Crichton, who is at VTS, presented by St. Paul's Memorial in Charlottesville.
 Will Dickinson, who is at Berkeley Divinity School at Yale, presented by Buck Mountain, Earlysville, and the Young Priest Initiative.
 Matthew Dumont-Machowski, who is at VTS and presented by St. Paul's, Alexandria.
 Claire Elser, who is at VTS, presented by Emmanuel, Alexandria.
 Rachel Harber, who is at VTS and presented by St. Paul's, Alexandria.
 Jennifer Lazzuri, who is Reading for Orders presented by St. Stephen's, Richmond.
 Jeremy Means-Koss, who is at VTS, Anglican Studies program, and presented by Grace, Alexandria.
 James Morton, who was at VTS and presented by St. Stephen's, Richmond.
 Pete Nunnally, at VTS, presented by St. Paul's, Richmond.
 Colleen Schiefelbein, at VTS, presented by St. George's, Fredericksburg.
 Sam Sheridan, at VTS, presented by Church of Our Savior, Charlottesville.
 Philene Ware Dunn, at VTS, presented by Holy Comforter, Vienna.

Some say, and we talked about this a little bit yesterday, that the church is in decline. 15 people, God willing, will be ordained priests. Most of those folks are here, and I hope you've had a chance or will have a chance to talk with them. There are also seven people preparing to be ordained as deacons. They'll be ordained, God willing, in 2021, which is why we're not introducing them this year. They'll

be introduced next year. A new class, the first class in fact, for the St. Phoebe School for Deacons is now forming. Deacons are on their way as well.

Some announcements now from Mr. Secretary?

Mr. Mark Eastham: Yes. Good morning, everyone. Again, today, we're asking you not to turn off your phones and devices, please do silence them but after the rest of our time together at Convention, continue to tell people where you are, what you're doing, and what you're hearing. Remember, there's several ways in which you can follow along with us and share through social media. You've seen that we're keeping up with our diocesan Facebook and Twitter accounts, and you've been sharing conversations that have developed amongst all of us who are here. Thank you for your evangelism.

Still on your tables are the hashtags we're using for this Annual Convention. Keep on tagging us in your posts. There's another opportunity for you to participate in social media Saturday at the Convention. During our breaks, take a moment to get to know your neighbor. Maybe you'd even like to offer the peace and snap a selfie. Post it on your favorite social media and show friends and neighbors around the globe how we wonder in all in the Diocese of Virginia. There are still UTO boxes on your tables, please give generously.

The Brotherhood of St. Andrew exhibit will be drawing for the \$25 Amazon gift card during the break Saturday morning. Please stop by if you've entered for the drawing at their exhibit. Finally, don't forget that picture of the Church Schools in the Diocese of Virginia. Folks who are here with us today during break, that photo will be taken here on the stage. Thank you.

Results of Ballot Three

The Rt. Rev. Susan E. Goff: Now, a report on ballot number three. For General Convention, the Rev. Dr. Robert Prichard has been elected. Our team of four Deputies to General Convention is selected. We need now to select the alternates. On your ballot number four –which is the one written in yellow, number four next to the word ballot – please use your number two pencil to completely mark the black oval responding to your choice, we use the numbers that are on your key. Vote for no less than one and no more than four. No less than one, no more than four of the following: Alexander, McIntosh, Moore, Rhodes, and Wright-Pruski. Their numbers are on your key and they are also posted.

The report of the third ballot for Lay Deputy: I see ballots are still being handed out to those who don't have them. For Lay Deputies for General Convention on the third ballot, Patty Gould Rosenberg was elected. We need now to elect the alternates. Note that three names remain. On your ballot number four, use your pencil to blacken the oval corresponding to your choice, no less than one and no more than two.

I've been corrected, vote for no less than one and no more than three. However, what we're trying to do here is to rank people by number of votes. Alternate number one, alternate number two, alternate number three. If everyone votes for all three, then we don't have a ranking. While the rules of order require you to vote for no less than one and no more than three, I would encourage you to vote for only one or two so that we can get the ranking. Is that as clear as it could be?

Now for Province III, we have an election, and for Province III alternate clergy, the Rev. Collins Asonye has been elected. Congratulations, we don't need any more balloting there. For Province III Delegate in the Lay Order, Ellyn Crawford has been elected. We now need to elect the Lay Alternate to Province III. All previously unelected candidates for Lay Deputy are now eligible for election as Alternates. Please vote for no less than one and no more than one of the following: Mr. David Penrod and Mr. Jean Reed. Please vote for one.

When you have completed your ballot, please do not fold, spindle or mutilate. Please hold it up for the tellers to collect. As we conclude that ballot, I call on the Rev. Melanie Mullen to come forward to present our second plenary.

Second Plenary Session: The Rev. Melanie Mullen

The Rev. Melanie Mullen (Director of Reconciliation, Justice and Creation Care, The Episcopal Church): Thank you all very much. Thank you, Bishop. I get to, right now, do the thing that is now my favorite part of my job. I bring you greetings from the Presiding Bishop, Michael Curry. Greetings, Diocese of Virginia.

I am so glad to be here today to help answer the call that your Bishop here has proposed to us in the DFMS denominational church, and you all, how are we in a dialogue? How do we get on the same page about the future work of the Jesus movement, especially the work in the areas that Bishop Curry has listed as a priority and that we, ourselves are working on. It was embodied in my title, long and weird as it though may be, reconciliation, justice, and creation care. There's a reason they're all bundled together in our weary department world. It's because it's the work that, well, quite frankly, we haven't been so great at as Episcopalians. Racial justice and reconciliation is the part of our work where we've got some stuff hanging out there to do; and justice, the ongoing battle; and creation care, a place that might be new for us to pay attention to, to ask questions and to be present for. As we try to figure out what that means for us as Episcopalians, we've just got to ask, "Well, are we even speaking the same language?" We talk about creation and environmental work, and we talk about reconciliation versus justice. A lot of times, the answer is no. Yet, we might not be speaking the same language, but I imagined we're all singing the same songs.

When in doubt, I lean towards the soundtrack in my head which came from my grandmother who was just south of here, down in the Tidewater of Norfolk. She would sing constantly while cleaning. The songs I remember were, *Walk Together Children, Don't You Get Weary, I Know God is Real or He Rolled, He Rolled the Stone Away*. Something in those songs is probably, for me, a key to weaving my way into understanding what could be this Episcopal call to creation care and creation justice. How can we be singing the same song if we're not necessarily speaking the same words?

Thinking especially about that first one, she was always singing, "He rolled, He rolled, He rolled the stone away," at Easter time and all other times talking about that big stone. It reminds me of the Gospel lesson I'm going to hear on Sunday, these stones lying on the ground, yet she's singing it with joy the resurrection of turning something that was an element of destruction into an element of hope. I remember very, very vividly, when my grandmother died and we buried her in our larger family's hometown of Goldsboro, North Carolina, we could not find her burial stones.

You see, in segregated southern counties, as you probably know, the Negro burial ground was on the low ground, sunken low and as our country faces climate change like the rest of the world, a big hurricane, it was Hurricane Matthew, had flooded the region so that the bodies rose up out of their grave and the stones were washed away. As we got ready to bury my beloved singing grandmother, to look at this jumble of stones, indecipherable, who goes where? We had to wonder, how did this happen? What's our response to this? A storm, you could do nothing about, but there's also the human-made storm of industrial hog farms with those big ponds of swelling waste that had swelled up when the hurricane hits and provided this monsoon of water, moving stone upon stone, in our grief and trauma and made us ask, "What else is wrong here? What else could we be doing and paying attention to?" It's not just storms out of our control. Creation is not just the thing that we can't touch or judge and some scientists say might not even be real if you talk about climate change, but that interaction of humanity and history, environments and industry, there's a calling for us.

As we eventually sorted out what stone went where and laid our loved ones to rest, I heard that song, *He Rolled, He Rolled, He Rolled the Stone Away*. Even in what looks like destruction, there is a bit of resurrection. There is hope for all of us to do this work. There's hope for us, even if we don't quite understand all the pieces of climate change and hear of how we're going to get through racial reconciliation and justice-making.

There's still a bit of hope for us. We're learning. We're learning to know the same words and sing the same songs. The next song I remember always is *I know Jesus is Real* and there's a line after that says, "I don't know, I don't know." I'm going to pick up my friends at St. Paul's, Richmond, back over there. A few years ago, when we were all working together on our racial justice, the HRI Initiative, thinking about our history of slavery and confederacy, there's this little motto that's going around with all historians. "Well, we don't know what we don't know." It was a way of emptying ourselves with humility and opening ourselves to learning and realizing that things are very interconnected.

This has become a great motto for us in the Church Center as we think about climate change and creation care. We've got a lot to learn. Well, we don't know what we don't know and yet, that openness and that willingness to be ready to learn is a very key Gospel-centered trait. I bet it will teach us that here's a little bit more that we do know. Now, we're going to prove it to each other with this: how we're doing with these lives. This is coming from people in our church, 1,500 Episcopalians answering a random survey. We just wanted to figure out amongst lots of other denominations, what do we actually know? Where are we? What Episcopalians actually think about climate and justice and faith?

We had no idea what the answers were. Number one, we learned that Episcopalians like to fill out online surveys. There were more Episcopal surveys than any other denomination. We tripled the Lutherans and the Methodists, I don't know why. Here's a little quiz. I hear that the folks at table 25, our young adult Delegates or leaders in the world, have a prize for you if you can figure out what the Episcopal answer to these questions are, okay? We're not going to judge you if you just, say, raise your hand. This little prize, if you get the right answer, raise your hand and folks might run around and give you a little prize.

1. What percentage of Episcopalians report that you have personally discussed climate change at their place of worship?
 - a. 24%
 - b. 70%
 - c. 35%

Episcopalians like to come to coffee hour. 70%. Raise your hand if you want a little prize. This beats the national average of churchgoing Americans. 24% on average talk about climate change at worship. We are chatty people thinking about relevant issues. There is our next one.

2. What percentage of Episcopalians report they live in a place that needs to prepare for climate change? They are currently living in a place where they feel vulnerable or threatened by climate change.
 - a. 10%
 - b. 72%
 - c. 5%
 - d. 91%

D. 91% of Episcopalians live in places where they feel personally threatened by climate change, you need to get ready. The national average is 72%. We are coastal people. We are aware people. We are people who've been in places where we've seen a lot of storms. We are people who live not just in the United States. We live on islands in the Caribbean. We are ready and we want to get aware. Another way we asked this question, "Should my place of worship do more to address our parts?" 91%,

Episcopalians are off the charts and their feeling of readiness and neediness to go and do this work. Okay, here's another one.

3. Environmental justice issues personally affects me. Which of these?
 - a. Flooding
 - b. Breathing problems
 - c. Economic hardship

Other Episcopalians worried about the economic hardship from climate change. Question three, it's all of these, but 49% of Episcopalians are worried about flooding: of coastal towns, of churches, that you can't get grandma to Bible study because the roads might flood. 43% of Episcopalians report breathing problems: from changes in the atmosphere, from pollution, from climate change and from environmental degradation. Folks cannot breathe. This one is shocking. 62% of Episcopalians who self-reported are worried about their economic hardship. We've got lots of folks in oil towns and mining towns who are afraid. We got lots of folks who don't know how they will make their living as the world changes. Episcopalians are asking for their community to hold them, to hold their hearts and their labors close as we face something that's scary. You could probably just raise your hand anyways and you get a wonderful prize. We're always a little worried.

4. Where do we go from thinking about the spiritual to political? What percentage of Episcopalians would use and define water access as a human right? Can we talk about rights?
 - a. 70%
 - b. 100%
 - c. 98%
 - d. 30%

98%. We are committed and we have been committed through years of supporting the sustainable development Goals, UN human rights. We want to express the ethics, the Bible's ethics, the post-Easter ethics that say human beings have a right to thrive, that we are brothers and sisters in a common collective. Water, air, land: our rights. Prophets spoke about them of old and we want to support them today. Okay, here's the last one and this one, thankfully hard. You know your friends and neighbors, you know the folks who only come to coffee hour, not worship.

5. What percentage of Episcopalians reports that their religious beliefs compel them to address climate change? Their religious beliefs, they sit home and read the Prayer Book and the Bible, they think twice and that's what's making them think about climate change.
 - a. 58%
 - b. 93%
 - c. 80%
 - d. 32%

93% of Episcopalians who self-reported think about climate justice, they think about creation, they think about sustainable development because of something they read in the Bible, because of some oily thumbprint on their forehead, because of the faith that they read every day. It's because of their prayer lives that compel us as a community to move forward, to think about how we can do God's justice in the world.

We are a prayerful and faithful people. In case you're wondering, yes, that outsize number tops even the good Methodists and Baptists who took the survey. It's our faith life. It's our compelling love that comes from Jesus that is somehow pushing us to ask these questions. We might not know all the answers, we not might not even be speaking the same language, but we are singing the same gospel song, the song that compels us on and on, again and again. I've *Got a Love of Jesus* or *Oh, Freedom* or maybe *Swing Low Sweet Chariot*, something is reminding us that our spiritual life is what's compelling us.

I want to tell on somebody else here. We've got some folks here who are doing this work based in their spiritual life. We've got members of our national Task Force on Creation Care. You all have your diocesan Creation Care Task Force doing this work, figuring out, as my grandma used to say, "When you know better, you do better."

There's Weston Mathews back there from Grace in The Plains who's on our Creation Care Board, thinking about how to work with Executive Council and Bishop Curry, to create and write climate pledges and promises for our denomination that speak to the truth of our spirituality. And yet, it's hard. It is hard work. I know that you have a diocesan resolution thinking about what you can do better. When you know better, you do better. Until then, you just try really hard recycling, being green, working on a net neutral basis for the work that we have to do to save our environment. It is such important work.

We're coming from different places but we need all the strategies. Bishop Curry laughed out loud this summer when we locked him in a room with a lot of climate activists and social justice workers. He said, "I get it now." We're singing a lot of different songs but there's a diversity of tactics and it's all the same, we know those voices in the choir. We need to know that we're not just changing light bulbs, were also changing hearts. We also need to know that there are folks who remind us that a God of liberation is one that remembers that there are folks whose water might be at stake because of pollution or oil spills. And a God of liberation remembers that there are cities right here in Virginia where the majority of Latina children have asthma because of the chemicals they're breathing. We both want to nurture the soil and raise chickens, but also remember that God loves and cares for those who are in harm's way. We leave no one behind and as we learn to use our reconciliation eyes, to hear what we don't know and don't know and know better and do better. We can act authentically on creation care.

Our God who is a liberator reminds us, yes, we change light bulbs and we don't use single-use plastic, but also, we were asked, "Where are the plastic recycle factories located? How are we investing our money in our funds in places that might make folks vulnerable and at risk?" This is all of our work that we have to hold together. Episcopalians were charged to do it. 93% of us are doing it because of our faith in Jesus. There's that last song. There's a song with a slogan my grandma used to sing and shout at me, "Well, if you're going to be loud, please don't be wrong." We're going to start doing this work and it is very easy to be loud and wrong. When folks hear the idea of creation and environment and they tune out or their hackles go up, they think, "Oh my gosh, they're going to attack me because I work for Exxon," or, "This is boring. I don't want to do anything about it," or, "I'm going to be dead in a few years. I don't care." You don't want to be loud and be wrong, and so as a church, we are learning to provide resources for each other to teach each other how to be right.

This is your asset map. Has anybody been to the asset map, episcopalassetmap.org? We used to use it for find a church. You click in, we've got a food pantry and a Sunday service at 12:00 p.m., sleep late. This Creation Care Task Force and Bishop Curry's work and some granting funds are letting us change this so in January of 2020, not only would we be able to find a church that's open really late that you can go to after coffee hour, but you can also find a church that is – and this is St. Barnabas in a cancer zone – you'll be able to look and see the overlays of not just where your parish is, but what pollutants surround it.

Here is St Paul's, Alexandria, and all the churches that might be in the green on land, but soon, you will be able to see the blue encroaching beach-front property that you might have never known you had. We are trying to use our resources so that we know better, that we can inform each other. Thanks to the hard work of lots of folks on lots of task force and councils, all of these resources will be available on the Episcopal Asset Map.

Here is St. Thomas, Richmond. We can overlay places where people have asthma because of environmental pollutants as well as where people are hungry, as well as where people are lacking. To know ourselves in the context of our neighbors makes us true reconcilers in the world.

So we need you. This is not just an appeal to make you sad or to make you feel good, because we all are faithfully motivated, but we need you to join us in this work. This is not a mission of Bishop Curry's to feel like he's on the cutting edge and can go to the climate march and strike. This is about the work out there, the ministries and witnesses being raised up by individuals and committees, by folks planting gardens and folks doing protests. This is about each and every one of us living into our Gospel heritage. And so, in our office in New York, although I'm in DC y'all, we want to hear from you. We want to know. We want a guide from you. We want to gather your diocesan resolutions. We want to hear the places where people are in pain. We want to know where folks in Western Virginia are afraid of losing their livelihoods and gather it all in.

Our first step really is to gather us all in. As Bishop Curry's always singing the song that my grandma always sing, "We're going to walk together children, don't you get weary." First part is walking together. For the first time, we are actually trying to gather every Episcopalian who might answer, might be a part of that 93% based on their faith, based on their love, based on the spirituals their grandma sang them. Who wants to be a part of this network? There is your door in. If you log in right there and type your name in, I have your name and I can hold you dear. If you took the creation pledge last winter, we have your email. Coming February, God willing and Executive Council approving, if you take the climate pledge to work on your carbon neutrality, we will gather you in to this faithful marching collective; this church of children walking together in the light.

So if you feel inclined, if this is your calling, join us because we're not going to do this alone. We need each other to remind us again and again that we might not be speaking the same language, we might have different priorities, we might be coming from different places, but we're only going to get there together. Walking together, not getting weary. We're going to make it to the great camp meeting on dry ground, hopefully, in the Promised Land. Thank you very much, Diocese of Virginia. I look forward to receiving as many of your emails as possible and keeping you in company and fellowship in faith. Amen.

The Rt. Rev. Susan E. Goff: Thank you, Melanie, for bringing us such helpful information, challenge and opportunity as we continue together as a Diocese to live in this reality and to make a difference. I now call on Bishop Bob Ihloff for his report to Convention.

Report of the Assisting Bishop

The Rt. Rev. Robert Ihloff: Talk about "wonder in all!" What a difference a year has made! Last year we were all somewhat apprehensive. We were looking for a Provisional Bishop and none of us knew how things would work or work out. Our inability to find an appropriate Provisional Bishop turned out to be a blessing. The solution was here in our Canons all along – Bishop Susan Goff became our Ecclesiastical Authority and what a blessing that has been! Communications have improved dramatically, the staff all have job descriptions and greater cohesiveness, new visions are being cast, and transparency abounds. As Bishop Susan's address indicates, we still have a lot of work to do, but we have come a long way in a year.

Wonder forms the basis for "wonderful." What a wonderful group of Deacons we have in Virginia, approximately 30 in all! It has been my privilege to be their mentoring Bishop as they share their very diverse talents in our churches and other institutions. This year we have worked to establish a community of deacons so that we can support one another and share insights. The primary role of a Deacon, as a servant leader, is "to interpret to the Church the needs, concerns, and hopes of the world." Our Deacons assist the laity in finding their ministries in the world and challenge our congregations to look outward and move outside church walls. Whatever the Church of the future looks like, it will surely not be a Church behind closed doors, but one increasingly meeting people where they are. Our Resurrected Lord came to his frightened disciples locked behind closed doors to

breathe the Holy Spirit into them so they would have the courage to move out and spread the Good News in the world. Our Deacons bring the concerns and hopes of the world into our churches so we may move out to minister where the people are and where the opportunities lie. We need their voices and their ministries, and we need a lot more of them! Priests and laity, be on the lookout in your congregations for women and men who have a deacon's heart, a call to minister among the poor and marginalized, a commitment to justice, and a call to challenge the Church to give of itself to and in a needy world. Such persons should be encouraged to look at our Deacon Training Program. Discern their possible call, and perhaps join the wonderful community of Deacons in our Diocese.

Over these last almost two years, I have had the privilege of being the Bishop liaison to the regional Clericus gatherings. We have a wonderful, dedicated, and committed group of clergy in Virginia. I am constantly in awe of your spiritual depth, integrity, and joy in ministry. Like our Diocese, our clergy are very diverse! Isn't it wonderful that the same Holy Spirit works in persons with very different personalities, strengths and weaknesses. What a privilege it is to serve with you, to share ministry, and to support one another. You are my inspiration, and I give thanks to God for you all!

Some of our Clericus groups meet monthly, others quarterly. I encourage monthly gatherings; being a clergyperson can be a lonely job, especially in small parishes (which are in the majority in our Diocese). I found as a parish priest for almost 30 years Clericus meetings were a life-line and helped me personally and professionally. Going it alone is a sure path to making mistakes, loneliness, and burn out.

Another of my responsibilities has been being the Bishop who relates directly to our 16 Regional Councils. Of our Regional Council Presidents, I can honestly say, they are a wonderful group of women and men and a wonderful gift to our Diocese. It has been my privilege to meet with these dedicated leaders in retreat at Shrine Mont for two consecutive Junes and to meet with them often over lunch at our Executive Board meetings. I have attempted to attend at least one meeting per year of each Regional Council. Would I characterize these meetings as "wonderful!"? Well, not always. Some Regions are well-organized, well-represented by constituent Churches, lively, and wonderful. Other regions are finding their way, which is understandable given restructuring of two years ago. Congregationalism is a problem in Virginia! And particularly in a few regions. Congregationalism has been a problem in every Diocese I have served, but it seems particularly strong here, probably for historic reasons. One of the primary reasons for the world being divided into Dioceses is to make it clear that ministry must be regional if it is to minister effectively and holistically. Regions enable us to share resources and ideas, to minimize duplications, and to minister to all the needs and opportunities in an area. No one parish, even our largest ones, can do this alone. Regional Councils enable laity and clergy from often very diverse situations to learn from one another, respond to area needs, and work together which is God's hope and plan for our Churches.

Commuting from Baltimore, especially when I-95 or the Capitol Beltway is stop and go or just stopped, I sometimes ask myself, "Why am I still doing this?" Invariably the answer comes when I reach my Virginia destination. The people I meet and work with, the parishes in which I am Visitor and Confirming Bishop, the one-on-one meeting with clergy, my interface with you is my inspiration and my a deepest joy. Like many of you, I am greatly distressed by what is going on in America today – the corruption, dishonesty, divisions, and lack of respect for one another, the increase in bigotry, racism, and gun violence, and the failure to try to curb global warming and its effects. When I get to Virginia you are my antidote. I meet Christians of sincere faith, people of good will, people filled with the Holy Spirit and dedicated to sharing the love of Jesus. Here I meet people committed to being agents for transformation for Christ's sake. This doesn't take away any of these problems but it renews my hope and my faith in people. You make the commute worthwhile.

I was prepared to sign on for another year here when my successor Bishop of Maryland called and asked me to consider returning to Maryland to do a similar part-time ministry as their Assisting

Bishop. I was torn – I love being here, Bishop Susan is a wonderful, generous, and inspirational colleague, and I have been looking forward to working with her and Bishop Jennifer, whom I have come to admire and respect through contact at House of Bishops meetings. The Diocesan staff members have become close friends and trusted colleagues – I love working with them! Kate Wettstein my Administrative Assistant, has been an invaluable help and with her husband Jeff have become good friends. We are very fortunate to have such a dedicated and fine staff! I had to pray earnestly about this new offer and I had to think realistically about the toll the commute is taking on me and on my wife Nancy since I often stay overnights here in Virginia. As most of you know I will be returning to my home in Maryland in the New Year. I will miss greatly many of you personally, I will miss out on seeing this important interim period to its conclusion, and I will miss out on all the wonderful developments which God has in store for the Diocese of Virginia in the days ahead. I will watch for them with excitement from beyond the Potomac and I will continue to give God thanks for my time among you.

God loves you and I love you.

Presentation of Awards to the Rev. Deacon Barbara Ambrose and the Rev. Dr. Chris Agnew

The Rt. Rev. Susan E. Goff: At this time it's my great pleasure to share with you some wonderful news about two of our own, who have been honored in significant ways within recent months. The Rev. Deacon Barbara Ambrose received Recognition of Diaconal Ministry in the Tradition of Saint Stephen from the Association of Episcopal Deacons. This is an award they give only once every three years. Barbara is recognized for working for her ministry, of working with homeless and addicted persons. She led her parish's participation in the Thousand Homes Initiative, which is a registry of homeless people sleeping in Richmond, sleeping on the streets. She developed a weekly laundry service for homeless people and that continues after five years. She now leads the Virginia Addiction and Recovery Team, our diocesan team. Barbara, where are you? Please stand. Barbara will keep holding all of those ministries up in front of all of us.

The Rev. Dr. Chris Agnew received the Lifetime Ecumenist Award from the Virginia Council of Churches just last week on November 7. He received the award from our own Bishop Jones, and he was recognized then, especially in matters of faith and order, common expressions of worship and co-operative ventures in various aspects of mission. Bishop Jones also noted his humor and his friendship, his interest in ecumenical dialogues. Chris has earned well, the respect of the Virginia Council of Churches, as well as all of us here in the Diocese of Virginia. Chris, would you please stand and receive our congratulations.

Stories of the Diocese: Shrine Mont Camps

The Rt. Rev. Susan E. Goff: We now continue with another story of the Diocese, Sven.

The Rev. Sven vanBaars: Thank you, Bishop Goff. Good morning. It is nice to be in the high-energy atmosphere of Arlington and Northern Virginia, and the pace rack keeps our verve going, but let's just take a moment to have a deep breath. Let's go to that place where I always find calm and refreshment, which is up on the mountain. I feel my blood pressure going down as I go further up 81 or 66. Let's hear a story from Paris Ball on the wonderful relationships and wonder of creation that's taking place in our camps and conference center at Shrine Mont.

Ms. Paris Ball (Diocesan Minister for Christian Formation and Director of Shrine Mont Camps): Good morning. My name is Paris Ball. It's my great pleasure to serve as your diocesan Minister for Christian Formation. Through that role, I get to spend each summer at Shrine Mont as

the Director of our camping program. Shrine Mont Camp is a collection of nine different individual camps serving people of all ages. We have large camps, we have small camps, we have camps all in between. We have a number of specialty programs and camps that serve individuals with special needs. Just in case you think you're too old to come to camp, we actually offer two long-weekend family camp programs, so camps are good for everyone.

When you come to Shrine Mont Camps, you'll get a chance to play a game on a big ball field, to eat a s'mores by the campfire, to sing fun songs or go for a hike in the woods. You may learn a new skill or strengthen a skill that you already possess. You most definitely will eat delicious food and spend time in the beauty of God's creation.

All that is simply talking about what we do at camp. At Shrine Mont Camps, it's not about what we do. Our mission is all about relationships, building and enriching one's relationship with self, with others and with God. Relationships are at the heart of Shrine Mont Camps, and you can see our commitment to encouraging their growth in the activities that we plan for campers as well as in staff who have been trained to listen attentively with love for every person with whom they interact. You can feel our focus on relationship in faith formation offerings that encourage wonder and care for all of God's creation. It's our community, our relationships that make Shrine Mont Camps stand out in a crowd of other summer opportunities.

But sometimes words just don't tell a story as well as we might like, so we pulled together a video to share with you a reflection. Please enjoy a glimpse of Shrine Mont Camps and its mission.

A video of photos from Shrine Mont Camps was shown.

Ms. Ball: At Shrine Mont Camps, people of all ages are invited to be a part of a community of care and respect. We disconnect our devices and we connect with ourselves and with this world that God has made. We look for joy. We struggle and rise to meet challenges and we come out on the other side more resilient, more open and more connected in wonder to God's big love for all of us. When you come to camp at Shrine Mont, you get a chance to meet people who will become lifelong friends, people who will reflect the face of Christ back to you. You are given space, time, and encouragement to explore what God may have in store for you and for your life. Shrine Mont Camps is a powerful and vital part of our life together as a Diocese, and I invite everyone in this room to claim it as their own. This is your camp. The formation and transformation that happens on our holy mountain deepens and enriches our congregations and our world.

Thank you for supporting this ministry of the Diocese of Virginia. It simply would not exist without the diocesan support it receives from you. As you leave this gathering, I hope that you will tell the story of Shrine Mont Camps far and wide. Share this video with your parishioners. Share this video with community groups that come through your churches. Post the brochures and posters, and invite families of all shapes and sizes to learn more on our website or on our social media.

Participate in Shrine Mont Camps Sunday on February 9, where we invite all congregations in the Diocese to talk about camp and help contribute to our scholarship program. The Office of Christian Formation will support you each step of the way by providing materials, information and ready-to-share goodies that can help you encourage the folks you know to come to camp. If you know a person or a family who could use a week or so at Shrine Mont, give us a call. We're committed to making sure that everyone who wants to can find a place at Shrine Mont Camps regardless of their financial reality. We do believe that there is a place for everyone at camp, and we believe that diversity in all ways makes us a better reflection of God's loving kingdom. After all, we're all about relationships. It's through learning about and celebrating our differences that we're able to see more fully God's beautiful vision for our world. Join us either in person or through your

encouragement, and let's continue to strengthen and grow this wonderful faith-forming ministry in our Diocese. Thank you.

Mr. vanBaars: Thank you, Paris. We have two more stories of our Diocese, of wonder and love that come up later this morning. Let's all tap into our inner camper, let's move with energy and passion and excitement through the rest of our agenda, and we'll be back later on for more stories.

The Rt. Rev. Susan E. Goff: Now, I invite back to the podium the Rev. Jay Morris, to continue the Report of the Resolutions Committee, as we consider R4, which we didn't get to yesterday, and the Courtesy Resolutions.

Committee on Resolutions (Continued)

The full text of the resolutions can be found on page 179.

The Rev. Jay Morris (Aquia, Stafford): Bishop Goff, thank you once again. The Committee on Resolutions would like to make a couple of suggested changes in presenting R4 to you under the current format as seen on the screen in a moment or two.

One change that was made by the Committee, at the Committee's recommendation, came from the fact that at the open hearing, it was brought to our attention that request for information from across the Diocese about clergy pay would not affect the vocational deacons in the same way, in the sense that vocational deacons do not receive financial compensation. The request that the originally proposed resolution calls for regarding salary and other compensation for clergy, the Committee would like to suggest changing most of those instances to "stipendiary clergy," so that the information recorded will be reported on clergy who receive financial compensation.

Also, in the second resolve, the Committee recommends that the diocesan office prepare a suitable and convenient form for the recording of the various data requested so that when the Diocese receives the information, it will come in a uniform, consistent way that will be most helpful for the reporting purposes. Bishop Goff, we submit Resolution Four as amended by the Committee's recommendation for consideration by the Convention.

Bishop Goff: Thank you very much. The recommendation has been received as amended by the committee. It is open now to debate. I ask that because we have to be out of this room by 1:00 at the absolute latest, that we restrict debate to 10 minutes. So that we can hear as many voices as possible, we ask people to speak to for no more than one minute. We will be keeping time on those, all for the sake of time, not to cut off conversation. Microphone two.

The Rev. Jo Belser (Church of the Resurrection, Alexandria): In the interest of the economy of words, I was deputized by the other submitters of this resolution to urge you to pass it in whatever form it needs to be tweaked, and to ask that we take whatever actions we agree to take together. Our motivation, of course, is to capitalize on the excellent work of the diocesan Pay Equity Task Force and to continue steps toward pay equity in our Diocese. The words we just heard Melanie Mullen say quoting her undoubtedly unjustly underpaid grandmother, "When you know better, you do better." Thank you.

Bishop Goff: Thank you. Other speakers? I see microphone one.

The Rev. Cayce Ramey (All Saints Sharon Chapel, Alexandria): When you know better, you do better, and we know better. The Pay Equity Task Force has documented, with the help of a professional who does pay equity for a living for the federal government, that there is a problem, and we need to address it. The sunshine and transparency are necessary for justice and I urge those of you who worry about public – There seems to be some concern that we've changed public to a very

particular reporting, so maybe there is some concern out there about making this information public, that as a former military member, my salary and benefits payments have been public before, and as many government workers and state and federal employees have dealt with this for all of their careers. This information has been public before and can be so again, especially if it will serve to further the ends of equity for my siblings, sisters and brothers. I urge adoption.

Bishop Goff: Thank you. Microphone three.

Mr. Tom Hewson (Immanuel on-the-Hill, Alexandria): As a former senior warden, when we develop our salaries for everyone, there's obviously lots of different issues that play a role that are part of the reason for the differentiation that goes beyond – one, for example, how many years you are in the priesthood. These issues are part of the guidelines that would lead also to a diversity of different outcomes. I was just wondering in terms of when the committee talked about this, and you're just asking us to provide information, all the information that goes into that decision is not being asked for. Is that correct?

Bishop Goff: My understanding is that that is correct and such form is yet to be developed. Microphone eight.

The Rev. John Shellito (St. George's, Arlington): I just wanted to name my gratitude for the powerful and inspiring work of the diocesan Pay Equity Task Force. I was reading through their report for the last couple years, this year included. I found myself feeling embarrassed, feeling sad, feeling angry. I invite you all that it might be a small price to pay if we all feel some measure of those emotions, whether our pay is below average, above average or average. This is also an opportunity for hope and taking a step forward.

Bishop Goff: Thank you. Is anyone else approaching a mic? Then we are ready to vote on R4. All in favor, please say, "Aye."

Members of Convention: Aye.

Bishop Goff: All opposed, "No."

Members of Convention: No.

Bishop Goff: The motion carries. Thank you very much.

Mr. Morris: Bishop Goff, we have received 12 Courtesy Resolutions. 11 Resolutions of the courtesy variety were distributed by the website and ahead of Convention. One was received yesterday at the start of the opening session. The committee, following its custom, recommends that this slate of 12 Courtesy Resolutions be adopted en-mass with two corrections on CR9, honoring the Rev. Dr. Christopher Agnew. There were a couple of minor typographical changes that have been corrected, and they have become available. Also, there was one small typographical error on CR12, honoring the Rev. Rhonda Baker, and that has been corrected. Nothing of substance has changed. That is why we recommend that they continue to be adopted as amended by the Committee.

Bishop Goff: The Committee has recommended adoption of the whole, of all 12. Having been recommended by Committee and moved by Committee, it doesn't need a second. Are we ready to call the question?

Members of Convention: Yes.

Bishop Goff: All in favor please say, "Aye."

Members of Convention: Aye.

Bishop Goff: Opposed say, “No.” Those 12 Courtesy Resolutions are adopted and they will be sent to the places that the resolutions themselves indicate.

Mr. Morris: Bishop Goff, the Committee on Resolution has two more comments for the Convention’s consideration. One concerns several comments received by email in advance of the Convention and some comments made during the open hearing about R2; the resolution that would deal with alcohol use policy. That was the resolution submitted by the Executive Board and Standing Committee who have worked on that issue for some time, just as other groups in the Diocese, like addiction and recovery teams, opioid crisis groups and other relevant parties have worked on various forms of substance abuse issues.

In light of the comments received by email, and in light of comments received at the open hearing, the Committee on Resolutions suggests that various bodies of Convention and in the Diocese might want to work in the coming year on additional material, because of other issues related to R2 that were not covered by R2 simply because of its scope. We’d like to encourage further responses on the general matter of substance abuse so that the matters can be dealt with by the relevant parties.

Bishop Goff: Thank you very much. Some of that work, in terms of more materials regarding the alcohol policy, has already been begun by Herbert Jones and Hilary Smith. We invite expansion of that group to continue that work.

Mr. Morris: Bishop Goff, the other point that the Committee wishes to raise concerns a matter of form and procedure. There is an anomaly about the Rules of Convention as our Parliamentarian J.P. Causey has confirmed. There’s nothing specified in the Rules of Convention, clarifying who may and who may not submit resolutions for consideration. There is a presumption in parliamentary procedure that the members of a body are the only ones entitled to bring resolutions, amendments and the like to that body for consideration, but nowhere do our rules explain that only members may do so.

Other groups, like the Executive Board, the diocesan Standing Committee, committees appointed by the Bishop or task forces appointed by a Convention, have not been given express permission to submit resolutions. That sort of thing may hinder Convention’s work in the future. It also leaves open some ambiguities. For example, if vestries, wardens and congregations continue to submit resolutions, then if questions arise at Convention, it’s not likely that all members of the vestry, all of the wardens or the entire congregation will be at Convention to answer the questions.

It would be helpful, the Committee thinks, for us to have at least one specified designated point of contact who would be at Convention to answer questions, should they arise. In some cases, staffs of churches or the staff of Mayo House have submitted resolutions. It’s not clear from our Rules of Convention that they are authorized to do so, and again, staff is a very broad term. Bishop Ihloff happens to be on staff of the Diocese, but I’m not sure if Bishop Ihloff was involved or even consulted in crafting the Courtesy Resolution that had been proposed to honor his ministry.

Bishop Ihloff: I wrote it myself.

Mr. Morris: In some cases, the bishops have submitted resolutions, but the Committee and Members of Convention might not be clear if that includes the bishops presently serving on staff, if that also includes retired bishops, bishops living in the Diocese and involved in some ways, but not canonically resident here. The Committee on Resolutions does not have a specific recommendation at this time, but we do suggest that Convention take this up as an early order of business at the next Convention, perhaps in consultation with some members of the Committee, the Secretary of the Diocese, the

Parliamentarian of the Diocese and other able parties who might be able to offer, ahead of next Convention, a resolution that would clarify things for everyone's benefit, so that at the minimum, we might have at least one specified designated point of contact, who would be present at Convention, even if the warden leadership or vestry leadership has changed from the time a resolution was proposed to the time that Convention can consider it. Just for the sake of clarity.

Bishop Goff: Thank you very much. It is sounding like you don't want to be discharged as a committee. However, having heard your good work – and we receive those recommendations well – with that, we thank you for your work, and we do discharge you.

Mr. Morris: Thank you, Bishop.

Report of the Committee on Related Organizations

The Rt. Rev. Susan E. Goff: I now invite the Rev. Emily Krudys of Church of Our Saviour, Montpelier, who is Chair of the Committee on Related Organizations, for her Report of the Committee on Related Organizations. Here she comes.

The Rev. Emily Krudys (Church of Our Saviour, Montpelier): Good morning. Bishop Goff, Bishop Ihloff, Bishop Brooke-Davidson, Mr. Secretary, and Members of the Convention: The Committee of Related Organizations has met to review the information submitted to the Committee, and now based on the review of that information, it presents the slate of nominees to be approved by later election by their respective boards.

For the Diocesan Missionary Society, one name is being brought forward for consideration. Mr. Bradley J. Gable, a member of Trinity, Upperville. Mr. Gable has a background in community banking and finance, and is familiar with the Diocesan Missionary Society, having previously served as a member of that board.

For the Trustees of the Funds, six people have expressed an interest in serving on the TOTF board. Three of them are running for their second term on the board. They are:

Mr. Keith Dull, St. Stephen's, Richmond
Ms. Lana Ingram, St. George's, Fredericksburg
Ms. Janet Osborn, Christ Church, Alexandria.

Three additional nominees have submitted their names for consideration to serve on the board. They are:

Mr. Philip S. Brown, Christ Church, Saluda
Mr. Alan M. Gayle, St. George's, Fredericksburg
Mr. John Milleson, Grace Church in Berryville.

Mr. Brown is a chartered financial analyst with experience managing large investment portfolios. Mr. Gayle has experience in asset allocation and investment management. Mr. Milleson has extensive background in banking and investment management. All three of these candidates possess experience that would be beneficial to the TOTF.

For the Board of Virginia Diocesan Homes, we reviewed and bring forward the nomination of Mr. Clyde C. Lamond III of Trinity, Upperville. He has put forth his name and has a background in banking and business. This experience is consistent with the work of the Virginia Diocesan Homes. The Committee of Related Organizations formally places these nominations before Convention for later election by their respective boards.

Bishop Goff: The slate has been presented, and as described, we vote on and approve a slate, and the slate goes to each board, and that board chooses their new members from the slate approved by Convention. All in favor with the slate as presented please say, "Aye."

Members of Convention: Aye.

Bishop Goff: Those opposed, "No." Thank you. They are all approved, and they will be passed forward to their respective boards. Thank you. We discharge the Committee on Related Organizations and thank you for your good work.

Report of the Standing Committee and Election of the Disciplinary Board

The Rt. Rev. Susan E. Goff: I now call on the Rev. Carol Hancock of St. John's, Centreville, who is the President of the Standing Committee, for the Report of the Standing Committee.

The Rev. Carol Hancock (St. John's, Centreville): Bishops, Members and Guests of this Diocesan Convention, it has been my privilege to serve as President of the Standing Committee in the Diocese of Virginia since March of this year, taking over from the Rev. Grant Ambrose, who had been elected President last November but who accepted a call to another Diocese in February. You have been well served by the dedicated and hard-working members of your Standing Committee this year. The members are:

Ms. Betsy Anderson
Ms. Ashley Cameron
Mr. Brad Davenport
The Rev. Nik Forti
The Rev. Andrew Merrow
The Rev. David Niemeyer
The Rev. Jane Piver
Ms. Christie Thomas
Mr. Steve Walker
The Rev. Bambi Willis
Ms. Diane Wright.

I want to thank each and every one of them for their thoughtful insights, respectful conversations and their love and care for this Diocese. Serving on the Standing Committee takes not only the time for the monthly meetings but time to read the approximately 100 pages of material for each candidate to be interviewed for ordination and to read and respond to time-sensitive e-mails between meetings. These people have worked hard on your behalf. I also want to thank the staff of St. George's, Fredericksburg, for hosting our meetings each month.

The Standing Committee serves as a council of advice for the Bishop. Bishop Susan Goff continues to lead this Diocese with unwavering dedication and commitment to what is best for this Diocese. This Diocese is in her good and capable hands, and Bishop Susan is supported by a talented and dedicated staff at Mayo House. One of the other duties of the Standing Committee is to consent to the election of Bishops in other dioceses. This has been a very busy year for elections and we approved the ordinations of 15 bishops from Vermont to Taiwan.

The Standing Committee is called to interview and approve candidates for ordination. This year we approved 19 candidates for ordination. Many thanks go to Ed Keithly and Vicky Bickel on the diocesan staff for keeping track of where each aspirant, postulant and candidate are in the process, and scheduling them for interviews with discernment committees, the Committee on the Priesthood and the Standing Committee. It is inspiring to meet the diverse group of people that God has called to serve God and

serve this church, coming from many different backgrounds, different life experiences, different ages and different kinds of calls. Having the opportunity to talk with those who are dedicated to serving God in ordained ministry gives me hope and encouragement for the future of God's Church.

We are in good hands, first and foremost in God's loving hands. We are in the good and competent hands of Bishop Susan and the leadership of this Diocese, and with the work of dedicated clergy and laypeople committed to prayer and seeking the will of God as we move forward, we will do the work together that God has called us to do. A reminder for those who are going off the Standing Committee, those continuing and those who are newly elected, we will all meet together in Pentagon B Room right after the end of Convention.

Now, according to Canon 27.2(C), the Standing Committee nominates members of the Disciplinary Board to be elected by Convention. The Disciplinary Board consists of 11 people, six clergy and five laypeople, and it is the canonical body of record for dealing with matters pertaining to ecclesiastical discipline. At this regular meeting of Convention, the Convention shall elect three members to the Disciplinary Board for a three-year term ending at Convention in November 2022. The Standing Committee nominates:

Ms. Janet Peyton

Mr. Julian Bivins

Mr. Steve Walker

The Rev. Susan MacDonald

The Rev. Canon Leslie Steffensen

to serve on the Disciplinary Board for a three-year term ending at Annual Convention 2022.

Bishop Goff: You are presenting a slate of five people, each for a three-year term?

Ms. Hancock: Yes.

Bishop Goff: Thank you. The slate has been presented by the Standing Committee. Is there a second to that motion? All in favor, please say, "Aye."

Members of Convention: Aye.

Bishop Goff: Opposed, "No." Thank you very much and thank you, those of you who will come on to the Disciplinary Board. It is very important work. Thank you.

Episcopal Appointments and Elections

The Rt. Rev. Susan E. Goff: We heard some from the Standing Committee report about the good work that they do in supporting those who are preparing for ordination. Our Commission on Ministry is hands-on involved in that work. I would like to announce the appointments to the Commission on Ministry. We appoint annually not more than 10 members for one-year terms subject to confirmation by Convention.

Those people appointed to one-year terms subject to your confirmation are:

The Rev. Randy Alexander, Immanuel on-the-Hill, Alexandria

The Rev. Heather Baggett

The Rev. Deacon Holly Hanback, St. Gabriel's, Leesburg

The Rev. Megan Limburg, Trinity, Lancaster & St. Mary's, Whitechapel

The Rev. Dr. Craig Phillips, St. Peter's, Arlington

Ms. Elizabeth Ward, Christ Church, Alexandria

The Rev. Bambi Willis, Trinity, Fredericksburg.

I also lay before you nominees to serve three-year terms ending at the 228th Convention:

Ms. Lisa Richard, St. Aidan's, Alexandria

Ms. Kathleen O'Neill, St. Peter's, Arlington

The Rev. Andrew Moore, St. Andrew's, Oregon Hill (Richmond)

I ask for a motion for their election. And a second. All in favor, please say, "Aye."

Members of Convention: Aye.

Bishop Goff: Opposed say, "No." Thank you very much. These people are appointed and elected.

I also announce other episcopal appointments, the Deans of the Regions for 2020. Those names will be posted as well. Those who are in bold are newly appointed Deans. I think the bold doesn't show up there, I'll name them. These deans will meet, with me and with Bishop Brooke-Davidson in Richmond Thursday of next week, and will have some time to meet with the diocesan staff to see them at work and to have lunch together there. Those deans, all of them have the title, the Very Rev.

Alexandria Region: The Very Rev. Randy Alexander, Immanuel on-the-Hill, Alexandria

Central Richmond Region: The Very Rev. Dr. Hilary Smith, Holy Comforter, Richmond

Charlottesville Region: The Very Rev. Cass Bailey, Trinity, Charlottesville

Culpeper Region: The Very Rev. Ben Shelton, St. Stephen's, Culpeper

Fredericksburg Region: The Very Rev. Kyle Tomlin, Church of the Messiah, Fredericksburg
(newly appointed)

North Fairfax Region: The Very Rev. Fran Gardner-Smith, St. Thomas, McLean

North Richmond Region: The Very Rev. Judy Davis, Emmanuel, Brook Hill (newly appointed)

Northern Neck Region: The Very Rev. Megan Limburg, St. Mary's, Whitechapel and Trinity, Lancaster

Northern Piedmont Region: The Very Rev. Weston Mathews, Grace, The Plains

Potomac Region: The Very Rev. Corry Weierbach, Church of the Spirit, Alexandria

South Fairfax Region: The Very Rev. Susan Hartzell, St. Peter's in the Woods, Fairfax Station

Southern Shenandoah Valley Region: The Very Rev. Cathy Tibbetts, Christ Church, Luray

Upper Tidewater Region: The Very Rev. Gary Barker, Kingston Parish, Mathews

West Richmond Region: The Very Rev. Dr. John Maher, St. Francis, Manakin Sabot (newly appointed)

Winchester Region: The Very Rev. Matt Rhodes, Christ Church, Millwood

Thank you all for accepting appointment and for the good work you do in your region.

Results of Ballot Four

The Rt. Rev. Susan E. Goff: I announce now, the results of ballot number four and with this ballot voting is concluded. We don't need any more ballots. For General Convention alternate deputies, the clergy results. They are deputy alternates in this order.

First alternate: The Rev. Justin McIntosh, St. Paul's, Ivy

Second alternate: The Very Rev. Randolph J. Alexander, Jr., Immanuel on-the-Hill, Alexandria

Third alternate: The Rev. Dorota Wright-Pruski, St. Andrew's, Arlington

Fourth alternate: The Rev. Andrew Moore, St. Andrew's, Richmond

Congratulations to all of you and thank you for serving.

Alternate deputies among the laity. The alternates will be in this order.

First alternate: Ms. Ellyn Crawford, St. George's, Arlington

Second alternate: Ms. Cindi Bartol, Christ Church, Alexandria

Third alternate: Mr. Stevenson T. Walker, Cople Parish, Kinsale

Congratulations to all of you. Thank you.

Province III alternate among the laity is Mr. David Penrod, Emmanuel, Harrisonburg. Congratulations to you and thank you for serving.

We have some more announcements from our secretary.

Mr. Mark Eastham: The first announcement is we're running ahead of time. It is 10:12 and we will reconvene at 10:30 rather than 10:50. Those folks who are involved in the Church Schools photograph, if you could come forward now. We'll see you all in a few minutes. Thank you.

Report of the Episcopal Church Women

The Rt. Rev. Susan E. Goff: As the room settles down. I call to the podium, Ms. Cindy Helton of St. George's, Fredericksburg, who is the President of the Episcopal Church Women.

Ms. Cindy Helton (President, ECW): Thank you. Bishop Susan Goff, Bishop Ihloff, Bishop Brooke-Davidson, Bishop Jones, and members of the Convention: I am pleased to be here this morning as a representative of the community of Episcopal women who give care and share God's love through mission and ministry. There are many of us here. We offer friendship and hospitality in our parishes. We give leadership and support through sharing time, talent, and resources on committees and commissions. We serve on the vestry and stewardship, as clergy and as delegates to this Convention. We reach out to people in need. We serve on diocesan committees: on the Standing Committee, as Delegates to General Convention.

On the ECW Board of Directors, we plan programs for spring and fall meetings, which are open to everyone to educate, raise awareness and provide leadership in shared ministries in the Diocese. This year, these programs have included Circles Ashland, a model which is described as a hand-up rather than a handout. Professional women described coaching those in need in Hanover County to become Circle Leaders as seeking help and in taking their next steps to lift themselves out of poverty and into a better life. We thank the Rev. Nik Forti and the women of the Fork Church for the opportunity to hold this meeting for the entire Diocese.

We thank the Rev. Dr. Lynn Ronaldi and the Women's Guild of Pohick for their kind hospitality and the opportunity to meet in that historic church for the October meeting. At this meeting, the Diocesan Addiction and Recovery Team presented, "Hope and Healing: the Church's Response to the Opioid Crisis." The Rev. Deacon Barbara Ambrose, the Rev. Amanda Korval, and Karl Colder described current activities and action that our faith community can take to address this crisis. The ECW continues to support the Triangle of Hope Youth Pilgrimage through the presentation of slides and stories. The Rev. Rock Higgins reported on the pilgrimage to Ghana where many conquered tribes were sold into the transatlantic slave trade.

As the Diocese continues efforts to expand the youth pilgrimage, the next cycle from Kumasi in Ghana, to Liverpool, to Virginia, the ECW has designated the Triangle of Hope as the recipient of the Viva Voce donations. The ECW, in all its activities, wishes to join with those who express Christian hope for a future where all are saved and all are free from slavery and from all oppression. We continue our work to combat human trafficking and all forms of modern-day slavery, and we are thankful that many in the Diocese have joined us in raising \$3,000 to support this effort.

In other work in the Diocese, the ECW gave over \$5,000 in scholarships and contribute about the same amount to other community and church groups. The Church Periodical Club awarded a Miles of Pennies book grant for over \$800 to Barack Obama Elementary School in Richmond.

Members of the Board of Directors have attended and participated in meetings around the Diocese including Church Vitality Day at Aquia; A Service of Lament, Reconciliation and Commitment in observance of the 400th anniversary of the arrival of the first enslaved Africans at Jamestown; Seeing the Face of God in Others workshops; and many ECW meetings at churches from St. Peter's, Purcellville, to La Iglesia de Santa Maria, Falls Church, to the Church of the Epiphany, Richmond, where the Rev. Andrew Reinholz welcomed the Board and celebrated Holy Eucharist. We thank all those who have hosted board meetings, including St. George's, Fredericksburg, and St. Luke's Simeon, Charlottesville.

In addition to working in our parishes and our Diocese, six delegates participated in the Province III 100 celebration in Pennsylvania, where we shared our history and contributed to St. John's Closet, their designated outreach project. Through our affiliation with the United Thank Offering, Global Ministries and Hope for Humanity, ECW has participated in shared ministries internationally.

United Thank Offering ingathering donations, placed in the little blue box in thanksgiving for God's blessings, have totaled over \$35,000 and we trust that amount will increase before December 15, when every penny collected in the blue boxes will go to the UTO lockbox to be given in grants in 2020. UTO is a ministry of the entire Episcopal Church, in which every person in every pew can participate. In past years, our Diocese has benefited from these UTO ingathering grants. The Diocese of Virginia has provided kitchens for food ministries, gardens for food and medication, an elevator for a church in need, and through our international partnerships, much-needed vehicles at Hope and Resurrection Secondary School in South Sudan, solar panels in Tanzania and help with building libraries, schools and medical facilities, just to name a few.

The vision of ECW for all women of the Episcopal Church is that we become a vibrant blend of all ages, uniting as a peacemaking and healing influence in the church. We aspire to be a God-spark shining and sharing the love of Christ. We know that any success we have comes from God, in taking our efforts and transforming them into God's plan. That is why we are so grateful for the help of the clergy of this Diocese who support us in our spiritual growth and ministries.

The Rev. Areeta Bridgemohan, Associate back at St. George's, Fredericksburg, led our Board in meditation and prayer around the theme of women's wisdom when we met at St. George's. At Lenten Quiet Day at Roslyn, Bishop David Jones told us that God has given every one of us talents and abilities to serve right where we are, if we are willing to say, "Here I am, Lord." Bishop Jones will again lead Lenten Quiet Day February 27. This magical day at Roslyn is open to the entire Diocese, to all our brothers and sisters and siblings. I hope you will attend.

Our current chaplain, the Very Rev. Kim Coleman recently prayed with us, and I close with her words. "Lord, help us to appreciate differences. The different ways we do things, the different ways we look, the different ways we serve. Take us beyond the narrow confines of uniformity where difference is always a threat. Allow us to see that diversity is a gift and that opening ourselves to the different perspectives of others can only enhance our own faith." ECW responds with, "Bless us, Lord, with a desire for unity."

Report of the Executive Board

The Rt. Rev. Susan E. Goff: I now invite Mr. Steve Clifford, who is the Vice President of the Executive Board to give the Report of the Executive Board. Steve is a member of Christ Church in Spotsylvania.

Mr. Steve Clifford (Vice President, Executive Board): Thank you, Bishop Susan. When I started on this Board three years ago, its primary function was to listen to reports, to prepare reports, to give reports and there was a lot of reporting. That reporting all actually was very important because that is really the main conduit of information between the Diocese and the Regions. Things that go on at the diocesan level filter down very well if the Regions are strong and if everybody is participating.

Two years ago, Bishop Shannon decided that he really wanted us to act more as a vestry, a vestry of the Diocese, and he envisioned that we would actually have some decision making powers and some ability to take actions. That is something that Bishop Susan took up enthusiastically and has really accelerated. She has empowered us in many different ways to start making some decisions and to start acting on behalf of the Diocese. You can read my report that is in your supplemental packet where I go over a lot of the canonically required things that we do during our meetings. I list out some of the important things that happen at each one of the meetings.

Beyond that, I want to talk a little bit about three different areas where we have been empowered to actually do things; things that you will experience a difference with in the near future and some things that we actually finished up and accomplished. The first thing has to do with Convention itself. We are very aware that this style of a Convention in this type of a venue is expensive and it may not be the best way to include as many people as possible. We have been looking at alternatives and we will very shortly, sooner rather than later, have some alternatives finalized. You can expect that conventions over the next three or four years are going to look very different than they do today, and hopefully, we'll make Convention more accessible to more people. That's been the goal. We're looking at locations, we're looking at schedules, we're looking at how to make it a more accessible Convention to more people.

The next matter that we took up that we haven't finished, is something that has been discussed in this Diocese literally for decades; and that is parish giving. The voluntary nature of how we collect funds from the parishes to the Diocese, we are unique. There are only two dioceses in the entire nation that are completely voluntary, and we're one of them. We have an ad hoc committee that has been looking into this and trying to see not only what other dioceses are doing, but what other dioceses are doing that recently switched from a completely voluntary to something that is less than completely voluntary. How they have handled that? Okay, mandatory. The bottom line is, is right now this Diocese is operating on – for the size of our Diocese – this is a very, very thin budget. We know that things do need to change. We need to figure out a better idea and we were not prepared to bring a specific plan to this Convention, but it is something that is being worked on and will be worked on with the commissions that Bishop Susan talked about yesterday. Stay tuned on that one.

The next thing that I'm going to talk about is an accomplishment, and this is something that I am very excited to talk to you about today because last year I stood here before you and told you that the relationship between the Diocese and the Trustees of the Funds was in trouble. I reported to you then that in June of 2018, we as the Executive Board had actually voted to withdraw diocesan funds from the Trustees of the Funds. The impact of that, had that gone through, would have been rough and it would have caused a lot of disruption in a lot of different ways. Bishop Susan empowered the Executive Board and me as its Vice President to start working on solutions. Over the past year, we have been working together collaboratively between the Executive Board, Bishop Susan and the Trustees of the Funds to come up with what we ended up doing in June. In June we passed a resolution that codifies a completely new relationship between the Diocese and the Trustees of the Funds.

Number one: there have been some personnel changes at the Trustees of the Funds. Right now Art Brinkley is the interim CEO, and he is doing the work of an interim in looking at the entire structure of the organization from top to bottom to see what is really needed, how can fees be reduced, how can expenses be reduced, how can performance be enhanced and do we actually need a full-time person in that position or could we do it with a part-time? He's taking a look at top to bottom of what that is going to entail.

Janet Osborn is one of the trustees who was elected as the President of the Trustees of the Funds. She has also been absolutely instrumental in making all of this work, and in working with her, we came up with a resolution that changes some of the governance of the TOTF. The TOTF is now the only related organization within the Diocese that actually has a representative of the Executive Board on their Board. We now have an ex-officio member. A member of the Executive Board now has voice and vote on the Trustees of the Funds. The effort here is to improve transparency, to allow the Diocese to better understand what the Trustees of the Funds are doing and what their ideas are.

We've also changed how the nomination process works. If you notice there was a fairly large slate of people that have put in to become trustees. Each one of those people went through an interview process with members of a new Nominating Committee. This Nominating Committee is made up of three members of the Executive Board and three members of the Trustees of the Funds. Collaboratively, we work together to talk to these people to make sure that this is their calling and that this makes sense for everybody, for all stakeholders. We feel very, very comfortable and very confident about how the trustees are going to be selected moving forward. It's going to be a much more transparent process.

As a result of these governance changes and the other big change is how some of the funds are dealt with at the Trustees of the Funds. If you remember, one of the things that precipitated all of this was the Dooley and Robinson Trusts and how those funds were being used. Well, that is now part of the mission budget, again of the Diocese, where it had been traditionally since the establishment of those funds. With all of that, when we passed our resolution this past June, we committed to keeping the Diocesan funds with the Trustees of the Funds for a minimum of two years. We feel very good and very confident that the Trustees of the Funds is, in fact, the best steward of our diocesan funds.

I would encourage any of you who are stakeholders in the Trustees of the Funds, or who were stakeholders to please contact Art Brinkley or Janet Osborn and talk to them. They want to talk to you. They want to show you what they can do and what changes have come about to make this a better organization. That is the type of thing that the Executive Board can now do because we've been empowered to do it. I want to thank Bishop Susan for giving me the opportunity at this point to be able to do all of this, and with that – combined with my written report, that is in your supplemental packet – concludes my report from the Executive Board.

Report of the Committee on Constitution and Canons

The full text of these amendments can be found on page 206.

The Rt. Rev. Susan E. Goff: We now turn to the Report of the Committee on Constitution and Canons. Mr. J.P. Causey, Jr. who is of St. John's, West Point, and who is our diocesan Chancellor will give that report.

Mr. J.P. Causey (Chancellor): Good morning Bishops, Members of Convention. For the Report of the Committee on Constitution and Canons, there are three proposed amendments. They are all in your pre-Convention materials that you might have printed off before you came here. They may or may not be projected on the screen, so you might look for C1, C2 and C3. Before we start, I would like to recognize the members of the Committee and ask them to stand

The Very Rev. Kim Coleman
Mr. Danny Dean
Mr. Kurt Aschermann
Ms. Betsy Faga
The Rev. Margaret Peel
The Rev. Will Packard
The Rev. Daniel Vélez-Rivera

Thank you for your help.

C1 is a proposed amendment to Canon 15.4 on the sales or transfers of property owned by the Bishop. The Committee recommends approval as written and on behalf of the Committee, I assume move and then ask to speak to it. The rationale attached to the resolution explains what it's about. It's basically conforming the process for approval of sales of property that was owned by the Bishop to the way sales of property owned by parishes are handled. That is a process which deals with advice and consent of the Standing Committee in the case of sales owned by parishes, but by the Trustees of the Funds in relation to property owned by the Bishop. Following Steve's comments, this has absolutely nothing to do with the discussions about the Trustees of the Funds that Steve referred to. The Trustees of the Funds had been performing this function faithfully and diligently. The proposal is just to confirm the way sales of property are approved by both parishes and the Bishop and to also have a constitutional body. The Standing Committee advising the Bishop on the sales of property by the Bishop rather than a related organization.

Bishop Goff: The constitutional change is before us, the amendment C1, to amend Canon 15.4. Is there any discussion or debate? In order for it to be carried this year requires a two-third vote. All in favor, please say, "Aye."

Members of Convention: Aye.

Bishop Goff: Opposed, "No." The chair rules that that is at least a two-third vote.

Mr. Causey: Thank you. C2 is an amendment to Canon 6 on Archdeacons and Deans. The Committee has a couple of minor amendments and with those amendments, the Committee moves approval of C2. Two things to note on this, in Section 1 (b), on some versions of this it appears that the words "and have functional titles" is struck through. That was a typographical error that was not intended to be removed. Section 1 (b), first sentence would read, "Archdeacon shall be vocational deacons and have functional titles." The other amendment is in Section 2 (b) and taking an opportunity to make the wording more gender-neutral. What is highlighted on the screen, it changes the word, "his cure" to "the Dean's cure."

This proposal reflects the evolution of the roles of vocational deacons and the appropriateness of having an Archdeacon to assist the Bishop in the formation of vocational deacons. Section two deals with the role of deans and is the product of a discussion between the Bishop and the deans and the concept of that it is useful again to assist in the work of the deans to have the Bishop have available the oversight of an Archdean. That is a new name for a position, but it is descriptive of what the role is. For what it's worth as a practical matter, this has already been implemented and the proof is in the pudding, that seems to be working effectively. The Committee moves adoption of C2 with amendments.

Bishop Goff: Thank you. C2 has been moved. Is there a debate? Seeing no one at the microphones all in favor, please say, "Aye."

Members of Convention: Aye.

Bishop Goff: Opposed, “No.” The chair rules that that is also a two-third vote.

Mr. Causey: C3 is a proposed amendment to Canon 12.5. On the due date of the Dawson pledge, the Committee recommends approval and I assume and ask to speak to it.

Bishop Goff: Please do.

Mr. Causey: This is another product of the change of the timing of our Annual Convention, which turns out when we get to the budget here, pledges will not be due for another couple of weeks. You will be approving a budget which will not be based on diocesan pledges. At this point, ultimately it will be, but try to correct that would say that pledges from parishes need to be in not later than 30 days before the convening date of Convention. In this year that would mean that it would back up to October 16 for pledges to be due from parishes to the Diocese.

Bishop Goff: It has been moved. Is there debate? Microphone eight.

Ms. Nancy Harrell (St. Alban’s, Annandale): I would just like to say that I am completely in favor of passing this amendment, which will give the Financial Committee more accurate information so we can have a full budget for next year. Furthermore, I’d like to suggest that each parish in our Diocese should be taking steps to be giving at least 10%, no matter how many zeros are after the first number. If your parish is not moving towards tithing, you’re preventing our Diocese from doing the work that we have given them to do. Just think how much more we could do if we had appropriate funding. Thank you.

Bishop Goff: Thank you. Microphone two.

The Rev. Ann Barker (St. John’s, Arlington): I don’t know about the rest of you, but we don’t have a budget by October the 1st. Our pledge to the Diocese, while we could perhaps round the numbers it’s not going to be accurate at that point because our stewardship campaign doesn’t finish until November. I understand the need for the budget before, but I also want to let people know that we don’t have a budget. It’s not going to be accurate.

Bishop Goff: Thank you. Microphone five.

Mr. Tom Cassidy (St. Andrew’s, Arlington): We have exactly the same trouble. There’s a great desire to support the Diocese at the leadership level of our parish. We don’t know what our budget is and so it becomes very, very difficult for us to do that. We are looking at a budget deficit for next year. We are hopeful that the results of our inner stewardship campaign will overcome that. Today we don’t and it’s very challenging to do this. Thank you.

Bishop Goff: Thank you. Microphone six.

The Rev. Will Peyton (St. Paul’s Memorial, Charlottesville): I would like to remind the Convention that the Virginia Plan guidelines depend on the rolling average of your previous three years budget. It ought to be a relatively simple exercise to identify the percentage that you’re working toward and commit that on the basis of past years. We did that this year. We’ve already made a commitment and we don’t yet have a budget for next year.

Bishop Goff: Thank you. Microphone seven.

The Rev. Robin Razzino (St. Clement, Alexandria): I was going to say the exact same thing as my colleague there. Also as a church with a very small budget that we’re trying to – we always do our 10% and try striving to do more setting the giving to the Diocese before we do the rest of the budget,

actually helps us talk about generosity in the bigger church and the larger church. It's never been a problem to do it before our budgeting process. Thank you.

Bishop Goff: Thank you. Microphone eight.

Ms. Betsy Anderson (Standing Committee, St. Alban's, Annandale): Thank you, Bishop. Just as a reminder, the language of the amendment actually talks about the percentage, not the amount of the gift, so it should be possible to pick out the percentage ahead of time. Thank you.

Bishop Goff: Thank you. Further comments for the debate? All in favor of C3 as amended and presented, please say, "Aye."

Members of Convention: Aye.

Bishop Goff: All opposed?

Members of Convention: No.

Bishop Goff: Chair rules that is a two-third majority and the canonical change is adopted.

Mr. Causey: I thank all of you for practicing the economy of words that Bishop Goff suggested we do. On behalf of the Committee, I thank you for the opportunity to serve the Diocese and respectfully request that we be discharged.

Bishop Goff: The committee is discharged with our great thanks.

Report of the Treasurer

The Rt. Rev. Susan E. Goff: I will call now on Mr. Ted Smith who is our diocesan Treasurer for the Treasurer's Report.

Mr. Ted Smith (Diocesan Treasurer): Thank you, Bishop Goff. Bishops, distinguished guests, members of this 225th Annual Convention of the Diocese of Virginia, good morning. I'm Ted Smith, your diocesan treasurer. I'd like to take a quick second before I get into the meat of my presentation to introduce the newest member of my team at Mayo House, Paige Carnohan. She's there at the back. You now have a face with a voice on the phone and the other end of an email conversation. We're very happy that she's with us.

Today's remarks are going to touch on our financial position, some information I need to report each year to you and next year's budget. Yesterday, a delegate asked me, "Just what kind of financial shape are we in?" A fair question. Here are my thoughts on where we are, a few numbers and a couple of notes on what we're doing on this topic, which was named in Bishop Goff's Pastoral Address. It's easy to hear that there's concern about the state of our finances and immediately go to a place of fear that we need an intervention or we're going to end up in the ICU. I want to be clear that I'm not lecturing anyone who hears it that way because I myself spend a few minutes in that zone every day. I wouldn't be doing my job if I didn't, but I quickly return to another thought, which is that it's more like if we want to make sure we have our long-term health intact, we need to get into the gym. That's how I think about it.

We have \$6 million in current assets, which is cash, receivables, real estate available for sale. Another \$21 million represents the investments that we hold. We also have a further \$55 million in real estate. What that does not mean is that we can have our next Convention in Honolulu. We do have a lot going for us and we can set ourselves up for success. Clearly, the overarching goal is to set a

foundation so that we know we will be able to do the work of the church, whether that's next year or when our great-grandchildren are running this meeting, whatever form this meeting takes then.

A part of goal-setting is to know from where you will start. Bishop Goff described the groups who will do work on that. My team at Mayo House will help those groups to be sure and we will also do work of our own so that we all know better what we have at hand and how we can use it. I'm going to lean on the workout analogy a little harder than I should for a minute here. We've been doing the same workout financially in this Diocese for so long that we're not getting much benefit from it anymore, but this is changing. The Executive Board becomes more actively involved in the budgeting process every year. They ask harder questions every time we go through the process, and that is right. Just yesterday, after the open hearing, the Budget Committee came up with a great idea to improve the process, and we're all excited to talk about it at the December meeting.

At Mayo House, we're moving to improve internal processes to save money and time and to let us get money where it's needed or promised more quickly. Just five minutes ago, you all moved to change the Canons, the property and finance Canons, to bring our Canons in line with some best practices going forward.

More workout analogy, according to the 2018 parochial reports, we should have 67,238 personal trainers. Most of them have no idea what the financial life of the Diocese is like. It's clear that we need to tell the story better. We've gotten some great feedback on that this year, including some excellent feedback yesterday on how that can happen, so we're paying attention to that.

I'd like to turn to the Trustees of the Funds issue for a minute. Last year I said that it has always been vital that Related Organizations in the Diocese, and the church as a whole, collaborate. This is true more than ever as we move into the season of setting our house in order in advance of election of our next Diocesan Bishop. It's already been done by a couple of different people, but I thank Steve Clifford and Janet Osborn for their diplomacy as that whole process unfolded. It's led to a new relationship between the Trustees of the Funds and the Diocese. I also thank Art Brinkley for his collegiality working together this year and planning how we will work together going forward. I can report that as of September 30 of this year, Trustees of the Funds has over \$115 million in assets under management for parishes, the Diocese and related organizations. They've generated a year-to-date return of 10.9% and the 10-year average annual return on the group portfolio is 6.2%.

Now the required words about CPG. CPG has been in existence supporting clergy and lay employees of the church for 102 years, having paid out \$6.8 billion in pension, medical and life insurance benefits to clergy and dependents over those 102 years, including just shy of \$400 million in the last year. They remain on sound financial footing, holding total net assets, as of June 30 of this year, of \$13.9 billion. CPG measures the performance of its investment of the assets they back, their obligations, by two yardsticks. They're a big, well-managed investment organization. They have lots of yardsticks, but the two that they publish in their annual report are their investment goal, which is 4.5% over inflation, and a blended benchmark of indices, so that investment goal is 6.3%. 4.5% over inflation is 6.3%. Their blended benchmark is 9.2%. Against that, CPG's investment team has produced an average annual return of 10.2%. Before the end of the year, I look forward to publishing two more statistics for you. Those are what the cost of living increase for beneficiaries of the clergy pension plan will come into effect on January 1, 2020, and the amount which is currently \$39,020 of Episcopal Church-related income retired clergy may earn in a 12-month period. Those are popular statistics I get calls for.

Turning to our income statements, the audited financial statements for 2018 are finalized and we've been issued a clean opinion. We did finish the year at an operating deficit to our budget of \$5,010,000 of about 5%, excluding paper losses of unrealized loss on investments. The remainder of that deficit is driven by higher than expected professional fees and repairs to systems at Mayo House. For the year to

date in 2019 as of November 15, the day before we got here, we have received 75% of our anticipated income versus 64% at this time last year, and made 82% of our budgeted expenditures versus 84% at this time last year.

With the restoration of the Robinson and Dooley incomes that you heard about just a minute ago, the booking of other incomes that we have, such as rents and parish pledges that we know come in at the very end of the year, we should end the year with a gap between our receipts and budget of 2% or less. This means that outside of any unrealized gain or loss on investments, we should arrive right on top of the 2019 operating budget, which brings me to my final topic.

The Budget Committee of Annual Convention has prepared an initial budget for 2020. Mr. John Savage of Emanuel Episcopal Church in Greenwood is the Chair of this committee. Immediately following my address, you'll hear a report from John as the Chair of the Budget Committee. This budget was adopted using estimated parish pledging number since we now meet in advance of our parish pledge submissions. It also reflects the return of the Robinson Trust and other monies to the budget, resulting in a budget balanced at \$5,137,000. Should pledging be more or less robust than forecast or need shift, the Executive Board has the power to revise the budget between Annual Conventions. John will speak further to these points in his address presenting the budget, and I thank him and the entire Budget Committee for their diligence in this important role.

Quick reminder on the Rules of Order for this process, in order for a budget item to be addressed from the floor, it must have been spoken to at the open hearing yesterday. When John presents the budget, there will be a slide on the screen, Lord willing, with the budget category eligible to be spoken to on the floor with a reference to where it resides in the budget. If you wish to change one of the eligible items with the stated amendment and funding, the Rules of Order require that you also make a recommendation to offset that proposed change, thereby keeping the budget balanced.

I'd like to close with a few words of thanks. First to Bishop Ihloff, who's supported us during his time here. I appreciated his insight and his tough questions, which made me squirm a couple of times, but that's okay. It was very helpful and I thank you very much. My second word of thanks is to the recording secretaries and registrars of the vestries in the Diocese for your enthusiastic response to my appeal about the parochial reports this year. We collected all but six parochial reports this year, which is more than have been submitted in any year since 2012, so that's a great response. It's very important because parochial reports contain data of all of the good news, all of the weddings, all of the baptisms, all of the receptions, everything. It tells us who we are. It's one way that we know who we are, and it's going to be important when we put together a profile of us for the election of a new bishop. Thank you and keep it up.

I thank you all for your time today and I look forward to serving you as treasurer in 2021. Thank you.

Bishop Goff: Thank you, Ted, for that clarity and transparency, and the good work.

Report of the Budget Committee

The Rt. Rev. Susan E. Goff: As Ted indicated, we now call Mr. John Savage who is the Chair of the Committee on Budget to present the report of that committee.

Mr. John Savage (Chair, Budget Committee): Thank you, Bishop Susan. My name is John Savage. I'm a member of Emmanuel in Greenwood, which is about as far as the edge of the Diocese will go. Within five miles, you're in the Diocese of Southwestern Virginia, but we are still very much a part of the Diocese. Before I get into my report, I would like to thank those people who served on the Budget Committee, not just in the past couple of days but throughout the year, as the Executive Board considered it. Those people are:

Mr. Steve Clifford, Christ Church, Spotsylvania
The Rev. Barbara Marques, St. John's, West Point
Ms. Diane Miller from St. Timothy's, Herndon
The Rev. Andrew Moore, St. Andrew's, Richmond
Mr. Jack Schick, St. Peter's, Arlington
Mr. Bob Steventon, St. Paul's, Alexandria
Ms. Janet Taylor, St. James the Less, Ashland
The Rev. Dorothy White, St. Mark's and St. John's, Richmond
The Rev. Noelle York-Simmons, Christ Church, Alexandria.

The process that your Budget Committee has gone through didn't happen just yesterday, it is an ongoing process that has taken many hours of many people's time over the past year. First thing we did, because anybody knows you can't spend money you don't have, was to forecast the amount of income based on prior years. We then, through Ted's good auspices throughout the Diocese, received requests and we reviewed those requests.

Yesterday, we held an open hearing at which members of the Convention could raise any comments or questions regarding the proposed budget. Under Rules of Order, topics from the open hearing are the only ones eligible for discussion today. There was one topic raised: that of prison ministry, specifically GraceInside. In your budget, it's under Mission and Outreach section, line 3-E-1-I. As Ted said, the Executive Board does have the authority between conventions to adjust the budget when conditions change or needs exist. The Committee is bringing forth a balanced budget of \$5,137,000 with these highlights. We have increased income due to return of the Robinson Trust and duly fund the proceeds. It makes 15% asking for support of the work of General Convention. It fully supports the reconstituted Race and Reconciliation Committee and it is meeting the needs of our growing college campus ministries and mission congregations. Bishop Susan, the Budget Committee moves adoption of the proposed budget for 2020.

Bishop Goff: Thank you very much. The budget is before us. Is there a discussion? Are you coming to a mic, Christine? Thank you, we'll wait for you.

The Rev. Deacon Christine Garcia (Christ Ascension, Richmond): I wear more than two hats standing here. I have the hat of GraceInside; I'm one of the Board of Directors. I am also an advocate for more than 30-some thousand inmates. Virginia is the only state in which chaplains are not paid from federal or state taxpayers' moneys. I repeat: they are not paid with federal or state taxpayers' money. Today, there are over 30,000 inmates in our state prison, and 45 state prisons we have. We currently have just 30 part-time chaplains that GraceInside cannot afford to pay, and still we have in GraceInside, a \$100,000 deficit.

Well, the Diocese of Virginia, along with other churches, started the ministry as chaplain services. Back in that time, they were giving approximately \$60,000 to this organization. However, it has dropped to \$40,000, and as you can see our prison population has greatly increased. Therefore, as much as I would like to pull from several of the –

Bishop Goff: Christine, your two minutes are up so would you make your proposal very quickly, thank you.

Ms. Garcia: I would like to leave on the conscience of the parishes of the Diocese and the people that be. Just leave it on their conscience, thank you.

Bishop Goff: Thank you.

Referring to the group of vocational deacons that had gathered behind Ms. Garcia.

Ms. Garcia: They are in solidarity behind.

Bishop Susan: All right. Does someone have a proposal for a budget change? What we're debating is the budget so we can hear one more statement about GraceInside, but our purpose is to adopt the budget. Is there a particular proposal about the budget? When a bunch of deacons get together standing at the same mic, watch out. We want to hear your story. One more of those and then if there's a budget proposal, we'll address it.

The Rev. Deacon Sally Gunn: I've been doing prison ministry for 18 years now at VCCW in Goochland. I just want to share with you a profound comment made by one of my lifer inmates in my class on Thursday nights who said, "You know, Sally, when we come into this room, we are one person, a different person, but while we're in this room, we become a whole another person, the person we want to be. When we leave, we go right back to what we were." That tells me the need for chaplains is great because most of their work is spent in administrative work. Thank you.

Bishop Goff: Thank you. Thank you very much. Microphone number one.

Mr. Ted Smith: You all have just met several of the personal trainers for the budget process.

Bishop Goff: Amen.

Mr. Smith: I just wanted to very quickly say thank you to Christine and the rest of the deacons for bringing us more information than we've had in a while about this. We will be meeting with them, and Randy who is the director of GraceInside going forward. Thank you.

Bishop Goff: We will continue working with and through GraceInside, and our deacons as a part of it for a long time to come. Thank you for bringing that to our attention. Microphone number one.

The Rev. Daniel Vélez-Rivera (St. Gabriel's/San Gabriel, Leesburg): I haven't heard a way to increase the \$20,000 deficit that has been spoken about, and what I would propose, and actually pledge, is anyone that has a discretionary fund, clergy in this Diocese, if each of us gives \$100, we could make up that \$20,000. It's a proposal and an invitation. The check can be made to our treasurer, the Diocese, not him personally.

Mr. Smith: May I add?

Bishop Goff: Yes, please.

Mr. Smith: If you decide to do that, send it to Mayo House with a note that it's for GraceInside and we will put it aside and add it with the amount from the annual budget. Thank you.

Bishop Goff: We will not, however, amend the budget today to reflect any of that. Is there other discussion about the budget? Microphone seven.

The Rev. Webster Gibson (Christ Church, Winchester): Part of the last part of our discussion for clergy to please be aware, and with so many new wonderful people at this Convention to remember, if you do not understand all of the different programs that our budget entails, I guarantee you, we had a much wonderfully needed conversation in our last region gathering to educate people in your parishes of what we do, not just in our parishes as congregations, but also what we do as the Episcopal Church of the Diocese of Virginia. We are part of a much larger community than our parishes.

My concern, always, when I hear the opportunity for clergy to give generously of your discretionary funds to cover program shortfalls in the budget which is restricted-giving, I would encourage anyone whose concern is about what it is that parishes can do to improve their giving. Your congregations need to ask a bigger question, “Do you even know all that we are doing?” Because that becomes a much better place to talk about ways to celebrate abundance of ministry and also to excite your people in your congregation that we’re not just going to fund a bishop, but that we actually go to fund the huge events and communities that we serve in a much larger place than just our parishes. Thank you.

Bishop Goff: Thank you. I see no one else at a mic. Is anyone making their way to a mic? Then the budget is before us. All in favor of adopting this budget, please say, “Aye.”

Members of Convention: Aye.

Bishop Goff: All opposed, say, “No.” The budget is adopted. Thank you very much. With that, I discharge the Committee on Budget with our great, great thanks.

Stories of the Diocese: St. Phoebe School for Deacons

The Rt. Rev. Susan E. Goff: Now I invite the Rev. Sven vanBaars to come back up because we’ve got a couple of more stories of the Diocese.

The Rev. Sven vanBaars: One last time to hear these stories. It is good we’re moving so quickly. It’s good to be and share in some of the hope and wonder stories we’re having. Bishop, a few moments ago, your words were, “When you see a bunch of deacons gathered at a microphone, watch out.” They spoke to what I was feeling inside, because as the speakers lined up for the microphone, my first thought was, “Oh, gosh, we’re going to be here longer.” Then as I realized their order, I said, “Oh, gosh, we may be here called to something different.” The truth is that when the Holy Spirit speaks to us, they are prophetic witness of our deacons. We are blessed and our ears ought to have perk up and listen, our hearts are to move.

Well, the task and mission of training these deacons to their prophetic witness is a responsibility of the St. Phoebe School for Deacons, a new initiative in our Diocese. To share the story of what’s going to take place in the St. Phoebe School, the Rev. Dr. Sarah Kye Price, who serves as the local Formation Director of that school, is here to tell that story. Come on up, Sarah.

The Rev. Dr. Sarah Kye Price (St. Mark’s, Richmond): Well, yesterday, Bishop Susan started us off and suggested that we had a particular goal that we needed to live into, which was that we should be lights and we should have life and that we should share joy. I want to begin this story that I’m going to tell today by shedding some light on what brings me to this place on this day, because to me there is wonder in all and there is wonder in all that has happened to bring the St. Phoebe School for Deacons into being.

First, I want to note that in sharing my own experience upfront today, I’m actually telling a story that’s much, much bigger than I am. This is a story about the new life that God is breathing into diaconal ministry in this Diocese. That is why there is such a source of joy for me and I believe for all of us, so that’s the story that I want to tell today.

Let me begin with the vulnerable acknowledgment that it was a year ago at this Convention that I was one of those candidates for Holy Orders that was put up on the screen. At that particular date and time, I was exactly one week away from my ordination as a transitional deacon, and I was feeling every bit in that great cloud of unknowing we call discernment. I really did not know at that moment what exactly the shape of my priestly call would be. I knew that I was deeply called to this ministry of being pastor, priest and teacher as the vows that I hoped to make to this church, but I didn’t know what my call to creatively making church in this great place would look like.

In full acknowledgment of all of that, I was standing with my current job as a professor of social work and a 25 year plus history as a social worker and bringing those vocations to God in addition to all the formation for the priesthood. Now, I have to tell you that it turns out that while I was in the midst of my own discernment process, the Holy Spirit was also moving in the hearts and the minds of everyone and so many of you in this Diocese. And you see, that's the way that this all works. God is not moving just in me or in you, God is moving in all of us uniquely, individually and collectively. When God has been moving in the Diocese in the amazing ways that we see by the deacons of this Diocese, we are in for some changes.

You may have seen some of us with these badges on and what I want to say about these badges is that if you haven't asked a deacon yet about their ministry, I hope that you will. I hope that some of these stories of how God is moving in the lives of our vocational deacons will inspire and move us all. It may be that it raises a few questions about your own sense of call to ministry or your sense of how someone else may be called to ministry. Don't take my word for the fact that the Holy Spirit is moving in the vocational deacons, we're still here for a few hours, ask one.

It turns out when we were all discerning together, that we were responding to the call of the Holy Spirit to address the changing needs of a changing church. In what I can only describe as Spirit-led and Spirit-driven work, the individual sparks of inspiration in my own call and that of the Diocese have come together in a really amazing and beautiful way. The St. Phoebe School for Deacons is truly a partnership. It's a partnership between the Diocese of Virginia and the Diocese of Southwestern Virginia, and some very creative approaches to adult formation that I was fortunate to be a part of in my own MDiv experience at Church Divinity School of the Pacific. We're partnering with the CALL, the Center for Anglican Learning and Leadership at Church Divinity School of the Pacific, and providing local formation in the St. Phoebe School for Deacons.

I want to describe to you a little bit about what this two-year formation plan looks like. We're bringing together at a foundation, the spiritual development of those called to this ministry of being a deacon. Spiritual development takes place through virtual chapel, through local formation groups, through in-person retreats, and it's happening simultaneously with academic formation, through coursework at CALL at CDSP. As well as through the ways in which we work together in the St. Phoebe School to have tailored electives for each individual based on the ministries to which they are called, and to the local contextual needs of this Diocese in a summer course that will emerge from what our deacons want and need to know. Most significantly to me, is the continual mentoring between vocational deacons in this Diocese who are forming such a foundation for ministry and those who are newly called to this ministry.

This is important for us to remember because it is the work of the deacon to be the prophetic witness to us in the church. The practical formation of our deacons happens in conjunction with those who are serving in the vocational diaconate, and it will also take place through quarterly common liturgical events that will move throughout our Diocese. You may be thinking to yourself, "How do I even know what a deacon does?" Soon you will have opportunities to come and see, and be a part and move beyond the individual parishes that sometimes keep us isolated, to be able to raise the visibility of the amazing work that the deacons in our midst are doing.

I would be remiss if I didn't acknowledge the fact that this is possible at this time in our Diocese because of the amazing foundation that's been laid by those who have been trained in the diaconal formation programs that have already taken place. We have, as Bishop Bob pointed out, around 30 vocational deacons who are doing amazing work and have been raised up and are leaders and prophets in our midst. This work that we continue to do is a response to God calling us to do new things, calling us to breathe into some hybrid learning models that I've been working with and educating social workers with for a lot of years now.

That really helped blend together the life experiences that people bring with them into their ministry and allow them to do the work to be able to take on new information while leading the lives and the jobs and the caregiving that God is already calling them to do. The new way that we're envisioning diaconal formation in the St. Phoebe School also calls us to serve locally while caring globally, getting in our cars and driving constantly isn't necessarily the most effective use of God's creation. The way that we can connect with each other virtually as well as the way we can move the localities in which we bring deacons together, along with local parish context to learn from each other, honors the localities in which we are located. It's an opportunity to grow and to diversify the diaconate. Sometimes there are ways in places that people are called, but the processes haven't allowed them to live into that call.

St. Phoebe School, we just accepted our first postulants that will begin in summer of 2020 and every year this process continues. The entry point to the diaconate is a rolling, ongoing basis with new cohorts beginning yearly. New needs, new calls, new voices. First and foremost, we are attuning to the prophetic witness of our deacons. We are listening to the way in which our deacons are interpreting the needs of the world to us in the church.

What can you do? You can pray with us. We have virtual chapel every single day. It's up right now. You can go to the stphoebeschool.org website or to virtualchapel.com, you can follow us, St. Phoebe School, on Facebook. You can pray Morning Prayer with us every day. You can pray for the diaconate in this Diocese. You can pray with all those who are forming in our current deacons.

I want you to join us, talk with our current deacons, hear their stories, invite a deacon, or invite me to your parish on a Sunday where we can talk about what the diaconate is and how your parish may be called to this ministry of having a deacon in your midst. Liturgical events will be coming to a parish near you starting in 2020, so raise your hand to host us, to be a part of and to join with your neighboring parishes in raising the visibility of the diaconate, and visit us at the St. Phoebe School website. Visit us here. Pick up one of our flyers, my card or a little St. Phoebe School button, and we're happy to continue this conversation. Thank you.

Stories of the Diocese: Triangle of Hope

The Rev. Sven vanBaars: We are all looking forward to the adjournment of our session in just a few hours here. Time is going very quickly, maybe less than a few hours. I'm going back to Gloucester County. I'll tell you a little bit about my church. Abingdon Church is one of two churches in Gloucester County, Ware is our sister church. That structure was built in 1710. Our church is the church plant. We were built in 1751. We know that because we can pull up the newspaper of The Virginia Gazette from Williamsburg from February of 1751, and in one corner of that paper, it says, "The vestry of Abingdon Church calls for contractors for the construction of our church." It's a nice little snapshot. On the other corner, there's another advertisement from a church, Bruton Parish saying, "We're going to build a bell tower. We're calling for construction for our bell tower."

Those are nice things, and as you draw back on that newspaper, you realize that those are the two advertisements for churches and the pages are filled with advertisements of sale and human trafficking. It's a dark, dark moment in our history as Virginians. I'm reminded of the words of St. Francis' prayer that "where there is darkness, let us bring light. Where there is despair, let us bring hope."

The Triangle of Hope is a ministry that we've been supporting for a number of years, so that all that darkness of human trade, the darkness of enslaving our brothers and sisters, we bring hope by connecting together the communities of Liverpool and Ghana and Virginia. And I have to tell the story about the Triangle of Hope – come forward, if you would – the Rev. Dr. Dorothy White; the Rev. Canon Malcolm Rogers, our good friend from Liverpool; the Rev. Cayce Ramey; and the Rev. Rock Higgins, from our own Diocese tell a story of how they are bringing hope to us.

The Rev. Cayce Ramey (All Saints Sharon Chapel, Alexandria): Wonder in all. Wonder that how in the world God can take what people intended for evil and turn it to even some good. Wonder in how God can unite Kumasi, Ghana; Liverpool, UK; and Virginia, United States, for hope. Kumasi: the seat of the Asante Empire, who captured and then traded people enslaved in West Africa. Liverpool: a port city, which outfitted 75% of slaving ships from England. Virginia: home for decades, to two of the largest slave markets in the United States. Yet through relationship and grace, God is indeed uniting us in hope.

The Triangle of Hope is a covenantal community of these three dioceses working to turn the Golden Triangle of slave trade into a Triangle of Hope, so that together we may live as Christ intends, as one and as one in one hope. We seek to build people, a church connected and united across oceans to support each other in ministries of racial justice and reconciliation. Today, we share with you one ongoing story of wonder in the Triangle of Hope: the Youth Pilgrimage.

The Rev. Dr. Dorothy White (St. Mark's and St. John's, Richmond): I want to focus on the events that occurred when we visited Cape Coast, Ghana. I was in the slave castle with one of our younger pilgrims, Isaiah Seabrook, 17 years old, and as we stood in the women's dungeon. The nausea just continued to come. They began to explain how the women would be hosed off before they were assaulted, then hosed off and put on the ships. I kept standing there. I was feeling dizzy. I was feeling every kind of emotion because 45 years ago, I stood in that same place as a student exchange person visiting from America. This time, we walked out of the women's dungeon through the door of no return. I was standing next to Isaiah, and we were just holding hands. Isaiah is an African American, and he just said, "I just don't know what to say."

We faced the Atlantic Ocean, and suddenly, I sensed to turn, and I turned and we had come through the door of no return, and the sign on the door above – we're through this door looking back – and it said, "Door of Return." You see, Ghana has opened its doors to any people of African descent who are of the diaspora. If you want to claim Africa as your home, they welcome you in Ghana.

So, the day before, we had visited Last Bath, and at Last Bath, there is a Memorial Wall of Return. On that wall, I took a pen, and I wrote my parents' names. I wrote under their names, "Thank you for not giving up." You see, it took the God who opened doors to take me through that door and help me to realize in my pain of being raised in legal segregation. He was going to empower me in this last chapter of my life to walk young people to hope and healing. Isn't that just like God?

A video from Joe Krzyston played next.

Mr. Joe Krzyston (Triangle of Hope Pilgrim, Grace & Holy Trinity, Richmond): I've had the good fortune to have been on all three legs of the Triangle of Hope. When I was 15, we went to Liverpool, the Americans did. The following summer, the Liverpoolians came to America. We hosted them in Richmond and up in Shrine Mont and in DC. Then this past summer, I was part of the group that went to Ghana, and it was a really amazing experience throughout to meet people that on the surface would be very different for me, but who share a really troubling past and are working together to build a better future. It's been an amazing opportunity, and I've learned a ton, and I've met some really incredible people. It's great to know that in spite of the terrible legacy we share, we're working together to move forward and to do something constructive. It's been an absolute privilege to have been a part of it.

The Rev. Rock Higgins (St. James the Less, Ashland): Good morning. This next year, we will be going to Liverpool with the pilgrims, and it will be an exciting time. This will be our third trip to Liverpool as part of the Triangle of Hope pilgrimage. It's not just the pilgrims though; this is a bishop-led beginning to hopefully an ongoing relationship between all three dioceses. This picture is Bishop Goff with Canon Mal, as we toured together in preparation for the pilgrimages that were

coming up. One of the big things in Liverpool is that International Slavery Museum where the story is told and the complicitness of all of us. Seeing local Virginian names on the wall of a museum in another country was always something very powerful, very painful, very honest.

We currently have eight pilgrims who have been accepted for the pilgrimage for next summer as we go to Liverpool, where we'll be meeting with our Kumasi brothers and sisters who are going to wing north. That'll be the first time that the Kumasi pilgrims will be able to join us in another country.

Then we will be going on back here the next summer, in 2021. We're hoping to have a full cohort. If you have a current 8th through 11th grader who might be a good leader and pilgrim for this project, please be in touch with me or any other member of the committee that you see up here. We are hoping to have that full cohort so we can represent.

Why 15? If you have 15 pilgrims from each country plus their chaperones, we all fit on one bus. There's a very practical nature of why we have to limit it. We've also applied for grants so that we can put out the curriculum for the pilgrimages so that your parish or your regional youth groups or whatever could do it on your own. We're currently working on that as one of our projects.

One of the big, exciting things that happened was we were able to meet with the Archbishop of Canterbury at Lambeth Palace on our day down in London. We never know what's going to happen. We've had some wonderful surprises along the way. One of the big parts of it though was seeing hidden in plain sight while we were in Liverpool, traces of the trade there on the walls. This is off of Martins Bank right by the front door in bas-relief, two African children were being blessed by Neptune as gifts from the sea, and it's still on the bank to this day.

We look forward, in 2021, to playing host as the Old Dominion does well. During our time, we traveled from Jamestown and Williamsburg, to Richmond, Monticello and other historical sites, stopping at Shrine Mont and then heading on to Washington DC. One of the big things that draws us together is the historic slave trade. But the Statue of Reconciliation in Richmond, there's also a counterpart in Liverpool as well. There's also another one in West Africa in Benin, not Ghana, but we're working on that. Then finally, the pilgrimage here in the States ends at the National Cathedral where a friend of the Diocese, Randy Hollerith, the Dean of the National Cathedral, welcomed us with open arms and actually honored the end of the pilgrimage when we were there two summers ago. We see humanity at its best and at its absolute worst. As the young people confront this truth, we bring it all together in the love of Christ as we grow and learn from one another.

Pray for our pilgrims that are beginning their training next month. They will do four weekends of training to get ready before their pilgrimage. Why only four? It's because we're bringing people from all over the Diocese for the first time, which is a good thing. If you want any information that you'd like to receive, please contact Aisha with the Diocese, or Cayce or myself. We would be happy to talk with you.

The Rev. Canon Malcolm Rogers (Diocese of Liverpool): Good morning. It's good to be back. I do bring greetings from Bishop Paul Bayes and also Archbishop Daniel Sarfo. Both have asked me to start my short bit at the end of this presentation, by their greetings. They enjoyed being here last year with you and send their love and their prayers this year. We cherish our relationship with you. As I said, it's good to be back.

As a conclusion to this presentation, I have just three words. I am an Anglican, so a three-point sermon is probably the way to go, but it's not a sermon. It's about two minutes. Then the final word, the last word is actually going to go to Father Nana Kessie who is currently in Liverpool, actually today, standing in the International Slavery Museum with some of our pilgrims over there. Then on Sunday, we meet up all together for a conference in Liverpool. He's going to have the last word to this conference presentation.

Back to my three words. First of all, as Rock said, pray. Do pray for us in the Triangle of Hope community. James 5 says, “Reminds us that prayer is powerful and effective.” We need your prayers. We need your prayers because more and more we’re becoming aware of what Melanie said earlier, that we’re knowing more and more that we know that we don’t know. As we journey together, we just learn more and more and more.

So, please do surround us in your prayer as we discover new things together as a community, some things which bring great joy, as Rock said, but also many things which bring us to almost despair. Pray for the Triangle of Hope, pray for the 45 or so young people who are starting this next two-year cycle of the curriculum.

Please pray too for the similar kind of number who have just completed, one of whom you’ve just seen on screen, Joey there, please pray for them too because what happens after the pilgrimage? These young people, their lives are changed forever. They really are, they don’t want to stop, and they get it that pilgrimage is life-long. We’re looking at vocations. We’re looking at support in all kinds of emerging ministries and our real engagement with the world around them, so please pray for them as well. Please pray for our alumni of almost 90 young people now since we started at this ministry. 90 young people who see the world differently than perhaps they might’ve done if they hadn’t been part of this program.

Please pray for traveling mercies. Dean Sue and I, we both thank you for your immense welcome that we’ve received again on this occasion. We’re off back to Liverpool in about three hours’ time. The Triangle of Hope, it does involve a lot of travel as you can imagine. Please pray for all of us as we seek to gather together. That’s my first word.

The second one was learn. As I said, we know that there’s so much that we don’t know. If you want to learn with us, we do have a website. It’s emerging, there is some stuff on it already, but watch this space. It’s very easy to remember, thetriangleofhope.com, all one word. Please do learn and journey with us.

There are just five copies of a book that I’ve just published called *Two Triangles*, available on the stand outside. For a donation of around \$25, we’ll give you one free. For a donation of \$30, I’ll even sign it. Please do save on shipping while you’ve got them, they’re here. I don’t want to take them home again. They’re outside. That really does begin to look seriously. The subject of that book is the slavery and the church in Liverpool. Our church was so complicit to this evil trade. It’s important that we name that, and then as we seek to move forward and to build that Triangle of Hope from despair.

Learn with us as we travel together. Then give directly if you can, it’s not a cheap ministry. We try and shave costs down as much as possible, but it is a ministry that does cost, and it’s a ministry that’s built on – as much as we can – on equality, that we realize it won’t be the same in each area. Availability of resources, absolutely each area is different. That’s why we’ve started a common fund, where we handle resources. We make decisions across the Triangle together.

We’re trying to move away from those benevolent models of mission and ministry which can sometimes create power imbalance. So, the common fund is a way of giving directly to this work. Ask me afterwards or one of my colleagues for details of how to do that. You can also buy stoles. We’ve set up a micro-business, we’re partnering with a community in Ghana, in Kumasi, an ecumenical serving shop. They’re making the most stunning, beautiful Triangle of Hope stoles with the Adinkra symbol for hope. That’s a symbol that you saw on the screen as well. Just a few months ago, we gathered in the presence of the Ashanti King and he gave us his blessing to use that symbol. He was excited about what we were doing. That symbol is on those stoles. There’s six left. Again, if you make us a donation of \$100, you can get one for free.

Finally, just before I hand over to Father Nana Kessie, we will be announcing very shortly details of a new scheme whereby people can donate unwanted or unused air miles, mileage points, in a scheme where you

will be able to assist the members of the Triangle who are making these life-changing journeys in a way that really is very straightforward. You simply gift those miles to the charity.

Once you do that, that can assist those enormously. Just watch this space for the details about it. We're just waiting for confirmation of some of the details before we can make an announcement. That's me done. I'm now going to hand over to Father Nana Kessie, the Triangle of Hope Lead in Ghana.

A video from the Rev. Nana Kessie played next.

The Rev. Nana Kessie (Diocese of Kumasi): Next year, we are bringing 15 young adults from Kumasi Diocese to visit the Diocese of Liverpool and also to experience what goes on in the Diocese of Liverpool. We are praying that God will continue to bless the Triangle of Hope financially to make our relationship and pilgrimage programs sustainable for the years ahead. God bless the leaders, Canon Malcolm, Father Rock, and our bishops, Bishop Susan Goff, Bishop Daniel and Bishop Paul. God bless you for bringing this program together and to let our youth understand that we are one body, one faith, one baptism. God bless you all. See you very soon. In Jesus' name, amen.

The Rt. Rev. Susan E. Goff: It is my joy to share with you that the offering from the Eucharist Service last night is designated for the Triangle of Hope Youth Pilgrimage. And in addition, the pool for the length of the Bishop's Pastoral Address was not won by anyone, so that money will go to the Triangle of Hope as well.

Stories of the Diocese Wrap-Up

The Rev. Sven vanBaars: Stories of wonder. That phrase that we hear after that greasy thumb goes across our forehead. We're baptized and sent into the world. We've heard stories from places as exotic as Oman and Goochland, about how we can be in dialogue with those who are so different from us, stories of how we're forming young lives at Shrine Mont, and how we're healing lives who are broken by substance abuse addiction. We've heard stories about prophetic witness and transformational pilgrimage. We're reminded that we are all story tellers. We've been given the resources and that knowledge to say how we tell stories. The stories of wonder for this diocesan Convention end, but the stories that you are asked to tell continue. You've got Nancy Chafin's email address. I'm going to tell you to fill up her email box with pictures and stories of places and things taking place in your ministries. God bless you. Thank you.

Report of the Secretary

The Rt. Rev. Susan E. Goff: We will now hear a report from the Secretary of the Diocese, Mr. Mark Eastham.

Mr. Mark Eastham: I had so hoped to be able to say to you all, good morning, but alas, I must say good afternoon. Good afternoon, old friends; good afternoon, new friends; and good afternoon, future friends. Before I start, it's never good to go off script, but I have to do this. I want to do a shout out to our youth delegates, because, as a lifelong educator, I've been watching them and they didn't even know it. They are so involved and invested in this Convention. I know, personally, they could be a million other places today, but they chose to be with us. I think that says a lot about the future of the Diocese of Virginia. Let's give them a round of applause.

What an honor and a privilege it is for me to be addressing you today in my new role as the Secretary and Chief of Staff of the Episcopal Diocese of Virginia. I am extremely grateful for the opportunity to be a part of this creative period of transition and growth in the life of this Diocese. I'm especially grateful to be able to work with and learn from Bishop Susan Goff.

Over the years, I've gotten to know Bishop Goff through her meaningful visits to one of our church schools, Stuart Hall School, where I was Head of School for 15 years. A born teacher, Bishop Goff's ability to connect immediately with students and with faculty members impressed me greatly, and her prayers were so powerful that I asked her, only half-jokingly, if she would consider calling me each morning with a prayer to start my day. Under her leadership, I know we are poised to do amazing work for the Diocese of Virginia.

I am also daily in awe of the work of our incredible diocesan team. From formation to camps, to vocational development and transitions, to missional engagement, to development and stewardship, your diocesan staff is partnering with all of you in doing exceptional work to the glory of God in this Diocese.

I also offer a special thanks to Karen Salter who served as Minister for Staff Development prior to my arrival. Karen provided me with a strong foundation for organizing and strengthening our work inside our diocesan office at Mayo House. Together, we've updated our employee handbook, created and updated job descriptions for each staff member, and developed an organizational chart that outlines new reporting structures. Now, I look forward to working with our exceptional team at Mayo House and in Northern Virginia to begin the exciting work of carrying out the vision for this time of transition.

It is critically important to me that we are supporting you in doing the work that you're doing in your individual parishes, schools and related organizations. One way that we can do this is through good, clear communications. Currently, we are in the process of creating a comprehensive communications calendar that outlines all communications outgoing from the Diocese to ensure that we are communicating thoroughly, comprehensively and to all key constituencies. Please let us know your thoughts on how we can enhance our communications with you.

We're also working to make sure that our records are well-preserved. It's an honor for me to get to work with Julia Randle, whose reputation precedes herself as the consummate source of information about the history of our Diocese. As our historiographer, she is painstakingly working on the preservation of key historical records, as well as giving thought to how we can keep that processing going forward, both in paper and electronic form.

In my 10 weeks on this job, I have enjoyed being able to attend many events, including a Standing Committee meeting, an Executive Board meeting, a Shrine Mont Board meeting, a Dean's meeting, the Fall Bishop's Conference, the 40th Anniversary Celebration of the amazing Peter Paul Development Center, and a wonderful celebration for St. Andrew's School's 125 years.

These activities, along with church visits and meetings with lay leaders and clergy, are helping me not only to become immersed in the excellent work of the Diocese, but to fully understand how much better and stronger we are together. I am confident that my 30 years of working in educational leadership in Episcopal schools in Virginia will allow me to support you well, as we work together to do the good work of the Episcopal Church in the Diocese of Virginia. Thank you.

Report of the Assistant Bishop

The Rt. Rev. Susan E. Goff: I invite Bishop Jennifer Brooke-Davidson, Assistant Bishop, for her reflections based on 10 whole days among us.

The Rt. Rev. Jennifer Brooke-Davidson: My report after 10 days on the job. Hello, Virginia. It's so nice to meet you. How are you doing? Good, okay. You're a stalwart group. We're almost there.

The question that I've gotten the most in the last couple of days are, "Where are you coming from, and how did you get here?" and sometimes, "What excites you about Virginia?" I'm from South

Texas. I'm from that windswept coastal Chaparral Ranch country where the Old South meets the Wild West, where the colonial empires of Spain, and France, and Britain clash with each other and with indigenous people. Where settlers from Germany built towns with refugees from Ireland. Where Sam Houston – who I'm sure you know was born in Virginia – came with others, Davy Crockett and Jim Buoy, to defend the Alamo. All those things. I am specifically from Corpus Christi. From sailboats and warm water beaches, and cotton farms, and cattle ranches. To answer specific questions you have asked me, yes, I can ride a horse. I can fix a barbed wire fence, and I want to clarify that it is only in self-defense that I have killed snakes.

I am from Good Shepherd Episcopal Church and St. James School. From choir suppers and Junior Daughters of the King, and from meeting Jesus more than once at that diocesan camp, Camp Capers, from a family that has been Anglican since before that was a thing. I am from public high school, Texas Friday night lights in the marching band, Debate Camps, from Baylor to Harvard, and from summers backpacking in the mountains of New Mexico in Colorado and coming through on Anasazi ruins in Four Corners.

I am from history studies and Dining Hall Theater at Yale. I'm from law school at the University of Texas where my husband, Carrick, and I met. I am from a decade practicing commercial law, and working in volunteer leadership development in DC. And then from Godly Play and EFM and Cursillo and church restarts and revitalization, the Texas Hill Country. I am from congregational development, examining chaplains, Benedictine spirituality, missional hermeneutics, adaptive leadership theory, and local police chaplaincy.

I'm from the 86 congregations across the 70,000 miles that make up the Diocese of West Texas, some of whom sing Choral Evensong in Gothic naves, and some of whom set their service times according to when the goats need to be fed. Like some of you leaving the key to the collaborative chapel under a rock by the tree, only there it would be a mesquite tree.

I'm from 34 years of marriage to Carrick, from the joy of mothering Emma, now 26 and living in Minneapolis, and Kate, now 22 and a senior at GW in DC, and with a happy addition of Kate's husband, Daniel, from Ecuador. That's where I'm from.

How did I get here? I don't know. One day I was talking to Bishop Goff at Roslyn about a case study that we were working on in the College for Bishops when the Holy Spirit just crashed into the middle of this conversation, and we just stood there looking at each other for 10 minutes, I think. I don't know exactly what Bishop Goff was thinking or feeling, but I had a very strong sensation that I've only felt twice before in my life. Once, when the rector of my sending parish asked me if I thought I might have a call to ordained ministry, and once when a close friend called me on a Sunday afternoon and asked me to reconsider and allow my name to go forward for the Bishop Suffragan election in West Texas. This exact same feeling.

That night, I went out late to the chapel at Roslyn. I prayed for a long time, and the conversation with God followed a pattern that I recognize from those prior times. I tried to ignore it, because that always works. I wanted to ignore it because it was completely irrational for me to leave a place that's in my blood, that I love, with people I love, and go anywhere else. The craziness of that has been pointed out to me several times since. The Holy Spirit just kept at it. I kept finding ways to say, "Yes, but."

My mother who had to listen to me process this said she was going to pray for a really clear sign. I asked her not to do that because I was afraid my house would burn down. It was close. I wasn't going to tell you this part because it's goofy, but Bishop Goff keeps bringing it up. After, I don't know, a month or six weeks maybe, of playing cat and mouse with the Holy Spirit, our kids came to visit us in Texas, and we went out to Hamilton Pool, which if you've been in Austin, you know it's this

incredible place in Dripping Springs. It looks like a set from *The Lord of the Rings*. A limestone sink with a spring, and ferns in Central Texas dripping off the sides. I decided that God and I were not going to talk that day. We'd been talking a lot. I just wanted to enjoy the beauty of creation in the company of my son-in-law, a whole day with no question, no wrestling, no interpretation of signs. I sunned myself on the limestone slab in the summer heat. When I got good and hot, I went down into the cold blue-green limestone spring pool all the way under. When I came up into the sun, I looked up, and right in front of me across the back of the man standing next to me and six-inch-high, Gothic letters surrounded by Mexican art, was the word "Richmond."

You can't make that up. Fearing that my house would actually burn down, I called Bishop Susan and said, "Okay, I'm coming." Of course, it's more than that. I accepted the invitation because I'm so excited by Bishop Goff's vision of the future, and how it's interpreted here. I'm excited about her collaborative leadership in this place, into this new age of God's realm; that called to me. I'm aware that there have been changes and transitions and challenges, and I believe Virginia is now firmly on a path that leads not only to a healthy, but a vibrant future. I packed up my wagon, and I told everybody the opposite of what Davy Crockett said, "You all carry on. You're doing great. I'm going back to Virginia."

What am I excited about? I'm excited about the wonder of light. Having been here less than two weeks, most of my exposure has been to the staff, and boy, what a set of lights you have there. A generous welcome extended in a very busy time, a small staff managing this complex. You guys think you're tired? They were generous and welcoming with no drama, a desire to serve, a spirit of teamwork.

I've been impressed by their and your unqualified support for Bishop Goff, by the sense that we're emerging here from a rich-storied and complex past into a time of exploration and reinvention of creativity. How exciting is that? After two days among you, I'm glad to say that those things I experienced in the office are true of the whole Diocese. I have experienced such a genuine welcome and hospitality here. It has been wonderful. It is not just polite; it is an open and expanding circle of welcome and inclusion that nobody can fake. I've experienced laughter and healthy humor; vibrant engagement and the culturally rich in so many ways of communities across Virginia; and real awareness here of other people's lives and families; so many connections across the Diocese, the larger church, the world. I'm excited about the light.

I'm excited about the wonder of life, in all its abundance here. The heritage of faith in Virginia is deep and complicated. I appreciate and value the way the history and tradition is stewarded here. Also, the way that we're able here to expand that narrative about the past to include dimensions to the story that will expand our vision of God's kingdom. I'm excited about the potential of the future, the mixed economy I see in Virginia of congregational expressions, a willingness to steward the historical witness and also to live alongside creative future-oriented ways that are just emerging of living into God's call. Not needing to decide which one's the right one, but in good Anglican fashion, allowing for "Yes, and. Yes, and," to so many different ways of being the church. It's like ecclesiastical block zoning. It's great. We don't know what it's going to look like. It will occupy this space.

I'm excited about joy. You've heard a vision of joy articulated here for the last day and a half that I hope excites you as much as it excites me. I've already gotten to meet some of the aspirants for Holy Orders, which has been energizing and fun. I asked one that I spoke to this week, "How would you define the mission of the church?" Take note. It's one of my favorite questions. To my delight, this aspirant said this, "The mission of the church is connecting and amplifying glimpses of God's kingdom. Those shimmering moments when we see through that thin veil between heaven and earth right here. Where we can see in material form the reality of the beautiful world that God intends, and when we as the church do that, the whole world will be swept up into the kingdom." That was an aspirant. Amen? Amen. It was amazing.

I believe that Bishop Goff's articulation of the vision of the kingdom, breaking through in the Dioceses of Virginia, is a beautiful and wonderful one. It brings me tremendous joy as I've seen that it brings to you. Summoning the collective courage and empathy in this room and beyond to see and tell the whole truth about broken places, investing in healing and repair of historic and generational pain and having the courage to do that. Giving focused attention to aligning the resources that God has entrusted to us, resources from the money in our pockets to the earth itself; aligning those with the needs of God's world and all God's people, and looking into the storehouse of treasures of the household of God. Bringing out what is old and what is new to glorify God in the new generation. Thank you Bishop Goff for this invitation. Thank you. I thank the Holy Spirit for pummeling me into letting go of what was old that I love and reaching out to what is new that I'm already beginning to love very much. Thank you Episcopal Diocese of Virginia for receiving me with such gracious hospitality, and our new home and our ministry together. I'm eager to see what the Lord has in store for all of us here in this great Commonwealth. See you around campus.

Closing Remarks and Adjournment

The Rt. Rev. Susan E. Goff: We are so blessed. As we now come toward the conclusion of this 225th Convention I offer thanks to so many people. I offer thanks especially to the Holy Spirit who has been moving here and has been moving in so many ways to bring us to this time. I thank our diocesan staff for their hard work which included long hours. Do note that the diocesan office in Richmond and in Northern Virginia will be closed on Monday so that staff have a day off.

We thank the staff of the Marriott. Each time we've run into something where the seams were visible, they came in and took care of it very quickly. We're grateful for the good work that they did and for the relationship we have since we'll be back here again next year. We have some final announcements from our secretary.

Mr. Mark Eastham: Actually we do not.

Bishop Goff: We do not. My goodness. Well, the Standing Committee will be meeting in the Pentagon B room. It says at 1:00, but I think as soon as the Standing Committee makes its way to Pentagon B.

We are light. We have life. We know joy. We share joy. We've certainly shared it here. We are blessed indeed. I invite us to stand and sing the last verse of that hymn that we have sung throughout this Convention. Love Divine, All Loves Excelling.

Members of Convention join in singing the last verse of Love Divine, All Loves Excelling.

Bishop Goff: So now, be of good courage, never be afraid, because God who created you is always with you and loves you fiercely. And the blessing of God who created you, who redeems you, and who sustains you be with you this day and forevermore. Amen.

This 225th Convention of the Diocese of Virginia is now adjourned. *Sine die.*

Resolutions

Resolutions as Submitted and as Adopted

R-1 Discontinuing single-use plastic, single-use foam and single-use bottled water at diocesan churches and facilities

R-1 as submitted.

Resolved, that this 225th Annual Convention calls upon all churches, schools, conference centers and offices of the Episcopal Diocese of Virginia to discontinue the use of disposable, single-use plastic and foam products including but not limited to: plates, cutlery, cups, straws, food wraps and bags; and be it further

Resolved, that this 225th Annual Convention calls upon all churches, schools, conference centers and offices of the Episcopal Diocese of Virginia to discontinue the use of single-use plastic bottled water; and be it further

Resolved, that this 225th Annual Convention calls upon all churches, schools, conference centers and offices of the Episcopal Diocese of Virginia to transition to reusable, compostable and/or washable alternatives to single-use plastic, foam products and water containers.

Background:

Since the 1950s, 8.3 billion tons of plastic has been produced worldwide.¹ Plastic is a non-biodegradable product. Most of the plastic ever produced in the history of the world still exists in some form. 91% of it is never recycled and ends up in landfills or the open environment. Roughly half of the world's plastic production is dedicated to single-use products such as packaging, food containers and water bottles.

The following is a brief list of statistics about plastic and styrofoam waste:

- 500 billion disposable cups are consumed every year. Americans alone throw away 25 billion styrofoam coffee cups every year. Styrofoam cannot be completely recycled. Most of the Styrofoam disposed of today will still be present in landfills 500 years from now.²
- 32% of the 78 million tons of plastic packaging produced annually is not recycled or sent to landfills. It is left unmanaged and flows into the world's oceans through streams and rivers.³
- 90% of the trash in the world's oceans is plastic, roughly 46,000 pieces per square mile.⁴

Improper waste management is a global crisis. If plastic pollution continues at its current rate, it is predicted that plastic will outweigh all fish in the oceans by 2050.⁵ The Episcopal Church identified Care of Creation as an integral part of the Jesus Movement in Resolution A013 at the 79th General Convention in 2018. In passing this resolution, the Diocese of Virginia has an opportunity to play a leadership role in the Episcopal Church's mission of environmental stewardship and provide an example practicable waste reduction.

SUBMITTED BY MR. JACK SCHICK, ON BEHALF OF THE CREATION CARE TASK FORCE



References

- ¹ www.globalcitizen.org
- ²⁻³ www.earthday.org
- ⁴ www.theworldcounts.com
- ⁵ www.biologicaldiversity.org

R-1 Discontinuing single-use plastic products, single-use foam products, and single-use water bottles at diocesan churches and facilities

R-1 as adopted.

Resolved, that this 225th Annual Convention, acting consistently with General Convention Resolution 2009-A-045, call upon all churches, schools, conference centers and offices of the Episcopal Diocese of Virginia to discontinue the use of disposable, single-use plastic products and foam products including but not limited to: plates, cutlery, cups, straws, food wraps, and bags; and be it further

Resolved, that this 225th Annual Convention call upon all churches, schools, conference centers and offices of the Episcopal Diocese of Virginia to transition to reusable, compostable, and washable alternatives and away from single-use plastic products, single-use foam products, and single-use water bottles unless health and safety considerations require otherwise.

Background:

General Convention Resolution 2009-A-045 provides that:

Resolved, That the 76th General Convention ask the Church to restrict the use of bottled water at General Convention and at other Church-sponsored activities where safe, because of the extreme negative environmental impact that attends its production; and be it further

Resolved, That every baptized Christian be encouraged to practice simple energy and water conservation techniques so that, by working together, we may restore the beauty of God's creation and ensure that this resource may again be available to all God's children in abundance.

Rationale: Since the 1950s, 8.3 billion tons of plastic has been produced worldwide.¹ Plastic is a non-biodegradable product. Most of the plastic ever produced in the history of the world still exists in some form. 91% of it is never recycled and ends up in landfills or the open environment. Roughly half of the world's plastic production is dedicated to single-use products such as packaging, food containers and water bottles.

The following is a brief list of statistics about plastic and styrofoam waste:

- 500 billion disposable cups are consumed every year. Americans alone throw away 25 billion styrofoam coffee cups every year. Styrofoam cannot be completely recycled. Most of the Styrofoam disposed of today will still be present in landfills 500 years from now.²
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SUBMITTED BY MR. JACK SCHICK, ON BEHALF OF THE CREATION CARE TASK FORCE



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- ²⁻³ www.earthday.org
- ⁴ www.theworldcounts.com
- ⁵ www.biologicaldiversity.org

R-2: Adoption of Amended Diocesan Alcohol Use Policy

R-2 as submitted.

Resolved, by the 225th Convention of the Diocese of Virginia, that Convention adopt a new Diocesan Alcohol Use Policy, replacing the policy that was passed by General Convention in 1985. This amended policy reflects a deeper understanding of the impact of alcohol use in our parishes and in our lives, and seeks to set out standards for use of alcohol in church/parish/diocesan settings that respect Virginia law, the support of those who are in recovery, the protection of the vulnerable, and the requirement that the Godly work we are called upon to do is carried out in a conscientious and unimpaired manner. This policy also offers a variety of resources to educate all members of the Diocese about the need for these standards.

SUBMITTED BY THE EXECUTIVE BOARD AND THE STANDING COMMITTEE OF THE DIOCESE OF VIRGINIA.

The Policy: The Diocese of Virginia seeks to live out the Baptismal Covenant in its life and its policies. This means that we seek to follow Jesus Christ in our manner of life, and respect the dignity of every person. This policy therefore is a call to the whole Church to use alcohol in appropriate and thoughtful ways, so that people are not put in a position that compromises their membership in the Body of Christ or their own integrity, or that threatens the life of another with their actions.

The Diocese of Virginia's alcohol policy conforms to Virginia state law which says:

- Minors may not consume alcohol.
- If alcohol will be sold, the parish must first obtain a license from the Commonwealth of Virginia to do so.
- Every effort must be made to ensure that someone who has had too much to drink does not drive.

In addition to state law, the Diocese of Virginia affirms that:

- Alcohol should be consumed in moderation;
- There must be an equally attractive and equally accessible non-alcoholic option and the alcoholic option should be clearly labeled as such, especially if the parish is serving drinks such as alcoholic punch;
- No church business or open discussion of issues is to be conducted during or after the serving of alcohol. Business includes the work of vestry, search committee, all church committees and councils, and church schools.
- Parishes in the Diocese of Virginia should adhere to these policies. In addition, parishes are welcome to adopt their own more detailed policies concerning alcohol use on its properties and at parish events.
- The leadership of each parish, directed by the cleric-in-charge and vestry, should educate and inform its parishioners about alcoholism and substance abuse.
- There will be no consumption of alcohol by adults leading events which involve youth, e.g. Youth Group, Boy Scout outings, camps, etc.

Alcohol Policy and Guidelines for Clergy

Background: Since 1981, the Diocese of Virginia has required that all future clergy be trained in alcohol abuse prevention prior to ordination. In 1985, a further Resolution of General Convention once again addressed the troubling issue of alcohol in the lives of our parishes:

Resolution Number: 1985-A083

Title: Adopt Church Policy on Alcohol and Drug Abuse

Legislative Action Taken: Concurred as Amended

Final Text:

Resolved, That this 68th General Convention adopt the following policy statement:

An Episcopal National Policy on Alcohol and Drug Abuse

The Episcopal Church acknowledges the need for exercising a healing ministry and for offering guidance to problem drinkers or chemically dependent persons and to members of their families.

Alcoholism and other drug abuse are recognized as treatable human disorders which are manifested by a three-fold impairment of the body, mind and spirit. The Church concurs with health authorities that alcohol and other substance abuse is a major health concern of our society. It affects not only the alcoholic or abuser's health and self-concept, but also interpersonal relationships with family, co-workers, friends and counselors. It may affect any individual, regardless of financial situation, education, employment, race or creed.

The Church calls on all clergy and lay people to take to heart the seriousness of the illness of alcohol and drug abuse and its manifestations as a disrupter of family, economic and social life; and urges all church people to do everything in their power to offer forth the love of Christ in his healing ministry to those afflicted persons and families.

Diocesan Committees on Alcoholism and Drug Dependency

The General Convention of 1979 encouraged each diocese to appoint a Diocesan Committee on Alcoholism and Drug Dependency to implement a program on alcohol and drug abuse. Such committees are responsible for developing a diocesan policy and planning a diocesan resource center for education, information, counseling and training. Clergy and lay counselors are encouraged to pursue continuing education in these fields. Congregations are encouraged to provide members with educational opportunities to learn more about the nature, prevention, techniques of treatment and pastoral care of alcoholics and drug abusers and their families. Trained consultants should be made available to interested clergy and congregations to facilitate this education process. Through education and usage of appropriate resources, intervention is made possible to stop the progress of the disorder before it runs its full destructive course.

The Church commends and encourages the many programs offering treatment and support to persons suffering from the illnesses of alcoholism and drug addiction. Clergy and vestries are encouraged to further their assistance to the National Episcopal Coalition on Alcohol (NECA), Alcoholics Anonymous, Al-Anon, AlaTeen Groups, Adult Children of Alcoholics Groups, Narcotics Anonymous and to chemical dependency programs and halfway houses as well as becoming knowledgeable concerning all local resources offering intervention, treatment and continuing care for these persons.

Employees of the Church

Alcoholic or drug dependent employees of the Church should be treated with pastoral love and concern. Church health insurance policies should include provision for the treatment and care of

persons afflicted with these illnesses. Treatment intervention for the person and family along with counseling and continuing support during recovery should be coordinated by the clergy and other support groups in the parish. Every effort should be made to offer job protection and re-employment, with salaried sick leave during hospitalization, to alcoholics and drug abusers accepting treatment. Those refusing treatment will not be offered this protection.

Alcoholic Beverages in the Local Parish

The Episcopal Church has never endorsed prohibiting the use of beverages containing alcohol among adult members. Scripture offers Jesus' example of the use and serving of wine in his first miracle at Cana and in the institution of the Holy Eucharist. If an adult member elects to use alcohol, however, moderate usage is expected. Church members should be educated regarding those conditions that might consequently compromise the health and safety of oneself or others. The Church also supports and has a responsibility to those people who abstain from the use of alcoholic beverages for whatever reason. Many churches do not serve alcoholic beverages at social functions, but, for those which do, the following guidelines are given:

- All applicable federal, state and local laws should be obeyed, including those governing the serving of alcoholic beverages to minors.
- Alcoholic beverages and food containing alcohol must be clearly labeled as such.
- Whenever alcohol is served, non-alcoholic alternatives must always be offered with equal attractiveness and accessibility.
- The service of alcoholic beverages at church events should not be publicized as an attraction of the event.
- The group or organization sponsoring the activity or event at which alcoholic beverages are served must have permission from the parish for this plan. Such groups or organizations must also assume responsibility for those persons who might become intoxicated and must provide alternative transportation for anyone whose capacity to drive may thus be impaired.
- Recognizing the effect of alcohol as a mood-altering drug, it would be advisable to consider the nature of the function at which alcoholic beverages are proposed to be served.
- Chemical usage other than alcohol is clearly controlled under federal, state and local laws and, as such, should be forbidden at any function.

From Resolution R-3 passed by the 186th Annual Council of the Diocese of Virginia, January 1981:

“Postulants and candidates for Holy Orders in the Diocese of Virginia, prior to ordination, shall receive and demonstrate an adequate understanding of prevention, recognition, intervention and treatment of alcoholism as a spiritual, physical, emotional and social illness.”

Every clergy person has promised in his or her ordination vows to do his or her best to “pattern your life in accordance with the teachings of Christ, so that you may be a wholesome example to all people.” Setting an example around appropriate use of alcohol and encouraging God’s people in healthy lifestyles is an important part of this commitment. Clergy are expected to refrain from over-indulgence at all times, but particularly when participating in functions where those under their spiritual charge are present, so that we are careful that our freedom does not become a stumbling block to others (1 Cor 8).

Should a clergyperson begin to suspect that he or she may have an alcohol problem, the cleric is expected to seek the guidance and pastoral care of a bishop. The bishop will assist the cleric in identifying resources, including a treatment facility, if necessary. The bishop will operate from the assumption that alcoholism is a disease to be treated, not a moral failing. However, if the cleric does not make every effort to seek treatment for alcohol abuse, and exhibits of a pattern of behavior that is contrary to the bishop’s guidance and the cleric’s ordination vows, the bishop will necessarily be put in a position of disciplining the cleric.

Resources and Education

Discussion Questions

- The New Testament has a number of references to the use of alcohol. Jesus turned water into wine at a wedding, and told parables in which people were encouraged to party; St Paul encouraged Timothy to drink a little wine with meals because it was good for the digestion, but also discouraged drunkenness. What is your understanding of the Bible's view of alcohol?
- Is there a "Christian" standard for alcohol use?
- How do we honor those who are in recovery if and when we serve alcohol at church functions?
- How should the church respond to recovering alcoholics? What about those who are not in recovery and who struggle with alcohol?
- What is your view on serving alcohol at church functions?
- Have you ever known someone who was struggling with addiction? What did you do? Was the church helpful?
- Do you believe that leaders in the church (clergy and lay people) should be held to a higher standard of behavior around alcohol use?
- Episcopalians have long valued the freedom we have to make thoughtful decisions for ourselves, tested out in the community of the church, about matters of faith, belief and how we act on our faith. How can we balance that freedom with the need to set boundaries around things like alcohol consumption?

Treatment Opportunities:

- www.aavirginia.org/hp/va-intergroup.asp: This is a general website that will give info on Alcoholics Anonymous (AA) meetings in any city or town in Virginia.
- www.nvintergroup.org: This gives AA info for Northern Virginia.
- www.aarichmond.org: Similar info for Richmond.
- www.aadistrict30va.org/meetings/meetings.htm: For the Fredericksburg area.
- www.aamanassas.org: Similar for the Prince William-Manassas area.

Educational Sites:

- This is the website (<http://www.niaaa.nih.gov/>) for the National Institute on Alcohol Abuse and Alcoholism of the National Institutes of Health. Check out Alcohol and Your Health (<http://www.niaaa.nih.gov/alcohol-health>) for extensive information on alcoholism and health issues. Also click on Publications and Multimedia (<http://www.niaaa.nih.gov/publications>) for detailed information for both clinicians and lay persons on the clinical treatment and other aspects of alcoholism. The NIH also has a helpful section of screening tests (<http://pubs.niaaa.nih.gov/publications/arh28-2/78-79.htm>) for alcohol abuse.
- Suggested Resource: *Alcoholism and Substance Abuse: Handbook for Clergy and Congregations* by Stephen Aporthorp, 2003 edition. This is a helpful guide for dealing with alcohol and drug abuse in congregational settings. This book can be seen online and acquired at the following link: <https://books.google.com/books?id=hWHYJIoV35oC&pg=PR2&dq=isbn%3A0595265448&pg=PR2#v=onepage&q&f=false>
- Counseling Resource Mental Health Library provides this screening quiz (<http://counselingresource.com/lib/quizzes/drug-testing/alcohol-mast/>).
- The Recovery Ministries of the Episcopal Church (<http://www.episcopalrecovery.org/>) has a page devoted to 12-Step Groups and additional resources and information.

R-2: Adoption of Amended Diocesan Alcohol Use Policy

R-2 as adopted.

Resolved, by the 225th Convention of the Diocese of Virginia, that Convention adopt a new Diocesan Alcohol Use Policy, as follows, replacing the policy that was passed by General Convention in 1985. This amended policy reflects a deeper understanding of the impact of alcohol use in our parishes and in our lives, and seeks to set out standards for use of alcohol in church/parish/diocesan settings that respect Virginia law, the support of those who are in recovery, the protection of the vulnerable, and the requirement that the Godly work we are called upon to do is carried out in a conscientious and unimpaired manner. This policy also offers a variety of resources to educate all members of the Diocese about the need for these standards.

SUBMITTED BY THE EXECUTIVE BOARD AND THE STANDING COMMITTEE OF THE DIOCESE OF VIRGINIA.

The Policy:

The Diocese of Virginia seeks to live out the Baptismal Covenant in its life and its policies. This means that we seek to follow Jesus Christ in our manner of life, and respect the dignity of every person. This policy therefore is a call to the whole Church to use alcohol in appropriate and thoughtful ways, so that people are not put in a position that compromises their membership in the Body of Christ or their own integrity, or that threatens the life of another with their actions.

The Diocese of Virginia's alcohol policy conforms to Virginia state law which says:

- If alcohol will be sold, the parish must first obtain a license from the Commonwealth of Virginia to do so.
- Every effort must be made to ensure that someone who has had too much to drink does not drive.

In addition to state law, the Diocese of Virginia affirms that:

- Alcohol should be consumed in moderation;
- There must be an equally attractive and equally accessible non-alcoholic option and the alcoholic option should be clearly labeled as such, especially if the parish is serving drinks such as alcoholic punch;
- No church business or open discussion of issues is to be conducted during or after the serving of alcohol. Business includes the work of vestry, search committee, all church committees and councils, and church schools.
- Individuals under the legal drinking age of Virginia may not consume alcohol outside of the Eucharist.
- Parishes in the Diocese of Virginia should adhere to these policies. In addition, parishes are welcome to adopt their own more detailed policies concerning alcohol use on its properties and at parish events.
- The leadership of each parish, directed by the cleric-in-charge and vestry, should educate and inform its parishioners about alcoholism and substance abuse.
- There will be no consumption of alcohol by adults when leading events which involve youth, e.g. Youth Group, Boy Scout outings, camps, etc.

In addition, the Diocese of Virginia affirms that:

- Food must be served when alcohol is present.
- Clergy shall consecrate an appropriate amount of wine when celebrating the Eucharist and perform ablutions in a way that does not foster or model misuse.
- We encourage clergy to acknowledge the efficacy of receiving the sacrament in one kind and consider providing non-alcoholic wine.

What Follows is Historical Background

Since 1981, the Diocese of Virginia has required that all future clergy be trained in alcohol abuse prevention prior to ordination. In 1985, a further Resolution of General Convention once again addressed the troubling issue of alcohol in the lives of our parishes:

Resolution Number: 1985-A083

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Legislative Action Taken: Concurred as Amended

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Resources and Education

Discussion Questions

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- How should the church respond to recovering alcoholics? What about those who are not in recovery and who struggle with alcohol?
- What is your view on serving alcohol at church functions?
- Have you ever known someone who was struggling with addiction? What did you do? Was the church helpful?
- Do you believe that leaders in the church (clergy and lay people) should be held to a higher standard of behavior around alcohol use?
- Episcopalians have long valued the freedom we have to make thoughtful decisions for ourselves, tested out in the community of the church, about matters of faith, belief and how we act on our faith. How can we balance that freedom with the need to set boundaries around things like alcohol consumption?

Treatment Opportunities:

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- www.aarichmond.org: Similar info for Richmond.
- www.aadistrict30va.org/meetings/meetings.htm: For the Fredericksburg area.
- www.aamanassas.org: Similar for the Prince William-Manassas area.

Educational Sites:

- This is the website (<http://www.niaaa.nih.gov/>) for the National Institute on Alcohol Abuse and Alcoholism of the National Institutes of Health. Check out Alcohol and Your Health (<http://www.niaaa.nih.gov/alcohol-health>) for extensive information on alcoholism and health issues. Also click on Publications and Multimedia (<http://www.niaaa.nih.gov/publications>) for detailed information for both clinicians and lay persons on the clinical treatment and other aspects of alcoholism. The NIH also has a helpful section of screening tests (<http://pubs.niaaa.nih.gov/publications/arh28-2/78-79.htm>) for alcohol abuse.
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- Counseling Resource Mental Health Library provides this screening quiz (<http://counsellingresource.com/lib/quizzes/drug-testing/alcohol-mast/>).
- The Recovery Ministries of the Episcopal Church (<http://www.episcopalrecovery.org/>) has a page devoted to 12-Step Groups and additional resources and information.

R-3 Protesting water project on sacred Monacan Indian Nation Site

R-3 as submitted.

Resolved: That the 225th Annual Convention of the Diocese of Virginia meeting November 14-16, 2019 in the city of Arlington, Virginia, standing with our sisters and brothers of the Monacan Nation, protests the construction of a proposed water intake and pumping station by the James River Water Authority that would pass through Rassawek, a former capital of the Monacan Indian Nation containing the buried remains of their ancestors.

Be it further resolved: that a copy of this resolution be sent to the Monacan Nation, the Governor of Virginia, the Board of Supervisors of Louisa and Fluvanna Counties, the James River Water Authority and the Army Corp of Engineers.

Background

Rassawek in the 1600's was the capital of the Monacan Indian Nation located on the banks of the James River. Captain John Smith mentioned this city along with 4 other Monacan cities in his writings in 1612. This proposed project site, within the Diocese of Virginia, infringes on a historic Native American tribal site where ancestors of the Monacan Nation are buried. Today, all that is left of those ancestors is dust and bones. To disturb this land will disturb the remains of the ancestors. There are other sites along the James River that have been identified as appropriate sites for this water project.

We in our baptismal covenant promise to respect the dignity of every human being. Disturbing the remains of Native American Indian ancestors is not respectful of the dead or their living descendants. This proposed site infringes on a historic Native American tribal site. Those buried there deserve to rest in peace.

The Monacan Nation is the largest of our Virginia tribes and the least known. Their tribal grounds are located in the Diocese of Southwestern Virginia in Amherst County. They worship at St. Paul's Episcopal Church, Bear Mountain adjacent to those tribal grounds. As our sisters and brothers in Christ, we stand with them in protesting the location of this water project on the site of their historic tribal city and its burial grounds.

The Committee on Aging is part of the Tri-Diocesan Council on Aging that puts on the annual Fall Camp held at Shrine Mont the end of October every year. Members of the Monacan Nation have been participants in this event over the years. We are grateful that the late Chief of the Monacan Nation, Sharon Bryant, attended annually Fall Camp before her death and presented several workshops enlightening us about her tribe. The outreach project last year went to help support the culture classes for the youth of the Monacan Nation for making their dance regalia, and learning more about their crafts, stories, language and traditions.

SUBMITTED BY THE REV. MARIAN K. WINDEL ON BEHALF OF THE DIOCESAN COMMITTEE ON AGING

R-3s – Resolution Requesting Reconsideration of Water Intake Site to Avoid Monacan Nation Ancestral Village and Grave Sites and to Provide Improved Protection of Graves of Native American and Enslaved People

R-3s as adopted.

Resolved: That the 225th Annual Convention of the Diocese of Virginia meeting November 14-16, 2019 in Arlington, Virginia, standing with our sisters, brothers, and siblings of the Monacan Nation, a State- and Federally-recognized Indian nation:

1. Request that the James River Water Authority (JRWA), as well as Commonwealth and federal permitting authorities, carefully reconsider the location and routing of the proposed JRWA water intake, pipeline, and treatment plant in Fluvanna County in order to avoid the site of Rassawek, a former capital of the Monacan Indian Nation, land containing the buried remains of many Monacan ancestors; and
2. Request that our Bishop and others representing the Diocese of Virginia before the General Assembly, seek and support improved legal protection against unwarranted disturbance of burial grounds and graves which may not have been adequately recorded in land records, particularly burial grounds of Native American, enslaved people, and paupers; and
3. Direct that the Secretary of the Diocese send a copy of this resolution to the elected leaders of the Monacan Nation, to the Governor of Virginia, the Board of Supervisors of Louisa and Fluvanna Counties, the James River Water Authority and to the District Engineer of the Army Corps of Engineers.

Background

Rassawek in the 1600's was the capital of the Monacan Indian Nation located on the banks of the James River. Captain John Smith mentioned this city along with 4 other Monacan cities in his writings in 1612. This proposed project site, within the Diocese of Virginia, infringes on a historic Native American tribal site where ancestors of the Monacan Nation are buried. Today, all that is left of those ancestors is dust and bones. To disturb this land will disturb the remains of the ancestors. There are other sites along the James River that have been identified as appropriate sites for this water project.

We in our baptismal covenant promise to respect the dignity of every human being. Disturbing the remains of Native American Indian ancestors is not respectful of the dead or their living descendants. This proposed site infringes on a historic Native American tribal site. Those buried there deserve to rest in peace.

The Monacan Nation is the largest of our Virginia tribes and the least known. Their tribal grounds are located in the Diocese of Southwestern Virginia in Amherst County. They worship at St. Paul's Episcopal Church, Bear Mountain adjacent to those tribal grounds. As our sisters and brothers in Christ, we stand with them in protesting the location of this water project on the site of their historic tribal city and its burial grounds.

The Committee on Aging is part of the Tri-Diocesan Council on Aging that puts on the annual Fall Camp held at Shrine Mont the end of October every year. Members of the Monacan Nation have been participants in this event over the years. We are grateful that the late Chief of the Monacan Nation, Sharon Bryant, attended annually Fall Camp before her death and presented several workshops enlightening us about her tribe. The outreach project last year went to help support the culture classes for the youth of the Monacan Nation for making their dance regalia, and learning more about their crafts, stories, language and traditions.

SUBMITTED BY THE REV. MARIAN K. WINDEL ON BEHALF OF THE DIOCESAN COMMITTEE ON AGING

Additional Background: From the Resolutions Committee:

Federal law extends some protection to the burial grounds and graves of federal recognized Indian nations. This law, the Native American Graves Protection and Repatriation Act, 25 U.S.C. section 3001, et seq., provides for the respectful handling and repatriation of Native American human remains and funerary objects located on federal or tribal lands, and provides some degree of protection against unwarranted disturbance of these burial grounds and human remains. By its terms, that federal law does not apply to Monacan Nation tribal lands, though permitting authorities appear to be extending those procedures to this project, seeking to minimize disturbance of human remains. The website containing many of the reports about this project is at <https://www.fluvannacounty.org/bc-jrwa>

Virginia law governing abandoned cemeteries does not appear to extend any express protection to unrecorded Native American burial grounds, though that law does provide general procedures to follow to avoid such cemeteries in planning and construction and to contact living descendants, to the extent feasible, when the reburial of human remains is required. Virginia Code Ann. Section 57-36. Recent amendments expressly address issues arising from the location of abandoned cemeteries and gravesites of enslaved Virginians, and requires notice to appropriate authorities and recording of such sites in public records in the event such gravesites are located.

Given our history of racial and economic discrimination in Virginia, including discrimination by The Episcopal Church, it is very fitting for this Diocese to address this situation. Thus, the resolution asks us to lead efforts to improve the protections given to the gravesites of Native Americans, enslaved people, poor people, and others whose gravesites went unrecorded in land records, even though these locations are very important to their descendants and to their communities.

R-4: Clergy Pay Equity

R-4 as submitted.

Resolved, that the Diocese of Virginia continue to report at Annual Convention each year its status of achieving clergy pay equity by gender and race. And, be it further

Resolved, that the Diocese of Virginia and each of its congregations make public its compensation and benefits by amount and type, for each of its clergy employed, along with whether full-time or part-time work is being compensated, with each congregation to report this information each year to the Secretary of the Diocese along with parochial and other required annual reports and the Diocese to include this information in its Annual Convention Journal or Clergy Compensation Guidelines.

Background:

The Diocesan Pay Equity Task Force has documented and quantified a significant pay inequity between male and female clergy members in Diocese of Virginia positions, has offered insight into reasons the disparity exists, and has challenged the Diocese to identify, implement, and monitor remedies. This resolution follows the recommendations of the task force and proposes two easy-to-implement steps our Diocese could take now that could help our Diocese and each of its congregations move toward the goal of equal pay for equal work.

SUBMITTED BY: THE REV. ANN BARKER, RECTOR, ST. JOHN'S, ARLINGTON; THE REV. JO J. BELSER, RECTOR, CHURCH OF THE RESURRECTION, ALEXANDRIA; THE REV. CHARLES COWHERD, ASSOCIATE RECTOR, CHURCH OF THE GOOD SHEPHERD, BURKE; THE VERY REV. FRAN GARDNER-SMITH, RECTOR, ST. THOMAS' EPISCOPAL CHURCH, MCLEAN; THE REV. ANNE M. TURNER, PROGRAM COORDINATOR, DEEP CALLS TO DEEP PROGRAM, VIRGINIA THEOLOGICAL SEMINARY; THE REV. JOHN BOLIN SHELLITO, ASSOCIATE RECTOR, ST. GEORGE'S, ARLINGTON; THE REV. HILLARY T. WEST, RECTOR, EPIPHANY CHURCH, HERNDON.

R-4 Resolution Proposed for the 225th Annual Convention of the Diocese of Virginia regarding stipendiary Clergy pay equity.

R-4 as adopted.

Resolved, that the Diocese of Virginia continue to report at Annual Convention each year its status of achieving pay equity for stipendiary clergy by gender and race. And, be it further

Resolved, that the Diocese of Virginia and each of its congregations make public its compensation and benefits by amount and type, for each of its stipendiary clergy, along with whether full-time or part-time work is being compensated. Each congregation will report this information each year to the Secretary of the Diocese on a form developed by the Diocese, along with parochial and other required annual reports, and the Diocese will include this information in its Annual Convention Journal or Clergy Compensation Guidelines.

Background:

The Diocesan Pay Equity Task Force has documented and quantified a significant pay inequity between male and female clergy members in Diocese of Virginia positions, has offered insight into reasons the disparity exists, and has challenged the Diocese to identify, implement, and monitor remedies. This resolution follows the recommendations of the task force and proposes two easy-to-implement steps our Diocese could take now that could help our Diocese and each of its congregations move toward the goal of equal pay for equal work.

SUBMITTED BY: THE REV. ANN BARKER, RECTOR, ST. JOHN'S, ARLINGTON; THE REV. JO J. BELSER, RECTOR, CHURCH OF THE RESURRECTION, ALEXANDRIA; THE REV. CHARLES COWHERD, ASSOCIATE RECTOR, CHURCH OF THE GOOD SHEPHERD, BURKE; THE VERY REV. FRAN GARDNER-SMITH, RECTOR, ST. THOMAS' EPISCOPAL CHURCH, McLEAN; THE REV. ANNE M. TURNER, PROGRAM COORDINATOR, DEEP CALLS TO DEEP PROGRAM, VIRGINIA THEOLOGICAL SEMINARY; THE REV. JOHN BOLIN SHELLITO, ASSOCIATE RECTOR, ST. GEORGE'S, ARLINGTON; THE REV. HILLARY T. WEST, RECTOR, EPIPHANY CHURCH, HERNDON.

Courtesy Resolutions as Adopted

CR-1: Commemorating the Service of the Reverend Deacon Donald H. Cady

Whereas, the Reverend Deacon Donald H. Cady, a vocational deacon of this diocese, served as the Deacon of Grace Church, Cismont, Virginia for the past four years, from November 2014 until November 2018; and

Whereas, Don Cady served as the Deacon at Emmanuel Church, Greenwood, Virginia from 2012 until 2014; and

Whereas, Don Cady was ordained a vocational deacon in the Diocese of Virginia at St. Paul's Church, Ivy, Virginia in February 2012; and

Whereas, Don Cady was a passionate volunteer for a wide variety of causes his entire adult life. He was a leader, fund-raiser and active supporter of causes ranging from youth baseball, children's performing arts education, resource conservation and others; and

Whereas, Don Cady lived his ordination and baptismal vows through his service as a volunteer for various veteran's organizations, to include Hunter Holmes McGuire Veterans Administration Medical Center, Richmond as adjunct chaplain; Grove House, Charlottesville as mentor for veterans with PTSD; and as adjunct chaplain at the University of Virginia Medical Center in Charlottesville; and

Whereas, Don Cady lifted up the Episcopal faith tradition by serving in various parish lay ministry roles to include serving on the vestries of the Parish of Saint Matthew, Pacific Palisades, California, and Trinity Church, Upperville, Virginia as well as serving on the Cathedral Chapter of the Washington National Cathedral. Additionally he served as a lay representative to the Executive Board of the Diocese of Virginia under Bishop Peter James Lee; and

Whereas, Don Cady believed strongly in the power of education and served as a board member of the Alban Institute as well as the St. Matthew's Parish School, Pacific Palisades, California; Centenary College, Hackettstown, New Jersey; and Stuart Hall School, Staunton, Virginia; and

Whereas, Don Cady reflected Jesus' command to "do unto others..." by his recent service on the Board of Hospice of the Piedmont and as President of Meals On Wheels, Charlottesville; and

Whereas, Don Cady was instrumental in establishing the annual Grace Church Farm Tour to raise funds for parish outreach ministries as well as the Grace Church Opus 77 Capital Campaign raising funds for the new organ and church renovations, and

Whereas, Don Cady counted as his most enduring ministry and service to God in the dozens of mentorship opportunities he availed himself of for personal, professional and spiritual friends and colleagues of all ages, professions and personal backgrounds; now therefore be it

Resolved, that this 225th Annual Convention of the Diocese of Virginia remembers prayerfully the service of the Reverend Deacon Donald H. Cady for his faithful leadership and service and commends its prayers for his service to all.

SUBMITTED BY THE REV. G. MILES SMITH AND THE VESTRY OF GRACE CHURCH, CISMONT.

CR-2: Honoring the Christian Service of the late Mr. Stephen C. Wachenfeld, parishioner of Grace Church, Walker Parish, in Cismont

Whereas, Stephen C. Wachenfeld was an active and devoted member of Grace Episcopal Church in Cismont, Virginia for 20 years; and

Whereas, to show his commitment to Grace Church, he served as Treasurer, three times as a Vestry member, Senior Warden, Lay Reader, Chaliceist, Intercessor, and served on many committees including head of the Interim Search Committee and the Food Closet; and

Whereas, he donated his time, insight, and intelligence to the Diocese of Virginia as a member and president of the Executive Board, a member of the Standing Committee, and as an integral part of the Regional reorganization process; and

Whereas, he devoted over 7 years as president of the Charlottesville Region in the Diocese of Virginia which thrived under his leadership; and

Whereas, Stephen fulfilled his baptismal covenant to proclaim through word and example the Good News of God in the Charlottesville Region where he represented Grace Church and the Diocese with honor, insight, and integrity; now therefore be it

Resolved, that this 225th Annual Convention of the Diocese of Virginia joins with the clergy, laity, and staff of Grace Church, Cismont and the Charlottesville Region in honoring the Christian service of Stephen C. Wachenfeld.

SUBMITTED BY THE REV. G. MILES SMITH AND THE VESTRY OF GRACE CHURCH, CISMONT.

CR-3: 250th Anniversary of the Episcopal Church of Leeds Parish, Markham

Whereas, Leeds Parish, covering much of Northern and Central Fauquier County, was established in 1769 by action of the Virginia House of Burgesses and has been in continuous existence since then. The name of the new parish was taken from Leeds Castle in England, the birthplace of Lord Fairfax, whose colonial estates encompassed most of the new Church of England (Anglican) parish. Formal ratification of the parish occurred in December of 1769, and worship services began immediately. The Episcopal Church of Leeds Parish has affirmed our baptismal covenant by proclaiming through word and example the Good News of God in Jesus Christ both in Markham and Hume as well as surrounding communities; and

Whereas, for 250 years The Episcopal Church of Leeds Parish has sought to seek and serve Christ in all persons, loving neighbors as itself, and has striven for justice and peace among all people, and to respect the dignity of every human being; and

Whereas, “We are a historic Christian community that joyfully praises God, welcomes all seekers, and steadfastly proclaims the love of Jesus Christ;” now therefore be it

Resolved, that this 225th Annual Convention of the Diocese of Virginia joins with the clergy, laity and staff of the Diocese of Virginia, of Northern Piedmont Region, and the entire Markham-Hume and Fauquier County communities in congratulating and celebrating this milestone of achievement by the Vestry and congregation of The Episcopal Church of Leeds Parish, Markham, Virginia.

SUBMITTED BY THE REV. KATHERINE S. BRYANT, PRIEST-IN-CHARGE AND THE VESTRY OF LEEDS, MARKHAM

CR-4: Recognizing the Ministry of The Reverend Robert Hiller Malm

Whereas, the Reverend Robert Hiller Malm, a priest in the Diocese of Virginia, completed thirty years of ministry as the Rector of Grace Episcopal Church, Alexandria, and retired from that ministry on September 29, 2019; and

Whereas, the Reverend Robert Hiller Malm, was ordained to the diaconate in 1977, to the priesthood in 1978 and served as Assistant at St. Mary's Church, High Point, North Carolina until 1979, as Chaplain at the Blue Ridge School, St. George, Virginia until 1980, as Assistant at The Church of the Advent, Boston, Massachusetts from 1980 until 1983, and as Rector, Christ Church, Portsmouth, New Hampshire from 1983 until 1989; and

Whereas, the Reverend Robert Hiller Malm was called to serve as Rector of Grace Episcopal Church, Alexandria, Virginia in June of 1989; and

Whereas, through Father Malm's guidance and leadership, Grace Episcopal Church discerned itself to be A Center for Worship and Fellowship, A School for Discipleship and Stewardship; and A Community for Healing and Outreach, and lives out its mission through regular participation in the Eucharist and the practice of our baptismal promises; and

Whereas, Father Malm has lived into Grace Episcopal Church's mission as A School for Discipleship and Stewardship through his active support and encouragement of the involvement and participation of the laity in every mission and ministry of Grace Episcopal Church; and

Whereas, Father Malm has lived into Grace Episcopal Church's mission as A Center for Worship and Fellowship by supporting, encouraging, and facilitating a robust traditional High-Church worship program including five celebrations of the Holy Eucharist on Sundays – one which is in Spanish for our Spanish-speaking congregation, three celebrations of the Holy Eucharist during the week, daily Morning Prayer worship services for clergy and assistants, a very active and strong music program led by a fulltime music director, and featuring adult and boys and girls choirs and a bell choir; and

Whereas, Father Malm has further lived into Grace Episcopal Church's mission as A School for Discipleship through his steadfast dedication to the support and encouragement of many Grace Episcopal Church congregants in the discernment and pursuit of their call to ordained ministry; and

Whereas, Father Malm further lived into Grace Episcopal Church's mission as A School for Discipleship through his unwavering support for the development, education, and training of many seminarians by providing encouragement, mentorship, guidance, liturgical experiences, and supervision; and

Whereas, Father Malm further lived into Grace Episcopal Church's mission as A School for Discipleship through his support of the ministry of all the associate and assistant rectors who were called by Grace Episcopal Church during his tenure and by provided exceptional leadership, encouragement, training, mentorship, and liturgical leadership experiences and opportunities; and

Whereas, Father Malm has further lived into Grace Episcopal Church's mission as A Center for Worship and Fellowship and A School for Discipleship by proclaiming the Gospel through his insightful and gifted preaching, providing the hearer with roadmaps for discipleship and offering insights into practical ways through which our Lord's messages can be applied to daily living; and

Whereas, Father Malm has lived into and exemplified Grace Episcopal Church's mission as A Community for Healing and Outreach, through his compassionate pastoral care and support to parishioners who are troubled, sick, homebound, and/or grieving the loss of a loved-one; and

Whereas, Father Malm has further lived into Grace Episcopal Church’s mission as A School for Discipleship and Stewardship through his support of Grace Episcopal Church’s 1993 capital campaign and building program that significantly renovated, increased and upgraded the educational and program infrastructure of church, made all areas of the church handicapped accessible, and preserved and enhanced its traditional worship spaces, and the 2008 Grace Anew capital campaign that further improved the education building infrastructure and enhanced the beauty of our worship space and the vitality of the music program by the remodeling and expansion of the choir loft and commissioning of a new, expanded pipe organ; and,

Whereas, Father Malm has continued to support improvements in the building and grounds infrastructure of Grace Episcopal Church and Grace Episcopal School through cooperative programs for shared maintenance and development of facility and infrastructure upgrades, including completion of an amphitheater, heating and ventilation system replacement, and installation of an upgraded, integrated information systems network throughout the building.

Whereas, Father Malm has actively supported the growth and continued development of Grace Episcopal Church’s programs for youth including Nursery School, Children’s Chapel and Godly Play, Sunday School, Rite 13, Journey to Adulthood, Episcopal Youth in Community, and Vacation Bible School, which provide rich learning and experiential mission opportunities for the parish’s children and youth; and

Whereas, Father Malm has provided leadership in fostering a close working relationship between the Grace Episcopal Church congregation and Grace Episcopal School, served as the Chaplain of Grace Episcopal School, and in that role, has actively supported the Christian education of the student body by teaching weekly religion classes and leading weekly chapel services; and

Whereas, Father Malm has helped Grace Church to be blessed by God and a blessing in the lives of others through his support and encouragement of mission trips by Grace Church youth and adult supervisors to help repair homes in New Orleans after Hurricane Katrina; in Cedar Falls, Iowa, following a severe Mississippi River flood; in depressed areas of southwest Virginia; in Scottsboro, Alabama, after severe hurricanes; and in Little Egg Harbor, New Jersey, after Hurricane Sandy; and

Whereas, Father Malm has further helped Grace Church to be blessed by God and a blessing in the lives of others through his support and encouragement of international mission trips by Grace Church parishioners to destinations around the globe, including Tanzania, Honduras, and Haiti to – in the manner described by Episcopal Relief and Development – help save lives and strengthen communities around the world; and

Whereas, Father Malm has contributed to the leadership of the Diocese of Virginia by serving as a member of the Standing Committee of the Diocese of Virginia, and as Dean of the Alexandria Region; and

Whereas, Father Malm has further lived into Grace Episcopal Church’s mission as A Community for Healing and Outreach, by encouraging and fostering an inclusive environment at Grace Episcopal Church that is welcoming to all people regardless of their race, ethnicity, cultural background, sexual orientation, gender identity, or gender expression; and

Whereas, Father Malm nurtures, fosters, and encourages the expression of joy and the spirit of Christian Community as exemplified by the spirit that abounds during Grace Church’s annual parish weekend at Shine Mont; and

Whereas, the Congregation of Grace Episcopal Church will miss him greatly, but celebrates with gratitude the impact he has made on our church worship and community, and the wonderful legacy he has left at Grace Episcopal Church; and now therefore be it

Resolved, that the 225th Annual Convention of the Diocese of Virginia thanks the Reverend Robert Hiller Malm for his faithful leadership and service, and commends its prayers for continued service to all; and be it further

Resolved, that a copy of this resolution be provided to the Reverend Robert H. Malm and that it be recorded in the minutes of the 225th Annual Convention of the Diocese of Virginia.

SUBMITTED ON BEHALF OF THE CONGREGATION OF GRACE EPISCOPAL CHURCH BY THE VESTRY, WARDENS, DELEGATES TO THE 225TH ANNUAL CONVENTION, AND THE REVEREND JASON ROBERSON, ASSOCIATE RECTOR

CR-5: Honoring the Memory of the Rev. Cuthbert H. Mandell

Whereas, Cuthbert H. Mandell, having grown up as an avid outdoorsman with boating, fishing, and hunting in Lake Charles, Louisiana, and having earned an undergraduate degree in 1970 and a law degree in 1973 from Louisiana State University, served as an attorney in private practice, as general counsel for the Department of Natural Resources for the State of Louisiana, and as an administrative law judge; and

Whereas, having earned a master of divinity degree from Virginia Theological Seminary in 1994, he was ordained as a priest in The Episcopal Church in 1995; and

Whereas, The Rev. Cuthbert H. Mandell served parishes in the Diocese of West Virginia and in the Diocese of Massachusetts before serving as the rector of Aquia Episcopal Church in Stafford, Virginia, in the Diocese of Virginia, from March 1, 2001, to June 30, 2013; and

Whereas, his esteemed ministry in the Diocese of Virginia included serving on the Annual Council's committee on constitution and canons (2004–2007), serving on the R-5 Task Force (2007–2008), serving on the Annual Council's committee on resolutions (2010–2011), and being appointed to a search committee for a bishop suffragan (2011); and

Whereas, his retirement from Aquia Church was aptly honored by the 219th Annual Council of the Diocese of Virginia (2014) through the adoption of CR-4; and

Whereas, following his retirement, he moved to Pocomoke City, Maryland (in order to live closer to his son and daughter-in-law and their children), from whence he served as a supply priest and as an advisor for parishes and clergy in the Diocese of Easton and in the Diocese of Southern Virginia; and

Whereas, he subsequently moved to Bridgewater, Massachusetts (in order to live closer to his two daughters and their spouses and their children); and

Whereas, following several months of illness, he died on August 21, 2019, having earned the gratitude of clergy and laity alike in the several dioceses where he served; and

Whereas, he will be long remembered not only for his effective ministry but also for his many gifts, including his good humor, his abiding interests in such areas as history, literature, sports, and the outdoors, and especially his abundant love for his family and friends; and

Whereas, his ministry at Aquia Church and elsewhere always received faithful and commendable support from his wife, Jane Mandell, who used her own gifts for ministry widely and well: now therefore be it

Resolved, that the 225th Annual Convention of the Diocese of Virginia honor the cherished memory of the Rev. Cuthbert H. Mandell and the loyal service of his surviving wife, Jane Mandell, for their many years of faithful, fruitful ministry in the name of our Lord Jesus Christ at Aquia Episcopal Church in Stafford, Virginia, and elsewhere, and for the lasting legacy that they have left behind in several dioceses; and be it further

Resolved, that the secretary of the Diocese is requested to forward Jane Mandell and her family a copy of this resolution and to record it in the Journal of this Convention.

SUBMITTED BY THE REV. JAY MORRIS, RECTOR OF AQUIA EPISCOPAL CHURCH, STAFFORD, VIRGINIA,
ON BEHALF OF THE CONGREGATION AND VESTRY.

CR-6: Honoring the work of The Reverend Deacon Edward W. Jones

Whereas, the Rev. Deacon Edward Wilson Jones commenced his ministry in the Episcopal Church as a devoted lay leader at St. George's, Fredericksburg, serving in such capacities as vestry member, Senior Warden, and at various times chair of a Rector Search Committee, Outreach Committee, and Adult Education Committee; and

Whereas, the Rev. Deacon Jones began his work in the Episcopal Diocese of Virginia by implementing Center Aisle, at the behest of Bishop Peter James Lee, in order to provide a middle ground voice at General Convention. Through seven General Conventions he served as its editor, ever searching for ways to expand and redesign this publication to meet changing needs and communication platforms; and

Whereas, in later adulthood he discerned and accepted a deeper call to the Episcopal Church in the servant ministry of vocational deacon, completing the requisite training to be ordained on February 23, 2013, then serving in that capacity at St. Mary's, Colonial Beach; and

Whereas, immediately after his ordination to the vocational diaconate, he retired from a 48-year career in print journalism, including 12 years as editor of the Fredericksburg Free Lance-Star, to accept the call as Secretary of the Diocese of Virginia and Chief of Staff of the Diocesan Staff at Mayo House; and

Whereas, the Rev. Deacon Jones ever kept before himself and us the need to revise diocesan structures and ministries, including Virginia Diocesan Homes and the Regional Revisioning Task Force, to enable updated response to the changing circumstances of this world; and

Whereas, the Rev. Deacon Jones worked tirelessly to facilitate peace and reconciliation within the Episcopal Church as well as between our Church and other communities, religious and secular; and

Whereas, ending his tenure as Secretary of the Diocese of Virginia and Chief of Staff at Mayo House to fully enjoy a well-earned retirement in his colonial eighteenth century Fredericksburg house with his wife, Peggy, their ever-growing menagerie of rescued cats, and extensive library of biographies of U.S. Presidents; now therefore be it

Resolved, that we give thanks for the Rev. Deacon Jones' ministry among us and his service and dedication to Episcopal Diocese of Virginia, and that this 225th Annual Convention of the Episcopal Diocese of Virginia recognize with gratitude the contributions the Rev. Deacon Jones has made to our communal life as a diocese.

SUBMITTED BY THE BISHOPS AND THE STAFF OF THE DIOCESE OF VIRGINIA

CR-7: Honoring the Work of The Rt. Rev. Robert Wilkes Ihloff

Whereas, the Rt. Rev. Robert Wilkes Ihloff has served our Lord in the ordained ministry for over 52 years, including 12 years as Bishop of Maryland, 1995-2007; and

Whereas, in early 2018 the Bishop Ihloff accepted the call of the Rt. Rev. Shannon Sherwood Johnston, Bishop of Virginia, to put aside full-time retirement to serve in the Diocese of Virginia as part-time Assisting Bishop; and

Whereas, Bishop Ihloff extended his tenure as Assisting Bishop through subsequent transitions in the Episcopate in this diocese, providing the guidance of his long experience in the Episcopal Church; and

Whereas, Bishop Ihloff has brought to this Diocese his particular gifts of candor, honesty, and transparency to all things, addressing many Diocese of Virginia needs, particularly stewardship and congregational support of the Diocese; and

Whereas, through his presence and accessibility at meetings of the Regions of the Diocese of Virginia, Bishop Ihloff has brought to the Regions greater diocesan connection; and

Whereas, Bishop Ihloff has worked tirelessly to build vital community among the vocational deacons of the Diocese of Virginia to support their ministry and to bring them to a fuller place in the life of the Diocese to further fulfilling their role in communicating the needs of the world to the Church; and

Whereas, Bishop Ihloff has been an enthusiastic supporter of and advocate of the diocesan staff; and

Whereas, Bishop Ihloff developed with Bishop Susan Goff a particularly fruitful, collegial relationship to further their mutual and complementary ministries; and

Whereas, Bishop Ihloff elected to conduct this ministry in Virginia, while maintaining his family home in Baltimore, and uncomplainingly braving the challenges of the Maryland-Virginia commute, particularly the Washington Beltway and I-95; and

Whereas, Bishop Ihloff is bowing to God's call to take on a similar ministry in the Diocese of Maryland at the invitation of his successor, The Rt. Rev. Eugene Sutton, commencing January 1, 2020, enabling him to minister closer to his home and his wife, Nancy; now therefore be it

Resolved, that we give heartfelt thanks for Bishop Ihloff's ministry among us and his service and dedication to Episcopal Diocese of Virginia, and that this 225th Annual Convention of the Episcopal Diocese of Virginia recognize with gratitude the contributions he has made to our communal life as a diocese.

SUBMITTED BY THE STAFF OF THE DIOCESE OF VIRGINIA

CR-8: Honoring the work of Nurse Lynn Gray, Shrine Mont Camps Nursing Director

Whereas, Lynn Gray commenced her ministry for The Diocese of Virginia as a camp nurse at Shrine Mont Camps in 2006 and

Whereas, Lynn Gray served as the Nursing Director of Shrine Mont Camps for twelve years, selflessly devoting her hours (waking and sometimes sleeping) to the care and concern of campers across backgrounds, ages, and walks of life. She coordinated care for all campers and staff, overseeing other nurses, check-in procedures, and emergency situations, as well as day to day operations of the clinics, including medication delivery and illnesses; and

Whereas, Lynn Gray, known by all as “Nurse Lynn,” gave of herself through listening, communication, caretaking, and the soothing of anxieties for countless campers, staffers, and parents over her years of service, often being a point of first contact for nervous camp parents, homesick campers, and tired staffers; and

Whereas, ending her time as the Nursing Director of Shrine Mont Camps in order to fully enjoy retirement in her home in Culpeper with her husband, Rev. Michael Gray and their children and grandchildren; now therefore be it

Resolved, that we give thanks for Lynn Gray’s ministry to Shrine Mont Camps and her service and dedication to the Episcopal Diocese of Virginia, and that this 225th Annual Convention of the Episcopal Diocese of Virginia recognize with gratitude the contributions that Lynn Gray, RN, as made to our life in the Diocese and the lives of countless campers and staff members at Shrine Mont Camps.

SUBMITTED BY THE BISHOPS AND THE STAFF OF THE DIOCESE OF VIRGINIA

CR-9: Honoring the Work of The Rev. Dr. Christopher Agnew

Whereas, the Rev. Dr. Christopher Mack Agnew was called to parish ministry in the Diocese of Virginia in 2000 with a long history of ministry in Ecumenical Relations between the Episcopal Church and other religious bodies, including, Associate Ecumenical Officer, Episcopal Church, 1989-1994; Member, National Council of Churches Faith and Order Commission, 1991-1994; Member, National Council of Churches Interfaith Relations Commission, 1991-1992, and Chair, National Council of Churches Christian-Jewish Relations Committee 1991-1999; and

Whereas, since his arrival in the Diocese of Virginia, the Rev. Dr. Agnew has worked tirelessly and faithfully here and elsewhere, on ecumenical matters and relationships; and

Whereas, since 2000, the Rev. Dr. Agnew has served on the Virginia Diocesan Ecumenical Interfaith Commission, later Committee, first as a consultant, then as a member, and since 2006 as its co-chair; and

Whereas, since 2002 the Rev. Dr. Agnew has served as the Chair of the Faith and Order Commission of the Virginia Council of Churches; and

Whereas, from 2002-2009 the Rev. Dr. Agnew served as associate Ecumenical Officer of the Diocese of Virginia; and since 2009 has served as primary Ecumenical Officer of the Diocese of Virginia; and

Whereas, in 2013 the Rev. Dr. Agnew received the Faith in Action Award of the Virginia Council of Churches for his work in ecumenical and interfaith outreach; and

Whereas, on November 7, 2019, the Virginia Council of Churches bestowed upon the Rev Dr. Agnew its Lifetime Ecumenist Award for his passionate efforts on behalf of faith and order, and meaningful relationships across religious divides; and

Whereas, in all of these posts and others too numerous to name the Rev. Dr. Agnew has served as the leading voice and advocate of the Diocese of Virginia in all things ecumenical, excited about living the meaning of John 17:1, “that they may all be one. As you, Father are in me and I am in you, may they also be in us, so that the world may believe that you have sent me;” and

Whereas, as the Rev. Dr. Agnew has discerned the time has come for him to retire from his active role in ecumenical and interfaith work in the Diocese of Virginia to allow a new generation to carry forth this vision of cooperation and find new ways to bring it to fruition, and to concentrate his ministry on his congregations, St. Paul’s, Nomini Grove, and St. James, Montross, his wife, Elizabeth; and another passion, Episcopal Church history research and writing; now, therefore, be it

Resolved, that we give thanks for the Rev. Dr. Agnew’s ministry among us, his service and dedication to Diocese of Virginia, and his faithful ministry in working to make us all one body, that this 225th Annual Convention of the Episcopal Diocese of Virginia recognize with gratitude the contributions he has made to our communal life as a diocese and a member of the wider faith communities.

SUBMITTED BY THE BISHOPS AND CANONICAL OFFICERS OF THE DIOCESE OF VIRGINIA

CR-10: Honoring the Service and Retirement of Rev. Kent Rahm

Whereas, the retired Reverend Kent Rahm, Rector of Trinity Episcopal Church in Fredericksburg, VA, served as Rector for 22 years, dedicating his professional life to the well-being of his parish and the community at large until his retirement June 30, 2019; and

Whereas, the Rev. Rahm led worship in an inspiring and courageous manner during his years at Trinity; and

Whereas, the Rev. Rahm contributed to the musical life of the church, chanting the Eucharist weekly and playing guitar on occasional Sundays and in the Trinity Contemporary Band, seeking new ways to use music as an instrument of worship; and

Whereas, the Rev. Rahm performed baptisms, weddings, and funerals and commissioned service groups throughout his time at Trinity, bringing joy and comfort and resolve to many parishioners; and

Whereas, the Rev. Rahm initiated and/or supported new ministries at Trinity, such as Healing Prayer Teams, support groups for long-term caregivers and for grieving parishioners, organizations specifically for senior members and for young adults, and a parish trip to the Holy Land; and

Whereas, the Rev. Rahm endeavored to keep himself up-to-date and in touch with as many age groups as possible in the parish, including a sabbatical to discover ways to keep the church more in touch with younger adult populations; and

Whereas, the Rev. Rahm was an initiator and leader with Micah Ministries, an ecumenical coalition to help homeless people in Fredericksburg, as well as with other humanitarian organizations in the Fredericksburg area; and

Whereas, the Rev. Rahm was a leader and contributor in Region and Diocesan activities; and

Whereas, the Rev. Rahm was a supporter of Episcopal theology and policy and led others through his words and actions; and

Whereas, the Rev. Rahm was a support, guide, and comfort to parishioners in need; now therefore be it

Resolved, that this 225th Annual Convention of the Diocese of Virginia prayerfully honor and thank Rev. Kent Rahm for his faithful leadership and service to his parishioners, the Diocese of Virginia, and his fellow men and women, adults and children; and be it further

Resolved, that a copy of this resolution be provided to the Reverend Kent D. Rahm and that it be recorded in the minutes of the 225th Annual Convention of the Diocese of Virginia.

SUBMITTED BY THE WARDENS AND VESTRY OF TRINITY, FREDERICKSBURG

CR-11: Honoring the Memory and Ministry of the Rev. Charles L. “Charlie” Johnson

Whereas, the Rev. Charles L. Johnson, was born in Four Oaks, North Carolina, and earned his Bachelor of Arts in Church History Roanoke College in 1962; and

Whereas, having graduated from Virginia Theological Seminary in 1965, he was ordained to the diaconate June 12, 1965 and to the priesthood June 18, 1966 by the Rt. Rev. Robert F. Gibson, Jr., Bishop of Virginia; and

Whereas, his congregational ministries, primarily in the Diocese of Virginia, included Assistant Rector, St. Thomas, Richmond, 1965-67; Rector, St. Paul’s, Haymarket, 1967-1970, Assistant Rector, St. Matthew’s, Richmond, 1970-1976; Rector, St. Barnabas, North Chesterfield, 1976-1980; Rector, Christ, Gardiner, Maine, 1989-1993; Rector, Kingston Parish, Mathews, 1993-1999; Interim, All Saints, Richmond, 2000-2001; and Interim, St. Michael’s, Richmond, 2004-2006; and

Whereas, he was appointed Assistant to Suffragan Bishop David Lewis, for Ministry and Congregational Development, 1980-1989; and

Whereas, his other service in the Diocese of Virginia have included membership on the Standing Committee, 1995-1998; the Diocesan Missionary Society 1999-2008; and the Bishop Coadjutor Transition Committee, 2006-2008; and

Whereas, “the joy of the Lord was his strength,” he was always fair-minded and insightful in the midst of resolving conflicts, patient to carefully listen to every concern and always finding joy in the Lord no matter what was occurring and lessening tensions with his great gift of humor; and

Whereas, his final long-term ministry in the Diocese of Virginia, was as Chaplain to the Community of Retired Clergy and Families, 2005-2018, in which he always reached out to retired clergy and their spouses with advocacy and a personal touch, creating community and loving pastoral care, particularly upon the death of one of the marriage partners; and

Whereas, in late 2018 he stepped away from his ministry to retired clergy and their spouses due to his own declining health, and peacefully departed this life June 11, 2019; and

Whereas, we and Virginia, better known as “Ginny,” his wife of 57 years, his sons Stephen (Tamara) and Paul (Lisa), and his two granddaughters, Lindsay and Natalie, will deeply miss the twinkle in his eye, his deep love for all kinds of ministry, and his living his ever present and unwavering belief that we are all beloved children of God; now therefore be it

Resolved, that we give thanks to God for the gift of the life and ministry among us of the Rev. Charles L. Johnson, and that this 225th Annual Convention of the Episcopal Diocese of Virginia recognize with gratitude the contributions the Rev. Mr. Johnson has made to our communal life as a diocese and to the lives of untold numbers of God’s people.

SUBMITTED BY THE REV. BARBARA “BAMBI” WILLIS

CR-12: Honoring the Service of the Reverend Rhonda Baker

Whereas, the Reverend Rhonda Baker is stepping down as the Priest-in-Charge at Grace Memorial Church in Port Republic, a church that she served from 2016 – 2019; and

Whereas, Rhonda felt a call to ordained ministry since she was young; this call to service is engrained deeply within her family. Rhonda’s grandmother was a Pentecostal preacher in San Antonio, her father was a Disciples of Christ pastor in Lynchburg, and her daughter, Shireen Baker, is also an Episcopal priest; and

Whereas, Rhonda Baker was ordained in the Diocese of Chicago after graduating from Seabury-Western; she serves a church in a suburb of Chicago for five years before moving to Grace Church, Goochland where she served as Rector for sixteen years; and

Whereas, after her “retirement” from Grace, Goochland she moved quite literally from “Grace” to “Grace,” accepting the position of Priest-in-Charge at Grace Memorial Church in Port Republic. She was excited by the opportunity to serve a loving, welcoming congregation that serve the world in Jesus’ name; and

Whereas, the Reverend Rhonda Baker is highly regarded by her parishioners at Grace Memorial Church and her colleagues in the Southern Shenandoah Region of the Diocese of Virginia. Rhonda is known for her wit and her commitment to her baptismal vows to seek and serve Christ in all people; now therefore be it

Resolved, that the 225th Annual Convention of the Diocese of Virginia gives thanks for the faithful ministry of the Reverend Rhonda Baker; be it further

Resolved, that a copy of this resolution be provided to the Reverend Rhonda Baker and that it be recorded in the Journal of the Convention.

SUBMITTED ON BEHALF OF THE SOUTHERN SHENANDOAH REGION BY THE REV. CATHY TIBBETTS, DEAN; THE REV. LAURA MINNICH LOCKEY; THE REV. KATHLEEN MURRAY; THE REV. BARBARA SEWARD; AND THE REV. MARTHA DOOLEY

Amendments to the Constitution and Canons

Strikethrough words are sections to be omitted. Bold words are sections to be added.

C-1:

Amend Canon 15.4 - Sales or transfers of property owned by the Bishop

C-1 as submitted and as adopted.

AMEND CANON 15.4 AS FOLLOWS:

Section 4. The Bishop, or Ecclesiastical Authority, is hereby authorized to acquire by deed, devise, gift, purchase or otherwise, any real property for use or benefit of the Diocese. Property so acquired shall be held and transferred by the Bishop or the Ecclesiastical Authority of the Diocese in accordance with the provisions of Section 57-16 of the Code of Virginia (1950), as from time to time amended, provided that no such real property shall be alienated, sold, exchanged, encumbered or otherwise transferred for any purpose by the Bishop or the Ecclesiastical Authority without the advice and consent of the ~~Trustees of the Funds of the Episcopal Church in the~~ **Standing Committee** of the Diocese of Virginia ~~or the Executive Committee of such Trustees~~, unless prohibited by the instrument by which title to such property is acquired. The Executive Board shall have the care of the Episcopal Residence and other property held by the Bishop or the Ecclesiastical Authority of the Diocese for which no other custodians are provided and the Bishop or the Ecclesiastical Authority of the Diocese may delegate all authority with respect to such property, save and except the right to hold, transfer or encumber title to real property, to the Executive Board.

RATIONALE:

Under Canon 15.2, the Standing Committee gives its advice and consent to the Bishop's approval of the sale, encumbrance, &c. of property owned by churches. Canon 15.4 is the parallel canon for the sale, encumbrance, &c. of property owned by the Bishop, but Canon 15.4 requires the advice and consent of the Trustees of the Funds. Although the Trustees have faithfully performed their duties under Canon 15.4, this amendment proposes to amend Canon 15.4 to require the advice and consent of the Standing Committee for the sale, encumbrance, &c. of property owned by the Bishop.

Canons 15.2 and 15.4 are part of the checks and balances in our Canons. The Trustees of the Funds are a related organization which is focused on providing investment services to the Virginia Dioceses and their churches and organizations. The Standing Committee is a Constitutional body (Article XV) whose members are directly elected by Convention, which I believe makes it a more appropriate body to provide advice and consent to the Bishop on dispositions of property. In addition, having one body provide advice to the Bishop on both dispositions of property owned by churches and by the Bishop should provide more consistent and efficient advice to the Bishop. The Standing Committee has indicated its willingness to perform this additional task if this amendment is adopted. Submitted by: J.P. Causey, Chancellor

C-2: Amendment to CANON 6. Archdeacons and Deans.

C-2 as submitted.

Section 1.

- (a) ~~The Convention may elect, upon nomination by the Bishop, not more than five Priests as Archdeacons, who shall serve at the pleasure of the Convention. In the event of a vacancy occurring between meetings of the Convention, the Standing Committee shall have power to fill the vacancy, upon nomination by the Bishop, until the next regular meeting of the Convention.~~
- (b) ~~Archdeacons shall have functional titles, and shall have the duties and powers which are assigned or delegated to them by the Bishop or the Convention, which shall always be defined at the time of their nomination.~~

- ~~(c) A priest may serve as Archdeacon without resigning his cure. A Dean of a Region may not serve as an Archdeacon.~~

Section 1.

- (a) **The Bishop, with the consent of the Standing Committee, may appoint not more than three Archdeacons to serve at the Bishop's discretion.**
- (b) **Archdeacons shall be Vocational Deacons and have functional titles. They will assist the Bishop in oversight of Deacons, diaconal formation and diaconal assignments.**
- (c) **An Archdeacon may function in other diaconal ministries while being Archdeacon in dialogue with and at the discretion of the Bishop.**

Section 2.

- (a) The Bishop shall appoint, with the advice and consent of the Standing Committee, one Priest in each Region as the Dean thereof. A Dean shall serve at the pleasure of the Bishop, but in no event for more than four consecutive years, and shall be the official representative of the Bishop to the Region.
- (b) A Priest may serve as Dean without resigning his cure.
- (c) **The Bishop may appoint an Archdean, with the advice and consent of the Standing Committee.**
- (d) **The Archdean serves at the pleasure of the Bishop and shall assist the Bishop in the oversight of the Deans and carry out such other functions as may be assigned.**
- (e) **The Archdean may continue to be a regional Dean or may be another priest appointed especially for that purpose. An Archdean may serve for a maximum of four consecutive years.**

Submitted by the Rev. Deacon Holly Hanback

RATIONALE FOR THE CHANGES IN CANON 6:

Under the present Canon, which dates back some years, an Archdeacon was a priest who served in a similar capacity as our current Deans or was a priest assisting the Bishop. In the present time, using the title "Archdeacon" for a priest is anachronistic. The proposed canon restores the original intention of the title "Archdeacon" and properly refers to a vocational deacon with oversight under the direction of the Bishop.

The proposed amendment to Canon 6 updates the Canon to better align with current practices.

C-2: Amendment to CANON 6. Archdeacons and Deans.

C-2 as adopted.

Section 1.

- ~~(a) The Convention may elect, upon nomination by the Bishop, not more than five Priests as Archdeacons, who shall serve at the pleasure of the Convention. In the event of a vacancy occurring between meetings of the Convention, the Standing Committee shall have power to fill the vacancy, upon nomination by the Bishop, until the next regular meeting of the Convention.~~
- ~~(b) Archdeacons shall have functional titles, and shall have the duties and powers which are assigned or delegated to them by the Bishop or the Convention, which shall always be defined at the time of their nomination.~~
- ~~(c) A priest may serve as Archdeacon without resigning his cure. A Dean of a Region may not serve as an Archdeacon.~~

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- (b) A Priest may serve as Dean without resigning the Dean's cure.
- (c) **The Bishop may appoint an Archdean, with the advice and consent of the Standing Committee.**
- (d) **The Archdean serves at the pleasure of the Bishop and shall assist the Bishop in the oversight of the Deans and carry out such other functions as may be assigned.**
- (e) **The Archdean may continue to be a regional Dean or may be another priest appointed especially for that purpose. An Archdean may serve for a maximum of four consecutive years.**

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The proposed amendment to Canon 6 updates the Canon to better align with current practices.

C-3: Amend Canon 12.5 - Due Date of Diocesan Pledge

C-3 as submitted and as adopted.

AMEND CANON 12.5 AS FOLLOWS:

Section 5. Each Vestry shall advise the Diocese by ~~November 30th~~ **not later than thirty (30) days before the date of the convening of the next Annual Convention** of the percentage of its annual disposable income that will be shared with the Diocese in support of Diocesan Programs and remit the resultant sum to the Treasurer of the Diocese in regular monthly installments. It shall be the joint duty of the Rector or Vicar and Vestry to submit to the Bishop by the first of ~~February~~ **March** of each year a parochial report for the year ending December 31st preceding, ~~which report shall be submitted in duplicate on the form prepared by the Executive Council.~~

Submitted by the Executive Board of the Diocese of Virginia

RATIONALE:

This Canon was not updated when the timing of regular Annual Conventions was changed from February to November. The Canon previously provided that church pledges to the Diocese be made approximately 2 months before Convention to allow time for the Executive Board, the Convention Budget Committee and the Treasurer to prepare a draft budget with the best estimate possible of pledge income from churches, which is the primary category of income to fund the budget. This amendment restores some of that lead time for the orderly preparation an annual budget for The Diocese. The change in the parochial report due date is because of changes in the submission date and the procedure in which the parochial report is now reported to the National Church.

Annual Reports

Anna Julia Cooper Episcopal School

This is my annual report as a related organization to the Diocese, highlighting where we are and how things are going.

Year eleven at AJC has been underway for seven weeks. Our enrollment is up by four students from 108 to 112 in grades four through eight. We expanded the number in grade six from 24 to 28 because I believe we are at a point where we can successfully serve more students. We plan to continue that for the next two years so that there will be 28 students each in 6th, 7th and 8th grades.

With the exception of one staff member who moved, every staff member from last year has returned. I hired an individual to work part-time with curriculum and instructional support. It is fair to say that morale is high, people are working hard and, in my opinion, we continue the pattern of strengthening our overall operations – systems, pedagogy, curriculum, parental support, community – with each succeeding year. We expanded our mandatory summer school from three to four weeks this past July which proved to be a good move.

Our annual budget is approximately \$2 million dollars. A little over three-quarters of that is for our current students (\$14,000 per student) and the other quarter is for our growing graduate support program. We now have 169 graduates. Financially, for the third consecutive year, we began the fiscal year (July 1) forward-funded. Our donor base continues to grow and they continue to believe in us. We continue to benefit significantly from two state tax credit programs, NAP and EISTC. Our Board is always cognizant that these programs may not last forever, however we will take advantage of them while they are here and should they ever be discontinued, work hard to find support elsewhere.

Our Capital Campaign is halfway completed in gifts and pledges. We are looking to raise \$16M for a) a new building to expand to a K - 8 School and do some work on our existing building (8); b) an endowment (5); and c) program support during the next several years when operating funds will increase and some annual fund support will be diverted to fund the building project (3). We hope to get a shovel in the ground before the end of the calendar year. We should receive our Special Use Permit (SUP) within the next several weeks.

Our Board continues to be strong, healthy and tremendously engaged in and supportive of the life of the School. A month ago, and together with the staff, they completed a four-year Strategic Plan. Other than the planned construction and expansion and all that entails, the focus of the Plan is on continuing to do well what we are doing each day: remaining focused on the child in front of us, and trusting that our daily work will continue to bear fruit.

Speaking of fruit, this year all but one of our 24 8th grade graduates enrolled in an independent school (a tip of the cap to Cristo Rey), ten went off to college and six from our original class of 17 are in their senior year of college. There are a host of other 'outcomes,' most notably a growing number in the workforce, serving in the military or working part-time and going to community college. Several graduates are parents and two have spent time in jail this year. Whoever and wherever they are, we remain committed to them and their well-being without exception. A striking fact about our graduates is that we are in touch with almost all but seven or eight of the 169. For those focused on outcomes, while I believe ours are terrific and increasingly so with each passing year, I like to say we should be careful about taking too much credit or too much blame for where our graduates land.

My concerns about AJC are always the same: 1) can we continue to raise an ever-growing amount of money to fulfill our mission; and 2) can our staff continue each morning to create and recreate an environment that must be nurturing and challenging, life-changing for students and humane for those who work here. I suspect these will be perennial concerns, the only response to which is to put our shoulders to the plough each day.

We are thriving. People are moved by what goes on within (and without) the walls of AJC. A host of volunteers return on a regular basis to help, and their number grows with every passing year. One wrote the following, summing up our work as well as anything I have read:

“As a volunteer at both Anna Julia Cooper Episcopal School and a local public elementary school, I can attest, AJC is special! I could feel it the moment I first walked through the doors: the building was full of passionate staff and confident, respectful students. AJC is a beacon of hope, seeking to balance the scales of privilege by providing excellent teachers, passionate leadership, personal guidance, and above all, love.

I remain a committed volunteer, one of so many, because AJC is making a difference. AJC students are smart, funny, inquisitive, proud, confident and kind. Not because AJC taught them this, but because here they are given a place to grow into themselves and thrive.”

I love those final two lines because of their truthfulness. Our kids come to us already filled with gifts and talents from God. We don't give those to anyone. What we have given them, however, is the space and the environment where those gifts and talents can come to fruition.

SUBMITTED BY: MICHAEL MARUCA, HEAD OF SCHOOL.

Alexandria Region

The Alexandria Region has been working from the end of the program year last summer, among its individual eight parishes, collaborating as a region, toward ministries, activities and financial and participatory outreach to support walking in The Way of Love.

On June 7, members of many of our parishes participated actively as community partners with “Moms Demand Action,” in the 5th annual Gun Violence Awareness Day event in Alexandria’s Market Square. The event is held to raise awareness of gun violence in Alexandria, Virginia, and the USA. All participants wore orange that day.

In late June 2019, three of our region parishes, Christ Church, Grace Episcopal Church and Immanuel Church-on-the-Hill, collaborated to provide a widely attended creation-care themed Vacation Bible School. This VBS offered the community’s young children an opportunity to celebrate God’s creation and explore with age-appropriate activities based upon Jesus’s Parable of the Sower, through REnew, the Green VBS.

Some of our region members participated in the historic memorial and commemoration, in mid-August, of the 400th anniversary of the first enslaved African people arriving in Jamestown. Region members were among the wider community in Alexandria who participated in the first of a series of 1619-related activities that spanned the state, from Alexandria to Abingdon, following the Slavery Trail of Tears. This first memorial event was held on August 16 in Old Town Alexandria and included a service and silent walk from the Contrabands and Freedmen Cemetery Memorial to the site of the Franklin and Armfield Slave Office at 1315 Duke Street. This first of a series of events was in collaboration with the Diocese of Southwestern Virginia and the Virginia Theological Seminary.

Some of our parishes also offered summer mission trips including:

- Grace Episcopal Church – A June pilgrimage to Iceland and Ireland.
- St. Paul’s Episcopal Church – A Summer Youth Mission Group worked at a local orphanage in Belize.
- Christ Church – the youth group served on a mission trip in Ashville, North Carolina, and the annual parish mission trip served the children and youth at Our Little Roses Home for Girls in Honduras in August.

Christ Church also offered the wider community a first, and well attended, Lenten Women's Retreat in April in the Northern Neck.

Among the most compelling parish journeys of faith and collaboration in our region, the Church of the Resurrection continues to hold its services and activities at Immanuel Chapel at Virginia Theological Seminary and at St. Clement Parish, since Resurrection went to closing in mid-June on the ground leased for its new church. The site includes a 113-unit affordable housing project and the new church building, with sanctuary and offices. Occupation by housing tenants and the parish in new facilities is envisioned for Easter, 2021.

The Church of the Resurrection also hosted a fall community-wide free-will offering Concert at the Virginia Theological Seminary to raise funds to support Hurricane Dorian victims.

At our quarterly region meeting in late September, the Alexandria Region approved the annual budget expenditure of financial support of the following outreach ministries totaling \$5,000 for three outreach ministries in the City of Alexandria, and affirmed two youth to represent the region at the 225th Annual Convention of the Diocese of Virginia held in Arlington, Virginia.

Following the recommendation of the region's outreach sub-committee, the council approved contribution of \$2,000 for the Meade Memorial Church Bag Lunch program which provides lunch to a range of 28 to 50 people, including children, six days a week. The number of people served is higher during the winter since a heartier meal is provided. Volunteers make the bagged lunches at various churches, including Christ Church, about every six weeks and take them to Meade for distribution by two volunteers. The program has a significant financial impact on the Meade church, including utility costs and cleanup.

A total of \$3,000 was allocated for this program year to the Refugee Ministry and the West End Lazarus Ministry. The region also approved the recommendation that Melanie Gray, Christ Church Outreach and Mission Director, who oversees these programs, be given the authority to decide how to split the total allocation between the two ministries.

The Region Council is sending two Alexandria high school seniors to the Annual Convention of the Diocese of Virginia: Julie Cizek of Grace Episcopal Church was affirmed as the region's youth delegate; and Jules St. John of Christ Church, Alexandria, was affirmed as the alternate youth delegate. Julie Cizek is the daughter of Betty Mills and Saul Cizek and a life-long member of her parish. Jules St. John is the daughter of Stephanie and Jay St. John and a life-long member of her parish. Each has served her respective parish in a number of ministries and mission trips.

The Region Council also allocated \$300 to the Region Fall Youth Event, a "Bonfire and Pumpkin Extravaganza" which was held at the Immanuel Church-on-the-Hill Pumpkin Patch on Sunday evening, October 27. Immanuel Church-on-the-Hill hosted its 26th annual Pumpkin Patch fundraiser all month, benefiting their more than 20 outreach ministries including those supported in the City by Christ Church. The pumpkins are sustainably grown on the Navajo Indian Reservation near Farmington, New Mexico. The pumpkins from the reservation are distributed and consigned to Immanuel Church-on-the-Hill and more than 1,300 other churches of various denominations throughout the nation. These partnerships support more than 300 jobs on the reservation, as well as the programs of participating churches.

Additional Ministry Support in 2019 Approved By the Alexandria Region

Interfaith Service in the Park

Church of the Resurrection is planning an interfaith church service at Fort Ward Park on Sunday, May 3, 2020, at 11:00 a.m. The service will coincide with the annual STEP ALIVE! Walk. At the moment, Good Shepherd Lutheran Church and Fairlington United Methodist Church are planning to participate. One of our Episcopal Bishops and the new Lutheran Bishop will be celebrating with us. The region is simply encouraging region-wide participation in the All Alexandria worship service.

Fundraising Event

The amount of funding for the Refugee Ministry and West End Lazarus Emergency Financial Ministry fluctuates annually. The region's outreach committee is planning a fundraiser for these always in need ministries. Under consideration is a HymnFest involving all interested performers. A location under consideration is VTS.

SUBMITTED BY: SUSAN L. HAHN, ALEXANDRIA REGION PRESIDENT, CHRIST CHURCH, ALEXANDRIA. CONTRIBUTIONS TO THIS REPORT INCLUDE INFORMATION FROM BETSY FAGA, VICE PRESIDENT; CINDI BARTOL, SECRETARY; BARBIE FRANK, TREASURE ; AND BOB STEVENTON, DELEGATE.

Bloomfield

Bloomfield will be 100 years old in 2020. Many things have transpired in its history. The property was sold when state regulations required children reaching 18 years of age to move to independent living or live with their families. Money from sale of property has been invested with dividends used to support needs encountered daily by physically disabled children.

Grants are given twice a year of items from bicycles that are custom made for each child or young adult to handicapped bathrooms. Requests this year were two special beds, each costing \$14,000. In these cases, the children could not sleep alone and had been sleeping with their parents due to severe physical disabilities.

Financial assistance requests are received from social workers and rehab facilities with such requests requiring thorough documentation. Annual grants usually total \$100,000 with some years requiring additional funding.

Bloomfield has no paid employees and its Board is represented by the Dioceses of Virginia, Southern Virginia and Southwestern Virginia.

The Trustees meet twice a year at St. George's Church in Fredericksburg. Additional information about the Foundation may be found on the Diocese of Virginia web site under "Related Organizations" with a form to be used when applying for grant assistance.

SUBMITTED BY: COURTNEY GODDIN KOHLER, PRESIDENT.

Charlottesville Region

The Charlottesville Region consists of 23 churches within the city of Charlottesville, as well as the counties of Albemarle, Greene, Orange, Fluvanna and Louisa.

The meeting schedule this year included three meetings and one extra planned event.

January 28 we met at Christ Church, Charlottesville, with the Rev. Paul Walker hosting. After fellowship and dinner, the group heard a presentation from Hospice of the Piedmont. Dr. Sykes made that presentation as we learned this is the only not-for-profit hospice serving a 12 county region. The evening concluded with compline. May 23, we met at St. Thomas, Orange, with the Rev. Dr. Lin Hutton hosting. Once again we enjoyed their hospitality during a fellowship hour and dinner. After our normal business meeting, the guest speaker was Bishop Bob Ihloff. The Bishop explained the many resources available to churches from the Diocese of Virginia. We concluded with compline.

October 23, we met at Emmanuel, Greenwood, the Rev. J.T. Thomas hosting. Fellowship followed by dinner and a presentation about Open Table completed the program. Our region is considering hosting one or more Open Tables. The idea of this support provided by a few volunteers seems to be transformational.

We plan to distribute \$26,000 to local nonprofits and charities including: GraceInside Prison Ministry, PACEM, Interfaith Ministries, International Rescue Committee, Mitchel House, Adult Vacation Bible School, and the Schoolhouse Thrift Shop. We voted at our last meeting to make a 3 year pledge to Habitat.

The Rev. Marian Windel worked to offer Adult Bible School this fall. Ed Kilbourne would have been the guest speaker, but the program was cancelled due to low enrollment.

Our Executive Committee met three times during the year.

SUBMITTED BY: BARBARA G. McMURRY, PRESIDENT.

Committee on Congregational Missions

The Diocese of Virginia Committee on Congregational Missions (CCM) assists our bishop, the Rt. Rev. Susan E. Goff, in her oversight of mission congregations. We have found that the best way to understand and serve our mission congregations is to be with them in person. Our meetings (with the exception of our annual budget meeting) are each held at a specific church. We began our 2019 schedule in March with a meeting and tour of Varina Church, Varina. Our May meeting took place in the beautiful Shenandoah Valley at St. George's in Stanley (Pine Grove). We met in Fredericksburg in September for our budget meeting, to determine aid amounts for our churches. In October, we traveled to Fairfax, meeting with Holy Cross Korean Church on the grounds of Truro Church. At this writing, we look forward to wrapping up our year at St. Paul's, West Point, in November.

CCM is mostly made up of members who serve as liaisons to individual churches. We also have two priests who serve as Chair and Budget Chair. Each lay liaison works closely with the congregation(s) assigned to him or her, and provides regular reports to the bishop and to the other members regarding each mission's spiritual well-being, financial stability and any other challenges or celebrations of significance. Our clergy serve as resources for the liaisons and the mission churches in various matters. The Diocese of Virginia received a Roanridge Grant to develop a training program for Lay Pastoral Leaders. We anticipate that this holds great potential to help some of our churches.

We are blessed to work closely with Bishop Susan Goff. Despite a heavy schedule due to having only one full-time bishop, she has been a strong source of guidance, wisdom and inspiration. She has been highly accessible and responsive to our needs. We could not ask for a better leader for our committee than Bishop Goff.

On CCM, we want to support mission to the world in the name of Jesus Christ. One way we have accomplished this is by asking each of our mission congregations to complete a covenant each year that is signed by the Vicar, vestry committee and Bishop Goff. The covenant for each church is different, but each covenant involves outreach and mission to the surrounding community in some way.

The members of CCM are a talented, dedicated and lively group. Our meetings are filled with energy, as we constantly ask how we can serve our mission congregations, our Diocese and our God more effectively. Our liaisons care deeply about their ministry of supporting mission congregations in the Diocese. We are thankful for the opportunity to serve Christ in this ministry.

SUBMITTED BY: THE REV. DAVID KEILL, CHAIR, ON BEHALF OF THE COMMITTEE ON CONGREGATIONAL MISSIONS.

Creation Care Task Force

In 2019 the Task Force continued to focus on supporting local level environmental initiatives. The goal was to implement on-the-ground projects in parishes and facilities of the Diocese of Virginia. The following is a summary of projects undertaken by the Task Force in 2019.

Environmental Education at Shrine Mont Camps – July 2019

The chair of the task force conducted an environmental education program with the Explorers II camp at Shrine Mont. He led the group in a macroinvertebrate stream survey on Saltpeter Run, a stream in the George Washington National Forest. Campers collected and identified stream insects and crustaceans to assess the overall health of the creek. Campers also learned about preventing pollution associated with stormwater runoff.

Rain Garden at All Saints Church, Richmond

The Creation Care Task Force has been working with the staff and vestry of All Saints Church in planning a bioretention cell (commercial-size rain garden) to address runoff issues at the church. The chair of the task force (a stormwater management professional) has met with the vestry and staff and consulted with them about runoff concerns and coordinated with Ecosystem Services to provide professionally designed plans for the rain garden. The task force chair has also coordinated with the All Saints staff, Ecosystem Services and the Henricopolis Soil and Water Conservation District to apply for a grant through the Virginia Conservation Assistance Program (VCAP). VCAP provides cost share assistance to private property owners that apply stormwater best management practices on their land. The rain garden is currently in the design phase. Installation is planned for the spring of 2020. Once installed, the rain garden will collect runoff from the roof of the church and infiltrate it on site and prevent associated pollutants from entering the nearby tributary and the James River.

Resolution Calling for Diocesan Churches and Facilities to Discontinue Single-Use Plastics

The task force has drafted a resolution calling upon all diocesan churches, offices, schools and conference centers to discontinue using single-use plastics, styrofoam and single-use plastic bottled water. These products are detrimental to the environment because of the resources needed to produce them and they are the main parts of the world's waste management crisis. Improper management of plastic has created massive bodies of floating trash in the world's waterways and oceans and has

proved fatal to wildlife. By discontinuing the use of these products, the Diocese of Virginia has an opportunity to play a leadership role in stemming the crisis. The resolution will be presented to the 225th Annual Convention of the Diocese of Virginia in November 2019.

Creation Care Task Force Social Media

The task force increased its use of social media in 2019. The task force Facebook page shares information and resources about creation care and promotes environmental volunteer opportunities. The task force's social media activity has reached 3,182 people so far in 2019.

The Creation Care Task Force will have a display table at the 225th Annual Diocesan Convention on November, 14-16 in Arlington. Task force members will be on hand to answer questions about past and future projects and recruit membership. The task force expects to have a visible presence at the Convention with its focus on environmental matters.

SUBMITTED BY: LORNE FIELD, CHAIR, CREATION CARE TASK FORCE.

Diocesan Ecumenical and Interfaith Committee

The Rev. Dr. Christopher M. Agnew serves as Ecumenical Officer and the Rev. K. Nicholas Forti has been preparing to succeed him. In 2019 the DEIC has been involved in a number of activities to promote the unity of the one Church for whom our Lord prayed on the eve of his death.

An essential element for all ecumenical relations is the nurture of personal relationships. These relationships must take place between judicatory heads and those who work in the area of ecumenical relations on their behalf. Relationships of this type take time to develop, and, once developed, need to be sustained over a period of years. The work of your ecumenical officer and of the Diocesan Ecumenical and Interfaith Committee is about developing and sustaining our ecumenical relationships. It also involves our joint witness with other Christians to the Gospel through mission and through the exploration of theology.

In response to the Call to Common Mission agreement of Full Communion between the Episcopal Church and the Evangelical Lutheran Church in America (ELCA) we have continued to seek ways in which we can more fully live into this relationship. In 2019 all meetings of the DEIC were joint meetings with its counterparts from the Episcopal Dioceses of Southern and Southwestern Virginia and the Virginia and Metropolitan Washington Synods of the Evangelical Lutheran Church in America (ELCA). We held our third joint clergy conference "From Crib to Cross" at Shrine Mont from June 24-26, 2019, with presenters Dr. Alyson Barnett-Cowan and Dr. Timothy Wengert. We also heard from and were inspired by those who are currently engaged in joint Lutheran-Episcopal ministry.

The Metropolitan Washington Lutheran-Episcopal Joint Coordinating Committee has continued to meet. This committee is made up of representation from the Episcopal Diocese of Virginia and the Metropolitan Washington Synod of the ELCA. The Rev. Jo Belser and the Rev. Dr. Craig A. Phillips serve on this committee for the Diocese of Virginia.

The Diocese of Virginia belongs to the Virginia LARCUM Covenant. This covenant has been signed by the bishops of the three Episcopal dioceses in Virginia, the two Evangelical Lutheran Church in America synods, the two Roman Catholic dioceses and the Virginia Conference of the United Methodist Church. The 2019 LARCUM conference will take place at Holy Spirit Catholic Church, Virginia Beach, on November 22 and 23. The presenter for the 2019 conference is Father James Loughran, SA, director of the Graymoor Ecumenical & Interreligious Institute. This year the conference will center on the Week of Prayer for Christian Unity and its observance in our local communities.

The National Workshop on Christian Unity and the annual meeting of the Episcopal Diocesan Ecumenical and Interreligious Officers took place in St. Louis, Missouri, April 1-4, 2019. There are numerous seminars and presentations at the workshop. The annual meeting of the Episcopal Diocesan Ecumenical and Interfaith Officers is the occasion for interaction between your ecumenical officers and the Presiding Bishop's ecumenical staff. The Annual Meeting of the National Episcopal Ecumenical and Interfaith Officers (EDEIO) takes place concurrently with the workshop. A major ecumenical focus for the Episcopal Church over the next two years is a proposal for full communion with the United Methodist Church. The 79th General Convention, which took place in 2018, commended the work of this dialogue to study in the church. This full communion agreement can be found at <https://www.episcopalchurch.org/library/document/gift-world-co-laborers-healing-brokenness>. The United Methodist General Conference is scheduled to vote on the proposal at their conference in 2020 and the General Convention of the Episcopal Church will vote the following year. At this year's National Workshop we met jointly with our United Methodist colleagues and listened to their concerns.

The principal ecumenical agencies supported by the Diocese of Virginia are the Virginia Council of Churches, the Interfaith Center for Public Policy, which works on behalf of the faith community with the General Assembly, and GraceInside, which engages in prison chaplaincy. The Diocese of Virginia has been one of the major contributors to the Virginia Council of Churches.

Members of DEIC welcome the opportunity to speak to each Regional Council at least annually on our current ecumenical commitments and interfaith developments. We also are prepared to speak to individual parishes.

SUBMITTED BY: THE REV. DR. CHRISTOPHER M. AGNEW, ECUMENICAL OFFICER.

Episcopal Church Women

ECW Mission Statement: The Episcopal Church Women of the Diocese of Virginia, with the grace of the Holy Spirit, share the love of God by making Christ known in the world through prayer, education, concern for others and joyful service.

This report summarizes the activities of the Episcopal Church Women (ECW) of the Diocese of Virginia this year:

The ECW Board of Directors held the first meeting of 2019 on February 16 at St. George's Church, Fredericksburg. Following a business meeting for the review of ongoing programs and plans for future meetings, the Rev. Areeta Bridgemohan, St. George's Associate Rector, led the group in meditation and prayer around the theme of "Women's Wisdom."

The Rt. Rev. David C. Jones, Bishop Suffragan (retired) and Visiting Bishop of the Diocese of Virginia, led Lenten Quiet Day at Roslyn on March 13. This annual event of prayer, meditation and reflection is open to the entire Diocese and hosted by the ECW. This year's theme was "Here I Am, Lord," with music led by Mrs. Ellen Johnston, Music Director at Holy Comforter Church, Richmond. Over fifty from around the Diocese participated.

On April 26-28, six delegates from the Diocese of Virginia (Cindy Helton; Connie Brady; Ursula Baxley; Anna Lou Flynn; Anne Gordon Curran; and Beblon Parks, Province III ECW President) joined in the Province III ECW 100th Celebration in King of Prussia, Pennsylvania. Speakers at this event included the Rev. Faith Fowler, Pastor of the Detroit Community United Methodist Church and the

Executive Director of CASS Community Social Service, a nonprofit agency that provides food, housing, medical/mental health and employment programs for people living in areas of concentrated poverty. In addition, the Rt. Rev. Daniel G.P. Gutierrez, Bishop of the Episcopal Diocese of Pennsylvania, reported on his focus to emphasize the sacred presence of Jesus Christ and all holiness. The Carmelite Nuns of the Episcopal Carmel of Saint Teresa told their story. The Sisters are hidden, silent missionaries who live in Rising Sun, Maryland. Their mission is prayer, and they shared their handmade soaps and candles. They make the candles by melting the used altar candles that are donated from churches and molding them into new, beautifully shaped candles. Other activities included the sharing of diocesan histories and contributions to St. John's Closet, the designated outreach project.

On May 11, at the invitation of the Rev. Nik Forti, Rector, and the women of The Fork Church, Doswell, the ECW held the second meeting open to the entire Diocese. Over 30 people attended. The group enjoyed a tour and a brief history of the church given by the Rev. Charles Joy. ECW Vice President for Programs, Kathy Jimerson, had arranged for Circles Ashland to present their model for combatting poverty in the Hanover community. Kellie Merrill and Melissa Vaughan shared their work to give "a hand up" rather than "a handout." These professional women help those in need to become circle leaders in seeking help and in taking their next step to lift themselves out of poverty and into a better life. Suzanne Hicks, Executive Director of Hope for Humanity, Inc. shared her recent experiences in South Sudan at Hope and Resurrection Secondary School. She provided a visual tour with pictures and communicated her enthusiasm for the work being done through education to end poverty and the destructive outcome of tribal war. The meeting closed with Holy Eucharist led by Father Nik Forti.

The ECW Board of Directors held its Summer Meeting on August 3 at St. Luke's, Simeon, Charlottesville. In the business meeting, the board approved the proposed amendments as presented by the Constitution and Bylaws Committee. The Scholarship Committee indicated that over \$5,000 will be awarded to this year's recipients who will be announced at the October meeting. The Very Rev. Kim Coleman joined the group as ECW Chaplain. Mother Kim is Rector at Trinity Church, Arlington, and Dean of the Arlington Region. Diocesan staff member, Stephanie Gurnsey Higgins, was also present. As Minister for Diocesan Development and Giving, she will assist ECW in the work of the United Thank Offering grant applications and reviews. In addition, she explained how ECW can participate in planned giving.

Connie Brady, United Thank Offering Coordinator, reported that more than \$35,000 has been raised this year throughout the Diocese. Every penny collected in the Blue Boxes will be given in UTO grants in 2020. In addition to over \$5,000 in scholarships, the ECW has also contributed almost \$5,000 this past year to community and church groups, including Boys Home, Migrant Ministry, St. Andrew's School, Anna Julia Cooper School, Jackson-Feild Behavioral Health Services and Jackson-Feild Homes, Grace Inside, Episcopal Relief and Development, St. David's Community Development, Fear Not, Ministry to Native Americans, Hope for Humanity, Inc., Triangle of Hope, and Bishop Goff's Discretionary Fund. In addition, the Church Periodical Club, chaired by Phenie Golatt, awarded the Miles of Pennies Book Grant for \$844.80 to Barack Obama Elementary School, Richmond. ECW has also collected \$3,000 to combat human trafficking.

Members of the ECW Board of Directors have attended meetings around the Diocese, including the St. Peter's Annual Tea in Purcellville and Church Vitality Day at Aquia. The ECW President has met with Bishop Goff to discuss all things ECW, and Bishop Goff's leadership and guidance are greatly appreciated. ECW board members, Cindy Helton, Jeannie Palin, and Phenie Golatt attended "A Service of Lament, Reconciliation, and Commitment," in observance of the 400th Anniversary of the arrival of the first enslaved Africans at Jamestown. The service was held at St. John's, Richmond, on August 17.

The 129th Annual Fall Meeting of the ECW and 130th United Thank Offering Ingathering took place at Pohick Church, Lorton, on October 19. We appreciate the invitation of the Rev. Dr. Lynn Ronaldi and the Women's Guilds of Pohick. Over fifty gathered for this inspirational and informative meeting. The Rev. Rock Higgins reported on the youth pilgrimage and the trip to Ghana. This marked the inaugural trip to Ghana, where many conquered tribes were sold into the Trans-Atlantic slave trade. The Viva Voce recipient for 2019 is the "Triangle of Hope," as the Diocese continues efforts to expand the youth pilgrimage to Kumasi in Ghana, Liverpool in England and in Virginia.

Also, at this October event, "Hope and Healing, the Church's Response to the Opioid Crisis" was presented by the Diocesan Addiction and Recovery Team. The members are the Rev. Deacon Barbara Ambrose, St. Andrew's, Richmond; the Rev. Amanda Kotval, Associate Rector, St. Paul's, Ivy; and Mr. Karl Colder, Co-Chair of Province III Task Force on the Opioid Epidemic. They described current activities and actions that our faith community can take to address this crisis: pray; open the church doors to host recovery meetings; increase awareness; host naloxone administration training and mental health first-aid training; support individuals and families with food, housing and employment assistance; and partner with the community. More information about this presentation and the team may be found at www.ecw.thediocese.net.

The Communion Alms donations are shared this year by ECW Gifts and Scholarships and Hope for Humanity, Inc. Both exemplify the ECW goals to promote education at home and at Hope and Resurrection Secondary School in South Sudan. Awut Agok, a graduate of the school, and now its director, spoke to the group about her efforts to promote the value of and the education of women in South Sudan. She said that in some communities there, cows are considered more important.

On November 7, the ECW Board of Directors will gather at Church of the Epiphany, Richmond, for a day of retreat. The ECW Chaplain, the Rev. Kim Coleman, will lead meditations and reflections. The group will welcome new board members, update job descriptions, and plan for activities in 2020. We deeply appreciate the invitation of the Rev. Andrew Reinholz, Rector, and the Women of Church of the Epiphany.

The ECW, in all its activities, wishes to join with those who express the "Christian hope for a future where all are saved, and all are free from slavery and from all oppression." We work to combat human trafficking and all forms of modern-day slavery.

It is a joy and an honor to serve as ECW president, and I am grateful to the members of the ECW Board of Directors, the clergy of this Diocese, the diocesan staff, and to all in the parishes who support the work of ECW.

SUBMITTED BY: CINDY HELTON, ECW PRESIDENT.

Education for Ministry

Education for Ministry (EfM) is a program of theological study for laity. Begun in 1975 at the University of the South, Sewanee School of Theology, it has been a part of adult formation in the Diocese of Virginia for more than 30 years. It includes both individual and group work in weekly seminars under the guidance of trained mentors. The four-year program of study includes the Old and New Testaments, Church history, and theology, ethics and interfaith relations.

"Through study, prayer and reflection, EfM helps participants move toward a new understanding of the fullness of God's kingdom as they better comprehend the connection between their faith and their lives."

The Diocese of Virginia can be proud of the many hundreds of people it has enabled and continues to enable to participate in EfM. This year there are 27 groups led by 41 mentors. Two churches in the Central Richmond region are hosting new groups. Yet, even with this success, there is room to grow. Three diocesan regions do not have EfM groups. Below is a current list of the EfM groups in the Diocese.

As with any successful program, EfM is a team effort. We are, in so many ways, grateful for the general and financial support from the Diocese of Virginia, through which EfM participants in our Diocese enjoy a reduced enrollment fee. Support from the staff of the Diocese, especially Paris Ball, Director of Christian Formation and Camps, Megan Nolde, Registrar & Communications Assistant for Shrine Mont Camps, and Stas Jones, Financial Administrator, is also greatly appreciated.

In January, Bishop Susan appointed Paula Price as co-coordinator of EfM, to serve with the ongoing coordinator, Jane Dowrick, who had recommended this expansion to better serve our Diocese's large and growing EfM network. Paula, a seasoned EfM mentor with more than twelve years of experience, jumped right in to help and attended Coordinator Training at Sewanee in March. These co-coordinators work to support mentors, as well as individuals who are looking for EfM groups in which to enroll. The co-coordinators also work to grow the EfM program, especially in the three regions where there are no EfM groups. In the coming year the co-coordinators will work with mentors to plan and hold regional mentor meetings, where mentors can share ideas and resources for managing and expanding EfM groups. Our wonderfully dedicated and enthusiastic mentors are the backbone of EfM. Sewanee provides curriculum and support. Truly a winning team effort!

"EfM is not just learning about stuff. It is learning about self."

In July, a training hosted by our Diocese, managed by EfM co-coordinators with support from Sewanee and diocesan staff, was held at Roslyn Conference Center in Richmond for 56 EfM mentors from Virginia and beyond. EfM mentors are required to attend a training every 18 months. Our Virginia EfM training event, offered annually, is the largest in the US. The 2020 training will be July 30-August 1. The training is financially self-supporting. Additionally, our co-coordinators, Jane and Paula, will continue to encourage clergy and laity to explore introducing or expanding EfM in their area. We will also create opportunities for mentors to share their experiences and support one another.

"Every baptized person is called to ministry. The EfM program provides people with the opportunity to discover how to respond to the call to Christian service and carry out their ministries."

SUBMITTED BY: JAME DOWRICK & PAULA PRICE, EfM CO-COORDINATORS.

EfM Groups in the Diocese of Virginia

For more details about an EfM group, contact the mentor(s) listed below for help and resources for an existing EfM group. To start a new group or to find a group to join, contact EfM co-coordinators Jane Dowrick efmvirginia@gmail.com 804-334-0117 or Paula Price paulakprice@gmail.com 804-690-6611.

The EfM groups in the Diocese of Virginia are listed here by diocesan Region. A complete list of churches by region is on <http://regions.thediocese.net/About-Regions/Churches-of-Regions/>

Alexandria Region

Meeting Place: Christ Church, 118 N. Washington St., Alexandria; Group #6788

Ridge Multop, Baritone58@gmail.com

Tom Hahn, Tshahn@aol.com, 703-585-3933

Meeting Place: Grace Church, 3601 Russell Road, Alexandria; Group #4111
Julia McClung, Julia.mcclung@yahoo.com, 571-242-7080
Anne Boris, awcboris@hotmail.com, 703-941-3222

Meeting Place: Immanuel Church-on-the-Hill, 3606 Seminary Road, Alexandria; Group #6842
Sudie McGahuey, smmcgahuey@comcast.net, 703-820-2363

Arlington Region

Meeting Place: St. John's, 415 Lexington St., Arlington; Group #1910
Elizabeth Cavey, cavyelizabeth@gmail.com, 703-362-4331
Wade Hinkle, wade_hinkle@verizon.net, 703-578-2895, 703-658-5181

Charlottesville Region

Meeting Place: St. Paul's Memorial, 1700 University Ave., Charlottesville; Group #5752
Karen Mawyer, karenathome51@embarqmail.com, 434-906-9841
Jarett D. Millard, jarrettva@aol.com, 434-760-2814
Meeting Place: St. Paul's, 851 Owensville Road, Ivy; Group #4543
Deborah Johnson "Debbie" Scott, Debbie@stpaulsivy.org, 434-823-5111, 434-825-2361,
434-979-6354
W. Charles Chabot, cchabot@emmanuelgreenwood.org, 434-806-8232

Culpeper Region

Meeting Place: St. James', 73 Culpeper St., Warrenton; Group #6760
Scott Christian, fscott8195@gmail.com, 540-272-0483
Kathy Ellis, cliftonfarm1@gmail.com, 540-937-4519

Meeting Place: Trinity, 379 Gay Street, Washington, VA; Group #3613
Helen Williams, helwilliams@yahoo.com, 540-937-4279

North Fairfax Region

Meeting Place: St. Anne's, 1700 Wainwright Drive, Reston; Group #5401
Eleanor Ware, ellware@gmail.com, 571-235-3277

Meeting Place: Holy Comforter, 543 Beulah Road, Vienna
Group #4576: Norma Williamson, williamsonwork@aol.com, 703-938-1407
Julie Nutter, Julie.nutter@gmail.com, 703-389-3450
Group #5793: Margaret Bain, margarethbain@gmail.com, 703-938-9838
Lillian O'Connell, mslillian413@gmail.com, 703-598-1519

South Fairfax Region

Meeting Place: St. Alban's, 6800 Columbia Pike, Annandale; Group #5648
Lay Lusk, malusk49@gmail.com, 703-850-2054
Steve Lusk, efm@stalbandsva.org, 703-850-2216

Meeting Place: St. John's, 5649 Mt. Giliad Rd., Centreville; Group #6770
Carol Hancock, stjohncvpriest@gmail.com, 703-803-7500

Fredericksburg Region

Meeting Place: St. George's, 905 Princess Anne St., Fredericksburg; Group #5271
Carol Lawson, acvmlawson@hotmail.com, 540-846-5843
Laurel Loch, laurel.loch@gmail.com, 703-785-4185

Northern Neck Region

Meeting Place: Grace, 305 S. Main Street, Kilmarnock; Group #6666
Bettyanne Harrison, bharrison@va.metrocast.net, 804-220-2015

Meeting Place: St. Stephen's, 6807 Northumberland Hwy, Heathsville; Group #6767
New group expected, former mentor is Sandy Kirkpatrick, kirkpats@crosslink.net, 804-580-5060

Northern Piedmont Region

Meeting Place: Emmanuel, 105 E. Washington St., Middleburg; Group #5085
Gina Bissell Hammond, Hammond.gina@gmail.com, 540-665-5744, 540-665-5744, 540-665-5744

Meeting Place: St. Matthew's, 201 E. Frederick Dr., Sterling; Group #6721
Jane Garrett, janeowl@gmail.com, 571-665-5121
Sue Reier, reiersk108@gmail.com, 703-209-3540

Potomac Region

Meeting Place: Pohick Church, 9301 Richmond Hwy., Lorton; Group #2457
Denise McHugh, deniselmchugh4@verison.net, 301-314-9893, 410-779-9744

Central Richmond Region

Meeting Place: St. Andrew's, 236 S. Laurel Street, Richmond; Group #6345
Paige Trivett, paige.trivett74@gmail.com, 804-456-7569

Meeting Place: Westminster Canterbury Community, 1600 Westbrook Ave., Richmond; Group #6528
Jane Dowrick, efmvirginia@gmail.com, 804-327-1602

Meeting Place: St. Paul's, 815 E. Grace Street, Richmond; Group #TBD (newly forming)
Stephanie Werner, stephwerner@hotmail.com, 804-926-2953

Meeting Place: St. Philip's, 290 Hanes Avenue, Richmond; Group #6175
Debora Johnson-Seabrook, seabrook1800@comcast.net

Meeting Place: St. Stephen's, 6000 Grove Ave, Richmond; Group #2108
Richard Clary, mclary@aol.com, 804-285-8453, 804-776-9796

Meeting Place: St. John's, 2401 E. Broad St., Richmond; Group #TBD (newly forming group)
Paula Price, paulakprice@gmail.com, 804-690-6611

North Richmond Region

Meeting Place: Immanuel, Old Church, 3263 Old Church Rd., Mechanicsville; Group #5759
Lindsay Ryland, clyland@aol.com, 804-338-2238
Dabney Morriss, dabneymorriss@gmail.com, 804-353-6598

West Richmond Region

No EfM Groups in this region.

Southern Shenandoah Valley Region

No EfM Groups in this region.

Upper Tidewater Region

Meeting Place: Christ Church Parish, Saluda, Rt. 33 and State Route 638, Saluda; Group #5321

Meeting Place: Abingdon Church, 4645 George Washington Memorial Hwy, White Marsh; Group #6625
The Rev. Dr. Kathleen “Kathie” V. Price, kvprice11@aol.com, 804-843-4594

Winchester Region

No EfM Groups in this region.

2019 Report of the Executive Board

Composition

The Executive Board is composed of the Bishop or Ecclesiastical Authority (EA), the Bishop Suffragan, the Assistant Bishop, 17 members representing the 17 regions currently in our Diocese and the current Episcopal Church Women’s President. Each region has a representative serving a three-year term rotating between lay and clergy persons. Bishop Susan Goff (EA) is President of the Executive Board and a lay person is elected as Vice President. This year, Steven Clifford from Christ Church Spotsylvania filled that office. Bishop Susan Goff (EA) presides as President of each meeting and in her absence the Vice President presides. Ted Smith has been the Secretary of the Board and Bill Martin ably assists the Bishops and the Secretary. The position of Secretary changed prior to the October meeting and Mark Eastham now fills that role.

Purpose

The Executive Board’s Purpose is to meet when Annual Convention is not in session. Each year the Board is composed of two working groups: (1) The Program Group that works on the program for Annual Convention along with the diocesan staff and makes recommendations regarding grants, is chaired this year by the Rev. Ben Maas of St. James in Warrenton; and (2) The Budget Group, in conjunction with Mr. Ted Smith (Treasurer of the Diocese), is chaired this year by Mr. John Savage of Emmanuel, Greenwood.

Meetings

Normally our Executive Board meets five times a year with a different church hosting each of the five meetings. We receive reports from our Bishops, diocesan staff members and other entities deemed appropriate for the Board. This year we met on December 13, 2018 at St. Peter’s, Richmond; March 8, 2019 at St. James, Mount Vernon; April 11, 2019 at St. Paul’s, Ivy; June 20, 2019 at St. James, Warrenton; and October 10, 2019 at St. John’s, Warsaw. Our last meeting of the calendar year will be December 12, 2019 at St. Martin’s in Richmond. One responsibility as an Executive Board Member is to gather information from each church in our region prior to each board meeting, compress it into one document and forward it to Bill Martin to disseminate to each region’s representative as well as all the bishops. This keeps everyone informed as to what goes on in our diocesan church community.

Executive Board Highlights

December 13, 2018 at St. Peter’s, Richmond:

- Bishop Susan Goff announced that the Standing Committee decided to discontinue the search for a Bishop Provisional and had named her as the Ecclesiastical Authority to act as an interim Bishop for the Diocese.
- Mary Thorpe was announced as the Canon to the Ordinary.
- Ted Smith was announced as the interim Secretary.
- Bishop Goff also announced that the Standing Committee granted her authority to begin the search for an Assistant Bishop.

- Five listening sessions were planned around the Diocese and the Executive Board members were expected to attend at least one of them.
- A resolution was passed to hold in abeyance a previous resolution to remove diocesan funds from the Trustees of the Funds (TOTF) while negotiations to reform the relationship are underway.
- The Rev. Collins Asonye was elected to serve as the clergy deputy to Province III until November 2019 Convention.
- The Rev. Nik Forti was appointed to serve the remainder of the Rev. Phoebe Roaf's term on the Standing Committee.

March 8, 2019 at St. James, Mount Vernon:

- Mr. Steve Clifford was elected to serve as the Vice-President of the Executive Board for 2019.
- The Rev. Ben Maas was named to head the Program Committee for 2019.
- Mr. John Savage was named to chair the Budget Committee for 2019.
- Bishop Goff announced several organizational changes at Mayo House.
- The results of the listening sessions were discussed in which four common themes: race and reconciliation, need for youth involvement, greater "connectedness" between the parishes and Diocese and how more financial support is needed for the Diocese.
- Bishop Goff also reminded the Board that hiring a new Bishop can be expensive and is very time consuming and not a short process. We are not currently in the position to call for a new Bishop.
- The Rev. Jane Piver was elected to serve the remainder of the Rev. Grant Ambrose's term on the Standing Committee.

April 11, 2018 at St. Paul's, Ivy:

- Bishop Goff appointed an ad hoc committee to explore ways to change Convention to make it more accessible to more people in the Diocese. Suggestions can include moving to a more central and less expensive venue or altering the schedule to reduce the number of nights.
- Ad hoc committee on diocesan giving reported that the Diocese of VA is one of only two dioceses in the country that does not have some form of assessments. More work and discussion will follow.
- Mr. Steve Clifford updated the Executive Board on discussions with the TOTF on personnel and governance changes. It was announced that Mr. Mike Kerr was stepping down as CEO and Mr. Art Binkley would serve as interim CEO.
- More staffing changes were announced.
- Ted Smith announced that the Diocese had received a bequeath of approximately \$15 million from the Blakemore estate which will be used to fund healthcare expenses for scholarships for clergy children.
- Several Mustard Seed grants were awarded as well as Peter James Lee Small Church Revitalization grants were announced.

June 20, 2019 at St. James, Warrenton:

- Potential development of church owned land in Prince William County was discussed and an ad hoc group was formed to explore possibilities for this.
- The TOTF was discussed at length and resulted in a resolution (see below) which supersedes last year's resolution. This establishes a new relationship between the Diocese and the TOTF, and includes new governance structures and an agreement on the dispositions of two large funds for diocesan use. It also commits the Diocese to keep its investments with the TOTF for at least 2 years.
- Mr. John Savage was elected to serve at the Executive Board's representative to the TOTF.
- The Program working group is investigating ways to better direct funds for special projects instead of the current Mustard Seed grant program.
- Ad hoc committee on diocesan giving gave a detailed report on the history of giving in the Diocese and all the attempts that have been made to improve funding for the Diocese. While

there was no action taken, this will be a platform from which to explore how to improve the current funding levels which have been at historic lows for several years.

- We discussed ideas for reducing costs for Convention. It was decided to not enter into a contract with the Richmond Marriott for 2021 and 2022. This will require the Diocese to find less expensive alternatives which may include the Expo Center in Fredericksburg or another central location. Scheduling may also be altered to reduce the required number of night's stay without eliminating any of our current activities at Convention.

October 10, St. John's, Warsaw:

- Mark Eastham was introduced as the new Secretary of the Diocese. He comes with extensive experience within the Diocese, most recently as headmaster at Stuart Hall School.
- Bishop Goff discussed the timing and details of Bishop Jennifer Brooke-Davidson who will be joining us from the Diocese of West Texas where she served as Bishop Suffragan.
- Bishop Bob Ilhoff announced that he is leaving his temporary position as Assisting Bishop at the end of 2019. He has accepted a part time position with the Diocese of Maryland.
- Ted Smith announced a \$50,000 gift for the 5th Century Fund which is used to pay for youth mission vouchers given to youth at their confirmation.
- The ad hoc committee on parish giving reported much more detailed findings about how other dioceses around the country have transitioned from voluntary to mandatory giving plans. There are many ways in which dioceses approach giving, but the constant is good communication between the diocese and the member parishes. Different enforcement methods were discussed as well as ways to tailor giving plans to individual parishes. This is a topic which will need more study and discussion. The Diocese of Virginia currently operates on 5.6% of total parish income which is one of the lowest in the nation and strains the budget and therefore, mission and ministry.
- A draft budget was approved for presentation to Convention.

Resolution of the Executive Board of the Diocese of Virginia Regarding the Trustees of the Funds

Resolved, that the Executive Board will continue to invest funds of the Diocese of Virginia, the current approximate value being \$20 million, with the Trustees of the Funds for at least two years from the date of this resolution; and be it further

Resolved, that a nominating committee comprised of an equal numbers of members representing the Trustees of the Funds and Executive Board shall share the responsibility of recruiting, preparing and vetting a slate of candidates to be presented at Annual Convention; and be it further

Resolved, that the Executive Board, in response to changes made to the articles of incorporation and bylaws of the Trustees of the Funds, will appoint an ex officio trustee who will have seat, voice and vote at all meetings of the Trustees of the Funds and will serve on the Governance Committee of the Trustees of the Funds. Said ex officio member must be a member of the Executive Board; and be it further

Resolved, that the Bishop Suffragan and Ecclesiastical Authority of Virginia will send a letter to the congregations and related organizations of the Diocese of Virginia on or before September 30, 2019, informing them of the decision of the Executive Board and expressing trust in the ongoing work of the Trustees of the Funds; and be it further

Resolved, that the Executive Board commends the Trustees of the Funds on their ongoing work in mending broken relationships and enhancing transparency and communication with investors and others; and be it further

Resolved, that this resolution supersedes and nullifies the June 21, 2018 resolution of the Executive Board regarding The Trustees of the Funds.

June 20, 2019

Fredericksburg Region

At our September 2018 meeting, we began discussions on how to address the priorities from Bishop Curry and General Convention – Evangelism, Racial Reconciliation and Care of Creation – along with The Way of Love. Several task forces had agreed to look at available resources and report to the regional Council on ways to address these in our parishes. Each of our four meetings in 2019 included discussion of the priorities, what member churches have done and resources available.

Bishop Bob met with our Council in May to report on diocesan issues and seek input. He included comments on Virginia's giving plan and the impact on the budget.

As part of the Region's budget, Council members agreed to continue support of the Episcopal Lutheran Campus Ministry at the University of Mary Washington and the joint effort by Trinity, St. George's and Christ Lutheran Church for the Young Adult Missioner. The campus ministry has expanded to include Germanna Community College.

At our October meeting, Council members voted to endorse the candidacy of Steve Clifford, outgoing Executive Board representative, for Standing Committee.

Also at our October meeting, we began a discussion of the ministry of the laity.

SUBMITTED BY: HARRY D. DICKINSON, PRESIDENT.

North Fairfax Region

North Fairfax Region Council meetings are always well attended and actively engage the delegates in learning and increasing awareness of opportunities for strengthening our congregations. Most of the quarterly meetings feature an invited guest speaking on topics of interest to the Region and to the Diocese, including Bishop Bob Ihloff, the Rev. Drew Ensz of Arise Campus Ministries at George Mason University and Aisha Huertas, Minister for Mission, Outreach and Diversity of the Diocese of Virginia.

The Region and its Council remain committed to engaging the nine regional parishes in activities that bring us together to reach a broader audience than we might working as individual parishes. The Region Life Committee was established in 2015 and tasked with this mission. Past programs have included a forum on Race and Reconciliation, multidisciplinary programs on human trafficking in Northern Virginia and on the opioid crisis.

On October 28, the Region Life Committee hosted the First Annual Wellness Fair at Church of the Holy Comforter in Vienna. Representatives from all nine parishes participated in the planning and programming, and the volunteer staff was drawn from all nine churches as well. More than 120 people were present at the day-long fair where our special guest the Rev. Dr. Scott Stoner, of the Samaritan Family Wellness Foundation and Creator of the Living Compass Wellness Initiative, presented a

program on starting a wellness ministry in churches. The Living Compass model integrates heart, soul, strength and mind to encourage wellness in all areas. Workshop options for day included:

- It Takes a Village: The Church's Role in Supporting Wellness for Parents
- Medical Overview of Addiction
- Centering Prayer
- Redeeming Dementia
- Art-n-Soul: Believe, Create, Laugh, Give
- Office Ergonomics: Safety is Everyone's Responsibility
- Finances for Every Stage
- Knowing and Loving Ourselves Through the Art of Gestalt Pastoral Care
- Yoga, You and God
- Reiki Bliss Awaits: Experience Energy Healing
- Healthy People, Healthy Planet
- The Spiritual Wisdom of Improv Comedy for Churches
- Increase Your Crime Prevention Sense
- An Introduction to CrossFit-Type Training

Participants were served a healthy lunch, and daylong activities included face painting, labyrinth walks, a bounce house, GaGa ball and cuddles with therapy dogs.

Our Region sponsored its 32nd annual Moving Mountains (formerly known as Dungannon) Mission Trip for youth, this year to Grace House on the Mountain in the Diocese of Southwestern Virginia. Ten teens and two chaperones constructed a 75 foot handicap ramp for a deserving family in St. Paul. Planning is underway for the 2020 trip to the Oxbow Center and Grace House. This mission trip is a flagship initiative in shared ministry, with strong leadership from adults and financial support from the Region.

Church of the Holy Cross in Dunn Loring packed 110 "comfort cases," backpacks for children in foster care. Holy Cross is now the largest supplier of these comfort cases in the entire United States!

Several of our region churches host hypothermia shelters in the winter and draw support from all of the Region's parishes.

There are active ministries to Latino, Korean and Persian congregants in our Region. Several of our Region's churches have embarked on capital campaigns.

A new singles ministry is jointly sponsored by Holy Cross, Dunn Loring, and St. Anne's, Reston.

The North Fairfax Region has welcomed several new clergy members this past year, and said goodbye to our Region Dean, the Rev. Denise Trogdon of Holy Cross, who in August accepted a call outside the Diocese of Virginia.

The nine parishes in the North Fairfax Region remain committed to addressing critical issues in our area from a Christian perspective and we look forward to continuing and increasing outreach by sponsoring new and expanded collaborative ministries.

SUBMITTED BY: JONI LANGEVOORT, PRESIDENT.

North Richmond Region

North Richmond Region continues to hold community outreach services around the Region in an effort to attract people in the community into different venues for worship. Our first was held outdoors in Historic Pole Green Church. On November 1 we will meet at a Firehouse in a different area.

Once a month, members from two region churches are meeting to discuss and support each other in a ministry of evangelism. All North Richmond Region Churches are invited to participate.

The three new calls since last Annual Convention are: The Rev. Emily Krudys, Church of Our Savior, Montpelier; the Rev. Victor King, Calvary Church, Hanover; and Judy Davis, Emmanuel Brook Hill, Richmond.

Below are reports from individual Churches.

Report of St. James the Less, Ashland

We have had a busy end of summer with Vacation Bible School in the first week of August, a special dinner with a report of the Rector's Pilgrimage with the Triangle of Hope, and the preparations for the program year. We had our Annual Church Picnic on September 8 and it was a joyous time of catching up after the summer months.

At the Picnic we welcomed our new Priest Associate, the Rev. Becky McDaniel who is the Interim Chaplain to St. Catherine's School, and we look forward to her ministry with us in the years to come. She comes with her husband and their 4 teens.

We had a busy time with our facilities adding a simple labyrinth using legacy slate from when we redid our front steps to make them safer. It is open to the community and sits in our cutting garden. It is a beautiful addition to our property. Also, the Rectory had significant work done to welcome our Rector as a neighbor.

We just arrived back from our annual parish retreat to Shrine Mont, and the new theme for the coming year was presented: "Lead Holy Spirit into the depths of God." This is our focus as we pray for Vision in the coming year. The theme is based on I Corinthians 2:9-16 where the Holy Spirit guides us "even into the depths of God."

Looking ahead, we have some significant events. We are in the midst of our Stewardship Campaign using the diocesan theme Wonder in All. We would also like to share some important dates that we hope you will share with your parishes:

- November 4 – A Service of Prayer for Christian Unity: The Ashland Clergy Group is holding a service the night before the election. In our divisive times with so much pulling us apart, we celebrate our unity in Christ and allegiance to him before anything else. All are welcome. 7 p.m. at St. James the Less, 125 Beverly Rd, Ashland, 23005.
- November 13 – Celebration of New Ministry: The Rev. Canon Malcolm Rogers from the Diocese of Liverpool is the guest preacher. Liturgy of Installation led by the Very Rev. Connor Newlun, Dean of our Region. All are welcome. 7 p.m. at St. James the Less.
- November 23 – Ashland Stew Brew and Blue Grass Fest: We are doubling our Brunswick Stew cook, and will be selling quarts to go, along with servings, beer, shrimp & grits, barbecue and more. Kids' area and great music all day. 11 a.m.-5 p.m. on the Church Lawn. All are welcome. Suggested donation for entry: \$5.

Thank you, and continued blessings on your ministries!

SUBMITTED BY: THE REVEREND ROCK HIGGINS, RECTOR.

Report of The Fork Church, Doswell

We have started off with a bang for the fall at Fork Church. We had record attendance at the Adult Sunday School. The topic this fall and winter is “The Major Religious Traditions of the World.” We will be looking at Hinduism and Buddhism.

We will continue with both the Women’s and Men’s book groups on a bi-weekly basis. With fall, we have started the 2019-2020 Godly Play for the children.

Father Nik and two additional representatives traveled to Texas during the second week of September to attend the Congregational Leaderships Initiative. Fork Church was selected by the Diocese to attend this event. See Father Nik Forti for more information on the itinerary, content and what could be shared on a local level.

We will be celebrating St. Francis of Assisi Day on Sunday, September 29 with an outdoor service at our regular time with our furry, feathered and scale-skinned friends in attendance.

The Fork Church’s stew sale is scheduled for October 19 with a preparation party the evening before in the parish house.

This is just a very brief overview of the upcoming events. As do all churches, we have had our share of pastoral care concerns, ongoing general business and the normal summer parish life events that would be expected.

SUBMITTED BY: MR. PAUL NEWELL, THE FORK CHURCH.

Report of the Church of the Creator, Mechanicsville

Creator, Mechanicsville, is in the Confirmation/Stewardship/Annual Meeting cycle at our parish, with all that entails.

The parish is taking orders right now for our Annual Brunswick Stew sale(s). Our stew has won multiple awards (Best Stew, People’s Choice and Most Original) over the years at the 17th Street Farmers Market Brunswick Stew Festival in Shockoe Bottom, as well as being a two time State Fair of Virginia winner. The pick-up dates for the events are October 26 and November 23.

The parish is also in the process of acquiring new signage as we are in talks with the Hanover County Planning Commission about the widening of Rt. 360.

SUBMITTED BY: THE REV. BILL BURK, RECTOR.

Report of Calvary, Hanover

Calvary: A loving congregation striving to be Faithful to Christ in Love and service.

1. Breast cancer awareness service on October 6, 2019 at 10 a.m. with releasing of pink balloons for love ones.
2. 100th Anniversary sold out banquet October 26, 2019.
3. Anniversary service October 27, 10 a.m. Bishop Goff celebrant.
4. We are blessed with the reception of a new member at the October 27 service.
5. November 3, All Saints service with the lighting of candles for our love ones.
6. Our outreach will be delivering food to the Food Bank in October, which is done each quarter.

7. Had our Homecoming service on Sunday, September 22. It was a wonderful service with a full house attendance.

SUBMITTED BY: MS. LATHANIA BRAXTON, CALVARY CHURCH.

REGION REPORT SUBMITTED BY: DAVID L. JENNINGS, SR., PRESIDENT.

Northern Neck Region

The Northern Neck Region meets four times a year: November, March, June and October. The meetings are held in different parishes and churches, which provides the opportunity for everyone to learn more about the history of each church and parish. Since many of the churches in this rural region have similar challenges, sharing information and ideas is beneficial to all.

November 11, 2018 at St. James Church, Montross

March 17, 2019 at St. John's Church, Warsaw

June 23, 2019 at Trinity Church, Lancaster Courthouse

The October 2019 meeting has been rescheduled for November 3, 2019 at St. Peter's, Oak Grove.

This year we had no programs or speakers at our meetings, but we plan to have programs and speakers at our meetings this coming year.

SUBMITTED BY: BECKY MARKS, PRESIDENT.

Pay Equity Task Force

In the past year, our group continued to analyze data, seeking firm, prioritized recommendations. At Convention last year, we outlined those recommendations, listing the following:

- 1) A new compensation chart which does not merely talk about minimums.
- 2) Increased transparency, akin to the Diocese of Georgia's salary survey
- 3) Pastoral support for clergy in the negotiation process
 - a. Coaching
 - b. Mentoring
 - c. Meeting
 - d. Teaching
- 4) Educating Clergy and Laity
 - a. Seminary/FreshStart
 - b. Training hiring rectors, vestries
 - c. Clergy and Lay Professionals workshops
- 5) A Strong Stance – No new hiring for FT positions below diocesan minimums.

That challenge remains with us: there is still a disparity between compensation of clerics by gender, particularly in the area of churches with budgets of \$1 million or more.

To illustrate this, consider this:

- For churches with operating revenue of less than \$200,000, male rectors average 10% higher compensation.
- For churches with operating revenue of between \$200,000-\$500,000, male rectors average 6% lower compensation, the only category in which the males average less than the females.
- For churches with operating revenue of between \$500,000-\$1,000,000, male rectors average 14% higher compensation.
- For churches with operating revenue of \$1 and \$2 million, male rectors average 35% higher compensation.
- For churches with operating revenue of greater than \$2 million, male rectors average 26% higher compensation.

If we look at the differentials based upon Average Sunday Attendance (ASA), another key metric, we get these results:

- For churches with an ASA under 75, male rectors average 8% higher compensation.
- For churches with an ASA between 75 and 149, male rectors average 2.5% higher compensation.
- For churches with an ASA between 150 and 299, male rectors average 36% higher compensation.
- For churches with an ASA greater than 299, male rectors average 23% higher compensation.

For churches with an ASA under 75, we note that there is one female rector who is more highly compensated than all priests in that cohort. This skews the results; absent her compensation, the percentage higher than female clerics would be more dramatic.

Interestingly, geography and cost of living do not have a bearing on the highs and lows: ASA and operating revenue are much more influential.

It is noteworthy that the greatest differences are in the largest parishes. Often, male rectors have been in place for many years in these parishes. Their compensation has grown as the years have passed and as the parishes have grown. It is reasonable to expect some leveling of compensation as they retire, whether or not a female rector is called as successor. But it is also important to recognize that gifts for large church ministry are found in both male and female clerics, so the ongoing work of seeking clergy to become rectors of larger parishes also includes helping vestries and discernment committees to focus on the gifts the parish needs the priest to bring, not on the external qualities such as gender, age, race or ethnicity, marital status, etc. We are encouraged by the number of female applicants to larger parishes, and look forward to a time when there are more, and better compensated, female clergy in these large parishes.

In the smaller parishes, the differences are not as great, but the problem is more complex. The sensitivity of parish budgets to changes in ASA or operating revenue are more dramatic. The worries about paying even the diocesan minimum compensation, not what the current market might be, are great. The capacity of the smallest parishes to continue to afford a full-time priest is shrinking, and in recent years, women have been disproportionately called to smaller parishes.

Our Bishops and diocesan staff continue to work in all these areas. The first and second recommendations have been addressed. For the Clergy Compensation Guidelines for 2020, recently published on the diocesan website, there is now a survey of compensation based upon the “bands” of size of parish referenced above, in addition to diocesan minimums. This is NOT split out by gender, out of concern that this might suggest that women’s pay scales differ from men’s, and it is intended to show parishes what the averages are (as well as the high and low compensation) in each size band. The intention is to give vestries, treasurers, finance committees and priests a sense of what is a reasonable range of compensation for a church of their size. It is a somewhat market-driven world these days in seeking priests for one’s parish. There are fewer priests looking for new calls and many more parishes

willing to discern with them. Although discernment of call is always the most important factor in finding the right priest for the right place, the marketplace may drive some behavior. The publication of this survey data is a helpful step for parishes and for priests, and we are grateful. We look for a path to even greater transparency, while still respecting appropriate boundaries/privacy.

The third and fourth recommendations, pastoral support in the negotiating process and teaching justice and strategy, have been a part of the work of the diocesan Transition Minister and the Canon to the Ordinary for a few years now. Guidance in negotiations has also been offered several times now as part of the Fresh Start curriculum. The Minister for Vocational Formation works with graduating seminarians on these issues and the whole team provides data and strategic advice. The diocesan staff plans to do more through the Clergy and Lay Professionals Conference, through Church Vitality Days and other venues to educate, advise and brainstorm.

The Bishops and the diocesan Transition staff are also quite clear that parishes should compensate no less than the appropriate diocesan minimum and when letters of agreement are forwarded to the Bishop for her signature, if that threshold is not met, they will have a conversation about what is possible, what negotiation might take place to accommodate economic realities and what a plan might look like to get to the minimum. It is the plan of the Canon to the Ordinary to work with parishes where levels of compensation for already-in-place clergy are not at diocesan minimums to help them reach that threshold.

All of this takes time. Our progress as a Diocese is real, but we are not there yet. That said, we see the steps that the Diocese has taken as strong and in good faith. We believe we have fulfilled our charter as a Task Force and are hopeful for the future. We respectfully ask to be discharged from our duties, offering that we are more than willing to serve as a source of advice as the Diocese continues this work. We also give thanks for the tireless and focused work that the Rev. Cayce Ramey (All Saints Sharon Chapel, Alexandria) did as our Chair until recently.

SUBMITTED BY: THE PAY EQUITY TASK FORCE: MR. RICHARD AMERICA, ST. ANNE'S, RESTON; MR. CALVIN GIBSON, ST. JOHN'S, KING GEORGE; THE REV. SUSAN MACDONALD, ST. PAUL'S ON THE HILL, WINCHESTER; THE REV. SHEARON WILLIAMS, ST. GEORGE'S, ARLINGTON; THE REV. CANON MARY BRENNAN THORPE, CANON TO THE ORDINARY, DIOCESAN STAFF LIAISON.

Peter Paul Development Center

Peter Paul, located in the heart of Richmond's East End, is one of only two Affiliated Organizations of the Diocese working in one of the highest concentrations of urban poverty in the Diocese. Peter Paul's consistent presence and impact on the East End community over the past forty years have established it as a place of hope and promise for children, their families and the broader community. The mission of Peter Paul is to support the neighbors of the East End and educate its students, equipping them to serve as positive contributors to their family, community and society. Our purpose is to educate the child, engage the family and empower the community.

Educate the Child: After School Academy and Summer Promise Academy

Peter Paul's academically-based out-of-school time programming consists of the After School Academy and Summer Promise Academy. Children growing up in Peter Paul's service area are more affected with delayed academic development, truancy, suspension and drop out. The After School and Summer Promise Academies aim to help our students succeed in school by providing them with academic and enrichment support outside the hours of the school day.

The After School Academy is the only after school program of its kind in the area that uses individualized academic achievement plans which are created after each child is tested utilizing a nationally standardized testing suite. When combined with small class sizes, daily instruction and 1-on-1 mentoring, the use of individualized achievement plans results in significant academic gains.

The After School and Summer Promise Academies go beyond academics to provide emotional, behavioral and nutritional support. Students access nutritional meals, transportation, enrichment activities and cultural resources, all provided at no cost. Peter Paul's unique commitment to serving the "whole child" gives participants a safe, consistent, structured and loving environment in which to thrive. The program serves more than 350 students in grades 2-12 at five locations – its Coleman Promise Center in the main building on North 22nd Street, as well as the Fairfield Court Promise Center, George Mason Promise Center, Chimborazo Promise Center and Bellevue Promise Center, which are all located within those respective elementary schools.

Engage the Family: Promise Family Network

The Promise Family Network is a staple of support for parents at Peter Paul and in the East End community at-large. As parents willingly join this network of parents they enhance their ability to create healthy family environments.

Advantages for joining the Promise Family Network are:

- Strong focus on relationship building, to include parenting skills
- Positive peer-to-peer support amongst neighborhood parents
- Consistent belief in the power of resiliency
- Ongoing learning and development for both parents and children

Parents are able to join the Network by committing to the creation of their family plan, and they are also encouraged to participate in Strengthening Families, which is an evidence-based seven-week program. As of spring 2019, eight cohorts (58 parents) are active in or have graduated from the Network.

Some of the parents who enter the Network are already Peter Paul parents, some are community members, and some enroll their students in the Peter Paul After School Academy program after joining the Network. Last year, Peter Paul hosted 51 family engagement events across our five locations; 69% of students had a parent or guardian attend a voluntary family-engagement activity.

Empower the Community: Community Action Network

The Community Action Network (CAN) is our community development arm with a promise to surround children in Richmond's East End with a unified community of support so that children thrive and reach their potential. Parent and community engagement opportunities are critical; each year we host topic-specific Info Feasts and a Community Field Day. In addition, the CAN hosts six action teams built around a specific focus area (early childhood, 2nd-8th grade education, high school education, health and wellness, workforce development and housing). The Action Teams facilitate community dialogue and direction with neighbors and service providers. Through community events last fiscal year, the CAN welcomed more than 500 individuals and 60 community partners (some individuals and partners would have participated in multiple events).

Community support service delivery programs include a twice-weekly senior citizens program (in conjunction with the Senior Center of Greater Richmond) and a twice-monthly food distribution program (in conjunction with Feed More and St. Peter's Church).

Peter Paul Growth

In November 2018, Peter Paul proudly paid the final installment of its debt to the Diocesan Missionary Society and we are now a debt-free organization. In addition, the David T. Anderson Endowment for Youth Education at Peter Paul is housed at the Community Foundation for a greater Richmond; in spring 2019, the fund provided its first grant of \$8,000 to support youth programming at Peter Paul. Peter Paul is continuing to live into its 2018-2021 strategic plan to deepen its focus on family and community engagement, program documentation and quality measures, and refresh the brand elements of the organization.

Peter Paul's Board and management have continued the renewal of the organization's dedication to financial stewardship; the annual report is available on the Peter Paul website at www.peterpaulva.org. Peter Paul's financial focus remains on prudent expense management, continuing to build revenue streams and conscientiously reducing debt.

Peter Paul is extremely grateful for the encouragement and support of the Bishop and her staff, and the churches, individuals, corporations, foundations and other supporters who have contributed so much this past year. You make our critical work possible.

“Love your neighbor as yourself.’ There is no commandment greater than these.” Mark 12:31

Province III Synod

Preface

Under the Constitution and Canons of the Episcopal Church, the 110 Dioceses of the Church are organized into nine Provinces to facilitate inter-diocesan collaboration in ministry and to enable more effective communications and regional advocacy of significant programmatic efforts. The Diocese of Virginia is one of thirteen dioceses in the Mid-Atlantic States that comprise Province III of the Church. Canon 3 of the Constitution and Canons of the Diocese of Virginia requires the Diocesan Deputies to the Provincial Synod to report to the Annual Convention of the Diocese following each meeting of the Provincial Synod. In this report to the 225th Convention, the diocesan Deputies review the current organization and functions of Province III and actions of the Province III Synod and Council during the past year.

Province III Goals, Ministries and Governance

Province III exists to further the mission of the Episcopal Church in the Province by coordinating the interdependent ministries of its thirteen dioceses in a spirit of mutual responsibility. The Province consists of the Dioceses of Bethlehem (BETH), Central Pennsylvania (CPA), Delaware (DE), Easton (EAST), Maryland (MD), Northwestern Pennsylvania (NWPA), Pennsylvania (PA), Pittsburgh (PGH), Southern Virginia (SVA), Southwestern Virginia (SWVA), Virginia (VA), Washington (WASH) and West Virginia (WV) – a geographic area of 128,000 square miles, including 1187 parishes and approximately 300,000 reported members, of whom just under 100,000 attend church each Sunday.

Province III Goals

The goals of Province III are:

- To create and support effective sharing of training programs and ministries among our bishops, clergy and lay people in our dioceses, parishes and interest groups to equip all of us to be better ministers of the Gospel in a secular world, and

- To provide opportunities for the Province, dioceses and other groups and networks within the Province to influence those people involved in decision-making at all levels of this Church, particularly the General Convention and the Executive Council.

Governance

Province III Synod

The responsibilities of the Province are exercised through the Provincial Synod, which consists of a House of Bishops (composed of the Bishops from each diocese in the Province) and a House of Deputies (one clerical deputy and two lay deputies elected by each of the dioceses), all of whom have seat and vote. The Synod meets annually in April or May to conduct the business of the Province and normally meets and votes as one body. Provincial officers (President, Vice President, Secretary and Treasurer) are elected by the Synod in the year of the General Convention for three-year terms and take office upon adjournment of the electing Synod. Two deputies, one clerical and one lay, are also elected to represent the Province in the Episcopal Church Executive Council (serving in overlapping six-year terms with one elected every three years). In addition to the usual business of the Synod during General Convention years a major function of the Synod is to help the Deputies to General Convention from each of the dioceses prepare for General Convention by providing a forum for discussion with the Presiding Bishop and President of the House of Delegates of the expected business of the Convention and discussion among the Synod of various issues and legislation that are expected to be addressed. In other years, Synod meets for an educational program and business meeting, including reports from the provincial officers and provincial representatives to the Executive Council, review of the provincial budget, reports from ministry coordinators and task forces, and other matters that may be raised.

Province III Council

During the period between the meetings of the Synod, the powers of the Synod are exercised by the Provincial Council, which consists of the Officers of the Synod, the Deputies to the Executive Council and diocesan representatives to the Council, who are chosen at the annual synod by the Bishops and Delegates from each diocese for the diocese they represent. The Council meets at such times and places (or via electronic means) as may be designated by the President, or by concurrent action of the other officers. The Council may also add such advisory members to its membership as it may deem necessary. Normally, the Province III Council meets annually in October to hear ministry updates and needs, as well as to review and pass the annual budget. A recent change to the Province III Ordinances establishes a Council Executive Committee, comprised of the four Officers and the two Provincial representative to the Episcopal Church Executive Council, that is authorized to act on behalf of the Council during the time between regular meetings of the Provincial Council or the Synod (subject to approval and ratification of the Council or Synod). The Council also employs a paid staff person, the Provincial Coordinator, who coordinates the day to day operations of the Province.

Summary of Meetings and Major Activities during 2019

Activities of Province III and the Province III Synod and Council in 2019 have continued the focus begun in 2016 and actions taken in 2017 and 2018 to make the Province more relevant to the dioceses: providing a forum for the sharing of mutual programs, resources and ministries among the dioceses and their parishes; developing and incentivizing effective strategies for coordinating mutual ministries in response to critical issues and program areas; and capitalizing on the experiences and strengths of individual dioceses in mutual support of one another. This was not a General Convention Year and the focus of the Synod and the Council has been largely on the internal business of the province and support of the various mutual mission areas and programs in the dioceses. At the same time, we continue to live in and interact with the larger world around us and look for new initiatives that might contribute to all.

Synod met in Martinsburg, WV, May 6-7; Council in Martinsburg, October 31, and Executive Committee.

During the year Synod considered and approved changes to Province III Ordinances (the provincial equivalent of Constitution and Canons):

- Strengthening the budget process, how it happens and how the apportionments to the dioceses are determined;
- Adding a section on the provincial staff;
- Creating a provincial executive committee;
- Conforming to the General Convention decision to abolish Provincial Courts of Review; and
- Establishing a nominating committee for provincial offices.

Synod and Council received and discussed ministry area update reports from program coordinators:

- Environmental Stewardship: Appointment of Steven Jones as mission area coordinator. Opportunities for strengthening rural and urban communities through farm to market and grower-user partnerships.
- Opioid Task Force: The Rev. Dina van Klaveren and Karl Colder. Third year of this initiative – training programs, pilgrimage to Huntington, WV, and plans for Camp Spirit Song in August (a summer camp at Maryland’s Claggett Center for children affected by parental addiction/incarceration).
- Youth Ministry: Joanne Fisher. Annual Diocesan Youth Workers of Awesome conference in St. Louis, planning and results of the youth Trail to Truth pilgrimage on racism throughout government and church history, racial reconciliation and positive ways to move forward.
- Ecumenical Affairs: Joint Episcopal-ELCA clergy workshop at Shrine Mont, potential for Episcopal-United Methodist leader meeting, active Province III presence at General Convention, election of the Very Rev. John P. Downey (NWPA) as new province coordinator for Ecumenical Affairs.
- Anti-Racism: Report on Executive Committee Framework document on Anti-Racism and Racial Reconciliation Training in the Episcopal Report and development of preliminary plan for helping dioceses within Province III.
- Altar Guild for General Convention 2021 in Baltimore: Outlined need for altar guild support.
- Health Ministry: Outreach programs in Martinsburg, West Virginia, Alleghany County, Maryland, Community Wellness Program, Maryland Diocesan Convention.
- Province III United Thank Offering: Total Province III Ingathering for 2018, \$186,670.
- Peace and Justice Ministry: Focused on working with Opioid Crisis Response Task Force.
- Episcopal Church Women: Advocacy and organization.
- A summary of all ministry reports is contained in the minutes of the Synod May 2019 meeting posted on the Province III website, www.province3.org.

Province III Coordinator Dr. Pamela Cochran, Maryland:

- Title IV – Plans for a two-day conference: Three sessions, respectively, for bishops, chancellors and church attorneys; disciplinary boards; and in-take officers, using in-person and teleconference meetings.
- Communications Platform: Use availability and support for webpages, training and teleconferences through the platform developed at the Diocese of Maryland Claggett Center.

Presiding Bishop’s Evangelism Discussion:

- Mr. Russ Randle (VA) Province III Lay Deputy to Executive Council discussed how we reach people who speak languages other than English, are not native speakers of some of the common “native languages” or have different cultural expectations. How do we reach out to and minister to these people and what changes do we need to consider at the province level, at the diocesan level, in our seminaries and in our parishes?

Executive Council:

- The Rev. Patty Downing and Russ Randle, Province III Deputies. Oklahoma City meeting – on-going activities in the wider church and what they mean to us.

Diocese of Maryland to host General Convention 2021 – initial plans, schedule, and support needs:

- Lots of opportunities for volunteers – 1,000 needed for the convention, about 100 per day. More info to come.
- Province III Resolution on Province-wide Effort to Support the Diocese of Maryland in Hosting the Convention.

College for Congregational Development:

- The College for Congregational Development is a comprehensive training program that originated in the Diocese of Olympia in 2009 and launching in the Diocese of Maryland in June 2020.
 - o The objective of the program is the development of healthy, faithful, sustainable congregations able to fulfill their calling; seeks to equip lay leaders and clergy in congregational and organization development.
 - o The program draws on organization development and congregational development theory and practice. It focuses on developing healthy, responsive leadership, facilitation and teamwork through current and traditional understandings of Anglican/Episcopal ethos, culture, spirituality and ways of being the church today.
 - o Two-year program. Studies include readings, a content exam and the completion of two projects within participants' ministry settings.

Province III Budget and Apportionment among the Dioceses:

- Beginning with the 2017 Province III budget in 2016 and continuing in the 2018 and 2019 budgets, the province budget has reflected increased funding for selected initiatives that would provide the capability for increased sharing and support of interdependent programs and ministries among the 13 dioceses of the province.
- Budget: Province III Treasurer Canon Judith Gregory reviewed execution of the Province 2019 budget and draft of the 2020 budget.
 - o The 2019 budget, totaling \$112,217, was passed by the Provincial Council at its meeting on October 22, 2018 and provides funding for mission and ministry support and initiatives requested by the mission area coordinators, annual meeting and training support, staff and administrative support (including compensation for a full time province coordinator), a reserve for new initiatives that may develop during the budget year and a modest operating reserve.
 - o The Working Draft of the 2020 budget totaling \$99,470 and a Planning Draft 2021 budget of \$101,373 were briefly reviewed.
- Apportionment: The Province has no independent source of funding for its work in support of the 13 dioceses but is funded by apportionment of the annual Provincial budget among the dioceses proportionally based on the fiscal capability of each. For several years the Province III apportionment/asking to the dioceses of the province was based on a formula of 0.25% of the estimated pledge payments from congregations for a given budget year. In 2016, use of this approach resulted in an apportionment to the Diocese of Virginia of \$12,025.
- In both 2017 and 2018, in order to spend-down a Province III budget surplus that had been allowed to accumulate over several years and at the same time reduce the Province III apportionment/asking to the dioceses, the Province III Synod voted a 25% reduction in the apportionment to all dioceses, resulting in a reduction in that of the Diocese of Virginia to \$9,025 annually for 2017 and 2018.
- To eliminate budget planning uncertainties associated with using a baseline of estimated pledge payments, the Province III Synod and Council subsequently adopted the same baseline

“Total Adjusted Operating Income” (TAOI), that is reported annually in the “Diocesan Report to the Executive Council of the Episcopal Church” and used by the national church (DFMS) in calculating the dioceses annual assessments for support of the national church. Council and Synod approved holding the line on percentage asking to 0.25% (the same percentage applied in 2017 and 2018). Using this percentage of TAOI the new approach for the 2019 budget, the Diocese of Virginia apportionment increased to \$10,486. This amount was reported to the DOV budget committee at the 224th Annual Convention and adopted in the DOV 2019 budget approved by the Convention.

- For the 2020 budget year, TAOI listed on the diocese’s report for 2018 and reported by 9/1/2019, is used to determine the DFMS Assessment and the Province Apportionment. As recommended by the Provincial Council, Synod voted to raise the assessment rate from 0.25% TAOI to 0.35% to insure against a projected deficit and reduction of the Province’s operating reserve below prudent levels. The increased rate results in an increase in the Diocese of Virginia 2020 apportionment to \$14,752.

Province III Officers, Deputies, Members of Synod, Council and Ministry Coordinators.

Province III Officers

President: The Rt. Rev. William “Mike” Klusmeyer (WV)

Vice President: The Rev. Nathaniel Pierce (Easton)

Secretary: Mr. Bob Klip (CPA)

Treasurer: Canon Ms. Judith Lane Gregory (DE)

Province III Coordinator: Dr. Pamela D. H. Cochran (MD)

Province III Deputies to The Episcopal Church Executive Council

Mr. Russell Randle, Esq. (VA)

The Rev. Patricia Downing (DE)

Diocese of Virginia Members of Synod

The Rt. Rev. Susan E. Goff, Bishop Suffragan and Ecclesiastical Authority

The Rt. Rev. Jennifer Brooke-Davidson, Assistant Bishop

Clerical Deputy: The Rev. Collins Asonye, Meade Memorial Episcopal Church, Alexandria

Lay Deputy: Ms. Ellyn Crawford, St. George’s Episcopal Church, Arlington

Lay Deputy: COL. Jean D. Reed, Grace Episcopal Church, Alexandria (also member of Provincial Council)

Ministries

In addition to the Province III Coordinator, the ongoing ministry work of the Province is done mostly by individual ministry coordinators, almost all of them volunteers. Currently, the ministries and their coordinators include:

Altar Guild

Coordinator: Mrs. Sharon Stewart Nachman (VA), sharonsnachman@gmail.com

National Altar Guild Association

Anti-Racism

Coordinator: Mrs. Nancy Travis Bolden (PGH), nltbolden@yahoo.com

Anti-Racism Ministry Leaders of Province III Facebook Group

Campus Ministries

Coordinator: The Rev. Tyler L. Montgomery (SVA), tmontgomery@brutonparish.org

Province III Campus & Young Adult Leaders Facebook Group, <https://www.facebook.com/groups/1693020420918647/>

Campus Ministries

Coordinator: Open

Province III Campus & Young Adult Leaders Facebook Group, <https://www.facebook.com/groups/1693020420918647/>

Christian Formation

Coordinator: Mr. Bill Campbell (VA), bill@forma.church

Province III Christian Formation Network Facebook Group, <https://www.facebook.com/groups/1693020420918647/>

Episcopal Church Women

Coordinator: Ms. Belon Parks (VA), bebparcs@gmail.com

National ECW – Province III page

Ecumenical Affairs

Coordinator: The Rev. John P. Downey (NWPA), jpdowney@aol.com

Environmental Stewardship

Coordinator: Steven Jones (DE), swjones836@gmail.com

Health Ministries

Coordinator: Ms. Sharon Logsdon (MD), sll@atlanticbb.net

Episcopal Health Ministries Facebook Page, <https://www.facebook.com/episcopalhealthministries.org/>

Justice & Peace Ministry

Coordinator: The Rev. Linda Watkins (CPA), rector@stmaryswayneboro.org

Opioid Addiction Task Force

Coordinator: The Rev. Dina van Klavern (MD), Rector, St. Andrews Episcopal Church, 2892 Maryland 97, Glenwood, MD 21738, tele: (410) 489-4035, dinarke@gmail.com

Co-coordinator: Karl C. Colder (VA), kccoldersr@verizon.net

Small Church Ministry

Coordinators: The Rev. Judy Parrish (SVA), revgr8hugger@aol.com

United Thank Offering

Coordinator: Ms. Rosamond Daniels, rosamond47@gmail.com

United Thank Offering website

Vocations Ministry

Coordinator: The Rev. Canon Patrick Collins (Easton), patrick@dioceseofeaston.org

Youth Ministry

Coordinator: Joanne Fisher (Easton), joanne@dioceseofeaston.org

Co-Coordinator: Ms Kaye Riley (MD), kriley@episcopalmaryland.org

SUBMITTED BY: JEAN D. REED, LAY DEPUTY, ON BEHALF OF THE DIOCESE OF VIRGINIA PROVINCE III DEPUTIES.

The Virginia Diocesan Center at Roslyn

By the end of 2019, Roslyn will have hosted almost 300 groups and served close to 30,000 meals. About 80 Episcopal groups will have convened at Roslyn this year – including groups from the Diocese of Virginia, CREDO, the Episcopal Preaching Foundation and the College for Bishops. As always, we enjoy seeing our returning guests and meeting those coming to Roslyn for the first time. We have also enjoyed hosting spiritual direction sessions with the Rev. Howard Kempself, weddings, our annual Easter Brunch and an Easter Sunrise Service. Our Complimentary Clergy Retreats for diocesan clergy continued and we saw a significant increase in the number of personal retreats reflecting the importance of getting away from the busy-ness of our day-to-day lives.

We spent the first few months of 2019 finishing the repairs due to the damage caused by the two devastating storms that ripped through Roslyn's grounds in 2018. We are so grateful for the prayers and financial support of the many, many people who sent messages and made donations to help with Roslyn's recovery efforts.

To continue to raise awareness, the Roslyn Managers Corporation maintained its focus on marketing Roslyn. As part of this effort, the RMC updated Roslyn's publications and signs. A new sign with Roslyn's logo was installed at the front gate, and flag poles flying the Episcopal flag were placed on the entrance columns. A local photographer took pictures of the grounds and groups at Roslyn. These photos are featured in the new booklet that is now available and will be included in the brochure currently under development.

In addition to our storm recovery efforts, we also repaired Tucker Hall's roof and replaced the roof to the pump house. With help from the Scott Foundation and the Diocese of Virginia, the chain link fence along River Road was replaced with a simple commercial grade, six-foot high, black, aluminum fence. This new fence along with the updated sign and flags at the front entrance has greatly improved Roslyn's appearance.

Other projects completed in 2019 include a new ice machine for Walker Hall, a new reach-in refrigerator for the kitchen and a new beverage refrigerator for Walker Hall. We will be updating the tables in Walker Hall and have plans to update the chairs in 2020. We also addressed water damage and removed asbestos in Tucker Hall, repaired retaining walls behind Ross Lodges and Gibson Hall and rebuilt the bridges in the field. Finally, we replaced five HVAC units in the lodges and the septic field for Residence #2.

On the staffing side, we had two veteran staff members leave Roslyn this year. Kay Baker, the voice behind "Thank you for calling Roslyn" for over 13 years, left us to join the Virginia Museum of Fine Arts and Tom Sisk, our maintenance supervisor, retired after almost 20 years with Roslyn. We will miss our old friends yet welcome the new members of the Roslyn team – Abbey Coleman at our front desk and Bruce Partridge who is now heading up our maintenance department.

Projects planned for 2020 include refinishing the floor of the chapel; replacing additional HVAC units in the lodge rooms as well as giving some of these rooms a much needed face lift with new carpet and bathroom floors; and painting the exterior of several buildings. We are also working on converting the lower half of the property (Tucker Hall, the Pavilion, the Maintenance Shed and the three residences) from an outdated well to the county water supply.

The staff, the Memorial Trustees and the Roslyn Managers Corporation eagerly look forward to 2020 and the new adventures and experiences the year will bring. Providing a stellar experience for all of our guests will continue to be our focus as we work to take care of this beautiful gift we call Roslyn.

Shrine Mont

Shrine Mont is a conference and retreat center serving the Episcopal Diocese of Virginia. At our heart is the Cathedral Shrine of the Transfiguration, the cathedral of the Diocese with public services held at 11:00 on Sundays from mid-April through early November. During the course of our season, we welcome parish retreats, family reunions, a vast array of conferences and meetings and the diocesan summer camp program.

Shrine Mont is located on 1,200 acres of forest in the historic resort town of Orkney Springs, fifteen miles west of I-81 between Winchester and Harrisonburg. Part of our facility is a renovated nineteenth century resort that is on the National Register of Historic Places. Accommodations vary from hotel style rooms to cottages for families or small groups.

Recreation activities include swimming, tennis, hiking, sports activities, volleyball, shuffleboard, Bocce, hayrides and camp fires. Golf and a zip line are available at the nearby Bryce resort.

Shrine Mont will host over 13,000 guests and 600 campers and staff during the 2019 season, which ends on November 3, 2019.

Some highlights from 2019:

- 82 parishes from the Diocese held 88 retreats for families, youth, men, women, young adults, vestries and confirmations. In 2019 St. Peter's, Purcellville, St. Matthew's, Sterling, and St. Stephen's, Culpeper, returned to the Mountain after a number of years away.
- 298 Diocese of Virginia middle and high school students participated in Parish Youth Ministry weekends.
- Bishop Susan Goff hosted the annual Spring Clergy Retreat in May and the annual Fall Conference for Clergy, Lay Professionals and Spouses in October. Additionally, Shrine Mont hosted the Deacons of the Diocese of Virginia, the Region Presidents, the Fresh Start Conference, the Commission on Ministry and the Young Priest Initiative.
- The Diocese of Virginia Family camp met for the 67th year with 67 participants.
- Shrine Mont rented six cottages during the winter months of 2018 and 2019 with 60% occupancy.
- More than 110 people came to Shrine Mont for our annual Volunteer Work Weekend in April and helped Shrine Mont prepare for the 2019 season.
- 20 parishes from outside the Diocese/denomination held 22 retreats at Shrine Mont including five parishes from the Episcopal Diocese of Washington. In addition, 11 groups unaffiliated with the church held workshops and retreats.
- 21 arts groups met for workshops and retreats.
- Shrine Mont hosted the following programs: Women's Retreat, Painting Creation Workshop, Summer Camp for Grownups, two Arranging for the Joy of It retreats, two Digital Photography Workshops, two Yoga Retreats and a Kids Stay Free week.
- The annual Bishop's Summer Celebration was held the weekend of July 5-7.
- The Rev. Kathy Murray, Rector of Beckford Parish presided over the 94th anniversary of the Consecration of the Cathedral Shrine of the Transfiguration on August 6.
- 64 golfers joined Bishop Jones for the 21st annual Tee with the Bishop Golf Tournament, which raised nearly \$20,000 including a record \$10,700 in corporate sponsorships for Shrine Mont.
- Shrine Mont hosted seven school groups including three of the church schools of the Diocese (St. Catherine's, St. Margaret's and St. Stephen's & St. Agnes) for class retreats, band camps, cross country and football preseason training.
- The Shenandoah Valley Music Festival held its 57th season with nearly 10,000 attending 8 concerts in July and August. For the fourth year, Shrine Mont and the SVMF partnered to sell packages with concert tickets and overnight accommodations and 362 people took advantage of this offer.
- Shrine Mont remains active in the local community hosting the Shenandoah County Chamber of Commerce, West Shenandoah Ruritan Club and the Shenandoah County Sheriff's Department Leadership Camp, the Basye Bryce Mountain Lions Club and Family Promise of Shenandoah County. Shrine Mont continues to work with Shenandoah County Teen Challenge to provide employment to those in recovery. Shrine Mont also partnered with Bryce Resort, Filibuster Distillery and Shenandoah County Tourism.
- The Cathedral Shrine hosted six weddings, two baptisms and one funeral.

Giving to Shrine Mont continues to grow both in annual donations to support our operations and for major projects. In 2019 annual giving is expected to once again surpass 7% of Shrine Mont's operating budget. There are now 35 individuals who have included Shrine Mont in their estate plans and are part of our Transfiguration Society. Shrine Mont is deeply thankful for the generosity of those who support our work.

In 2019 Shrine Mont completed the following projects in addition to the normal repairs and upkeep of the property:

- Renovation of the Rec Hall (Phase 1).
- Replace the steps into Harrison Cottage.
- Repair windows in Scott Cottage.
- Update the bathrooms in the Virginia House.
- Upgrade lighting and paint interior of Hall House B and Chilton Hall.
- Complete painting the roofs of the VA House and MD House.
- Make improvements to bathrooms of Warner Cottage.

In the upcoming off season Shrine Mont will undergo the following improvements:

- Repair drainage in the road to the Shrine and Woodward House.
- Repair wood work in Nellie's Garden.
- Complete upgrades in Virginia House bathrooms and Hall House A.
- Undergo a thorough review and repair of the facilities.

Other Shrine Mont news:

- In 2019 the Rev. Daniel Velez-Rivera of St. Gabriel's, Leesburg, and Charles Moncure of Christ Church, Richmond, joined the Shrine Mont Board of Directors.
- At the end of 2019, Mary Beth Abplanalp, John Carten and Jan Meredith will step down from Shrine Mont's Board of Directors. Shrine Mont is deeply appreciative of Mary Beth's, John's and Jan's leadership over the past six years.

Shrine Mont would like to thank the Shrine Mont Board of Directors, the diocesan staff, our Shrine Mont Staff and all of our guests and donors for their hard work and efforts to continue to make Shrine Mont *"A place apart."*

We are looking forward to another great season in 2020 and hope that every member of the Diocese will spend some time with us.

SUBMITTED BY: KEVIN MOOMAW, EXECUTIVE DIRECTOR.

Standing Committee

Bishops, members and guests of this Diocesan Convention:

It has been my privilege to serve as the President of the Standing Committee in the Diocese of Virginia since March of this year, taking over for the Rev. Grant Ambrose who had been elected President last November and who accepted a call to another Diocese in February.

You have been well served by the dedicated and hard-working members of your Standing Committee this year. The members are Betsy Anderson, Ashley Cameron, Brad Davenport, the Rev. Nik Forti, the Rev. Andrew Merrow, the Rev. David Neimeyer, the Rev. Jane Piver, Christie Thomas, Stevenson Walker, the Rev. Bambi Willis and Diane Wright. I want to thank each of them for their thoughtful

insights, respectful conversations, and their love and care for this Diocese. Serving on the Standing Committee takes not only time for the monthly meetings, but time to read the approximately 100 pages of material for each candidate to be interviewed, and to read and respond to time sensitive emails between meetings. These people have worked hard on your behalf. I also want to thank the staff at St. George's, Fredericksburg, for hosting our meetings each month.

The Standing Committee serves as a Council of Advice for the Bishop. Bishop Susan Goff continues to lead this Diocese with unwavering dedication and commitment to what is best for this Diocese. The Diocese is in her good and capable hands and Bishop Goff is supported by a talented and dedicated staff at Mayo House.

One of the other duties of the Standing Committee is to consent to the election of bishops in other dioceses. This has been a busy year for elections and we approved the ordinations of 15 bishops from Vermont to Taiwan.

The Standing Committee is called to interview and approve candidates for ordination. This year, we approved 19 candidates for ordination. Many thanks go to Ed Keithly and Vicky Bickel on the diocesan staff for keeping track of where each aspirant, postulant and candidate are in the process, and scheduling them for interviews with discernment committees, the Committee on Priesthood, and the Standing Committee. It is inspiring to meet the diverse group of people that God has called to serve God and serve this church, coming from different backgrounds, different life experiences, different ages and different kinds of calls. Having the opportunity to talk with those who are dedicated to serving God in ordained ministry gives me hope and encouragement for the future of God's church.

We are in good hands, first and foremost in God's loving hands. We are in the good and competent hands of Bishop Susan and the leadership of this Diocese. And with the work of dedicated clergy and lay people, committed to prayer and seeking the will of God as we move forward, we will do the work together that God has called us to do.

And now, according to Canon 27.2C, the Standing Committee nominates members of the Disciplinary Board to be elected by Convention. The Disciplinary Board consists of 11 people, 6 clergy and 5 lay people, and is the canonical body of record for dealing with matters pertaining to Ecclesiastical Discipline. At this regular meeting of Convention, the Convention shall elect three members to the Disciplinary Board, for a three-year term, ending at Convention in November 2022. The Standing Committee nominates Ms. Janet Peyton, Mr. Julian Bivins, Mr. Steve Walker, the Rev. Susan MacDonald and the Rev. Leslie Steffenson to serve on the Disciplinary Board for a three-year term ending at the Annual Convention in 2022.

SUBMITTED BY: THE REV. CAROL HANCOCK, PRESIDENT OF THE STANDING COMMITTEE.

Winchester Region 2019 Annual Report

The members of the Winchester Region spent this past year in conversation on developing programming and identifying ways to become involved in the wider community. Out of these discussions grew the first-ever Congregational Care for Addiction seminar, held on Saturday, May 18 at Christ Church, Winchester. The program featured a panel of experts and those in recovery who offered presentations and personal stories on addiction and recovery support. The program laid the foundation for individual parishes to begin discerning how they might best equip themselves to walk this journey with those suffering with addiction as well as their friends and loved ones. Clergy and lay

delegates are now in discernment over how to continue building on this successful event and provide further support for the community.

As of this writing, nearly all parishes in the Region have clergy in place providing support for their congregations. The remaining parish, Good Shepherd in Bluemont, is in ongoing discussion with the Diocese, the Region, Dean and area clergy to discern the best way to provide pastoral and liturgical support for their congregation.

Moving forward, with the active support of our Region parishes and an invigorated sense of community service, planning will continue on ways to address issues of concern within our congregations and in the wider area.

SUBMITTED BY: NADINE PLUCHINSKY, REGION PRESIDENT.

Properties Held in the Diocese of Virginia

Property Held in the Name of the Bishop of the Diocese

<i>Property</i>	<i>How/When Acquired</i>	<i>Cost/Value</i>
1703 N. 22nd Street City of Richmond	Purchase Aug. 8, 2003	\$8,000
1708 N. 22nd Street City of Richmond Peter Paul Development Center	Purchase Oct. 22, 2002	\$20,000
1710 N. 22nd Street City of Richmond	Purchase Sept. 4, 2002	\$12,500
1712 N. 22nd Street City of Richmond	Purchase July 1, 2003	\$15,000
1715 N. 22nd Street City of Richmond	Purchase Sept. 5, 2002	\$15,000
17811 Mine Rd. Dumfries, Prince William Co. 26 Acres	Gift 1989	\$5,700
New Kent Co.	Purchase May 2002	\$100,000
5.71 Acres Rockingham Co. Christ the King, Harrisonburg Rts. 659 and 704/Tax Map 125-A-L20D1	Purchase 2001	\$420,000
5290 Saratoga Ln Dale City, Prince William Co. church sanctuary	Transferred Dec. 2006	NA
9077 Atlee Road Mechanicsville, Hanover Co. Vicarage, All Souls'	Purchase June 13, 2003	\$230,000
Titus Property 14899 James Monroe Hwy, Leesburg, Loudoun Co. Suburban Single Family dwelling; 1.02 ac.; Goesville; PIN 180-49-2116-000; This property is contiguous to Christ Church, Lucketts	Purchase Sept. 1998	\$123,000
2610 Omisol Rd. Woodbridge, Prince William Co. 2.8810 ac., church sanctuary	Purchase Oct. 1997	\$590,000
Church of the Creator Mechanicsville, Hanover Co. 4.0 ac.	Purchase Oct. 1963	\$8,000

Properties Held

Church of the Creator 1204 Willow Avenue Mechanicsville, Hanover Co. Rectory	Purchase Oct. 1967	\$8,000
1700 Ashwood Blvd. Charlottesville, Albemarle Co. 20.36 ac.	Purchase 2000	\$975,000
Deltaville Mission Site Rt. 33 Hardyville, Middlesex Co. 10.69 ac. & house	Purchase 1999	\$115,000
Grace Church Bremo Bluff, Fluvanna Co. 0.70386 ac./Parcel A-14A, Tax Map 58	Gift April 15, 2004	\$5,000
James Monroe Highway Goresville, Loudoun Co. 4.37 ac.	Purchase 1999	\$186,600
La Iglesia de Santa Maria 7000 Arlington Blvd. Falls Church, Arlington Co.	Purchase April 1, 2004	\$4.2 million
96 Shelton Shop Road Stafford Co. 10.06212 ac. & house / Tax Map 19/23 H	Purchase June 2001	\$345,000
St. Luke's Chapel Rte. 17 Essex Co. Abandoned Church	Unknown/Unknown	Unknown
Essex Co. Adjacent to St. Luke's Chapel 5.836 acres/ Plat Book 30, p. 21, Parcel II	Purchase/Jan. 27, 2005	\$21,414
St. Martin's Church St. Martin's Lane Henrico Co. 7.8 ac.	Gift of DMS Jan. 1964	None
Tibbs Property Prince William Co. 18.1 ac	Purchase Dec. 27, 2001	\$249,000
8116 Ox Road Crosse Point, Fairfax Co. 5.7488 acres Froman Property	Purchase 2000	\$275,000
8108 Ox Road Crosse Point, Fairfax Co. 5.9354 acres Froman Property	Purchase Sept. 2000	\$310,000

Properties Held

Trinity Church Beaverdam	Transferred from The Fork Church, Doswell 2010	No cost
St. Francis, Goochland 9.6 ac, Goochland Co.	Gift 2007	\$520,000
Church of Our Saviour, Oatlands 39918 Oatlands Mill Road 1.72 ac, with historic church in Leesburg	Transferred 2011	\$314,800
3301 Hidden Meadow Dr Herndon, VA Epiphany, Herndon	Transferred 2012	\$2,871,830
121 E Fairfax St Falls Church, VA The Falls Church	Transferred 2012	\$14,156,900
101-116 E Fairfax St Falls Church, VA Southgate	Transferred 2012	\$2,945,500
118 E Fairfax St Falls Church TFC Parking lot	Transferred 2012	\$2,351,400
1008 Broadmont Terr Falls Church, VA Rectory	Transferred 2012	\$1,004,600
13900 Church Hill Dr Woodbridge, VA	Transferred 2012	\$2,664,200
5600 Cross Lane, Manassas, VA Vacant land	Transferred 2012	\$992,500
6735 Fayette St Haymarket, VA Parish House, St. Paul's Haymarket	Transferred 2012	\$178,000
6740 Fayette St Haymarket, VA Meade House, St. Paul's Haymarket	Transferred 2012	\$239,700
6742 Fayette St Haymarket, VA Vacant land	Transferred 2012	\$97,500
6760 Fayette St Haymarket, VA Church, St. Paul's Haymarket	Transferred 2012	\$259,700
10520 Main St Fairfax, VA Church	Transferred 2012	\$10,667,600

Properties Held

10490 Main St Fairfax, VA Parking lot	Transferred 2012	\$1,083,400
1 Truro Lane Fairfax, Va Rectory	Transferred 2012	\$1,267,300
3401 Chain Bridge Road Fairfax, VA Rectory	Transferred 2012	\$737,860
65 St. Stevens Ln Heathsville, VA Rectory, St. Stephen's Heathsville	Transferred 2012	\$190,800
6853 Northumberland Hwy Heathsville, VA Church, St. Stephen's Heathsville	Transferred 2012	\$583,300
Map 16-A(2)-2 Parish House & Cemetery St. Stephen's Heathsville	Transferred 2012	\$199,400

Property Held in the Name of the Trustees of the Diocese

<i>Property</i>	<i>How/When Acquired</i>	<i>Cost/Value</i>
Meade Memorial 515 White Post Road White Post, Clarke Co. Rectory 2.5 ac.	Transfer from parish trustees/ Dec. 31, 1991	\$250,000
Corner Stone Property (program of St. David's) 11235 W River Rd Aylett, King William County	Purchase Feb 5, 2001	\$105,000

Abandoned Church Property

<i>Property</i>	<i>How/When Acquired</i>	<i>Cost/Value</i>
All Saints' Church Mitchells, Culpeper Co.	Unknown/Unknown	\$28,200
Baldwin's Ridge Cemetery Fauquier Co.	Unknown/Unknown	\$38,000
St. John's Chapel Trevillians, Louisa Co. 11.3 ac. Abandoned church from special commissioner of the Court/1914 (Originally)	Unknown	
St. John's Church Bumpass, Spotsylvania 1.27 ac.	Unknown/Unknown	\$52,800

Active Church Properties Titled to the Diocesan Missionary Society

<i>Property</i>	<i>How/When Acquired</i>	<i>Cost/Value</i>
Church of the Messiah, Fredericksburg	June 9, 1989	\$200,000
Good Shepherd Church Rt. 29 South Hickory Hill, Albemarle Co. 11.2 ac	Purchased: July 1956 From Trustees of the Funds March 1956 From Church: April 1941	\$19,000 Unknown Unknown
Good Shepherd Church Rt. 7 & 604 Bluemont, Clarke Co.	Purchased March 1941	\$19,672
Grace Church Rt. 706 Red Hill, Albemarle Co. 1.0 ac.	Gift/1880	\$14,000
Hanover County, 13 ac site for All Souls, Atlee	Purchased/June 2006	\$1,269,426
St. George's Mission Rt. 624 Pine Grove, Page Co 2.5 ac.	From Trustees of Archdeaconry of the Blue Ridge/Jan. 1957	\$47,300
St. John-the-Baptist Rt. 637 & 682 Ivy, Albemarle Co. 4.9 ac.	Gift & purchase: 1924-1961 From church: March 1957	Unknown \$21,000
St. Mary's Church Buckmarsh St. Berryville, Clarke Co. One lot	Purchased/July 1945	\$36,080
St. Paul's Church 15th & F Street West Point, King William Co. Six lots	Purchased/April 1958	\$25,042
St. Paul's Church Rt. 602 Ingham, Page Co. .75 ac.	From church/March 1958	\$13,000
St. Peter's in the Woods Fairfax Station 7.16 ac	Purchased/March 1991	\$1,100,000

Property Held in the Name of the Trustees of the Funds

<i>Property</i>	<i>How/When Acquired</i>	<i>Cost/Value</i>
Mayo Memorial Church House 110 W. Franklin St. Richmond, City of Richmond	Purchase/Gift: 1923 Renovations 1983	\$80,000 \$608,550

Property Held in the Name of the Treasurer

Hastings Hunt (Cameron Parish) Fairfax Co. 2.5127 ac./Parcel G Section 6	Unknown/Unknown	\$3,770
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Report of Pledges and Contributions

Report of Pledges & Contributions

<i>Region</i>	<i>Parish Name</i>	<i>Annual Budget 2018</i>	<i>Actual as of 12/31/2018</i>
Alexandria	Christ Church, Alexandria	\$0	\$145,000
Alexandria	Emmanuel Church, Alexandria	\$33,227	\$33,227
Alexandria	Grace Church, Alexandria	\$84,000	\$84,000
Alexandria	Immanuel on-the-Hill, Alexandria	\$80,000	\$80,000
Alexandria	Meade Memorial, Alexandria	\$1,800	\$2,200
Alexandria	Resurrection, Alexandria	\$13,500	\$13,500
Alexandria	St. Clement, Alexandria	\$15,170	\$15,170
Alexandria	St. Paul's, Alexandria	\$122,000	\$131,000
Arlington	La Iglesia de Cristo Rey, Arlington	\$1,050	\$1,925
Arlington	La Iglesia de San Jose, Arlington	\$5,000	\$5,000
Arlington	St. Andrew's, Arlington	\$20,862	\$20,862
Arlington	St. George's, Arlington	\$31,250	\$62,500
Arlington	St. John's, Arlington	\$4,416	\$5,180
Arlington	St. Mary's, Arlington	\$180,000	\$154,595
Arlington	St. Michael's, Arlington	\$40,000	\$24,400
Arlington	St. Peter's, Arlington	\$24,400	\$40,000
Arlington	Trinity, Arlington	\$9,000	\$12,000
Central Richmond	Christ Ascension, Richmond	\$3,550	\$7,150
Central Richmond	Grace & Holy Trinity, Richmond	\$72,000	\$72,000
Central Richmond	Holy Comforter, Richmond	\$20,000	\$20,000
Central Richmond	St. Andrew's, Richmond	\$15,000	\$17,400
Central Richmond	St. James's, Richmond	\$57,000	\$156,750
Central Richmond	St. John's, Richmond	\$18,000	\$18,000
Central Richmond	St. Mark's, Richmond	\$17,323	\$15,879
Central Richmond	St. Paul's, Richmond	\$125,000	\$123,998
Central Richmond	St. Peter's, Richmond	\$0	\$2,500
Central Richmond	St. Philip's, Richmond	\$24,000	\$24,000
Central Richmond	St. Stephen's, Richmond	\$66,667	\$190,000
Central Richmond	St. Thomas, Richmond	\$5,000	\$20,000
Charlottesville	Buck Mountain, Earlysville	\$5,250	\$13,455
Charlottesville	Christ Church, Charlottesville	\$50,000	\$50,000
Charlottesville	Christ Church, Gordonsville	\$8,200	\$8,220
Charlottesville	Emmanuel, Greenwood	\$0	\$21,315
Charlottesville	Good Shepherd, Boonesville	\$700	\$700
Charlottesville	Grace Church, Bremo Bluff	\$0	\$1,400
Charlottesville	Grace Church, Keswick	\$18,480	\$11,370
Charlottesville	Grace Church, Stanardsville	\$7,175	\$7,175
Charlottesville	Holy Cross, Batesville	\$5,536	\$5,536
Charlottesville	Incarnation, Mineral	\$2,800	\$1,200
Charlottesville	McIlhany Parish, Charlottesville	\$2,625	\$4,875
Charlottesville	Our Saviour, Charlottesville	\$68,212	\$68,212
Charlottesville	St. Anne's, Scottsville	\$0	\$500
Charlottesville	St. James', Louisa	\$14,500	\$14,500
Charlottesville	St. John the Baptist, Ivy	\$2,670	\$2,055
Charlottesville	St. John's, Columbia	\$0	\$1,000
Charlottesville	St. Luke's, Simeon	\$10,300	\$10,300
Charlottesville	St. Paul's Memorial, Charlottesville	\$72,000	\$72,000
Charlottesville	St. Paul's, Ivy	\$52,000	\$52,000
Charlottesville	St. Thomas, Orange	\$19,521	\$19,521

Report of Pledges and Contributions

<i>Region</i>	<i>Parish Name</i>	<i>Annual Budget 2018</i>	<i>Actual as of 12/31/2018</i>
Charlottesville	Trinity, Charlottesville	\$18,400	\$18,000
Culpeper	Christ Church, Brandy Station	\$2,500	\$2,750
Culpeper	Emmanuel Church, Rapidan	\$6,150	\$6,150
Culpeper	Grace Church, Casanova	\$3,640	\$3,642
Culpeper	Little Fork, Rixeyville	\$960	\$1,920
Culpeper	Piedmont, Madison	\$0	\$0
Culpeper	St. James', Warrenton	\$27,280	\$54,530
Culpeper	St. Luke's, Remington	\$2,400	\$4,800
Culpeper	St. Stephen's, Catlett	\$0	\$3,000
Culpeper	St. Stephen's, Culpeper	\$7,719	\$30,876
Culpeper	Trinity, Washington	\$18,500	\$18,000
Fredericksburg	Aquia Church, Stafford	\$0	\$2,500
Fredericksburg	Christ Church, Spotsylvania	\$3,054	\$6,108
Fredericksburg	Emmanuel Church, Port Conway	\$500	\$0
Fredericksburg	Messiah, Fredericksburg	\$0	\$10,892
Fredericksburg	St. Asaph's, Bowling Green	\$0	\$4,200
Fredericksburg	St. George's, Fredericksburg	\$122,400	\$121,200
Fredericksburg	St. John's, King George	\$500	\$0
Fredericksburg	St. Mary's, Colonial Beach	\$1,250	\$2,500
Fredericksburg	St. Paul's, Owens	\$0	\$6,000
Fredericksburg	St. Peter's, Port Royal	\$6,000	\$6,000
Fredericksburg	Trinity, Fredericksburg	\$50,000	\$58,381
North Fairfax	Epiphany Church, Oak Hill	\$0	\$2,000
North Fairfax	Holy Comforter, Vienna	\$100,000	\$100,000
North Fairfax	Holy Cross, Dunn Loring	\$8,000	\$8,000
North Fairfax	St. Anne's, Reston	\$65,000	\$50,000
North Fairfax	St. Dunstan's, McLean	\$34,200	\$34,200
North Fairfax	St. Francis Korean, McLean	\$0	\$0
North Fairfax	St. Francis, Great Falls	\$41,000	\$27,282
North Fairfax	St. John's, McLean	\$78,000	\$123,500
North Fairfax	St. Thomas, McLean	\$27,712	\$27,712
North Fairfax	St. Timothy's, Herndon	\$8,300	\$12,000
North Richmond	All Souls', Atlee	\$1,750	\$3,500
North Richmond	Calvary, Hanover	\$1,792	\$1,792
North Richmond	Creator, Mechanicsville	\$550	\$2,200
North Richmond	Emmanuel Church, Richmond	\$12,000	\$15,000
North Richmond	Epiphany, Richmond	\$7,000	\$7,000
North Richmond	Immanuel, Old Church	\$15,000	\$13,750
North Richmond	Our Saviour, Montpelier	\$0	\$5,000
North Richmond	St. James the Less, Ashland	\$0	\$31,000
North Richmond	St. Paul's, Hanover	\$20,000	\$20,000
North Richmond	The Fork Church, Doswell	\$0	\$5,000
Northern Neck	Cople Parish, Hague	\$12,117	\$10,512
Northern Neck	Grace Church, Kilmarnock	\$44,000	\$42,000
Northern Neck	North Farnham Parish, Farnham	\$0	\$1,250
Northern Neck	St. James', Montross	\$0	\$5,125
Northern Neck	St. John's, Warsaw	\$0	\$3,000
Northern Neck	St. Mary's, Fleton	\$1,002	\$2,004
Northern Neck	St. Mary's, Whitechapel, Lively	\$13,959	\$13,959

Report of Pledges & Contributions

<i>Region</i>	<i>Parish Name</i>	<i>Annual Budget 2018</i>	<i>Actual as of 12/31/2018</i>
Northern Neck	St. Paul's, Nomini Grove	\$0	\$1,200
Northern Neck	St. Peter's, Oak Grove	\$2,500	\$5,000
Northern Neck	St. Stephen's, Heathsville	\$15,200	\$15,200
Northern Neck	Trinity, Lancaster	\$7,700	\$7,700
Northern Neck	Wicomico Church, Wicomico	\$0	\$7,500
Northern Piedmont	Christ Church, Lucketts	\$4,500	\$9,000
Northern Piedmont	Emmanuel Church, Delaplane	\$22,850	\$22,850
Northern Piedmont	Emmanuel, Middleburg	\$10,000	\$10,000
Northern Piedmont	Grace Church, The Plains	\$12,000	\$12,000
Northern Piedmont	Leeds Parish, Markham	\$4,000	\$12,667
Northern Piedmont	Our Redeemer, Aldie	\$0	\$0
Northern Piedmont	St. Andrew's, Ada	\$1,504	\$1,422
Northern Piedmont	St. David's, Ashburn	\$5,502	\$10,087
Northern Piedmont	St. Gabriel's/San Gabriel, Leesburg	\$3,535	\$1,939
Northern Piedmont	St. James', Leesburg	\$35,712	\$35,712
Northern Piedmont	St. Matthew's, Sterling	\$26,980	\$54,877
Northern Piedmont	St. Paul's, Haymarket	\$6,058	\$5,741
Northern Piedmont	St. Peter's, Purcellville	\$2,900	\$5,800
Northern Piedmont	Trinity, Upperville	\$36,022	\$72,044
Potomac	All Saints Sharon Chapel, Alexandria	\$19,235	\$17,057
Potomac	Church of the Spirit, Alexandria	\$0	\$2,000
Potomac	La Iglesia de San Marcos, Alexandria	\$2,000	\$341
Potomac	Olivet, Alexandria	\$6,180	\$12,385
Potomac	Pohick, Lorton	\$28,000	\$28,000
Potomac	St. Aidan's, Alexandria	\$0	\$20,000
Potomac	St. James', Mount Vernon	\$400	\$1,000
Potomac	St. Luke's, Wellington, Alexandria	\$48,280	\$31,018
Potomac	St. Margaret's, Woodbridge	\$6,000	\$5,500
Potomac	St. Mark's, Alexandria	\$18,500	\$17,088
So. Shenandoah	Christ Church, Luray	\$8,487	\$8,487
So. Shenandoah	Emmanuel, Harrisonburg	\$15,225	\$30,570
So. Shenandoah	Emmanuel, Woodstock	\$12,120	\$12,120
So. Shenandoah	Grace Memorial, Port Republic	\$0	\$0
So. Shenandoah	Cathedral Shrine of the Transfiguration, Orkney Springs	\$2,500	\$7,500
So. Shenandoah	St. Andrew's, Mt. Jackson	\$7,500	\$7,500
So. Shenandoah	St. George's, Stanley	\$0	\$500
So. Shenandoah	St. Paul's, Ingham	\$0	\$0
So. Shenandoah	St. Stephen's & Good Shepherd, Rocky Bar	\$0	\$2,000
South Fairfax	The Falls Church, Falls Church	\$19,428	\$47,482
South Fairfax	Good Shepherd, Burke	\$30,000	\$30,000
South Fairfax	Holy Cross Korean, Falls Church	\$1,500	\$2,700
South Fairfax	Santa Maria, Falls Church	\$10,080	\$10,080
South Fairfax	St. Alban's, Annandale	\$31,281	\$67,684
South Fairfax	St. Andrew's, Burke	\$40,000	\$40,000
South Fairfax	St. Barnabas, Annandale	\$35,813	\$39,068
South Fairfax	St. Christopher's, Springfield	\$41,500	\$41,500
South Fairfax	St. John's, Centreville	\$6,200	\$6,200
South Fairfax	St. Patrick's, Falls Church	\$4,000	\$5,500

Report of Pledges and Contributions

South Fairfax	St. Paul's, Baileys Crossroads	\$4,500	\$8,250
South Fairfax	St. Peter's-in-the-Woods, Fairfax Station	\$5,500	\$5,500
South Fairfax	Trinity, Manassas	\$10,000	\$26,600
Upper Tidewater	Abingdon Church, White Marsh	\$27,606	\$27,606
Upper Tidewater	Christ Church, Christchurch	\$10,000	\$10,000
Upper Tidewater	Grace Church, Millers Tavern	\$1,000	\$0
Upper Tidewater	Immanuel, King & Queen Court House	\$55	\$50
Upper Tidewater	Kingston Parish, Mathews	\$20,705	\$20,705
Upper Tidewater	St. David's, Aylett	\$0	\$500
Upper Tidewater	St. John's, Tappahannock	\$3,000	\$3,000
Upper Tidewater	St. John's, West Point	\$14,675	\$15,644
Upper Tidewater	St. Paul's, Millers Tavern	\$1,000	\$10,000
Upper Tidewater	St. Paul's, West Point	\$1,000	\$0
Upper Tidewater	St. Peter's, New Kent	\$8,813	\$14,674
Upper Tidewater	Varina Church, Varina	\$0	\$5,200
Upper Tidewater	Vauter's, Loretto	\$0	\$3,000
Upper Tidewater	Ware, Gloucester	\$21,600	\$21,600
Upper Tidewater	Westover Church, Charles City	\$0	\$14,000
West Richmond	All Saints, Richmond	\$30,000	\$40,103
West Richmond	Christ Church, Richmond	\$52,500	\$52,500
West Richmond	Grace Church, Goochland	\$6,500	\$6,500
West Richmond	St. Bartholomew's, Richmond	\$0	\$0
West Richmond	St. Francis, Goochland	\$3,660	\$3,660
West Richmond	St. Martin's, Richmond	\$2,020	\$4,040
West Richmond	St. Mary's, Goochland	\$50,000	\$50,000
West Richmond	St. Matthew's, Richmond	\$4,170	\$10,008
Winchester	Calvary, Front Royal	\$4,361	\$5,361
Winchester	Christ Church, Winchester	\$23,500	\$47,000
Winchester	Cunningham Chapel Parish, Millwood	\$13,200	\$0
Winchester	Good Shepherd, Bluemont	\$0	\$1,500
Winchester	Grace Church, Berryville	\$2,960	\$7,315
Winchester	Meade Memorial, White Post	\$0	\$0
Winchester	St. Mary's, Berryville	\$1,200	\$0
Winchester	St. Paul's on-the-Hill, Winchester	\$2,050	\$2,040
Total:		\$3,108,584	\$3,992,179

Report of Audits

Region	Parish Name	2014	2015	2016	2017	2018
Alexandria	Christ Church, Alexandria	1	1			
Alexandria	Emmanuel Church, Alexandria	1	1			
Alexandria	Grace Church, Alexandria					
Alexandria	Immanuel on-the-Hill, Alexandria	1	1	1	1	
Alexandria	Meade Memorial, Alexandria	1				
Alexandria	Resurrection, Alexandria	1	1	1		1
Alexandria	St. Clement, Alexandria		1	1	1	1
Alexandria	St. Paul's, Alexandria	1	1	1		
Arlington	La Iglesia de Cristo Rey, Arlington	1		1	1	
Arlington	La Iglesia de San Jose, Arlington	1		1	1	
Arlington	St. Andrew's, Arlington	1	1	1		
Arlington	St. George's, Arlington	1	1	1	1	1
Arlington	St. John's, Arlington	1	1	1		
Arlington	St. Mary's, Arlington	1	1	1		
Arlington	St. Michael's, Arlington	1	1	1	1	1
Arlington	St. Peter's, Arlington	1	1	1		
Arlington	Trinity, Arlington	1	1	1	1	1
Central Richmond	Christ Ascension, Richmond	1	1	1		1
Central Richmond	Grace & Holy Trinity, Richmond	1	1	1	1	1
Central Richmond	Holy Comforter, Richmond	1	1	1	1	1
Central Richmond	St. Andrew's, Richmond	1				
Central Richmond	St. James's, Richmond	1	1	1	1	
Central Richmond	St. John's, Richmond	1	1			
Central Richmond	St. Mark's, Richmond	1	1	1	1	
Central Richmond	St. Paul's, Richmond	1	1	1	1	
Central Richmond	St. Peter's, Richmond	1	1	1	1	
Central Richmond	St. Philip's, Richmond	1	1	1	1	
Central Richmond	St. Stephen's, Richmond					
Central Richmond	St. Thomas, Richmond	1	1	1		
Charlottesville	Buck Mountain, Earlysville	1	1	1	1	
Charlottesville	Christ Church, Charlottesville	1	1			
Charlottesville	Christ Church, Gordonsville	1	1	1		
Charlottesville	Emmanuel, Greenwood	1	1	1	1	1
Charlottesville	Good Shepherd, Boonesville	1	1	1	1	
Charlottesville	Grace Church, Bremo Bluff					
Charlottesville	Grace Church, Keswick	1	1	1	1	
Charlottesville	Grace Church, Stanardsville	1	1	1	1	1
Charlottesville	Holy Cross, Batesville	1	1	1	1	1

Region	Parish Name	2014	2015	2016	2017	2018
Charlottesville	Incarnation, Mineral	1	1		1	1
Charlottesville	McIlhany Parish, Charlottesville	1	1	1	1	1
Charlottesville	Our Saviour, Charlottesville	1	1	1	1	
Charlottesville	St. Anne's, Scottsville	1	1	1		
Charlottesville	St. James', Louisa	1			1	1
Charlottesville	St. John the Baptist, Ivy	1	1	1	1	1
Charlottesville	St. John's, Columbia	1	1	1	1	
Charlottesville	St. Luke's, Simeon	1	1	1	1	
Charlottesville	St. Paul's Memorial, Charlottesville	1	1	1	1	
Charlottesville	St. Paul's, Ivy	1	1	1		
Charlottesville	St. Thomas, Orange	1	1	1	1	
Charlottesville	Trinity, Charlottesville	1	1			
Culpeper	Christ Church, Brandy Station	1		1	1	1
Culpeper	Emmanuel Church, Rapidan	1	1	1	1	1
Culpeper	Grace Church, Casanova	1	1	1	1	
Culpeper	Little Fork, Rixeyville	1	1		1	
Culpeper	Piedmont, Madison	1	1	1		
Culpeper	St. James', Warrenton	1	1	1	1	
Culpeper	St. Luke's, Remington		1			
Culpeper	St. Stephen's, Catlett	1	1	1		
Culpeper	St. Stephen's, Culpeper	1	1		1	
Culpeper	Trinity, Washington	1	1	1	1	
Fredericksburg	Aquia Church, Stafford	1	1	1	1	
Fredericksburg	Christ Church, Spotsylvania	1	1	1	1	1
Fredericksburg	Emmanuel Church, Port Conway	1	1	1	1	
Fredericksburg	Messiah, Fredericksburg	1	1		1	1
Fredericksburg	St. Asaph's, Bowling Green					
Fredericksburg	St. George's, Fredericksburg	1	1	1		1
Fredericksburg	St. John's, King George	1	1	1	1	
Fredericksburg	St. Mary's, Colonial Beach	1	1	1	1	
Fredericksburg	St. Paul's, Owens	1	1	1		
Fredericksburg	St. Peter's, Port Royal	1	1	1	1	1
Fredericksburg	Trinity, Fredericksburg		1	1	1	
North Fairfax	Epiphany, Oak Hill	1	1			1
North Fairfax	Holy Comforter, Vienna	1	1	1	1	1
North Fairfax	Holy Cross, Dunn Loring	1	1	1	1	1
North Fairfax	St. Anne's, Reston		1		1	1
North Fairfax	St. Dunstan's, McLean	1	1	1	1	

Region	Parish Name	2014	2015	2016	2017	2018
North Fairfax	St. Francis Korean, McLean	1	1	1		
North Fairfax	St. Francis, Great Falls	1			1	
North Fairfax	St. John's, McLean	1	1	1	1	
North Fairfax	St. Thomas, McLean	1	1	1	1	
North Fairfax	St. Timothy's, Herndon	1	1	1	1	
North Richmond	All Souls', Atlee	1	1	1		
North Richmond	Calvary, Hanover	1	1	1	1	1
North Richmond	Creator, Mechanicsville	1	1	1	1	1
North Richmond	Emmanuel Church, Richmond	1	1	1	1	1
North Richmond	Epiphany, Richmond	1	1	1	1	
North Richmond	Immanuel Old Church, Mechanicsville	1	1	1	1	
North Richmond	Our Saviour, Montpelier	1			1	1
North Richmond	St. James-the-Less, Ashland	1	1			
North Richmond	St. Paul's, Hanover	1	1	1	1	
North Richmond	The Fork Church, Doswell	1	1	1	1	
Northern Neck	Cople Parish, Hague	1	1	1	1	
Northern Neck	Grace Church, Kilmarnock	1	1		1	
Northern Neck	North Farnham Parish, Farnham		1	1		
Northern Neck	St. James', Montross		1	1		
Northern Neck	St. John's, Warsaw	1	1	1	1	1
Northern Neck	St. Mary's, Fleeeton	1			1	
Northern Neck	St. Mary's, Whitechapel, Lively	1	1	1	1	
Northern Neck	St. Paul's, Nomini Grove	1	1			
Northern Neck	St. Peter's, Oak Grove	1	1	1	1	
Northern Neck	St. Stephen's, Heathsville	1	1	1	1	
Northern Neck	Trinity, Lancaster	1	1	1	1	
Northern Neck	Wicomico Church, Wicomico					
Northern Piedmont	Christ Church, Lucketts	1	1		1	
Northern Piedmont	Emmanuel Church, Delaplane	1	1	1	1	
Northern Piedmont	Emmanuel, Middleburg	1	1	1	1	1
Northern Piedmont	Grace Church, The Plains			1		
Northern Piedmont	Leeds Parish, Markham	1	1	1	1	1
Northern Piedmont	Our Redeemer, Aldie				1	
Northern Piedmont	St. Andrew's, Ada					
Northern Piedmont	St. David's, Ashburn	1				
Northern Piedmont	St. Gabriel's/San Gabriel, Leesburg	1	1	1		
Northern Piedmont	St. James', Leesburg	1	1	1	1	

Region	Parish Name	2014	2015	2016	2017	2018
Northern Piedmont	St. Matthew's, Sterling	1	1	1	1	
Northern Piedmont	St. Paul's, Haymarket				1	
Northern Piedmont	St. Peter's, Purcellville					
Northern Piedmont	Trinity, Upperville	1	1	1		
Potomac	All Saints Sharon Chapel, Alexandria					
Potomac	Church of the Spirit, Alexandria				1	
Potomac	La Iglesia de San Marcos, Alexandria	1	1	1	1	
Potomac	Olivet, Alexandria	1	1	1		
Potomac	Pohick, Lorton					
Potomac	St. Aidan's, Alexandria	1	1			
Potomac	St. James', Mt. Vernon	1	1			
Potomac	St. Luke's, Wellington, Alexandria	1	1		1	
Potomac	St. Margaret's, Woodbridge	1	1	1	1	
Potomac	St. Mark's, Alexandria	1	1	1	1	
So. Shenandoah	Christ Church, Luray		1			
So. Shenandoah	Emmanuel, Harrisonburg	1	1	1	1	
So. Shenandoah	Emmanuel, Woodstock	1	1	1	1	1
So. Shenandoah	Grace Memorial, Port Republic					
So. Shenandoah	Shrine of the Transfiguration, Orkney Springs	1	1	1	1	
So. Shenandoah	St. Andrew's, Mt. Jackson	1	1	1	1	
So. Shenandoah	St. George's, Stanley					
So. Shenandoah	St. Paul's, Ingham, Shenandoah					
So. Shenandoah	St. Stephen's & Good Shepherd, Rocky Bar					
South Fairfax	Falls Church, Falls Church	1	1	1		
South Fairfax	Good Shepherd, Burke	1	1	1		
South Fairfax	Holy Cross Korean, Falls Church	1	1	1		
South Fairfax	La Iglesia de Santa Maria, Falls Church	1	1	1	1	
South Fairfax	St. Alban's, Annandale	1	1	1	1	
South Fairfax	St. Andrew's, Burke	1		1	1	1
South Fairfax	St. Barnabas, Annandale			1	1	
South Fairfax	St. Christopher's, Springfield	1	1	1	1	
South Fairfax	St. John's, Centreville	1	1	1	1	1
South Fairfax	St. Patrick's, Falls Church	1	1	1		
South Fairfax	St. Paul's, Bailey's Crossroads					
South Fairfax	St. Peter's in-the-Woods, Fairfax Station		1	1	1	
South Fairfax	Trinity, Manassas	1	1	1		

Region	Parish Name	2014	2015	2016	2017	2018
Upper Tidewater	Abingdon Church, White Marsh		1			
Upper Tidewater	Christ Church, Christchurch	1	1	1	1	
Upper Tidewater	Grace Church, Millers Tavern	1	1	1	1	
Upper Tidewater	Immanuel Church, King & Queen Court House	1	1	1	1	
Upper Tidewater	Kingston Parish, Mathews	1	1	1	1	1
Upper Tidewater	St. David's, Aylett	1	1	1		
Upper Tidewater	St. John's, Tappahannock	1	1	1	1	1
Upper Tidewater	St. John's, West Point	1	1	1	1	1
Upper Tidewater	St. Paul's, Millers Tavern	1	1	1	1	1
Upper Tidewater	St. Paul's, West Point	1				
Upper Tidewater	St. Peter's, New Kent		1	1	1	
Upper Tidewater	Varina Church, Varina			1	1	1
Upper Tidewater	Vauter's, Loretto	1	1			
Upper Tidewater	Ware, Gloucester	1		1	1	
Upper Tidewater	Westover Church, Charles City	1	1		1	
West Richmond	All Saints, Richmond	1	1			
West Richmond	Christ Church, Richmond	1	1	1	1	
West Richmond	Grace Church, Goochland			1	1	
West Richmond	St. Bartholomew's, Richmond					
West Richmond	St. Francis, Manakin Sabot	1	1	1	1	
West Richmond	St. Martin's, Richmond					
West Richmond	St. Mary's, Goochland		1			
West Richmond	St. Matthew's, Richmond	1	1	1	1	
Winchester	Calvary, Front Royal					
Winchester	Christ Church, Winchester	1	1	1	1	1
Winchester	Cunningham Chapel Parish, Millwood	1	1		1	1
Winchester	Good Shepherd, Bluemont	1	1			
Winchester	Grace Church, Berryville	1	1	1	1	
Winchester	Meade Memorial, White Post					
Winchester	St. Mary's, Berryville	1		1		
Winchester	St. Paul's on-the-Hill, Winchester	1	1	1		

Official Acts of the Bishops

2018 Official Acts of the Bishops

Postulants for Holy Orders toward ordination to vocational diaconate accepted by Bishop Goff:

<i>Name</i>	<i>Date of acceptance</i>	<i>Presenting Parish</i>
O'Brien, Judith Elise	10/9/2019	Holy Comforter, Richmond
Speaker III, Jess Willard	10/9/2019	St. Andrew's, Burke

Postulants for Holy Orders toward ordination to priesthood accepted by Bishop Goff:

<i>Name</i>	<i>Date of Acceptance</i>	<i>Presenting Parish</i>
Bacas, Nina Liggett	3/22/2019	St. Mary's, Arlington
Bush, Samuel Prescott	1/25/2019	Christ Church, Charlottesville
Carlson, Stacy	10/25/2019	St. Paul's, Alexandria
Evans, Paul Michael	1/25/2019	Grace & Holy Trinity, Richmond
Lewis, Melanie Krosnes	3/22/2019	Calvary, Front Royal
Lyth, Emily Caitlin	1/25/2019	Young Priest Initiative (YPI)
Means-Koss, Brian "Jeremy"	1/25/2019	Grace, Alexandria
Rutledge, Emily Lindsey	3/22/2019	Church of Our Saviour, Charlottesville
Smith, Sarah "Winnie" Winston	1/25/2019	St. Paul's, Alexandria
Taylor, Patricia "Trish" Ann	2/26/2019	St. Christopher's, Springfield

Postulants for Holy Orders toward ordination to priesthood accepted by Bishop Brooke-Davidson:

<i>Name</i>	<i>Date of Acceptance</i>	<i>Presenting Parish</i>
Harber, Rachel Howe	10/25/2019	St. Paul's, Alexandria
Regan, Natalie Marie Perle	10/25/2019	St. Andrew's, Burke
Sanders-Wilson, Marybeth	10/25/2019	St. Clement, Alexandria
Wise, Leah Caitlin	10/25/2019	St. Paul's, Charlottesville

Candidates for Holy Orders toward ordination to priesthood accepted by Bishop Goff:

<i>Name</i>	<i>Date of Acceptance</i>	<i>Presenting Parish</i>
Bourne, Amanda Patrice	4/26/2019	Young Priest Initiative (YPI)
Connors, Carey Dougherty	4/26/2019	St. George's, Fredericksburg
Crichton, Mary "Gwynn"	5/24/2019	St. Paul's Memorial, Charlottesville
Dickinson, William "Will" Streit	5/24/2019	Young Priest Initiative (YPI)
Dumont-Machowski, Matthew	5/24/2019	St. Paul's, Alexandria
Elser, Claire Louise	4/26/2019	Emmanuel, Alexandria
Lazzuri, Jennifer Lynn	9/19/2019	St. Stephen's, Richmond
Morton III, James Hamilton Bates	4/26/2019	St. Stephen's, Richmond
Nunnally, Peter Eric	5/24/2019	St. Paul's, Richmond
Schiefelbein, Leslie "Colleen"	4/26/2019	St. George's, Fredericksburg
Sheridan, Samuel Rixey	5/24/2019	Church of Our Saviour, Charlottesville
Ware Dunn, Philene	4/26/2019	Holy Comforter, Vienna

Transitional Diaconate Ordinations:

<i>Name</i>	<i>Ordination Date</i>	<i>Location/Ordaining Bishop</i>
Dilday, Robert Harrison	6/15/2019	St. Stephen's, Richmond/Susan E. Goff
Hardin, Crystal Joy	3/2/2019	Good Shepherd, Burke/Susan E. Goff
Johnson, Daniel Edward	3/2/2019	Good Shepherd, Burke/Susan E. Goff
Keyser, Patrick Lee	3/2/2019	Good Shepherd, Burke/Susan E. Goff
Kotval, Sarah "Amanda"	3/2/2019	Good Shepherd, Burke/Susan E. Goff
Wickersham, Kristin Price Robinson	3/2/2019	Good Shepherd, Burke/Susan E. Goff

Priesthood Ordinations:

<i>Name</i>	<i>Ordination Date</i>	<i>Location/Ordaining Bishop</i>
Dilday, Robert Harrison	12/14/2019	St. Andrew's, Oregon Hill, Richmond/Susan E. Goff
Hardin, Crystal Joy	9/21/2019	Christ Church, Georgetown, DC/Edwin F. Gulick, Jr.
Johnson, Daniel Edward	9/7/2019	St. Mary's, Goochland/Susan E. Goff
Keyser, Patrick Lee	9/7/2019	St. Mary's, Goochland/Susan E. Goff
Kotval, Sarah "Amanda"	9/7/2019	St. Mary's, Goochland/Susan E. Goff
Lenow, Joseph Earl	1/25/2019	Trinity Cathedral, Omaha, NE/Edwin F. Gulick, Jr.
Price, Sarah Kye	5/11/2019	St. Thomas, Richmond/Susan E. Goff
Wickersham, Kristin Price Robinson	9/7/2019	St. Mary's, Goochland/Susan E. Goff

Ordinations to the Priesthood on behalf of another diocese:

None

Received from churches in the Historic Succession:

None

Letters Dimissory Given:

<i>Name</i>	<i>Date</i>	<i>Receiving Diocese</i>
Hallmark, C. Anne	1/10/2019	Michigan
Broadbent, Anna L.	2/2/2019	Chicago
Brown, Dwight L.	2/16/2019	Hawaii
Goldsmith, Gail A.	2/19/2019	Alabama
Davila, Mary F.	2/20/2019	North Carolina
Roaf, Phoebe A.	3/26/2019	West Tennessee
Phillips, Kevin	3/28/2019	Northern California
Ambrose, T. Grant	4/3/2019	Central Pennsylvania
Lloyd, Lucia K.	5/1/2019	Toronto, Anglican Church of Canada
Leonard, Jaime H.	5/20/2019	Montana
Heflin, Timothy Royce	7/3/2019	Western Louisiana
Stevenson, Jeffrey Neal	7/23/109	West Missouri
Devine, Taylor Poindexter	8/22/2019	Arizona
Knouse, Amanda	8/15/2019	Central Pennsylvania
Guffey, Andrew Ryan	8/27/2019	Michigan
Robillard, Roger M.	9/10/2019	Southern Virginia
Keyser, Patrick Lee	9/19/2019	Washington
Johnson, Kristine A.	9/25/2019	El Camino Real
Trogon, Denise Ann	10/7/2019	South Carolina
Morgan, Philip	11/4/2019	Eau Claire
Newbold, Simeon E.	11/7/2019	Southeast Florida
Bosscher, Molly A.	11/14/2019	Western Michigan
Becker, Stephen D.	12/11/2019	North Carolina
Spagna, Amy	12/20/2019	Vermont

Letters Dimissory Accepted:

<i>Name</i>	<i>Date</i>	<i>Sending Diocese</i>
(Quackenbush) Haight, Margaret Ann	1/10/2019	Albany
Schlossberg, Stephen Kenneth Kelly	1/30/2019	Albany
Parnell (Padron), Pilar F.	2/20/2019	Western New York
Koelliker, Karulyn	3/18/2019	Georgia
Knowles, Melody D.	3/18/2019	Chicago
Haycock, Randall H.	6/18/2019	Chicago
Williams-Duncan, Stacy	6/25/2019	Washington
Thomas, John Taliaferro	7/29/2019	Georgia
Walters, Joshua David	8/29/2019	Rochester
Viggiano, Alyse Elizabeth	8/29/2019	Pittsburgh
Ronaldi, Lynn P.	9/10/2019	Mississippi
Seward, Barbara H.	9/24/2019	Chicago
Casey, David	10/3/2019	Southeastern Florida
McDaniel, Eleanor Becker	10/14/2019	Southwestern Virginia
Lukens, Susan Ackley	11/6/2019	Diocese of Central Tanganyika
Glenn, Kimberly Baker	11/6/2019	Southwestern Virginia
Dupree, Charles Thomas	12/4/2019	Indianapolis
Choi, Sang Seok (Athanasus)	12/16/2019	Diocese of Seoul

Priests Inhibited:

None

Priests Removed or Deposed:

None

Priests Suspended:

None

Postulants Removed from Holy Orders:

None

Lay Catechist (number of people licensed): 1

Lay Eucharistic Minister licenses issued (number of people licensed): 429

Lay Eucharistic Visitors licenses issued (number of people licensed): 55

Lay Preacher licenses issued (number of people licensed): 10

Worship Leader licenses issued (number of people licensed): 17

Remarriage applications approved (number of petitions granted): 54

Clergy Serving under License:

<i>Name</i>	<i>Canonical Residence</i>
Anderson, James R.	Washington
Bachschmid, Edward	Rio Grande
Baker, Johanna	Arizona
Birdsey, R. Bruce	East Carolina
Braden, Anita	Milwaukee
Bridgemohan, Aareta Darshanee	Michigan
Bright, J. Jellico, Sr.	Liberia (West Africa)
Casey, David Patrick	Southeast Florida
Castellon, Paul Frank	New Jersey
Caulkins, Rodney L.	Southern Virginia
Charles, Randolph	Washington
Choi, Sang Seok (“Athanasius”)	Seoul (Korea)
Chol, Thon Moses	Renk (Sudan)
Cole, Christopher A.	Atlanta
Cox, R. David	Southwestern Virginia
Crippen, Stephen	Olympia
Cuevas Feliz, Pedro	Rio Grande
Dankel, Susan Rainey Gamble	Massachusetts
Dooley, Martha M.	New Jersey
DuBose, Georgia	West Virginia
Duncan, Barbara T.	Washington
Flanagan, Carol Cole	Washington
Fleetwood, Zachary M.	Convocation of Episcopal Churches in Europe
Geerdes, Patricia S.	West Virginia
Geiger, Martin R.	Missouri
Gonzalez, Elizabeth	Washington
Gordon, Rodney E.	Southern Virginia
Halvorson-Taylor, Neal	Evangelical Lutheran Church American
Haycock, Randall H.	Chicago
Hinson, Jerome A.	West Missouri
Hogg, Paul, Jr.	Southern Virginia
Hughes, Thomas R.	Easton
Johns, Martha D.	Los Angeles
Johnson, H. Vance	Washington
Jones, Richard J.	Southwestern Virginia
Joy, Charles	Southern Virginia
Kater, John Luther, Jr.	California
Katta, Zaccheaus	Medak (South India)
Keith, Brigggett J.	Newark
Kenworthy, Stuart Albert	Washington
Kerr, John M.	Portsmouth (UK)
King, Victor M.	Liberia (West Africa)
Koelliker, Karulyynn T.	Georgia
Lesh, Ryan	New York
Lowe, J. Fletcher, Jr.	Delaware
Maas, Jan A.	New York
Macgill, W. Daniel	West Virginia
Mann, Lucretia	El Camino Real
McDaniel, Eleanor Becker	Southwestern Virginia
McIlhiney, David B.	New Hampshire

Clergy Serving under License: continued

<i>Name</i>	<i>Canonical Residence</i>
Miller, Robert M.	Southern Virginia
Miller, W. Terry	Florida
Mizirl, Sandra	Texas
Montgomery, Tyler	Southern Virginia
Moritz, Bernard Eugene, III	Southwestern Virginia
Musser, Jonathan D.	Arkansas
Newell, John E.	Southern Virginia
Parnell, Pilar Padron	Western New York
Parsons, Susan D.	California
Patnaud, Jeffrey	Ohio
Pelkey, Richard	Florida
Potter, Meredith Woods	Chicago
Prichard, Thomas M.	Pittsburgh
Reddimalla, Samuel	New York
Roberson, Jason Daniel	South Carolina
Ronaldi, Lynn	Mississippi
Rorke, Stephen E.	Rochester
Scherer, Anna Julia Katheryn Minor	Southern Virginia
Scott, Donna J.	Tennessee
Scupholme, Anne	Southeast Florida
Shakespeare, Lyndon	Washington
Sigloh, Jane E.	Southwestern Virginia
Sims, Carol C.	Southern Virginia
Slater, Amy Austin	Florida
Smith, Stuart	Newark
Spors, Daniel	Milwaukee
Thomas, John T.	Georgia
Travis, Veronika E.	Vermont
Tulis, Edward A.	Central New York
Viggiano, Alyse	Pittsburgh
Wastler, Mark	Maryland
Waters, Elliott M.	Pennsylvania
Willcox, Halley L.	Atlanta
Wyly, David	Southwest Florida

Clergy who have died:

<i>Name</i>	<i>Date of Death</i>
Noe, Dr. William	1/8/2019
Murray, Michael Hunt	1/11/2019
Prest, Dr. Alan Patrick Llewelyn, Jr.	3/21/2019
Adams, John D., Jr.	4/1/2019
Smith, Thomas Richard	4/17/2019
Johnson, Charles Lenwood	6/11/2019
Reeves, William	9/16/2019
Watson, Clyde M., Jr.	9/22/2019
Dillard, Walter Scott	9/27/2019
Corry, Richard Stillwell	10/6/2019
Berberich, Gloria	11/26/2019
Dilday, Robert	12/22/2019

Official Acts of the Standing Committee

Official Acts of the Standing Committee

NOVEMBER 3, 2018 TO NOVEMBER 14, 2019

Election of Standing Committee Officers

President: The Rev. Grant Ambrose	11/3/18
Secretary: Stevenson Walker	11/3/18
(Due to Grant's departure to another diocese, The Rev. Carol Hancock was elected as President on March 7, 2019)	

Approval of election of collegiate delegates to Diocesan Convention 2019

James Madison University Rebecca Shannon, delegate; Stephanie Whitehouse, alternate	10/3/19
University of Virginia Zachary Kathol, delegate; Lachlan Hassman, alternate	10/3/19
Virginia Commonwealth University Julia Terhune, delegate; Gabriel Arrington, alternate	10/3/19
University of Mary Washington Matthew Crawford, delegate; Charlene Boyd, alternate	10/3/19

Consent for the election of

The Rev. Dr. Cathleen Chittenden Bascom, Bishop Diocesan, Diocese of Kansas	12/6/18
The Rev. Kimberly Lucas, Bishop Diocesan, Diocese of Colorado	1/3/19
The Rev. Canon Cristobal Olmedo Leon Lozano, Bishop Diocesan, Diocese of Ecuador	1/3/19
The Rev. Mark D.W. Edington, Bishop in Charge of the Convocation of Episcopal Churches in Europe	1/3/19
The Rev. Phoebe Roaf, Bishop Diocesan, Diocese of West Tennessee	2/7/19
The Rev. Canon Kathryn Ryan, Bishop Suffragan, Diocese of Texas	3/7/19
The Rev. Canon Susan Snook, Bishop Diocesan, Diocese of San Diego	3/7/19
The Rev. Thomas James Brown, Bishop Diocesan, Diocese of Maine	3/7/19
The Rev. Canon Megan Traquair, Bishop Diocesan, Diocese of Northern California	3/7/19
The Rev. Dr. Jonathan Folts, Bishop Diocesan, Diocese of South Dakota	6/6/19
The Rev. Dr. Shannon MacVean-Brown, Bishop Diocesan, Diocese of Vermont	6/6/19
The Rev. Canon Lucinda Ashby, Bishop Diocesan, Diocese of El Camino Real	7/11/19
The Rev. Dr. Bonnie Perry, Bishop Diocesan, Diocese of Michigan	7/11/19
The Rev. Martha Stebbins, Bishop Diocesan, Diocese of Montana	9/5/19
The Rev. Dr. Chang Lennon Yuan-Rung, Bishop Diocesan, Diocese of Taiwan	10/3/19

Consent for appointments

Consent for the Diocesan Treasurer Ted Smith to become Treasurer/Secretary	12/6/18
Consent to the appointment of Mark Eastham as Diocesan Secretary/Chief of Staff, effective on September 1, 2019	5/2/19
Consent to the appointment of Assistant Bishop Jennifer Brooke-Davidson	5/2/19

Consent to terminate

Consent to terminate the process for the selection of a Provisional Bishop	12/6/18
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Consent for encumbrance of church property

Christ Church, Alexandria – encumbrance of church property and transfer of certain rights appurtenant to consecrated property

3/7/19

Consent for Ordination to the Transitional Diaconate (1/3/19) & Priesthood (8/1/19)

Crystal Hardin
Daniel Johnson
Patrick Keyser
Amanda Kotval
Kristin Wickersham

Consent for Ordination

Sarah Kye Price	3/7/19
Robert Dilday	4/3/19
Philene Ware-Dunn	5/2/19
Claire Elser	5/2/19
James Morton	6/6/19
Amanda Bourne	6/6/19
Gwynn Chrichton	7/11/19
Will Dickinson	7/11/19
Pete Nunnally	8/1/19
Colleen Schiefelbein	8/1/19
Samuel Sheridan	9/5/19
Matthew Dumont-Machowski	9/5/19
Carey Connors	10/3/19
Jennifer Lazzuri	10/3/19

Consent for the appointment of Regional Deans

The Very Rev. Judy Davis, North Richmond Region	6/6/19
The Very Rev. Megan Limburg, Northern Neck Region	6/6/19
The Very Rev. Weston Matthews, Northern Piedmont Region	6/6/19
The Very Rev. Corry Weierbach, Potomac Region	6/6/19
The Very Rev. Cass Bailey, Archdean	6/6/19
The Very Rev. Susan Hartzell, South Fairfax Region	7/11/19
The Very Rev. Fran Gardner-Smith, North Fairfax Region	9/5/19

Report of Confirmations and Receptions

Report on Confirmations and Receptions

<i>Church</i>	<i>2019 Date</i>	<i>2019 Bishop</i>
Abingdon, White Marsh	8/18	Goff
All Saints, Richmond	4/28	Goff
All Souls, Atlee	10/13	Goff
Calvary, Front Royal	10/20	Ihloff
Calvary, Hanover	10/27	Goff
Cathedral Shrine, Shrine Mont	7/7	Goff
Christ Church, Spotsylvania	1/27	Goff
Christ Church, Charlottesville	5/5	Goff
Christ Church, Glen Allen	5/12	Goff
Christ Church, Alexandria	6/2	Jones
Christ Church, Winchester	9/8	Mathes
Christ Church, Gordonsville	12/15	Gulick
Christ Church, Middlesex	3/3	Goff
Christ Church, Lucketts, Leesburg @ St. James', Leesburg	5/19	Ihloff
Christ Church, Lucketts, Leesburg	11/17	Ihloff
Cople Parish, Hague	6/30	Jones
Church of our Creator, Mechanicsville	12/15	Goff
Cristo Rey, Arlington	10/6	Goff
Emanuel (Piedmont Parish), Delaplane	2/17	Gulick
Emmanuel, Middleburg	9/15	Ihloff
Emmanuel, Woodstock	10/20	Goff
Emmanuel (Brook Hill), Richmond	3/10	Gulick
Epiphany, Richmond	1/6	Ihloff
Epiphany, Oak Hill, Herndon	1/26	Goff
Epiphany, Oak Hill, Herndon	1/13	Goff
Epiphany, Oak Hill, Herndon @ Holy Comforter, Vienna	6/9	Lee
Farnham & St. John's, Warsaw	9/15	Jones
Good Shepherd, Bluemont	3/3	Gulick
Grace, Casanova	1/13	Gulick
Grace, Stanardsville	2/10	Goff
Grace, Bremo Bluff	12/1	Goff
Grace & Holy Trinity, Richmond	4/28	Gulick
Grace, Alexandria	4/20	Ihloff
Grace Church, Goochland	9/8	Goff
Grace Memorial, Port Republic @ St. Stephen's & the Good Shepherd, Rocky Bar	8/11	Goff
Holy Comforter, Vienna	6/9	Lee
Holy Comforter, Vienna @ Epiphany, Herndon	1/13	Goff

Report on Confirmations and Receptions

<i>Baptized</i>	<i>Confirmed</i>	<i>Received</i>	<i>Reaffirmed</i>
3	5	4	0
1	12	1	0
no report	no report	no report	no report
0	2	0	0
0	0	0	0
0	0	0	0
2	8	0	2
0	30	7	3
3	13	2	0
3	12	8	0
1	2	0	0
0	3	0	0
0	3	2	1
0	3	2	0
0	0	0	0
0	2	0	0
0	1	0	0
1	3	0	0
0	10	1	0
0	0	2	1
3	0	1	0
0	1	0	0
3	0	5	1
0	2	0	0
2	1	1	3
0	1	1	0
0	1	0	1
no report	no report	no report	no report
0	0	0	0
0	0	1	1
0	0	0	0
0	9	1	2
0	12	2	0
1	1	2	0
0	1	0	1
0	14	2	2
0	1	1	0

Report on Confirmations and Receptions

<i>Church</i>	<i>2019 Date</i>	<i>2019 Bishop</i>
Holy Comforter, Richmond	4/20	Goff
Holy Cross, Batesville	2/10	Ihloff
Holy Cross, Dunn Loring	3/24	Mathes
Holy Cross Korean, Fairfax	9/29	Ihloff
Immanuel Church-on-the-Hill, Alexandria	2/10	Singh
Kingston Parish, Mathews	8/18	Goff
Little Fork, Rixeyville	9/15	Gulick
McIlhany Parish, Albemarle	9/22	Gulick
Meade Memorial, White Post	11/3	Gulick
Meade Memorial, Alexandria	11/3	Mathes
Messiah, Fredericksburg	1/20	Gulick
Our Saviour, Charlottesville	3/31	Goff
Piedmont Parish, Madison	11/24	Goff
Pohick, Lorton	6/12	Gulick
San Gabriel, Leesburg	7/28	Gulick
San Jose, Arlington	10/6	Goff
Santa Maria, Falls Church	12/8	Jones
St. Aidan's, Alexandria	11/3	Ihloff
St. Andrew's, Richmond	2/24	Ihloff
St. Andrew's, Mt. Jackson	10/20	Goff
St. Andrew's, Arlington @ Grace, Alexandria	4/20	Ihloff
St. Barnabas', Annandale	12/15	Brooke-Davidson
St. Barnabas', Annandale @ The Falls Church, Falls Church	6/16	Goff
St. Clement, Alexandria	10/13	Jones
St. David's, Aylett	2/3	Goff
St. David's, Ashburn	3/31	Ihloff
St. Dunstan's, McLean	3/10	Ihloff
St. Francis', Great Falls	6/9	Ihloff
St. Francis Korean, Fairfax	12/8	Ihloff
St. Gabriel's/San Gabriel, Leesburg	7/28	Gulick
St. George's, Fredericksburg	3/24	Goff
St. George's, Arlington @ St. Michael's, Arlington	1/6	Mathes
St. James', Leesburg	5/19	Ihloff
St. James', Warrenton	10/6	Gulick
St. James', Louisa	10/13	Ihloff
St. James's, Richmond	5/19	Gulick
St. James-the-Less, Ashland	12/22	Goff
St. John the Baptist, Ivy	2/17	Ihloff

Report on Confirmations and Receptions

<i>Baptized</i>	<i>Confirmed</i>	<i>Received</i>	<i>Reaffirmed</i>
0	5	2	1
0	0	0	0
3	7	1	0
0	5	0	0
0	10	0	0
0	2	0	0
0	0	0	4
0	0	0	0
no report	no report	no report	no report
1	1	0	0
1	7	4	0
0	10	0	0
0	0	4	0
0	4	6	4
0	1	8	2
0	0	0	0
0	17	3	9
2	9	5	0
0	1	0	0
0	0	0	0
0	4	2	3
0	0	1	0
0	3	1	1
0	4	2	1
0	1	0	0
2	21	1	0
0	6	1	0
1	9	4	1
0	0	0	0
0	2	4	4
0	12	12	2
0	5	4	0
1	8	3	1
0	36	4	0
0	0	2	0
7	38	1	0
2	10	0	0
0	0	0	0

Report on Confirmations and Receptions

<i>Church</i>	<i>2019 Date</i>	<i>2019 Bishop</i>
St. John's, McLean	6/9	Gulick
St. John's, Richmond	10/15	Goff
St. Luke's, Simeon	11/3	Goff
St. Luke's, Wellington, Alexandria	6/2	Goff
St. Margaret's, Woodbridge	2/10	Jones
St. Martin's, Richmond	12/8	Goff
St. Mary's, Arlington	2/3	Ihloff
St. Mary's, Goochland	5/12	Ihloff
St. Mary's, Colonial Beach	6/9	Goff
St. Mary's (Reedville), Fleeton	4/7	Jones
St. Mary's, Whitechapel, & Trinity, Lancaster, Lively	5/5	Jones
St. Matthew's, Richmond	10/27	Ihloff
St. Michael's, Arlington	1/6	Mathes
St. Paul's, Millers Tavern	1/20	Goff
St. Paul's, Alexandria	4/28	Ihloff
St. Paul's, Ivy	9/22	Chilongani
St. Paul's, West Point	3/3	Goff
St. Paul's, Ivy @ Trinity, Charlottesville	11/10	Ihloff
St. Paul's, Bailey's Crossroads, Falls Church	1/20	Jones
St. Paul's, Nomini Grove, Montross	6/23	Jones
St. Paul's, Nomini Grove, Montross @ St. Peter's, Oak Grove	11/3	Jones
St. Peter's, Purcellville	2/17	Goff
St. Peter's, Arlington	5/30	Ihloff
St. Peter's, Port Royal	6/16	Ihloff
St. Peter's, New Kent	9/8	Jones
St. Peter's, Oak Grove	11/3	Jones
St. Peter's in the Woods, Fairfax Station	1/26	Goff
St. Peter's in the Woods, Fairfax Station @ Epiphany, Herndon	1/13	Goff
St. Peter's, Arlington @ St. Michael's, Arlington	1/6	Mathes
St. Stephen's, Richmond	5/19	Goff
St. Stephen's & the Good Shepherd, Rocky Bar	8/11	Goff
St. Stephen's, Heathsville @ St. Mary's (Reedville), Fleeton	4/7	Jones
St. Thomas, McLean	5/5	Ihloff
St. Thomas', Orange	9/29	Goff
The Falls Church, Falls Church	6/16	Goff
The Falls Church, Falls Church @ St. Michael's, Arlington	1/6	Mathes
Trinity, Upperville	5/12	Gulick
Trinity, Manassas	5/19	Mathes

Report on Confirmations and Receptions

<i>Baptized</i>	<i>Confirmed</i>	<i>Received</i>	<i>Reaffirmed</i>
0	12	0	0
0	3	6	0
0	0	0	0
0	10	0	0
0	5	6	0
0	8	0	0
1	22	3	2
2	17	0	0
0	2	1	0
0	0	0	0
0	0	4	0
0	4	0	0
0	0	7	0
0	4	2	1
0	23	3	0
0	0	4	2
0	3	0	0
0	0	3	0
0	2	1	0
0	1	3	0
0	0	0	1
0	7	0	1
0	8	0	0
0	0	2	0
0	8	6	2
0	0	0	0
0	3	0	0
0	2	0	0
0	1	0	0
0	58	23	5
0	0	0	0
0	0	1	0
0	5	0	0
0	3	3	1
1	5	3	1
0	0	1	0
3	3	2	0
0	1	1	2

Report on Confirmations and Receptions

<i>Church</i>	<i>2019 Date</i>	<i>2019 Bishop</i>
Trinity, Charlottesville	11/10	Ihloff
Trinity, Fredericksburg	12/8	Brooke-Davidson
Varina, Richmond	1/6	Goff
Vauter's, Loretto	1/27	Ihloff

Totals:

Visitation Totals

<i>Bishop</i>	<i>Baptized</i>	<i>Confirmed</i>	<i>Received</i>	<i>Reaffirmed</i>
Susan Goff	19	234	79	25
Jennifer Brooke-Davidson	0	3	3	1
Bob Ihloff	12	163	40	9
Ted Gulick	11	126	31	16
David Jones	3	52	34	14
Jim Mathes	5	17	14	2
Peter Lee	0	15	3	2
Dickson Chilongani	0	0	4	2
Prince Singh	0	10	0	0

Report on Confirmations and Receptions

<i>Baptized</i>	<i>Confirmed</i>	<i>Received</i>	<i>Reaffirmed</i>
0	1	0	0
0	3	2	1
0	2	0	1
0	3	0	0
50	620	208	71

Parochial Reports

Summary of Annual Parochial Reports for 2018

Reports Submitted		173
Baptized Members		
	January 1, 2018	68,311
	Increases	2,980
	Decreases	4,275
	December 31, 2018	67,016
Baptisms		
	16 and Over	120
	Under 16	850
All Communicants in Good Standing		56,240
Confirmations & Receptions		
	Confirmations Under 16	246
	Confirmations Over 16	355
	Received	266
Other Active Members		9,488
Holy Eucharist Services		
	Sundays	14,716
	Weekdays	4,416
	Private	4,465
Other Services		
	Marriages	292
	Burials	840
Average Sunday Attendance		20,620
	Easter Sunday	53,224
Christian Education		
	Students	5,950
	Churches with Adult Programs	131
Stewardship		
	Average pledge (per unit per week)	62
Pledged Income		
	Pledging Units	15,186
	Amount Pledged	\$48,735,750

REVENUE**Operating Revenue**

Plate & Pledge	\$59,588,090
Investment Income	\$4,828,819
Other Operating Income	\$8,555,906
Unrestricted Bequests	\$609,008
From the Diocese	\$671,494
<i>Total</i>	<i>\$74,253,317</i>

Non-operating Revenue

Capital Funds	\$7,450,688
Additions to Endowment/Trust Funds	\$4,268,711
Contributions for Outreach	\$4,021,862
Funds for Transmittal	\$1,265,630
<i>Total</i>	<i>\$17,006,891</i>

Total Revenue **\$91,260,208**

EXPENSE**Operating Expense**

To the Diocese	\$4,094,035
Outreach	\$3,047,588
Other Operating Expense	\$66,125,866
<i>Total</i>	<i>\$73,267,489</i>

Non-Operating Expense

Improvements	\$12,399,637
Mission & Outreach Expense	\$4,062,103
Seminary Contributions	\$49,481
Transmittals	\$1,774,106
<i>Total</i>	<i>\$18,285,327</i>

Total Expense **\$91,552,816**

Parochial Reports Statistics

City	Congregation	Active Members	Communicants in Good Standing
Aldie	Church of Our Redeemer	148	148
Alexandria	All Saints' Sharon Chapel	197	197
Alexandria	Christ Church	1,518	1,178
Alexandria	Church of St. Clement	207	207
Alexandria	Church of the Resurrection	144	127
Alexandria	Church of the Spirit	72	71
Alexandria	Emmanuel	723	613
Alexandria	Grace Church	992	639
Alexandria	Immanuel Church-on-the-Hill	1,048	1,039
Alexandria	La Iglesia de San Marcos	152	117
Alexandria	Olivet	91	88
Alexandria	St. Aidan's	285	285
Alexandria	St. James', Mt. Vernon	113	112
Alexandria	St. Luke's, Wellington	376	317
Alexandria	St. Mark's	243	243
Alexandria	St. Paul's	3,185	3,085
Annandale	St. Alban's	572	331
Annandale	St. Barnabas'	404	179
Arlington	La Iglesia de Cristo Rey	176	124
Arlington	La Iglesia de San Jose	119	102
Arlington	St. Andrew's	239	239
Arlington	St. George's	532	532
Arlington	St. John's	55	55
Arlington	St. Mary's	1,645	1,492
Arlington	St. Michael's	225	225
Arlington	St. Peter's	1,095	1,032
Arlington	Trinity	222	200
Ashburn	St. David's	461	461
Ashland	St. James the Less	365	365
Aylett	St. David's	47	26
Bailey's Crossroads	St. Paul's	68	68
Batesville	Church of the Holy Cross	72	70
Berryville	Grace Church	171	105
Berryville	St. Mary's	21	17
Bluemont	Church of the Good Shepherd	33	20
Brandy Station	Christ Church	68	54

Parochial Statistics

Others	Average Sunday Attendance	Sunday Eucharists	Baptisms 16 Years and Older	Baptisms Under 16 Years	Confirmed or Received
-	77	-	-	4	-
-	80	89	-	4	1
130	408	150	3	25	13
-	70	104	-	3	23
44	86	137	-	2	-
6	30	-	-	-	-
70	152	106	-	18	12
50	253	229	2	29	7
120	245	187	2	8	1
22	50	53	-	1	10
9	43	92	-	-	-
40	111	140	-	-	-
16	55	98	-	2	1
47	155	109	-	3	-
25	100	105	-	5	3
562	410	246	2	58	34
59	185	112	-	-	25
-	90	35	-	5	-
18	65	53	1	-	-
11	47	53	-	5	-
-	78	84	-	2	4
120	193	114	1	9	8
17	38	-	-	1	-
153	415	193	1	20	5
2	105	115	-	2	7
170	174	150	-	4	27
15	69	100	-	-	6
519	302	149	2	17	-
15	136	106	-	6	-
-	16	45	-	1	-
-	23	54	-	-	-
8	47	50	-	-	-
12	43	52	1	1	11
-	11	-	-	-	-
-	16	28	-	-	-
-	35	-	-	1	-

City	Congregation	Active Members	Communicants in Good Standing
Bremo Bluff	Grace Church	55	24
Burke	Church of the Good Shepherd	549	529
Burke	St. Andrew's	833	415
Casanova	Grace Church	46	46
Catlett	St. Stephen's	153	91
Centreville	St. John's	113	92
Charles City	Westover Church	309	99
Charlottesville	Christ Church	1,945	1,650
Charlottesville	Church of Our Saviour	541	523
Charlottesville	McIlhany Parish, Albemarle	30	-
Charlottesville	St. John-the-Baptist, Ivy	39	31
Charlottesville	St. Luke's, Simeon	101	88
Charlottesville	St. Paul's, Ivy	830	830
Charlottesville	St. Paul's Memorial	732	716
Charlottesville	Trinity	154	154
Christchurch	Christ Church Parish	119	119
Colonial Beach	St. Mary's	124	117
Columbia	St. John's	26	26
Culpeper	St. Stephen's	350	287
Delaplane	Piedmont Parish	185	174
Doswell	The Fork Church	178	99
Dunn Loring	Church of the Holy Cross	295	255
Earlysville	Buck Mountain	262	210
Elkton	St. Stephen & the Good Shepherd	40	31
Fairfax	Holy Cross Korean	34	34
Fairfax Station	St. Peter's in the Woods	340	325
Falls Church	La Iglesia de Santa Maria	476	420
Falls Church	The Falls Church	751	723
Farnham	North Farnham Parish	33	33
Fredericksburg	Church of the Messiah	97	87
Fredericksburg	St. George's	753	753
Fredericksburg	Trinity	619	476
Free Union	Good Shepherd-of-the-Hills	18	18
Front Royal	Calvary	304	150
Glen Allen	Christ Church	1,545	1,545
Gloucester	Ware	334	324
Goochland	Grace Church	234	128

Parochial Statistics

Others	Average Sunday Attendance	Sunday Eucharists	Baptisms 16 Years and Older	Baptisms Under 16 Years	Confirmed or Received
-	12	25	-	-	-
201	243	105	-	11	20
244	233	134	-	5	8
10	24	53	-	-	-
14	37	101	-	1	2
53	41	54	-	2	3
-	45	51	-	2	6
250	565	199	1	30	18
91	227	154	3	7	13
100	44	-	-	2	-
4	25	-	-	-	-
-	46	43	-	-	-
-	234	116	18	1	33
14	254	158	1	8	6
1	98	52	1	2	-
36	82	105	-	1	1
6	61	103	-	-	-
17	18	48	-	-	-
19	125	108	-	2	6
6	54	52	-	2	-
5	55	-	-	1	4
40	122	108	1	4	-
-	94	90	-	3	6
13	31	51	2	1	2
-	29	8	-	1	-
-	151	121	1	5	7
75	780	155	2	21	28
161	304	90	28	2	-
-	21	19	-	-	-
58	93	52	-	1	-
350	394	199	3	14	22
5	203	168	-	7	9
1	9	14	-	-	-
29	90	91	1	1	1
187	378	140	-	9	20
59	100	101	-	2	6
-	62	89	-	1	1

Parochial Statistics

City	Congregation	Active Members	Communicants in Good Standing
Gordonsville	Christ Church	75	68
Great Falls	St. Francis'	268	232
Greenwood	Emmanuel	396	355
Hanover	Calvary	99	56
Hanover	St. Paul's	225	180
Harrisonburg	Emmanuel	318	227
Haymarket	St. Paul's	167	167
Heathsville	St. Stephen's	61	51
Henrico	Church of the Epiphany	355	222
Henrico	St. Martin's	306	306
Henrico	Varina	225	96
Herndon	St. Timothy's	1,442	773
Keswick	Grace Church, Cismont	238	232
Kilmarnock	Grace Church	587	515
King and Queen Court House	Immanuel	7	-
King George	Emmanuel	9	9
King George	St. John's	54	52
King George	St. Paul's, Owens	168	161
Kinsale	Cople Parish	146	128
Lancaster	St. Mary's, Whitechapel	64	63
Lancaster	Trinity	70	70
Leesburg	Christ Church, Lucketts	56	56
Leesburg	St. Gabriel's	142	84
Leesburg	St. James'	1,203	583
Loretto	Vauters	86	51
Lorton	Pohick	623	595
Louisa	St. James'	191	161
Luray	Christ Church	81	79
Madison	Piedmont/Bromfield Parish	115	63
Manakin Sabot	St. Francis'	47	38
Manassas	Trinity	1,159	1,159
Mathews	Kingston Parish	214	214
McLean	St. Dunstan's	400	400
McLean	St. Francis' Korean Church	30	-
McLean	St. John's	1,181	1,004
McLean	St. Thomas'	345	290
Mechanicsville	All Souls'	202	141

Parochial Statistics

Others	Average Sunday Attendance	Sunday Eucharists	Baptisms 16 Years and Older	Baptisms Under 16 Years	Confirmed or Received
-	46	101	-	3	-
75	128	108	-	4	45
-	120	54	-	1	-
13	30	29	-	-	-
20	100	103	2	1	13
24	115	119	-	2	2
150	100	106	-	3	3
22	40	57	1	-	4
21	89	104	1	6	-
-	100	104	-	6	-
10	43	46	-	-	-
237	200	176	2	16	4
105	120	87	-	10	-
72	207	120	-	1	-
-	3	-	-	-	-
2	35	16	1	1	-
6	38	46	-	3	-
11	73	122	-	3	5
45	56	-	-	2	-
4	35	48	-	1	1
7	36	50	-	-	-
-	33	23	-	-	-
47	94	106	-	7	-
137	262	159	3	7	13
-	22	40	-	1	-
105	249	141	1	9	13
7	82	100	-	3	-
17	51	103	1	4	1
12	35	51	-	1	-
3	28	47	-	2	2
-	226	211	2	15	15
33	92	95	-	1	-
-	110	-	-	6	-
-	20	59	-	-	1
271	237	198	-	11	10
-	89	143	3	2	-
30	57	53	-	2	-

City	Congregation	Active Members	Communicants in Good Standing
Mechanicsville	Church of the Creator	169	86
Mechanicsville	Immanuel, Old Church	288	257
Middleburg	Emmanuel	138	138
Millers Tavern	Grace Church	14	10
Millers Tavern	St. Paul's	174	82
Millwood	Cunningham Chapel Parish	160	108
Mineral	Church of the Incarnation	64	64
Montpelier	Church of Our Saviour	163	163
Montross	St. James'	106	79
Mount Jackson	St. Andrew's	50	46
New Kent	St. Peter's Parish	328	272
Oak Grove	St. Peter's	126	77
Oak Hill	Church of the Epiphany	235	235
Orange	St. Thomas'	160	160
Orkney Springs	Cathedral Shrine of the Transfiguration	5	5
Port Republic	Grace Memorial	55	42
Port Royal	St. Peter's	67	63
Purcellville	St. Peter's	252	197
Rapidan	Emmanuel	58	54
Reedville	St. Mary's, Fleeton	80	43
Remington	St. Luke's	48	48
Reston	St. Anne's	1,038	1,038
Richmond	All Saints'	738	634
Richmond	Christ Ascension	69	55
Richmond	Church of the Holy Comforter	216	216
Richmond	Emmanuel Brook Hill	339	160
Richmond	Grace & Holy Trinity	853	703
Richmond	St. Andrew's	219	185
Richmond	St. Bartholomews'	167	116
Richmond	St. James's	2,915	2,203
Richmond	St. John's	271	158
Richmond	St. Mark's	386	350
Richmond	St. Mary's	1,334	1,286
Richmond	St. Matthew's	483	385
Richmond	St. Paul's	634	449
Richmond	St. Peter's	90	80
Richmond	St. Philip's	314	314

Parochial Statistics

Others	Average Sunday Attendance	Sunday Eucharists	Baptisms 16 Years and Older	Baptisms Under 16 Years	Confirmed or Received
-	56	2	-	-	-
16	70	54	2	4	9
5	54	100	-	3	-
-	7	47	-	-	-
14	39	52	-	2	-
60	49	69	1	3	1
-	35	49	1	5	-
7	52	94	-	-	5
14	26	53	-	2	-
3	30	48	-	-	-
26	96	82	-	7	-
-	37	-	-	2	2
25	132	52	-	9	1
1	70	102	-	2	-
-	151	78	2	14	4
5	24	47	-	-	-
14	41	52	-	1	-
51	170	130	-	8	-
20	34	48	-	-	9
33	32	55	-	1	3
1	21	52	2	1	2
250	250	144	-	12	28
-	211	125	-	4	-
4	32	96	-	-	-
30	85	60	-	3	-
160	101	116	-	1	-
61	185	164	-	11	-
34	79	97	-	5	-
-	49	-	-	1	-
-	455	140	-	37	36
124	93	91	2	5	16
36	118	104	-	5	16
171	262	75	-	12	28
40	217	88	2	7	-
172	182	54	-	6	10
-	46	51	-	2	1
6	137	100	-	9	13

Parochial Statistics

City	Congregation	Active Members	Communicants in Good Standing
Richmond	St. Stephen's	4,650	3,865
Richmond	St. Thomas'	357	357
Rixeyville	Little Fork	133	99
Scottsville	St. Anne's Parish	180	90
Shenandoah	St. Paul's, Ingham	14	14
Spotsylvania	Christ Church Parish	218	157
Springfield	St. Christopher's	569	559
Stanardsville	Grace Church	77	76
Stanley	St. George's, Pine Grove	14	14
Sterling	St. Matthew's	935	785
Tappahannock	St. John's	118	118
The Plains	Grace Church	355	321
Upperville	Trinity	448	364
Vienna	Church of the Holy Comforter	2,138	1,565
Warrenton	St. James'	749	740
Warsaw	St. John's	41	41
Warsaw	St. Paul's, Nomini Grove	36	36
Washington	Trinity	231	180
West Point	St. John's	92	73
West Point	St. Paul's	40	32
White Marsh	Abingdon	301	223
Wicomico Church	Wicomico Parish	253	232
Winchester	Christ Church	666	565
Winchester	St. Paul's Church-on-the-Hill	217	150
Woodbridge	St. Margaret's	304	283
Woodstock	Emmanuel	88	74
Total		67,016	56,240

Parochial Statistics

Others	Average Sunday Attendance	Sunday Eucharists	Baptisms 16 Years and Older	Baptisms Under 16 Years	Confirmed or Received
878	1,126	286	4	64	65
256	101	66	-	2	2
34	37	43	6	-	-
-	56	-	2	-	-
-	8	12	-	-	2
7	81	97	-	-	-
-	132	108	-	5	-
7	40	81	-	-	-
-	12	22	-	-	-
250	337	214	-	12	13
10	52	97	-	2	-
-	128	101	-	7	-
335	163	106	-	12	5
300	344	194	1	6	22
50	204	111	-	6	-
-	38	36	-	2	-
23	16	27	-	-	-
90	74	105	-	3	-
1	35	-	-	-	4
-	19	-	-	-	-
28	136	105	-	7	15
1	113	102	-	2	-
25	200	112	-	1	1
12	66	112	-	7	2
-	123	97	1	8	-
3	53	91	-	1	-
9,488	20,620	14,716	120	850	867

Financial Statistics

City	Congregation	REVENUE		
		Plate & Pledge	Operating Revenue	Total Revenue
Aldie	Church of Our Redeemer	163,467	164,175	164,175
Alexandria	All Saints' Sharon Chapel	144,151	203,525	203,525
Alexandria	Christ Church	1,504,325	1,983,847	3,063,689
Alexandria	Church of St. Clement	192,359	296,170	296,170
Alexandria	Church of the Resurrection	214,443	253,993	278,731
Alexandria	Church of the Spirit	142,482	148,236	148,236
Alexandria	Emmanuel	499,484	683,258	835,577
Alexandria	Grace Church	885,742	1,149,461	1,242,504
Alexandria	Immanuel Church-on-the-Hill	683,239	866,564	974,006
Alexandria	Olivet	197,278	239,870	250,528
Alexandria	St. Aidan's	305,227	336,022	418,640
Alexandria	St. James', Mt. Vernon	209,501	314,948	375,136
Alexandria	St. Luke's, Wellington	448,205	510,266	667,496
Alexandria	St. Mark's	249,725	326,566	338,894
Alexandria	St. Paul's	1,582,172	2,092,658	3,020,476
Annandale	St. Alban's	619,268	690,084	812,696
Annandale	St. Barnabas'	378,691	384,741	410,853
Arlington	La Iglesia de Cristo Rey	24,940	85,940	85,940
Arlington	La Iglesia de San Jose	53,237	122,137	122,137
Arlington	St. Andrew's	304,400	401,601	631,937
Arlington	St. George's	729,351	805,724	1,386,324
Arlington	St. John's	128,155	186,307	192,912
Arlington	St. Mary's	1,903,004	2,070,999	2,244,736
Arlington	St. Michael's	264,719	327,590	360,568
Arlington	St. Peter's	760,595	889,915	1,033,783
Arlington	Trinity	168,093	510,709	552,961
Ashburn	St. David's	885,411	906,964	949,112
Ashland	St. James the Less	347,419	373,934	586,167
Aylett	St. David's	16,272	46,515	46,515
Bailey's Crossroads	St. Paul's	72,034	175,111	177,521
Batesville	Church of the Holy Cross	52,563	63,901	68,411
Berryville	Grace Church	136,280	216,750	289,860
Berryville	St. Mary's	17,232	33,435	35,435
Bluemont	Church of the Good Shepherd	13,400	24,101	26,129
Brandy Station	Christ Church	37,023	45,150	120,165
Bremo Bluff	Grace Church	29,218	39,503	50,009

EXPENSE

Operating Expense	To the Diocese	Outreach and Development	Total Expense
188,661	–	2,677	188,661
242,289	17,057	600	242,289
2,061,774	145,000	1,146,900	2,725,101
245,774	16,268	33,223	272,561
268,230	13,500	78,226	308,778
143,258	2,000	81	143,258
677,147	33,227	67,866	700,629
1,117,341	84,000	157,115	1,195,808
829,324	80,000	272,045	1,010,487
245,189	12,385	83,107	324,555
359,635	20,000	9,099	360,635
314,396	1,000	76,645	378,212
503,321	40,018	100,401	577,286
322,408	18,500	36,902	339,644
2,182,410	123,000	584,200	2,469,016
688,964	67,684	368,569	928,554
279,331	39,068	57,570	302,017
87,180	2,100	1,500	87,180
120,887	5,000	1,000	120,887
378,477	20,862	97,436	441,123
868,048	62,500	660,509	1,484,433
183,287	4,580	16,504	192,911
1,872,797	208,885	382,846	1,974,641
387,675	24,400	52,974	416,390
861,913	40,000	162,669	992,871
492,750	12,000	43,660	525,272
917,978	11,004	270,556	1,128,566
345,741	31,000	104,552	371,354
500	500	104,965	58,858
192,771	8,250	10,542	195,134
54,966	2,711	75,290	102,749
208,174	7,315	26,057	233,594
31,200	200	19,185	50,145
26,372	1,500	2,514	27,829
43,676	2,500	36,929	80,605
36,527	1,400	12,012	38,533

City	Congregation	REVENUE		
		Plate & Pledge	Operating Revenue	Total Revenue
Burke	Church of the Good Shepherd	806,784	1,022,954	1,042,437
Burke	St. Andrew's	782,967	868,159	1,219,230
Casanova	Grace Church	90,176	111,023	118,809
Catlett	St. Stephen's	82,574	114,603	290,777
Centreville	St. John's	414,544	425,940	528,720
Charles City	Westover Church	171,723	245,336	284,691
Charlottesville	Christ Church	1,564,216	1,805,485	1,805,485
Charlottesville	Church of Our Saviour	833,932	882,470	951,809
Charlottesville	McIlhany Parish, Albemarle	93,268	176,734	176,734
Charlottesville	St. John the Baptist, Ivy	34,791	70,947	126,615
Charlottesville	St. Luke's, Simeon	93,534	93,749	96,633
Charlottesville	St. Paul's, Ivy	678,533	709,770	1,028,825
Charlottesville	St. Paul's Memorial	649,421	903,163	903,163
Charlottesville	Trinity	226,371	244,540	309,334
Christchurch	Christ Church Parish	201,881	235,588	245,493
Colonial Beach	St. Mary's	150,868	174,240	186,077
Columbia	St. John's	28,865	38,640	88,094
Culpeper	St. Stephen's	385,718	409,718	412,526
Delaplane	Piedmont Parish	175,437	257,686	257,686
Doswell	The Fork Church	98,845	139,391	139,391
Dunn Loring	Church of the Holy Cross	367,068	487,092	552,899
Earlysville	Buck Mountain	224,345	255,119	264,819
Elkton	St. Stephen & the Good Shepherd	39,974	79,633	79,633
Fairfax	Holy Cross Korean	48,527	90,527	98,363
Fairfax Station	St. Peter's in the Woods	482,317	487,960	504,491
Falls Church	La Iglesia de Santa Maria	98,630	352,829	358,624
Falls Church	The Falls Church	656,124	1,215,682	1,258,731
Farnham	North Farnham Parish	56,230	91,945	91,945
Fredericksburg	Church of the Messiah	217,908	224,179	256,275
Fredericksburg	St. George's	1,066,161	1,111,204	1,449,178
Fredericksburg	Trinity	536,653	540,378	588,598
Free Union	Good Shepherd-of-the-Hills	4,639	5,564	14,564
Front Royal	Calvary	216,902	246,082	256,020
Glen Allen	Christ Church	1,173,472	1,193,406	1,526,198
Gloucester	Ware	199,566	328,572	387,895
Goochland	Grace Church	98,805	220,314	278,627

EXPENSE

Operating Expense	To the Diocese	Outreach and Development	Total Expense
933,584	30,000	289,965	1,185,941
896,631	40,000	726,063	1,312,939
115,234	3,339	2,113	116,263
127,264	3,000	316,437	297,569
366,089	6,200	80,890	436,689
235,548	14,000	89,629	292,703
1,889,904	50,000	299,123	1,889,904
925,601	68,212	233,123	1,058,597
163,956	5,250	12,000	175,956
68,779	2,670	57,133	125,524
70,583	10,300	17,300	72,033
678,828	52,000	273,516	885,086
893,276	73,000	39,619	903,163
249,753	18,000	108,225	356,478
217,919	10,000	10,442	222,368
148,199	2,500	42,333	184,138
36,882	1,000	43,467	79,016
396,477	43,762	6,716	398,335
272,520	22,850	8,551	272,520
146,410	5,500	-	146,410
487,092	8,000	120,692	578,251
258,482	10,500	77,679	284,775
67,786	2,000	3,020	67,786
74,799	2,539	3,240	76,419
409,659	5,500	157,709	549,519
343,176	10,080	6,716	348,392
1,118,965	47,482	286,358	1,315,590
82,120	1,550	1,320	82,120
225,152	10,891	30,284	244,545
1,054,843	122,400	469,786	1,287,557
566,723	57,881	119,638	620,207
11,594	700	1,575	11,594
302,033	5,361	14,592	309,329
1,213,449	54,055	733,724	1,549,177
353,032	23,266	55,902	401,316
233,286	6,500	21,279	248,316

City	Congregation	REVENUE		
		Plate & Pledge	Operating Revenue	Total Revenue
Gordonsville	Christ Church	97,778	125,658	137,058
Great Falls	St. Francis'	599,568	644,557	726,351
Greenwood	Emmanuel	397,095	398,095	511,965
Hanover	Calvary	42,646	47,835	48,425
Hanover	St. Paul's	273,687	283,954	546,689
Harrisonburg	Emmanuel	280,462	318,810	371,154
Haymarket	St. Paul's	150,588	220,675	233,204
Heathsville	St. Stephen's	126,531	190,323	215,906
Henrico	Church of the Epiphany	210,135	243,097	351,069
Henrico	St. Martin's	240,395	246,144	278,565
Henrico	Varina	97,857	143,054	146,693
Herndon	St. Timothy's	622,567	662,152	726,978
Keswick	Grace Church, Cismont	320,908	465,680	926,943
Kilmarnock	Grace Church	562,154	616,550	801,010
King and Queen Court House	Immanuel	4,387	5,920	7,485
King George	Emmanuel	5,311	52,941	71,000
King George	St. John's	98,234	102,134	102,134
King George	St. Paul's, Owens	185,921	241,945	286,188
Kinsale	Cople Parish	144,884	172,916	456,111
Lancaster	St. Mary's, Whitechapel	85,538	157,185	215,929
Lancaster	Trinity	68,256	83,689	172,945
Leesburg	Christ Church, Lucketts	51,503	94,071	102,462
Leesburg	St. Gabriel's	118,067	216,355	268,497
Leesburg	St. James'	788,195	859,441	1,009,979
Loretto	Vauters	75,040	80,024	80,024
Lorton	Pohick	653,373	719,200	875,234
Louisa	St. James'	185,723	219,722	223,218
Luray	Christ Church	126,183	174,095	195,821
Madison	Piedmont/Bromfield Parish	85,019	85,019	110,951
Manakin Sabot	St. Francis'	47,243	92,243	142,516
Manassas	Trinity	464,992	488,425	488,425
Mathews	Kingston Parish	234,412	289,444	330,024
McLean	St. Dunstan's	324,382	504,359	804,359
McLean	St. Francis' Korean	22,250	57,250	57,250
McLean	St. John's	1,147,768	1,256,085	1,890,904

EXPENSE

Operating Expense	To the Diocese	Outreach and Development	Total Expense
73,505	8,220	17,945	88,915
660,647	27,282	339,135	927,123
335,182	24,370	16,526	351,208
38,780	1,792	44,128	54,292
212,738	20,000	66,188	270,753
298,886	30,450	85,628	341,450
211,675	5,741	23,900	223,625
172,182	15,200	58,496	209,830
255,395	7,000	48,991	294,662
216,088	4,040	60,740	246,458
138,307	5,200	26,049	161,092
620,861	13,495	170,268	730,457
470,672	11,370	658,061	1,074,417
600,798	42,000	377,768	786,699
5,712	50	2,788	8,400
30,555	500	8,000	38,555
119,024	500	-	119,024
234,176	6,000	156,545	353,412
222,352	12,117	349	222,352
198,564	14,459	148,225	247,711
83,652	7,950	180,363	175,421
76,887	9,000	31,838	97,312
258,822	3,535	42,961	280,174
982,614	35,712	213,069	1,106,402
55,645		6,476	57,333
723,211	28,000	333,350	927,748
203,393	15,000	33,807	226,109
171,230	8,487	31,152	186,806
89,966	6,800	932	89,966
88,782	3,660	700	88,782
501,880	26,600	68,348	561,083
290,374	20,705	67,728	324,238
542,766	34,200	8,237	543,266
14,965		12,160	16,680
1,302,301	123,522	2,596,096	3,630,044

City	Congregation	REVENUE		
		Plate & Pledge	Operating Revenue	Total Revenue
McLean	St. Thomas'	380,848	479,192	519,500
Mechanicsville	All Souls'	105,152	153,863	212,820
Mechanicsville	Church of the Creator	137,244	178,419	196,722
Mechanicsville	Immanuel, Old Church	155,407	201,090	234,630
Middleburg	Emmanuel	202,387	350,644	359,444
Millers Tavern	Grace Church	12,484	13,318	13,318
Millers Tavern	St. Paul's	141,939	153,588	161,730
Millwood	Cunningham Chapel Parish	133,991	198,873	239,637
Mineral	Church of the Incarnation	67,004	76,554	178,828
Montpelier	Church of Our Saviour	131,401	163,428	163,428
Montross	St. James'	58,596	89,593	103,815
Mount Jackson	St. Andrew's	65,437	74,442	74,442
New Kent	St. Peter's Parish	227,187	281,166	316,706
Oak Grove	St. Peter's	105,392	110,893	172,857
Oak Hill	Church of the Epiphany	236,447	236,447	364,983
Orange	St. Thomas'	201,574	261,307	278,047
Orkney Springs	Cathedral Shrine of the Transfiguration	2,820	2,820	2,820
Port Republic	Grace Memorial	51,499	80,926	108,520
Port Royal	St. Peter's	117,137	117,377	145,973
Purcellville	St. Peter's	559,118	559,118	618,661
Rapidan	Emmanuel	73,464	82,766	114,032
Reedville	St. Mary's, Fleeton	62,475	130,901	185,158
Remington	St. Luke's	38,485	88,243	95,641
Reston	St. Anne's	843,450	1,106,628	1,178,757
Richmond	All Saints'	971,132	991,298	1,147,479
Richmond	Christ Ascension	74,262	151,645	151,645
Richmond	Church of the Holy Comforter	245,194	322,775	359,496
Richmond	Emmanuel Brook Hill	268,300	469,504	543,625
Richmond	Grace & Holy Trinity	782,197	1,531,233	1,642,894
Richmond	St. Andrew's	185,137	258,445	328,445
Richmond	St. Bartholomew's	139,272	139,272	139,272
Richmond	St. James's	2,363,386	2,518,386	2,518,386
Richmond	St. John's	247,889	421,837	442,293
Richmond	St. Mark's	334,045	395,633	406,067
Richmond	St. Mary's	1,106,997	1,186,084	1,285,862

EXPENSE

Operating Expense	To the Diocese	Outreach and Development	Total Expense
474,001	27,712	61,771	507,151
144,883	3,500	52,823	192,567
164,018	2,200	16,344	174,814
267,803	11,250	16,054	269,343
368,962	10,000	6,000	368,962
12,352	1,334	-	12,352
115,177	10,000	21,938	132,872
249,583		123,960	345,785
84,028	2,800	24,510	106,511
164,479	5,000	9,895	164,479
75,177	5,125	5,554	75,177
92,708	7,500	4,538	96,886
263,432	14,674	122,110	345,044
84,814	5,000	100,787	152,066
449,396	2,000	67,698	503,061
257,989	19,521	42,047	272,246
10,000	10,000	-	10,000
67,663	3,901	90,684	111,868
115,178	6,000	43,231	144,076
485,926	5,800	172,483	583,289
110,635	6,150	12,275	117,741
134,770	2,204	93,008	207,374
59,701	4,800	35,874	94,073
1,106,628	55,300	349,051	1,371,628
1,028,338	30,000	186,919	1,192,982
167,730	7,200	1,670	167,730
297,574	20,000	53,277	322,031
501,036	15,000	30,488	521,063
1,375,215	72,000	635,126	1,634,046
210,087	16,350	24,511	218,254
150,287		-	150,287
2,649,300	171,000	221,131	2,649,741
440,922	18,000	96,578	510,545
401,305	17,323	48,740	437,450
1,292,630	50,000	274,230	1,468,582

City	Congregation	REVENUE		
		Plate & Pledge	Operating Revenue	Total Revenue
Richmond	St. Matthew's	693,087	758,284	777,707
Richmond	St. Paul's	690,650	2,154,443	2,945,579
Richmond	St. Peter's	103,545	179,800	207,989
Richmond	St. Philip's	345,000	398,000	408,000
Richmond	St. Stephen's	2,916,687	3,693,541	4,332,921
Richmond	St. Thomas'	311,587	415,082	447,082
Rixeyville	Little Fork	71,836	89,014	276,601
Scottsville	St. Anne's Parish	108,420	119,900	128,690
Shenandoah	St. Paul's, Ingham	2,253	19,413	19,413
Spotsylvania	Christ Church Parish	287,987	302,067	313,282
Springfield	St. Christopher's	394,437	420,290	526,705
Stafford	Aquia	540,070	647,359	849,960
Stanardsville	Grace Church	90,532	110,362	117,124
Stanley	St. George's, Pine Grove	9,676	30,346	30,346
Sterling	St. Matthew's	802,320	825,158	990,584
Tappahannock	St. John's	146,105	148,383	250,580
The Plains	Grace Church	345,317	535,278	536,278
Upperville	Trinity	593,202	1,012,955	1,259,762
Vienna	Church of the Holy Comforter	1,180,019	1,232,901	2,089,739
Warrenton	St. James'	638,616	658,598	1,073,112
Warsaw	St. John's	49,005	96,391	98,476
Warsaw	St. Paul's, Nomini Grove	23,304	43,925	1,307,925
Washington	Trinity	198,838	288,794	288,794
West Point	St. John's	156,445	164,743	168,043
West Point	St. Paul's	35,961	42,047	42,047
White Marsh	Abingdon	289,625	397,658	439,063
Wicomico Church	Wicomico Parish	309,800	309,800	362,800
Winchester	Christ Church	611,874	643,599	854,130
Winchester	St. Paul's Church-on-the-Hill	120,549	120,549	120,549
Woodbridge	St. Margaret's	238,268	298,748	301,798
Woodstock	Emmanuel	100,400	127,842	134,387
Total		59,588,090	74,253,317	91,260,208

EXPENSE

Operating Expense	To the Diocese	Outreach and Development	Total Expense
608,921	10,008	314,653	791,656
2,099,245	125,000	1,684,822	3,485,583
5,130	3,000	189,375	192,175
373,000	24,000	46,000	415,000
3,800,156	200,000	583,354	4,020,332
404,844	20,500	55,610	445,404
74,413	2,070	364,430	258,643
125,185	500	24,314	147,647
8,801	3,000	6,494	12,201
333,688	6,110	27,430	344,903
432,701	41,500	155,639	577,069
670,731	2,500	167,349	777,526
86,834	7,175	12,961	93,087
22,206	500	200	22,206
805,168	53,960	250,963	926,016
141,182	3,000	8,068	145,216
497,057	12,000	58,752	549,414
946,114	72,044	241,117	1,042,270
1,132,298	100,000	2,858,276	3,407,010
682,102	54,530	614,694	1,205,561
96,392	3,000	4,670	98,477
21,906	1,200	9,080	30,986
257,568	18,000	45,839	283,972
164,243	15,644	12,100	168,043
39,525	10,000	-	39,525
357,974	28,231	47,376	381,537
223,682	7,500	167,599	325,682
528,799	47,600	305,669	721,426
124,025	2,040	11,114	129,582
298,818	6,000	4,000	298,818
112,468	12,120	47,320	144,883
73,267,489	4,094,035	27,218,605	91,552,816

Diocese of Virginia Financial Report

**THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA**

**FINANCIAL STATEMENTS AND
SUPPLEMENTAL SCHEDULES**

*As of and for the Year Ended December 31, 2018
(With Comparative Totals for December 31, 2017)*

And Report of Independent Auditor



THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA
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Report of Independent Auditor

To the Executive Board
The Protestant Episcopal Church in the Diocese of Virginia
Richmond, Virginia

We have audited the accompanying financial statements of The Protestant Episcopal Church in the Diocese of Virginia, which comprise the statement of financial position as of December 31, 2018, and the related statements of activities, functional expenses, and cash flows for the year then ended, and the related notes to the financial statements.

Management's Responsibility for the Financial Statements

Management is responsible for the preparation and fair presentation of these financial statements in accordance with accounting principles generally accepted in the United States of America; this includes the design, implementation, and maintenance of internal control relevant to the preparation and fair presentation of financial statements that are free from material misstatement, whether due to fraud or error.

Auditor's Responsibility

Our responsibility is to express an opinion on these financial statements based on our audit. We conducted our audit in accordance with auditing standards generally accepted in the United States of America. Those standards require that we plan and perform the audit to obtain reasonable assurance about whether the financial statements are free from material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the financial statements. The procedures selected depend on the auditor's judgment, including the assessment of the risks of material misstatement of the financial statements, whether due to fraud or error. In making those risk assessments, the auditor considers internal control relevant to the entity's preparation and fair presentation of the financial statements in order to design audit procedures that are appropriate in the circumstances but not for the purpose of expressing an opinion on the effectiveness of the entity's internal control. Accordingly, we express no such opinion. An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of significant accounting estimates made by management, as well as evaluating the overall presentation of the financial statements.

We believe the audit evidence we have obtained is sufficient and appropriate to provide a basis for our audit opinion.

Opinion

In our opinion, the financial statements referred to above present fairly, in all material respects, the financial position of The Protestant Episcopal Church in the Diocese of Virginia as of December 31, 2018, and the changes in its net assets and its cash flows for the year then ended in accordance with accounting principles generally accepted in the United States of America.

Changes in Financial Statement Presentation

As discussed in Note 2, the Organization adopted Accounting Standards Update (“ASU”) 2016-14, *Not-for-Profit Entities (Topic 958) – Presentation of Financial Statements of Not-for-Profit Entities*. The ASU has been applied retrospectively to all periods presented with the exception of the statement of functional expenses and the disclosure of liquidity and availability of resources, which have been implemented prospectively as allowed under the provisions of ASU 2016-14. Our opinion is not modified with respect to this matter.

Report on Comparative Information

We have previously audited The Protestant Episcopal Church in the Diocese of Virginia’s 2017 financial statements, and we expressed an unmodified audit opinion on those audited financial statements in our report dated July 26, 2018. In our opinion, the comparative information presented herein as of and for the year ended December 31, 2017 is consistent, in all material respects, with the audited financial statements from which it has been derived.

Report on Supplementary Information

Our audit was conducted for the purpose of forming an opinion on the financial statements taken as a whole. The accompanying supplemental schedules on pages 20-27 are presented for purposes of additional analysis and are not a required part of the basic financial statements. Such information is the responsibility of management and was derived from and relates directly to the underlying accounting and other records used to prepare the financial statements. The information has been subjected to the auditing procedures applied in the audits of the financial statements as of December 31, 2018 and certain additional procedures, including comparing and reconciling such information directly to the underlying accounting and other records used to prepare the financial statements or to the financial statements themselves, and other additional procedures in accordance with auditing standards generally accepted in the United States of America. In our opinion, the information is fairly stated in all material respects in relation to the financial statements taken as a whole.


Richmond, Virginia
October 30, 2019

THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA
STATEMENT OF FINANCIAL POSITION

DECEMBER 31, 2018

(WITH COMPARATIVE TOTALS FOR DECEMBER 31, 2017)

	<u>2018</u>	<u>2017</u>
ASSETS		
Current Assets:		
Cash and cash equivalents	\$ 2,149,517	\$ 2,696,390
Investments - STAMP	1,086,458	1,074,308
Accounts receivable:		
Church promises to give to the Diocese	230,441	290,606
Related organizations	101,838	166,329
Contributions receivable - current portion	56,235	145,714
Other	530,320	414,330
Prepaid expenses	40,322	40,322
Real estate held for sale	1,963,815	1,963,815
Notes receivable	4,575	4,575
Total Current Assets	<u>6,163,521</u>	<u>6,796,389</u>
Investments - Trustees of the Funds	21,374,107	23,519,313
Contributions receivable - less current portion	152,899	221,815
Property and equipment - net	111,115	149,333
Other Assets:		
Real estate	55,371,487	55,370,998
Beneficial interest in trusts	206,539	235,625
Total Other Assets	<u>55,578,026</u>	<u>55,606,623</u>
Assets Held as Agent:		
Investments held for others	787,665	834,405
Less investment held for others	<u>(787,665)</u>	<u>(834,405)</u>
Total Other Assets	<u>-</u>	<u>-</u>
Total Assets	<u>\$ 83,379,668</u>	<u>\$ 86,293,473</u>

The accompanying notes to the financial statements are an integral part of this statement.

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THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA
STATEMENT OF FINANCIAL POSITION (CONTINUED)

DECEMBER 31, 2018

(WITH COMPARATIVE TOTALS FOR DECEMBER 31, 2017)

	<u>2018</u>	<u>2017</u>
LIABILITIES		
Current Liabilities:		
Line of credit	\$ 2,488,678	\$ 2,488,678
Accounts payable and accrued liabilities:		
Trade	184,446	203,804
Related organizations	46,695	46,695
Other	-	3,965
Prepaid rent	15,500	15,500
Current portion of notes payable	<u>88,971</u>	<u>84,410</u>
Total Current Liabilities	<u>2,824,290</u>	<u>2,843,052</u>
Long-Term Liabilities:		
Notes payable - less current portion	<u>2,866,590</u>	<u>2,970,023</u>
Total Liabilities	<u>5,690,880</u>	<u>5,813,075</u>
NET ASSETS		
Without Donor Restrictions:		
Undesignated	12,526,467	13,932,359
Board designated	<u>54,760,158</u>	<u>54,907,586</u>
Total Without Donor Restrictions	<u>67,286,625</u>	<u>68,839,945</u>
With Donor Restrictions	<u>10,402,163</u>	<u>11,640,453</u>
Total Net Assets	<u>77,688,788</u>	<u>80,480,398</u>
Total Liabilities and Net Assets	<u>\$ 83,379,668</u>	<u>\$ 86,293,473</u>

The accompanying notes to the financial statements are an integral part of this statement.

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THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA
STATEMENT OF ACTIVITIES

YEAR ENDED DECEMBER 31, 2018

(WITH COMPARATIVE TOTALS FOR THE YEAR ENDED DECEMBER 31, 2017)

	2018			2017
	Without Donor Restrictions	With Donor Restrictions	Total	Total
Operating Revenue:				
Camps and conferences	\$ 499,414	\$ -	\$ 499,414	\$ 492,201
Income from Virginia Episcopalian	19,016	-	19,016	27,924
Total Operating Revenue	518,430	-	518,430	520,125
Support and Other Revenue:				
Loss from sale from real estate	-	-	-	(472,145)
Loss on disposal of property and equipment	(1,223)	-	(1,223)	(1,374)
Contributions from churches	4,043,456	-	4,043,456	4,177,618
Individual contributions and gifts	28,233	-	28,233	12,681
Health insurance admin reimbursement	107,927	-	107,927	106,454
Investment (loss) income, net	(1,079,047)	(484,447)	(1,563,494)	3,157,824
Change in beneficial interest in trust	-	(29,086)	(29,086)	18,943
Other restricted income	-	476,860	476,860	637,150
Other	353,190	38,147	391,337	677,113
	3,452,536	1,474	3,454,010	8,314,264
Net assets released from restrictions	1,239,764	(1,239,764)	-	-
Total Support and Other Revenue	4,692,300	(1,238,290)	3,454,010	8,314,264
Total Revenue and Support	5,210,730	(1,238,290)	3,972,440	8,834,389
Expenses and Other Deductions:				
Program Services Expenses:				
Support of Our Greater Church Community	741,074	-	741,074	712,711
Ministry Areas in the Diocese	2,665,748	-	2,665,748	3,240,086
Governance and commission support	424,045	-	424,045	532,219
Communications and Technology Across the Diocese	433,352	-	433,352	381,558
Camps and conferences	666,119	-	666,119	635,441
Total Program Services Expenses	4,930,338	-	4,930,338	5,502,015
Supporting Services Expenses:				
General administration	1,656,475	-	1,656,475	1,636,850
Fundraising	177,237	-	177,237	185,974
Total Supporting Services Expenses	1,833,712	-	1,833,712	1,822,824
Total Expenses and Other Deductions	6,764,050	-	6,764,050	7,324,839
Excess (deficiency) of revenue and support over expenses and other deductions	(1,553,320)	(1,238,290)	(2,791,610)	1,509,550
Change in net assets	(1,553,320)	(1,238,290)	(2,791,610)	1,509,550
Net assets, beginning of year	68,839,945	11,640,453	80,480,398	78,970,848
Net assets, end of year	\$ 67,286,625	\$ 10,402,163	\$ 77,688,788	\$ 80,480,398

The accompanying notes to the financial statements are an integral part of this statement.

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THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA
STATEMENT OF FUNCTIONAL EXPENSES

YEAR ENDED DECEMBER 31, 2018

	Program Services				Supporting Services				Total	
	Support of Our Greater Church Community	Ministry Areas in the Diocese	Governance and Support	Communications and Technology Across the Diocese	Camps and Conferences	Total	General Administration	Fund Raising		
Salaries and wages	\$ -	\$ 650,410	\$ 325,803	\$ 312,667	\$ 148,396	\$ 1,437,276	\$ 936,331	\$ 171,178	\$ 1,107,509	\$ 2,544,785
Room and board	-	-	-	-	425,549	425,549	-	-	-	425,549
Travel	104,767	43,010	14,554	20,442	3,576	186,349	27,912	6,059	33,971	220,320
Grants	-	428,776	-	-	-	428,776	-	-	-	428,776
Scholarships	-	9,320	-	-	-	9,320	-	-	-	9,320
Committees	-	109,374	2,644	-	-	112,018	-	-	-	112,018
Ministries	-	40,522	47,722	-	-	88,244	4,969	-	4,969	93,213
Other	636,307	20,390	5,118	1,117	28,026	690,958	157,184	-	157,184	848,142
Insurance	-	-	-	-	-	-	129,680	-	129,680	129,680
Aid for mission churches	-	662,310	-	-	-	662,310	-	-	-	662,310
Aid to churches	-	51,895	-	-	-	51,895	-	-	-	51,895
Aid to other organizations	-	47,500	-	-	-	47,500	-	-	-	47,500
College ministries support	-	213,985	-	-	-	213,985	-	-	-	213,985
Support services	-	95,304	-	-	-	95,304	-	-	-	95,304
Auto expense and reserve	-	-	-	-	-	-	21,448	-	-	21,448
Telephone	-	-	-	-	-	-	24,952	-	-	24,952
Office supplies	-	378	389	-	24,080	24,847	44,052	-	44,052	68,899
Building expenses	-	78,928	-	-	78,928	78,928	88,006	-	88,006	167,534
Professional fees	-	15,595	27,815	-	36,492	79,902	104,062	-	104,062	183,964
Miscellaneous	-	198,051	-	99,126	-	297,177	80,284	-	80,284	377,461
Depreciation and amortization	741,074	2,665,748	424,045	433,352	666,119	4,930,338	1,619,480	177,237	1,796,717	6,727,055
	\$ 741,074	\$ 2,665,748	\$ 424,045	\$ 433,352	\$ 666,119	\$ 4,930,338	\$ 1,656,475	\$ 177,237	\$ 1,833,712	\$ 6,764,050
	-	-	-	-	-	-	36,995	-	36,995	36,995

The accompanying notes to the financial statements are an integral part of this statement.

THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA
STATEMENT OF CASH FLOWS

YEAR ENDED DECEMBER 31, 2018

(WITH COMPARATIVE TOTALS FOR THE YEAR ENDED DECEMBER 31, 2017)

	2018	2017
Cash flows from operating activities:		
Change in net assets	\$ (2,791,610)	\$ 1,509,550
Adjustments to reconcile change in net assets to net cash used in operating activities:		
Depreciation	36,995	41,095
Loss on disposal of property and equipment	1,223	1,374
Loss on sale of real estate	-	472,145
Unrealized loss (gain) on investments - net	2,579,807	(2,241,090)
Increase (decrease) in beneficial interest in trusts	29,086	(18,943)
Change in:		
Accounts receivable	167,061	(270,790)
Accounts payable and accrued liabilities	(23,323)	(199,275)
Deferred revenue	-	(68,660)
Net cash used in operating activities	<u>(761)</u>	<u>(774,594)</u>
Cash flows from investing activities:		
Proceeds from sale of property and equipment	-	7,048
Purchase of investments, including reinvested investment income	(449,751)	(358,690)
Proceeds from sale of investments	3,000	-
Proceeds from sale of real estate	-	1,172,797
Purchase of real estate	(489)	-
Purchase of property and equipment	-	(4,750)
Net cash provided by investing activities	<u>(447,240)</u>	<u>816,405</u>
Cash flows from financing activities:		
Principal payments on notes payable	<u>(98,872)</u>	<u>(735,141)</u>
Net cash used in financing activities	<u>(98,872)</u>	<u>(735,141)</u>
Net change in cash and cash equivalents	(546,873)	(693,330)
Cash and cash equivalents, beginning of year	<u>2,696,390</u>	<u>3,389,720</u>
Cash and cash equivalents, end of year	<u>\$ 2,149,517</u>	<u>\$ 2,696,390</u>
Supplemental disclosure of cash flow information:		
Cash paid for interest	<u>\$ 158,463</u>	<u>\$ 147,643</u>

The accompanying notes to the financial statements are an integral part of this statement.

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THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA

NOTES TO THE FINANCIAL STATEMENTS

DECEMBER 31, 2018

Note 1—Organization and nature of activities

The Protestant Episcopal Church in the Diocese of Virginia ("Diocese") is a community of members and clergy in counties throughout central, northern, and northwestern Virginia. Established in 1785, the Diocese serves the world through its congregations, schools, diocesan centers, and diocesan homes.

Note 2—Summary of significant accounting policies

Reporting Entity and Related Organizations – These statements present the financial position, changes in net assets, and cash flows for funds under control of the Annual Council of the Diocese. The statements do not present such information on individual church, parish, or regional organizations or separately organized and controlled entities in the Diocese, such as Trustees of the Funds of the Protestant Episcopal Church in the Diocese of Virginia, Inc. ("Trustees of the Funds"), Memorial Trustees under the will of Annie Rose Walker and Roslyn Managers Corporation ("Memorial Trustees"), Diocesan Missionary Society of Virginia ("DMS"), Church Schools of the Diocese of Virginia ("CSDV"), The Episcopal Church Women, Virginia Diocesan Homes, and Shrine Mont, Inc. ("Shrine Mont").

Basis of Presentation – The accompanying financial statements have been prepared on the accrual basis of accounting in accordance with accounting principles generally accepted in the United States of America ("U.S. GAAP"). The Diocese financial statements have been prepared to focus on the organization as a whole. Resources are classified into two net asset categories based on the existence or absence of donor-imposed restrictions. Accordingly, the net assets of the Diocese and changes therein are classified and reported as follows:

Net Assets Without Donor Restrictions – Net assets that are not subject to donor-imposed restrictions and may be expended for any purpose in performing the primary objectives of the Diocese. These net assets may be used at the discretion of the Diocese management and the Board of Directors. The Diocese has chosen to provide further classification information about net assets without donor restrictions on the statements of financial position. The sub classifications are as follows:

Undesignated – Represents the cumulative net assets without donor restrictions excluding those net assets designated for specific activities.

Board-Designated – Comprised of funds set aside by the Board of Directors to be used for specific activities within general guidelines established by the Diocese.

Net Assets With Donor Restrictions – Net assets subject to stipulations imposed by donors and grantors. Some donor restrictions are temporary in nature; those restrictions will be met by actions of the Diocese or by the passage of time. Other donor restrictions are perpetual in nature, whereby the donor has stipulated the funds be maintained in perpetuity.

Donor restricted contributions are reported as increases in net assets with donor restrictions. When a restriction expires, net assets are reclassified from net assets with donor restrictions to net assets without donor restrictions in the statements of activities.

THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA
NOTES TO THE FINANCIAL STATEMENTS

DECEMBER 31, 2018

Note 2—Summary of significant accounting policies (continued)

Fund Accounting - In order to ensure observance of limitations and restrictions placed on the use of resources available to the Diocese, its accounts are maintained in accordance with the principles of fund accounting. Resources for various purposes are classified for accounting and reporting purposes into funds established according to their nature and purpose. Separate accounts are maintained for each fund; however, in the accompanying financial statements, funds that have similar characteristics have been combined into fund groups. Accordingly, all financial transactions have been recorded and reported by fund group.

Operating Funds – Operating funds include the unrestricted funds available for operations controlled by the annual Diocesan budget.

Designated Funds – Designated funds include the unrestricted funds which have been designated by the Annual Council of the Diocese for specific purposes and amounts received from donors which are classified as either temporarily restricted or permanently restricted according to donor intent.

Development Funds – Development funds include amounts raised for the Fifth Century Fund Campaign, Mustard Seed Campaigns, and Shrine Mont Shout It! Campaign and are temporarily or permanently restricted based on the donor's intent.

Other Funds – Other funds include amounts received from donors that are either undesignated or designated as temporarily restricted or permanently restricted to primarily support capital needs, Bishop discretionary funds, and various parish and mission needs of the Diocese. Net assets are released from restrictions by incurring expenses satisfying the purpose restriction specified by the donor. Undesignated amounts also include unrestricted earnings that are available to the Annual Council of the Diocese.

Use of Estimates – The preparation of financial statements in conformity with U.S. GAAP requires management to make estimates and assumptions that affect the reported amounts of assets and liabilities and the disclosure of contingent assets and liabilities at the date of the financial statements. Such estimates also affect the reported amounts of revenues and expenses during the reporting period. Actual results could differ from those estimates and assumptions.

Cash and Cash Equivalents – For purposes of reporting cash flows, the Diocese considers demand deposits and investments with a purchased maturity of less than three months to be cash and cash equivalents.

Investments – Investments are recorded at their net asset value ("NAV"), or its equivalent. Investment income is recorded when interest is earned and dividends are declared. Gain or loss on investment sales is recorded on the trade-date based upon specific identification. Unrealized gains and losses on investments are recorded based on the change between cost basis and NAV of investments at year-end compared to the change in the prior year.

Accounts Receivable – Accounts receivable represent amounts due to the Diocese related to program revenues. Accounts receivable are written off when determined to be uncollectible. In management's opinion, no allowance is needed at year-end.

Property and Equipment – Property and equipment are stated at cost. Major additions are capitalized. Repairs and renewals are expensed. Depreciation is computed using the straight-line method over a useful life of between five and seven years.

THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA
NOTES TO THE FINANCIAL STATEMENTSDECEMBER 31, 2018

Note 2—Summary of significant accounting policies (continued)

Real Estate – The Diocese holds real estate, recorded at cost, as a part of mission development projects in various regions. The intent is to transfer the properties to the particular parishes when they are authorized to appoint their own trustees. The real estate acquired through the property litigation has been recorded at the property's fair value at the time of acquisition. It will be carried at the acquisition date fair value until such time as it is either disposed of or the value is deemed to be permanently impaired.

Property titled to trustees of individual congregations is not recorded by the Diocese. Under the Canon law of the Episcopal Church, this property is held in trust, in the names of the individual churches, for the benefit of the Episcopal Church and the Diocese.

Income Tax Status – The Diocese is exempt from federal income taxes under Section 501(c)(3) of the Internal Revenue Code; accordingly, the accompanying financial statements do not reflect a provision or liability for federal and state income taxes. The Diocese has determined that it does not have any material unrecognized tax benefits or obligations as of December 31, 2018.

Concentration of Credit Risk – Financial instruments which potentially subject the Diocese to concentrations of credit risk consist principally of temporary cash investments and trade receivables. The Diocese places its cash and cash equivalents on deposit with financial institutions in the United States. The Federal Deposit Insurance Corporation provides insurance coverage for up to \$250,000 for substantially all depository accounts. The Diocese, from time to time may have amounts on deposit in excess of the insured limits; however, the Diocese has not experienced any losses in such amounts. As of December 31, 2018 the Diocese had \$1,629,044 in deposits that exceeded these insured limits.

Functional Expenses – The costs of providing the various programs and other activities of the Diocese have been summarized on a functional basis in the statement of functional expenses. Direct identifiable expenses are charged to programs and supporting services. Expenses related to more than one function are allocated to the various programs and supporting services based on time and effort.

New Accounting Pronouncement – On August 18, 2016, the Financial Accounting Standards Board ("FASB") issued Accounting Standards Update ("ASU") 2016-14, *Not-for-Profit Entities (Topic 958) – Presentation of Financial Statements of Not-for-Profit Entities*. The update addresses the complexity and understandability of net asset classification, deficiencies in information about liquidity and availability of resources, and the lack of consistency in the type of information provided about expenses and investment return. The Diocese has adjusted the presentation of these statements accordingly. The ASU has been applied retrospectively to all periods presented with the exception of the statement of functional expense and the disclosure of liquidity and availability of resources, which have been implemented prospectively as allowed under the provisions of ASU 2016-14.

Upcoming Accounting Pronouncements – In May 2014, the FASB issued ASU 2014-09, *Revenue from Contracts with Customers (Topic 606)*, requiring an entity to recognize the amount of revenue to which it expects to be entitled for the transfer of promised goods or services to customers. The updated standard will replace most existing revenue recognition guidance in U.S. GAAP when it becomes effective and permits the use of either a full retrospective or retrospective with cumulative effect transition method. In August 2015, the FASB issued ASU 2015-14, which defers the effective date of ASU 2014-09 one year making it effective for annual reporting periods beginning after December 15, 2018, for all non-SEC filers, including not-for-profit entities. The Diocese is currently evaluating the effect the standard will have on the financial statements.

THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA
NOTES TO THE FINANCIAL STATEMENTS

DECEMBER 31, 2018

Note 2—Summary of significant accounting policies (continued)

In February 2016, the FASB issued ASU No. 2016-02, *Leases (Topic 842)*. The ASU requires lessees to record most leases on their balance sheets as a lease liability with a corresponding right-of-use asset, but continue to recognize the related leasing expense within net income. The guidance also eliminates real estate-specific provisions for all entities. ASU No. 2016-02 becomes effective for the Foundation in 2020 with early adoption permitted and will be applied under a modified retrospective approach for leases that exist or are entered into after the beginning of the earliest comparative period in the financial statements. The calculation of the lease liability and right-of-use asset requires further analysis of the underlying leases to determine which portion of the underlying lease payments are required to be included in the calculation. The Diocese is currently evaluating the effect the standard will have on the financial statements.

In June 2018, the FASB issued ASU 2018-08, *Not-for-Profit Entities (Topic 958) Clarifying the Scope and the Accounting Guidance for Contributions Received and Contributions Made*. The ASU provides guidance on determining whether a transaction should be accounted for as a contribution or as an exchange transaction. A primary aspect of this determination is whether the two parties receive and sacrifice commensurate value. Making this determination is important because distinguishing between contributions and exchange transactions determines which guidance is applied. The effective date of ASU 2018-08 is for annual reporting periods beginning after December 15, 2018, for all non-SEC filers, including not-for-profit entities. The Diocese is currently evaluating the impact of adopting ASU 2018-08.

Note 3—Liquidity and availability

Financial assets available for general expenditures within one year at December 31, 2018:

Financial assets at year-end:	
Cash and cash equivalents	\$ 2,149,517
Investments	22,460,565
Accounts receivable:	
Church promises to give to the Diocese	230,441
Related organizations	101,838
Contributions receivable - current portion	56,235
Other	530,320
Total financial assets at year-end	<u>25,528,916</u>

Less amounts not available to be used for general expenditures within one year:

Financial assets not available to be used within one year	<u>10,402,163</u>
Financial assets available to be used within one year	<u>\$ 15,126,753</u>

The Diocese has board-designated assets limited to use which are available for general expenditures within one year in the normal course of operations. Accordingly, these assets have been included in the quantitative information above for financial assets available to be used within one year. The Diocese has other assets limited to use for donor-restricted purposes and endowed investments. These assets are limited in use, which is more fully described in Note 16, and are not available within one-year.

As part of the Diocese' liquidity management plan, cash in excess of daily requirements are invested in the investment accounts. The Diocese considers general expenditures to include program expenses, management and administrative expenses, and any commitments or liabilities to be paid in the subsequent year.

THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA
NOTES TO THE FINANCIAL STATEMENTS

DECEMBER 31, 2018

Note 4—Investments

Investments are reported at fair value. Investments consist of the following at December 31, 2018:

	<u>Fair Value</u>	<u>Cost</u>
Investments - STAMP	\$ 1,086,458	\$ 1,074,308
Investments - Trustees of the Funds	21,374,107	23,519,313
	<u>\$ 22,460,565</u>	<u>\$ 24,593,621</u>

The Diocese also has amounts invested with Trustees of the Funds of the Episcopal Diocese of Virginia ("TOTF") through a unitized investment pool for Diocesan organizations and parishes within the Diocese of Virginia. The funds are held as part of a diversified managed endowment model portfolio. Investment earnings net of fees are allocated to the participants based on units.

Investment income included the following for December 31, 2018:

STAMP income	\$ 25,108
STAMP unrealized loss	(12,959)
Trustees of the Funds income	991,205
Trustees of the Funds unrealized loss	<u>(2,566,848)</u>
	<u>\$ (1,563,494)</u>

Note 5—Investments carried at net asset value or its equivalent

All amounts held by TOTF are held in two accounts (STAMP and TOTF) with no restrictive redemption provisions and no unfunded commitment requirements. TOTF is managed with the overall investment objective of preserving a steady and consistent spending stream for the support of fund participants. The asset structure reflects TOTF's needs for liquidity, preservation, purchasing power, long-term growth of principal, and risk tolerance of the TOTF. TOTF investments are comprised of three parts: a bond fund, an equity fund, and a short-term fund. Each one has specific objectives and policy guidelines.

The table below sets forth a summary of investments that are valued using net asset value ("NAV") at December 31, 2018. This category includes the following type of investment:

	<u>Fair Value</u>	<u>Unfunded Commitments</u>	<u>Lock-in Period</u>	<u>Redemption Frequency</u>	<u>Redemption Notice Period</u>
Trustees of the Funds ^(a)	\$ 21,374,107	n/a	n/a	Daily	None
STAMP ^(b)	\$ 1,086,458	n/a	n/a	Daily	None

(a) This class includes funds of hedge funds across multiple strategies. Sub-strategies include, but are not limited to: long/short term debt, absolute return, and even driven.

(b) This class includes investments in shorter-term, investment grade bonds, U.S. Treasury and government agency bonds, pooled consumer bonds, mortgages and asset-backed securities.

THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA
NOTES TO THE FINANCIAL STATEMENTS

DECEMBER 31, 2018

Note 6—Notes receivable

Notes receivable consisted of the following at December 31, 2018:

Other installment loan

Uncollateralized note receivable with monthly interest and principal payments of \$594 per month, including interest at 7.00%, and a final payment due April 2016.	\$ 4,575
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Note 7—Contributions receivable

During 2013, the Diocese in coordination with Shrine Mont, Inc. launched a fundraising campaign to raise funds for the facilities used by the Shrine Mont Camp Program and for scholarships for young people to attend the Shrine Mont Camps Program. The Diocese has contributions receivable at December 31, 2018 as follows:

Contributions receivable	\$ 209,134
Less current portion	(56,235)
	<u>\$ 152,899</u>
Gross amounts to be collected in:	
Less than one year	\$ 56,235
One to five years	165,289
	<u>221,524</u>
Less 4% discount	(12,390)
Fair value	<u>\$ 209,134</u>

The Diocese has elected to record all contributions receivable at fair value. The process utilizes the income approach with discounted cash flows, providing a single discounted value for all contributions receivable.

The fair value adjustment for 2018 was \$3,734 and is included in gift income in the statement of activities. No changes in the fair value measurement were attributable to instrument specific risk.

Note 8—Property and equipment

Major classes of property and equipment consisted of the following at December 31, 2018:

Equipment	\$ 307,258
Vehicles	101,107
	<u>408,365</u>
Less accumulated depreciation	(297,250)
	<u>\$ 111,115</u>

THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA
NOTES TO THE FINANCIAL STATEMENTS

DECEMBER 31, 2018

Note 9—Beneficial interest in trusts

The Diocese is an income beneficiary of a perpetual trust. This trust makes distributions to the Diocese based on the Diocese's percentage interest as stated in the trust documents. The fair value of the interest in the trusts is \$206,539 at December 31, 2018, which has been recorded as an asset and is adjusted each year to reflect the change in value. The Diocese has also been named as a beneficiary in a charitable lead trust. No financial information is currently available to value this interest. Annual receipts on this trust are included in gift income.

Note 10—Related party transactions

The Diocese provides administrative and accounting services to several related organizations. TOTF and DMS reimburse the Diocese for a portion of the salary and benefits of the accounting staff under a "common paymaster" arrangement. Under this arrangement, any person employed by several related organizations is compensated by one organization, which is reimbursed by the other organizations. During 2018, salary costs incurred and subsequently reimbursed were \$311,112 and \$45,000 for TOTF and DMS, respectively. As of December 31, 2018, the Diocese also had related-party receivables with the TOTF and Memorial Trustees in the amount of \$95,456 and \$6,382, respectively.

TOTF, a nonstock, nonprofit corporation, was established in 1892 to receive, hold, and invest gifts and bequests of real and personal property for the Diocese, including the Mayo Memorial House, which is used as the general offices of the Diocese. The Diocese receives free use of the Mayo Memorial House. The value of this non-exchange transaction is not reflected in the financial statements.

The Diocese runs camps and conferences as a part of their summer programs. These activities are held at Shrine Mont, which is a separate Diocesan retreat facility. During 2018, the Diocese paid \$425,509 for room and board to Shrine Mont as a part of these programs.

The Diocesan Missionary Society provides loans to organizations within the Diocese that are in financial need. Three loans to the Diocese are outstanding as of December 31, 2018, with a balance of \$2,955,561 (Note 12).

Note 11—Pension plan

The Diocese has a defined contribution pension plan for all lay employees working at least 20 hours per week in accordance with the requirements of the Canons of the Episcopal Church. Plan contribution expense for 2018 was \$151,416. In addition, clergy employees of the Diocese participate in the defined benefit pension plan of the Church Pension Fund in accordance with the Canons of the Episcopal Church. Pension plan expense on behalf of clergy employees of the Diocese in 2018 was \$161,480.

THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA
NOTES TO THE FINANCIAL STATEMENTS

DECEMBER 31, 2018

Note 12—Notes payable and line of credit

Notes payable consisted of the following as of December 31, 2018:

Note payable to DMS - collateralized by real property, due in monthly installments of \$3,536, including interest at 6.5%, with the remaining principal due in full October 2022, assuming all future 5-year extensions are granted.	\$ 145,323
Note payable to DMS - collateralized by real property, due in quarterly installments of interest only at 2.80%, with remaining principal due in full April 2024, assuming all future 5-year extensions are granted.	1,035,161
Note payable to DMS - collateralized by real property, due in monthly installments of \$11,117, including interest at 4.5%, with remaining principal due in full May 2039.	<u>1,775,077</u>
Less current portion	<u>2,955,561</u> (88,971)
	<u><u>\$ 2,866,590</u></u>

Estimated future principal payments on notes payable for years ending December 31 follow:

2019	\$ 88,971
2020	173,703
2021	181,031
2022	178,733
2023	149,682
Thereafter	<u>2,183,441</u>
	<u><u>\$ 2,955,561</u></u>

The Diocese has a \$3,000,000 line of credit available from SunTrust Bank to fund cash requirements through July 22, 2019. As of December 31, 2018, the Diocese had an outstanding balance on this line of \$2,488,678. The line of credit carries an interest rate of the British Bankers Association London Interbank Offered Rate ("LIBOR") plus 1.15% (3.603% at December 31, 2018). Repayment of the line of credit is due in full upon the sale of real estate located in Prince William County, Virginia or at July 22, 2019, whichever occurs first. Advances are limited to 80% of the unrestricted market securities held in TOFT. The line is collateralized by the pledge of the unrestricted market securities at the TOFT and the real estate located in Prince William County.

THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA
NOTES TO THE FINANCIAL STATEMENTS

DECEMBER 31, 2018

Note 13—Lease commitments

The Diocese has noncancelable operating lease agreements for copiers and equipment. The copier leases require payment of an excess copy charge in addition to the monthly lease payment.

Minimum lease commitments for future years ending December 31, 2018 are as follows:

2019	\$	19,992
2020		17,682
2021		14,091
		<u>51,765</u>

The Diocese leases real estate property owned to tenants under noncancelable, operating leases with the terms of five to fifteen years. The following is a schedule, by years, of future minimum rentals under the leases at December 31, 2018:

2019	\$	120,000
2020		120,000
2021		120,000
2022		120,000
2023		120,000
Thereafter		<u>1,000,000</u>
	\$	<u>1,600,000</u>

Note 14—Commitments and contingencies

The Diocese has guaranteed a \$6,000,000 20-year tax-exempt bond issuance by Memorial Trustees. The bonds were originally issued in September 2001 and subsequently re-issued in 2012 at \$4,025,000. The outstanding balance on the bonds at December 31, 2018 was \$3,050,317. No liability has been accrued with respect to either guarantee.

The Diocese has outstanding commitments at year-end of approximately \$290,442 with respect to the Annual Council conventions for 2019 through 2020. This convention typically takes place in the last week of January each year.

The Diocese entered into an assignment of contract during 2006 with DMS to purchase 13.6 acres in Hanover County, Virginia. Under the terms of the contract, DMS assumed the Diocese purchase commitment and the Diocese agreed to purchase the property from DMS within five years of the settlement date of June 9, 2006. After another extension in May 2016, the agreement called for settlement by September 30, 2018. The Diocese agreed to purchase the property from DMS for the original purchase price plus any expenses DMS incurs related to acquiring, investing, and developing the property. DMS is currently negotiating with a third party to sell a portion of the land. The Diocese intends to purchase the remaining portion from the Society once the other sale has been completed. At December 31, 2018, the book value of the land and development costs amounted to \$1,288,404.

THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA
NOTES TO THE FINANCIAL STATEMENTS

DECEMBER 31, 2018

Note 15—Board-designated net assets

Net assets without donor restriction includes designated funds by the Diocese for the following purposes at December 31, 2018:

Diocesan programs	<u>\$ 54,760,158</u>
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These amounts include an operating reserve that was established by the Diocese to provide for liquid funds in the event of short-term cash flow needs for unanticipated events that would necessitate the use of reserves to continue the operations and mission of the organization.

Note 16—Restricted net assets

The Diocese had restrictions on net assets as follows at December 31, 2018:

Purpose restricted:	
Development funds	\$ 1,869,372
Diocesan programs	1,982,600
Bishop's programs	257,430
Beneficial interest in perpetual trusts	206,539
Time restricted for endowments, some of which is perpetual in nature:	
Diocesan programs	400,153
Bishop's programs	<u>5,686,069</u>
Total restricted net assets	<u>\$ 10,402,163</u>

Net assets were released from donor restrictions by incurring expenses satisfying the restricted purposes or other events specified by the donors as follows for the year at December 31, 2018:

Satisfaction of purpose restriction	<u>\$ 1,239,764</u>
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Note 17—Endowment funds

The Diocese's endowment consists of 28 individual funds held in the Other Funds group and one individual fund held in the Designated Funds group. These funds are all donor-restricted endowment funds and were established for a variety of purposes. As required by U.S. GAAP, net assets associated with these endowment funds are classified and reported based on the existence or absence of donor-imposed restrictions.

The management of donor-restricted endowment funds is governed by state law under the Uniform Prudent Management of Institutional Funds Act ("UPMIFA") as adopted by the Virginia state legislature in 2008. The law gives guidance for investment and spending practices, giving consideration for donor intent and the organization's overall resources and charitable purpose. Based on its interpretation of law and in compliance with donor intent, the Diocese classifies as permanently restricted net assets the original value of gifts donated to the permanent endowment. The portion of the donor-restricted endowment that is not classified as permanently restricted net assets is classified as temporarily restricted net assets until those amounts are appropriated for expenditure.

The Diocese appropriates amounts for expenditure based upon accumulated earnings in the funds and the needs of the organization. The primary objective is long-term capital appreciation and total return. The Diocese utilizes diversified investment classes that provide the opportunity to achieve the return objectives without exposing the funds to unnecessary risk.

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THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA
NOTES TO THE FINANCIAL STATEMENTS

DECEMBER 31, 2018

Note 17—Endowment funds (continued)

Endowment net asset composition by type of fund as of December 31, 2018:

	<u>Without Donor Restrictions</u>	<u>With Donor Restrictions</u>	<u>Total</u>
Donor-restricted endowment funds:			
Original donor-restricted amounts and amounts required to be maintained in perpetuity by donor	\$ -	\$ 1,483,666	\$ 1,483,666
Accumulated investments gains	-	4,602,556	4,602,556
Endowment net assets, end of year	<u>\$ -</u>	<u>\$ 6,086,222</u>	<u>\$ 6,086,222</u>

Changes in endowment net assets for the fiscal year ended December 31, 2018:

	<u>Without Donor Restrictions</u>	<u>With Donor Restrictions</u>	<u>Total</u>
Endowment net assets, beginning of year	\$ -	\$ 6,682,892	\$ 6,682,892
Investment income, net	-	(596,670)	(596,670)
Endowment net assets, end of year	<u>\$ -</u>	<u>\$ 6,086,222</u>	<u>\$ 6,086,222</u>

Funds with Deficiencies – From time to time, the fair value of assets associated with individual donor-restricted endowment funds may fall below the level that the donor or the UPMIFA requires the Diocese to retain as a fund of perpetual duration. Deficiencies of this nature that are reported in net assets with donor restrictions were \$13,436 as of December 31, 2018. These deficiencies resulted from unfavorable market fluctuations.

Note 18—Fair value measurements

Accounting standards establish a fair value hierarchy that prioritizes the inputs to valuation techniques used to measure fair value. The hierarchy gives the highest priority to unadjusted quoted prices in active markets for identical assets or liabilities (Level 1 measurements) and the lowest priority to unobservable inputs (Level 3 measurements). The three levels of the fair value hierarchy are described below:

Level 1 – Inputs to the valuation methodology are unadjusted quoted prices for identical assets or liabilities in active markets that the Diocese has the ability to access.

Level 2 – Inputs to the valuation methodology include:

- Quoted prices for similar assets or liabilities in active markets;
- Quoted prices for identical assets or liabilities in inactive markets;
- Inputs other than quoted prices that are observable for the asset or liability;
- Inputs that are derived principally from or corroborated by observable market data by correlation or other means. If the asset or liability has a specified (contractual) term, the Level 2 input must be observable for substantially the full term of the asset or liability.

Level 3 – Inputs to the valuation methodology are unobservable and significant to the fair value measurement.

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THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA
NOTES TO THE FINANCIAL STATEMENTS

DECEMBER 31, 2018

Note 18—Fair value measurements (continued)

The asset or liability's fair value measurement level within the fair value hierarchy is based on the lowest level of any input that is significant to the fair value measurement. Valuation techniques used need to maximize the use of observable inputs and minimize the use of unobservable inputs.

Following is a description of the valuation methodologies used for assets measured at fair value. There have been no changes in the methodologies used during 2018.

Beneficial Interest in Trusts — Valued using the fair value of the underlying assets of the trust as an estimate for the present value of the expected future cash flows.

Pledges Receivable — Pledges receivable are reported at a net realizable value if at the time the promise is made payment is expected to be received in one year or less. Pledges receivable that are expected to be collected in more than one year are reported at fair value initially and in subsequent periods. Fair value is calculated as the present value of the expected future pledges to be received using a discount rate.

The preceding methods described may produce a fair value calculation that may not be indicative of net realizable value or reflective of future fair values. Furthermore, although the Diocese believes its valuation methods are appropriate and consistent with those of other market participants, the use of different methodologies or assumptions to determine the fair value of certain financial instruments could result in a different fair value measurement at the reporting date.

The following table sets forth by level, within the fair value hierarchy, the Diocese's assets at fair value as of December 31, 2018:

Assets at Fair Value as of December 31, 2018				
	Level 1	Level 2	Level 3	Total
Beneficial interest in trusts	\$ -	\$ -	\$ 206,539	\$ 206,539
Contributions receivable	-	-	209,134	209,134
Total assets measured at NAV	-	-	-	22,460,565
Total assets at fair value	<u>\$ -</u>	<u>\$ -</u>	<u>\$ 415,673</u>	<u>\$ 22,876,238</u>

Level 3 Gains and Losses — The table below sets forth a summary of changes in the fair value of the Diocese's Level 3 investment assets for 2018.

	Beneficial Interest in Trusts	Contributions Receivable
Balance, beginning of year	\$ 235,625	\$ 367,529
New promises to give	-	5,156
Contribution payments received	-	(167,285)
Change in fair value	(29,086)	3,734
Net decrease	(29,086)	(158,395)
Balance, end of year	<u>\$ 206,539</u>	<u>\$ 209,134</u>

THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA
NOTES TO THE FINANCIAL STATEMENTS

DECEMBER 31, 2018

Note 19—Comparative totals

The summarized amounts shown for 2017 in the accompanying financial statements are included to provide a basis for comparison with 2018 and are not intended to present all information necessary for a fair presentation of the summarized 2017 statements in conformity with U.S. GAAP. Accordingly, such information should be read in conjunction with the Diocese's financial statements for 2017, from which the summarized information was derived.

Note 20—Subsequent events

In preparing these financial statements, the Diocese has evaluated events and transactions for potential recognition or disclosure through October 30, 2019, the date the financial statements were available to be issued.

The Diocese sold a property in Centreville, Virginia in June 2019 for approximately \$2,600,000. This will result in a gain on sale of property of approximately \$2,000,000 in 2019.

The line of credit was paid off in full in June 2019. The agreement subsequently expired on July 22, 2019 and was not renewed.

SUPPLEMENTAL SCHEDULES

THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA
SCHEDULE OF OPERATING FUNDS, BUDGETARY COMPARISON
OF SUPPORT, AND REVENUES AND EXPENSES

YEARS ENDED DECEMBER 31, 2018 AND 2017

	2018		2017	Budget Variance	
	Budget	Actual	Actual	Favorable (Unfavorable) Amount	Percent
Support and Revenue:					
Contributions from churches	\$4,240,000	\$4,043,456	\$4,177,618	\$ (196,544)	-4.64%
Other gifts, grants and promises to give	80,000	65,219	47,836	(14,781)	-18.48%
Investment income (loss)	100,000	(48,858)	125,261	(148,858)	100.00%
Income from Virginia Episcopalian	50,000	19,016	27,924	(30,984)	-61.97%
Health insurance administration	90,000	107,927	106,454	17,927	19.92%
Miscellaneous income	-	7,476	4,232	7,476	0.00%
	4,560,000	4,194,236	4,489,325	(365,764)	-8.02%
Net assets released from restrictions	450,000	1,239,764	457,894	789,764	175.50%
Total Support and Revenue	5,010,000	5,434,000	4,947,219	424,000	8.46%
Expenses:					
Ministry Areas:					
General Church Support	626,665	626,665	703,722	-	0.00%
Christian Formation:					
Committee on Christian Formation	245,502	254,040	214,272	(8,538)	-3.48%
Youth ministry development	7,000	1,192	32,209	5,808	82.97%
Clergy and diocesan conferences	13,500	12,831	68,628	669	4.96%
Education for ministry program	2,500	1,261	44	1,239	49.56%
	268,502	269,324	315,153	(822)	-0.31%
Strengthening Our Churches:					
Aid to mission churches	586,900	551,213	577,234	35,687	6.08%
Aid to mountain missions	75,802	73,739	76,419	2,063	2.72%
Special ministries and other committees	52,650	33,634	60,469	19,016	36.12%
Other areas for strengthening our churches	56,900	48,774	53,001	8,126	14.28%
	772,252	707,360	767,123	64,892	8.40%
Mission and Outreach:					
Committee on Mission and Outreach	27,880	25,028	22,862	2,852	10.23%
Other mission and outreach areas	62,500	61,093	59,513	1,407	2.25%
	90,380	86,121	82,375	4,259	4.71%
Ministry:					
Commission on Ministry	126,600	102,546	90,035	24,054	19.00%
Human Dignity and Justice:					
Areas for Human Need and Justice	20,626	2,924	5,791	17,702	85.82%
Total Ministry Areas	1,905,025	1,794,940	1,964,199	110,085	5.78%

See report of independent auditor on supplementary information.

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THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA
SCHEDULE OF OPERATING FUNDS, BUDGETARY COMPARISON
OF SUPPORT, AND REVENUES AND EXPENSES (CONTINUED)

YEARS ENDED DECEMBER 31, 2018 AND 2017

	2018		2017		Budget Variance	
	Budget	Actual	Actual	Favorable (Unfavorable) Amount	Percent	
Expenses (continued)						
Governance and Committee Support:						
Standing Committee	\$ 3,000	\$ 822	\$ 1,802	\$ 2,178	72.60%	
Executive Board, Deans, and Presidents	3,700	3,590	1,800	110	2.97%	
Other committee support	29,025	9,642	9,278	19,383	66.78%	
	<u>35,725</u>	<u>14,054</u>	<u>12,880</u>	<u>21,671</u>	<u>60.66%</u>	
Communications & Technology:						
Virginia Episcopalian and eCommunique	64,000	68,405	48,201	(4,405)	-6.88%	
Other communications expenses	28,500	32,269	28,299	(3,769)	-13.22%	
	<u>92,500</u>	<u>100,674</u>	<u>76,500</u>	<u>(8,174)</u>	<u>-8.84%</u>	
Bishops, Staff, and Support:						
The Episcopate:						
Bishops	502,700	484,096	500,901	18,604	3.70%	
Episcopal office staff	184,900	163,797	181,449	21,103	11.41%	
Other expenses of the Office of the Bishop	11,500	4,826	2,171	6,674	58.03%	
Bishops and Episcopal office travel	65,350	56,911	64,086	8,439	12.91%	
	<u>764,450</u>	<u>709,630</u>	<u>748,607</u>	<u>54,820</u>	<u>7.17%</u>	
Staff:						
Professional staff	1,690,000	1,641,005	1,711,881	48,995	2.90%	
Staff travel	58,712	48,734	55,186	9,978	16.99%	
Other staff expenses	16,450	24,819	24,425	(8,369)	-50.88%	
	<u>1,765,162</u>	<u>1,714,558</u>	<u>1,791,492</u>	<u>50,604</u>	<u>2.87%</u>	
Support:						
Automobile expenses	40,000	39,049	56,750	951	2.38%	
Office supplies, equipment and services	107,638	121,636	103,364	(13,998)	-13.00%	
Building related expenses	100,000	174,168	143,732	(74,168)	-74.17%	
Professional fees	50,000	102,046	129,450	(52,046)	-104.09%	
Other expenses	7,000	19,079	5,717	(12,079)	-172.56%	
	<u>304,638</u>	<u>455,978</u>	<u>439,013</u>	<u>(151,340)</u>	<u>-49.68%</u>	
Total Bishops, Staff, and Support	<u>2,834,250</u>	<u>2,880,166</u>	<u>2,979,112</u>	<u>(45,916)</u>	<u>-1.62%</u>	
Expended assets released from restrictions:						
Aid to individuals and organizations	-	1,239,764	457,894	(1,239,764)	-	
Total Expenses	<u>4,867,500</u>	<u>6,029,598</u>	<u>5,490,585</u>	<u>(1,162,098)</u>	<u>-23.87%</u>	

See report of independent auditor on supplementary information.

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THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA
SCHEDULE OF OPERATING FUNDS, BUDGETARY COMPARISON
OF SUPPORT, AND REVENUES AND EXPENSES (CONTINUED)

YEARS ENDED DECEMBER 31, 2018 AND 2017

	2018		2017	Budget Variance	
	Budget	Actual	Actual	Favorable (Unfavorable)	
				Amount	Percent
Excess (deficiency) of support and revenue over expenses	\$ 142,500	\$ (595,598)	\$ (543,366)	\$ (738,098)	-517.96%
Transfer of Funds:					
Reserve accounts	(20,000)	(106,303)	(558,878)	(126,303)	100.00%
Shrine Mont camp program support	(122,500)	(122,500)	(122,500)	-	0.00%
Other	-	462,787	382,862	462,787	100.00%
	(142,500)	233,984	(298,516)	336,484	-236.13%
Total changes in net assets after transfers	\$ -	\$ (361,614)	\$ (841,882)	\$ (401,614)	100.00%

See report of independent auditor on supplementary information.

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THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA
SCHEDULE OF DESIGNATED FUNDS

DECEMBER 31, 2018 AND 2017

	<u>2018</u>	<u>2017</u>
Aheron Scholarship	\$ (2,486)	\$ (2,486)
Annual Council Fund	(9,837)	(32,011)
Atlee Mission Fund	(389,182)	(391,182)
Auto Reserve	(24,250)	(34,250)
Biggar/Power Fund	600	600
Blanchard 815 position expenses	(21,201)	(21,201)
Bishop Johnston Vestments	500	500
Bishops & Staff Reserve	49,975	51,175
Bishop's Designated for Tanzania	(2)	(2)
Bishop's DMS Grant	152,957	94,732
Bishop's House	1,000	1,000
Bishop's House Rent	9,627	-
Building Repairs Reserve	(34,751)	(44,151)
Camp General Operating Fund	17,398	57,735
CCM - Reserve for Special Needs	10,000	-
CCM - Reserve for Transitions	10,000	-
Commission on Ministry Reserve	34,849	34,849
Committee on Aging	6,234	6,234
Committee on Race Relations	3,000	3,000
Communications Reserve	25,191	25,191
Congo	2,476	3,565
Congregational Development & Revitalization	16,312	18,587
Council Scholarship Fund	360	360
Cursillo in the Diocese of VA	5,344	5,344
DaySpring	665,236	845,274
DaySpring Real Estate Fund	38,896,220	38,896,220
Deacons Reserve	47,484	47,484
Des - Intern - M&O	(2,500)	(2,500)
Des - St. Andrew's Charlottesville	48,190	67,832
Des - Trinity Highland Springs	39,467	41,184
Diaconal Formation Institute	(11,147)	(26,515)
Diocesan Cemetery Fund	9,771	9,771
Diocesan Historic Property Fund	1,160	1,160
Diocesan Intern Program	5,000	5,000
Diocesan Program Office	21,110	21,110
Diocese of Madagascar	100	100
Diocese of Renk -- Sudan	11,691	13,245
Diocese of Tanzania	92,222	97,984
East End Initiative	(5,213)	13,028
Ecumenical and Interfaith Committee	960	960
Education for Ministry	965	965
EPIC Moms	19	19
Episcopal Art Series	(21,717)	(21,717)
Episcopal Transition Reserve	11,984	14,000
General Convention	(26,380)	46,334
Haiti	11,229	2,763
Interim Ministry Development	1,080	1,080
John G Hayes Jr Income Fd	1,878	2,600
John G Hayes Missionary Fund	1,126	1,626
La Iglesia de Santa Maria	(32,362)	(32,362)
Lambeth Convention	47,130	44,533
Subtotal (carried forward)	<u>39,678,817</u>	<u>39,868,767</u>

See report of independent auditor on supplementary information.

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THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA
SCHEDULE OF DESIGNATED FUNDS (CONTINUED)

DECEMBER 31, 2018 AND 2017

	2018	2017
Subtotal (brought forward)	\$ 39,678,817	\$ 39,868,767
Latino Ministry	(2,415)	(2,415)
Lay Pastoral Training Grant	8,000	-
Liberia	1,577	1,577
Mental Health Committee Reserve	20	20
Micro-Economic Development	72,750	72,750
Mission Development	90,750	90,750
Mission Maintenance & Repair Reserve	(4,076)	21,000
Missioner for World Mission	39,492	-
Mountain Mission Reserve	740	35,219
Native American Ministry	6,932	250
Office Equipment Reserve	33,733	6,932
Omisol Road - Reserve	4,668	26,751
Payroll Acct - St Margaret's Woodbridge	4,000	4,668
Prevention of Misconduct Reserve	2,508	4,000
Property & Opr Exp - St Pauls Haymarket	169,960	(8,298)
Property Exp - Church Hill Dr. Woodbridge	54,787	104,748
Property Exp - Epiphany Hemdon	(35,328)	54,787
Property Exp - Main St, Fairfax (Truro)	(7,627)	(23,079)
Property Exp - Pickett Road/Braddock Rd	26,099	(7,163)
Property Fund	28,952	13,249
Property Maintenance Fund	1,793	46,350
Real Estate Value Fund	13,750,283	13,703,576
Region 2 Mission (Deltaville)	85,562	78,810
Reserve-2015 Unrestricted Reserve	749,068	827,099
Risk Management Program	(244)	(244)
Rockingham Property Fund (Reg 14)	12,815	12,811
Santa Maria Stewardship (DuPont Grant)	701	17,853
Shelton Shop Rd Property	146,735	145,415
SSJ Fund for Youth and Young Adult Formation	12,268	-
SSJ Portrait Fund	(11,500)	-
St Clare's (W Henrico) Mission	(126,417)	(126,417)
St Francis Mission Fd (Goochland)	(179,357)	(179,357)
ST Investments	33,072	32,703
St Margarets Ruther Glenn	135	135
Stewardship Committee Reserve	467	467
Stewardship of Creation Grant Fund	5,228	8,801
Triangle of Hope	2,875	-
Trinity, Beaverdam	16,609	13,554
Trustees of the Funds	893,754	986,123
Virginia Diocesan Library	(45,252)	(44,082)
YASC - A. Cameron	(380)	(380)
YASC - Duncan Campbell	1,310	1,310
YASC - A. Jacobs	25	25
YASC - A. Russell	973	973
YASC - C. Belous	980	980
YASC - A. Davis	1,000	1,000
Young Priests Initiative	9,888	9,888
Youth Ministry	100,970	100,970
Total designated funds	\$ 55,637,700	\$ 55,902,876

See report of independent auditor on supplementary information.

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THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA
SCHEDULE OF DEVELOPMENT FUNDS

DECEMBER 31, 2018 AND 2017

	2018	2017
Bishop Jones' Evangelism Fund	\$ 500	\$ 500
Bishop Lee Fund for Small Church Vitality	78,599	53,735
B Maxwell Art Camp Scholarship Fund	100	100
Camp Equipment	13,155	13,155
Camp Program TOF Investments	126,494	140,005
Camp Scholarship Annual Fund	25,959	10,138
FCF - Unrestricted	121,291	121,291
Mustard Seed Grant Fund	27,642	23,878
Contributions Receivable - SM Shout It! Campaign	186,158	344,554
Shrine Mont Shout It! Campaign	1,292,184	1,222,845
Bishop Jones' Discretionary Fund	19,848	19,337
W Stanley Camp Scholarship Fund	-	792
Youth Mission Vouchers 2006	(13,150)	(11,350)
Youth Mission Vouchers 2007	(8,800)	(2,600)
Youth Mission Vouchers 2008	(1,250)	2,150
Youth Mission Vouchers 2009	3,600	3,600
Youth Mission Vouchers 2010	9,941	9,941
Youth Mission Vouchers 2011	1,205	1,205
Youth Mission Vouchers 2012	(887)	(887)
Youth Mission Vouchers 2013	3,895	4,495
Youth Mission Vouchers 2014	(9,367)	(9,367)
Youth Mission Vouchers 2015	(10,387)	(9,387)
DVA Grant Fund	1,125	1,125
DFHN	1,517	1,520
Total development funds	\$ 1,869,372	\$ 1,940,775

See report of independent auditor on supplementary information.

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THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA
SCHEDULE OF OTHER FUNDS

DECEMBER 31, 2018 AND 2017

	2018	2017
A.H. & C.J. Robinson Fund	\$ 81,810	\$ 76,216
Albert Baker Fund	136,750	136,750
Alison Gibson Fund	649	649
Ball Fund	165,354	165,354
Bishop Goffs Discretionary Fund	7,387	5,262
Bishop Goodwin Memorial Scholarship Fd	12,860	12,860
Bishop Gulick's Discretionary Fund	10,320	11,141
Bishop Ihloff Discretionary Fund	3,618	-
Bishop Johnston's Discretionary Fund	6,364	3,934
Bishop Jones' Discretionary Fund	41,649	34,683
Bishop Jones Evangelism Grant Fund	8,793	8,793
Bishop Jones' Sabbatical Fund	6,819	6,819
Bishop Mason Memorial Fund	1,770	1,770
Bishops Combined Discretionary Fund	(2,421)	7,766
Bishop's Emergency Needs Fund	78,041	79,574
Bishop's Investment Fund	(23,786)	(23,786)
Bishop's Theological Education Fund	9,755	20,855
Bishop P.J.L. Disc Fd	664	664
Bishop R. F. Gibson Memorial Fund	1,518	1,518
Bishop R. F. Gibson Property Foundation	10,856	10,856
Bruce Fund	56,844	56,844
Canon Wingo Discretionary Fund	2,784	2,897
Charles Norse Fund	(54)	(54)
Columbia Walker Memorial Missions Fund	51,735	51,735
David Lewis Memorial Fund	5,619	5,619
Disabled Clergy Fund	750,643	787,376
Diocesan Fund for Human Need	14,844	17,734
Diocesan Fund for World Mission	8,377	12,436
Dickinson Memorial Fund	(97,174)	(97,174)
Dooley Fund	132,756	132,837
duPont Diocesan Enrichment Fund	4,453	4,453
duPont Small Church Clergy Development	17,050	17,050
E Holcombe Palmer Fund	3,301	3,301
ECW Gift - Bishop Goff	589	589
Ellen Goldsborough Fund	28,262	30,858
Episcopal Fund	(44,178)	(44,178)
Fear Not Fund	400	400
Forest Fund	55,257	55,257
Francis Edmonia Newman Fund	35,236	35,236
Freda W Kipps Income Fund	38,863	38,863
Gillliatt Campus Ministry Fund	10,559	10,559
Hugh McGuire Taylor Fund	36,839	36,839
Subtotal (carried forward)	<u>1,671,775</u>	<u>1,721,155</u>

See report of independent auditor on supplementary information.

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THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA
SCHEDULE OF OTHER FUNDS (CONTINUED)

DECEMBER 31, 2018 AND 2017

	2018	2017
Subtotal (brought forward)	\$ 1,671,775	\$ 1,721,155
Ida B Gale Fund	37,554	37,554
J. B. duPont - Technology Grant	(680)	(680)
Julia A Ward Income Fund	802	802
John and Ethel Davis Fund	1,302	1,302
John Lyons Fund	6,207	6,207
Katherine G Cook Scholarship	2,162	2,162
Lucille McGriff Fund	851	851
M Thorpe Disc Fd	1,655	1,405
Mary Amanda Stewart Fund	10,823	10,823
MEZ Grant	2,609	9,276
Moncure Memorial Fund	18,371	18,371
Pearl Leone Hecht Fund	186	186
Philip A. Arthur Memorial Fund	576	576
Scott Fdn Grant 2010	14,546	36,646
Smoot Bequest Income Fund	(104,078)	(104,078)
Smoot Bequest to Dio Fund	(109,408)	(109,408)
South African Bishops Fund	9,699	9,699
ST Investments - Restricted	300,969	297,603
St John's Waldrop Fund	33,176	33,176
St. John's Greensprings Fund	12,807	13,994
Thomas Brooks Walker Estate/Trust	128,895	128,895
UTO Fund	189	187
Widows & Orphans Fund	(9,722)	(5,972)
Zimmerman Income Fund	(11,137)	(11,137)
Subtotal	2,020,129	2,099,595
Funds invested with the Trustees of the Funds	19,575,658	21,559,451
Beneficial interest in trusts	206,539	235,625
Total Other Funds	\$ 21,802,326	\$ 23,894,671

See report of independent auditor on supplementary information.

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Trustees of the Funds Financial Report

Trustees of the Funds of the Protestant
Episcopal Church in the Diocese of Virginia,
Inc.
Financial Statements
December 31, 2018 and 2017



WELLS COLEMAN

5004 Monument Avenue • Richmond, VA 23230

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INDEPENDENT AUDITOR'S REPORT

The Board of Directors
Trustees of the Funds of the Protestant Episcopal Church
in the Diocese of Virginia, Inc.
Richmond, Virginia

We have audited the accompanying financial statements of Trustees of the Funds of the Protestant Episcopal Church in the Diocese of Virginia, Inc., which comprise the statements of financial position as of December 31, 2018 and 2017, the related schedules of investments and statements of activities from operations, changes in net assets, and cash flows as of and for the years then ended, and the related notes to the financial statements.

Management's Responsibility for the Financial Statements

Management is responsible for the preparation and fair presentation of these financial statements in accordance with accounting principles generally accepted in the United States of America; this includes the design, implementation, and maintenance of internal control relevant to the preparation and fair presentation of financial statements that are free from material misstatement, whether due to fraud or error.

Auditor's Responsibility

Our responsibility is to express an opinion on these financial statements based on our audits. We conducted our audits in accordance with auditing standards generally accepted in the United States of America. Those standards require that we plan and perform the audits to obtain reasonable assurance about whether the financial statements are free from material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the financial statements. The procedures selected depend on the auditor's judgment, including the assessment of the risks of material misstatement of the financial statements, whether due to fraud or error. In making those risk assessments, the auditor considers internal control relevant to the entity's preparation and fair presentation of the financial statements in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the entity's internal control. Accordingly, we express no such opinion. An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of significant accounting estimates made by management, as well as evaluating the overall presentation of the financial statements.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our audit opinion.

- Continued -

Opinion

In our opinion, the financial statements referred to above present fairly, in all material respects, the financial position of Trustees of the Funds of the Protestant Episcopal Church in the Diocese of Virginia, Inc. as of December 31, 2018 and 2017, and the changes in its net assets and its cash flows for the years then ended in conformity with accounting principles generally accepted in the United States of America.

Emphasis-of-Matter

As explained in Note 6, the financial statements include investments in global equity funds, hedge funds, real estate and natural resources funds, and private equity funds valued at \$48,409,969 (40% of net assets) and \$63,192,644 (41% of net assets) as of December 31, 2018 and 2017, respectively, whose value has been estimated by the Corporation's management in the absence of readily available market values. Management's estimates are based on information provided by fund managers or the general partners of the respective investments.



June 24, 2019

**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**

STATEMENTS OF FINANCIAL POSITION

December 31, 2018 and 2017

ASSETS

	<u>2018</u>	<u>2017</u>
Current Assets		
Cash and cash equivalents	\$ 2,579,513	\$ 1,026,434
Accrued investment income	140,539	164,848
Note receivable	<u>100,000</u>	<u>-</u>
Total current assets	<u>2,820,052</u>	<u>1,191,282</u>
Marketable Securities		
Investments in securities, at fair market value	<u>116,087,785</u>	<u>150,651,804</u>
Total marketable securities	<u>116,087,785</u>	<u>150,651,804</u>
Property and Equipment		
Land and building (net)	<u>688,547</u>	<u>688,547</u>
Net property and equipment	<u>688,547</u>	<u>688,547</u>
Other Assets		
Note receivable	-	100,000
Beneficial interest in trust	<u>1,977,565</u>	<u>2,249,459</u>
Total other assets	<u>1,977,565</u>	<u>2,349,459</u>
Total Assets	<u>\$ 121,573,949</u>	<u>\$ 154,881,092</u>

See accompanying notes to financial statements.

LIABILITIES AND NET ASSETS

	<u>2018</u>	<u>2017</u>
Current Liabilities		
Accrued expenses	\$ 60,264	\$ 574
Investment fees payable	33,997	41,972
Due to the Diocese of Virginia	<u>99,633</u>	<u>90,177</u>
Total current liabilities	193,894	132,723
Long-Term Liabilities		
Annuity payable	<u>6,160</u>	<u>5,962</u>
Total liabilities	<u>200,054</u>	<u>138,685</u>
Net Assets		
Parish Funds (2018 - 516 Parish funds with 58,105.628 units at \$1,288.01 and undistributed loss of \$349,602) (2017 - 499 Parish funds with 60,503.532 units at \$1,440.74 and undistributed gain of \$26,324)	74,491,185	87,196,183
Diocesan Funds (2018 - 99 Diocesan funds with 14,264.930 units at \$1,288.01 and undistributed loss of \$85,828) (2017 - 105 Diocesan funds with 25,820.984 units at \$1,440.74 and undistributed gain of \$11,233)	18,287,583	37,212,557
Trustee Funds (2018 - 79 Trustee funds with 15,743.474 units at \$1,288.01 and undistributed loss of \$94,723) (2017 - 79 Trustee funds with 15,474.706 units at \$1,440.74 and undistributed gain of \$6,732)	20,183,071	22,301,760
Parish STAMP Funds (2018 - 38 Parish funds with market value of \$2,233,943) (2017 - 37 Parish funds with market value of \$2,285,679)	2,233,943	2,285,679
Trustee STAMP Funds (2018 - 8 Trustee Funds with market value of \$3,406,099) (2017 - 8 Trustee Funds with market value of \$2,701,411)	3,406,099	2,701,411
Other Trustee Funds	2,083,467	2,356,270
Mayo Memorial Fund	<u>688,547</u>	<u>688,547</u>
Total net assets	<u>121,373,895</u>	<u>154,742,407</u>
Total Liabilities and Net Assets	<u>\$ 121,573,949</u>	<u>\$ 154,881,092</u>

**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**

SCHEDULE OF INVESTMENTS

December 31, 2018

	<u>Number of Shares</u>	<u>Fair Value</u>
Common Stocks - 9.25%		
Communication services		
Other	5,421	\$ 824,437
Consumer discretionary		
Amazon	151	226,797
Carmax, Inc.	3,670	230,219
Other	11,245	678,345
Consumer staples		
Nestle	2,850	230,736
Other	13,073	771,173
Energy		
Other	6,997	536,382
Financial		
American Tower Corp	2,460	389,147
Berkshire Hathaway, Inc. CL B	1,991	406,522
Brookfield Asset Management, Inc.	8,922	342,159
Capital One Financial Corporation	3,571	269,932
CitiGroup Inc.	4,585	238,695
CME Group	1,310	246,437
J P Morgan Chase	2,105	205,490
Markel Corporation	370	384,079
Healthcare		
Danaher	3,375	348,030
Johnson & Johnson	2,356	304,041
Other	4,037	426,404
Industrials		
Fedex Corporation	1,334	215,214
Union Pacific	1,950	269,549
Other	6,201	496,166
Information technology		
Accenture PLC	2,195	309,517
Adobe Systems, Inc.	1,543	349,088
Mastercard Inc Cl A	1,350	254,678
Visa, Inc.	2,954	389,751
Other	4,503	660,672
Materials		
Other	4,560	772,574
Bonds - 9.25%		
Corporate obligations	6,190,063	6,329,303
Government and agency obligations		
FHLMC	1,182,587	1,162,832
FNMA	1,892,981	1,873,607

- Continued -

See accompanying notes to financial statements.

**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**

SCHEDULE OF INVESTMENTS - CONTINUED

December 31, 2018

	<u>Number of Shares</u>	<u>Fair Value</u>
Bonds - 9.25% - Continued		
Government and agency obligations - continued		
GNMA	587,643	593,864
United States Treasury	650,000	799,797
Mutual Funds - 53%		
Colchester Global Bond Fund	143,138	4,739,779
Dodge & Cox Global Stock Fund	548,329	6,048,064
Federated Ultra Short Bond Fund	211,232	1,911,653
Lord Abbett Short Duration Income Fund	265,530	1,099,292
PIMCO Funds	84,635	820,957
Silchester International Investors Value Equity	90,267	11,396,928
Vanguard Emerging Markets	161,826	3,908,091
Vanguard Fixed Income Inflation Protected Securities Fund	98,023	2,399,615
Vanguard Fixed Income Short-Term Investment Grade Fund	105,540	1,101,836
Vanguard FTSE All World Ex US Index Fund	93,318	8,391,199
Vanguard Total Stock Market Index Fund	178,940	11,112,166
Vanguard Total Bond Market Index Fund	813,812	8,504,331
Other	512	8,957
Hedge Funds - 22.2%		
Drake Capital Offshore Partners	12,572,005	12,425,546
Forester Diversified	500	550,368
Forester Diversified	5,298	5,509,375
Forester Diversified	500	510,373
Forester Diversified	500	537,938
Forester Diversified	500	526,331
Forester Diversified	500	501,140
Forester Diversified	1,656	1,527,005
Lansdowne Developed Markets Long Only Fund	18,303	3,613,713
Real Estate and Natural Resource Funds - 6%		
Commonfund Capital Natural Res Partners VIII	1,065,781	1,065,781
Metropolitan Real Estate Partners IV	356,520	353,676
Property Holdings IV LLC REIT	1,096,331	1,096,331
Park Street Capital Natural Resources Fund	1,089,256	1,089,256

- Continued -

See accompanying notes to financial statements.

**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**

SCHEDULE OF INVESTMENTS - CONTINUED

December 31, 2018

	<u>Number of Shares</u>	<u>Fair Value</u>
Real Estate and Natural Resource Funds - Continued		
Seaport Global Property Securities Fund	2,516,554	2,516,554
Victory Global Natural Resources Fund	62,483	836,018
Other	75,716	75,716
Private Equity Funds - 0.3%		
MIT Private Equity Fund II	160,538	160,538
MIT Private Equity Fund IV	213,621	<u>213,621</u>
Total Investments - 100% (Cost \$100,372,980)		<u>\$ 116,087,785</u>

See accompanying notes to financial statements.

**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**

SCHEDULE OF INVESTMENTS

December 31, 2017

	<u>Number of Shares</u>	<u>Fair Value</u>
Common Stocks - 10%		
Consumer discretionary		
Carmax, Inc.	5,090	\$ 362,422
Other	22,970	1,991,633
Consumer staples		
Other	11,590	912,421
Energy		
Other	13,170	1,052,286
Financial		
American Tower Corp	3,215	458,684
Berkshire Hathaway, Inc. CL B	2,280	451,942
Brookfield Asset Management, Inc.	11,412	496,878
Capital One Financial Corporation	5,320	529,766
CitiGroup Inc.	5,955	443,112
Markel Corporation	485	552,478
Other	9,340	775,957
Health care		
Danaher Corporation	4,085	379,170
Johnson & Johnson	3,006	419,998
Other	11,047	998,968
Industrials		
Fedex Corporation	1,425	355,595
Union Pacific	2,710	363,411
Other	7,392	779,223
Information technology		
Accenture PLC	2,765	423,294
Adobe Systems, Inc.	2,475	433,719
Visa, Inc.	4,545	518,221
Other	14,257	1,545,565
Materials		
Other	9,990	809,678
Bonds - 8.4%		
Corporate obligations	7,059,286	7,547,072
Government and agency obligations		
FHLMC	1,108,422	1,123,821
FNMA	1,892,981	1,970,991
GNMA	570,084	526,846
United States Treasury	1,260,000	1,540,165

- Continued -

See accompanying notes to financial statements.

**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**

SCHEDULE OF INVESTMENTS - CONTINUED

December 31, 2017

	<u>Number of Shares</u>	<u>Fair Value</u>
Mutual Funds - 53%		
Aberdeen Emerging Market	287,588	4,641,671
Colchester Global Bond Fund	167,695	5,728,346
Dodge & Cox Global Stock Fund	595,365	8,251,755
Federated Total Return Sers Inc	191,568	1,745,182
Lord Abbett Short Duration Income Fund	233,662	993,065
PIMCO Funds	75,378	743,230
Silchester International Investors Int. Value Equity Trust	111,422	16,326,300
Vanguard Emerging Markets Stock Index Fund	83,034	2,410,484
Vanguard Fixed Income Inflation Protected Securities Fund	110,829	2,837,211
Vanguard Fixed Income Short-Term Investment Grade Fund	93,594	994,901
Vanguard FTSE All World Ex US Index Fund	95,385	10,270,156
Vanguard Total Stock Market Index Fund	229,658	15,325,144
Vanguard Total Bond Market Index Fund	924,227	9,935,441
Other	374	9,901
Hedge Funds - 20%		
Drake Capital Offshore Partners	12,604,679	12,604,679
Forester Diversified	500	535,380
Forester Diversified	705	781,499
Forester Diversified	5,298	5,779,342
Forester Diversified	500	564,300
Forester Diversified	500	577,335
Forester Diversified	500	525,695
Forester Diversified	500	552,125
Forester Diversified	3,000	3,239,070
Landsdowne Developed Markets Long Only Fund	21,651	4,843,942
Real Estate and Natural Resource Funds - 8%		
Commonfund Capital Natural Res Partners VIII	1,130,930	1,130,930
Metropolitan Real Estate Partners IV	459,102	459,102
Property Holdings IV LLC REIT	2,149,136	2,149,136
Park Street Capital Natural Resource	1,055,803	1,055,803
Seaport Global Property Securities Fund	3,223,705	3,223,705
TAP Fund	2,090	1,429,078
Victory Global Natural Resources Fund	62,483	1,537,703
Other	5,955	716,099
Private Equity Funds - 0.6%		
MIT Private Equity Fund III	432,434	432,434
MIT Private Equity Fund IV	242,727	242,727
Other	295,617	295,617
Total Investments - 100% (Cost \$118,875,722)		<u>\$ 150,651,804</u>

See accompanying notes to financial statements.

**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**

STATEMENTS OF ACTIVITIES FROM OPERATIONS

For the years ended December 31, 2018 and 2017

	<u>2018</u>	<u>2017</u>
Investment Income		
Interest	\$ 466,095	\$ 487,911
Dividends	1,877,656	1,638,162
Other investment income	<u>112,890</u>	<u>126,028</u>
	<u>2,456,641</u>	<u>2,252,101</u>
 Expenses		
Custodial and managerial fees	448,639	459,909
General and administrative	<u>365,892</u>	<u>333,710</u>
	<u>814,531</u>	<u>793,619</u>
 Net Investment Income	<u>1,642,110</u>	<u>1,458,482</u>
 Other Revenue		
Change in beneficial interest in trust	<u>(271,894)</u>	<u>191,028</u>
	<u>(271,894)</u>	<u>191,028</u>
 Realized Gain in Investments		
Net realized gain from security transactions (excluding short-term securities):		
Proceeds from securities sold	41,531,218	15,037,918
Cost of securities sold	<u>(35,294,330)</u>	<u>(13,307,302)</u>
	<u>6,236,888</u>	<u>1,730,616</u>
 Unrealized (Depreciation) Appreciation During the Year		
Ending	15,714,805	31,776,082
Beginning	<u>(31,776,082)</u>	<u>(15,079,497)</u>
	<u>(16,061,277)</u>	<u>16,696,585</u>
 Change in Net Assets Resulting from Operations	<u>\$ (8,454,173)</u>	<u>\$ 20,076,711</u>

See accompanying notes to financial statements.

**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**

STATEMENTS OF CHANGES IN NET ASSETS

For the years ended December 31, 2018 and 2017

	<u>2018</u>	<u>2017</u>
Change in Net Assets from Operations:		
Net investment income	\$ 1,642,110	\$ 1,458,482
Beneficial interest in trust	(271,894)	191,028
Net realized gain on investments sold	6,236,888	1,730,616
Net unrealized (loss) gain from market appreciation	<u>(16,061,277)</u>	<u>16,696,585</u>
Change in net assets resulting from operations	<u>(8,454,173)</u>	<u>20,076,711</u>
 Change in Net Assets from Fund Transactions:		
Investment of funds	4,568,118	4,707,966
Income distributions reinvested	3,289,069	3,272,757
Withdrawals during the year	(26,787,602)	(6,909,908)
Distributions to fund investors - including reinvestments	<u>(5,983,924)</u>	<u>(5,678,840)</u>
Change in net assets due to fund transactions	<u>(24,914,339)</u>	<u>(4,608,025)</u>
 Change in Net Assets	(33,368,512)	15,468,686
Net Assets - beginning of year	<u>154,742,407</u>	<u>139,273,721</u>
 Net Assets - end of year		
(including undistributed investment income)	<u>\$ 121,373,895</u>	<u>\$ 154,742,407</u>

See accompanying notes to financial statements.

**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**

STATEMENTS OF CASH FLOWS

For the years ended December 31, 2018 and 2017

	<u>2018</u>	<u>2017</u>
Cash Flows from Operating Activities		
Change in net assets from operations	\$ (8,454,173)	\$ 20,076,711
Adjustments to reconcile change in net assets from operations to net cash and cash equivalents provided by operating activities		
Gain on sale of investments	(6,236,888)	(1,730,616)
Purchase of investments	(18,056,773)	(12,870,764)
Proceeds from the sale of investments	41,531,218	15,037,918
Unrealized (gains) losses on investments	16,061,277	(16,696,585)
(Increase) decrease in beneficial interest in trust	271,894	(191,028)
(Increase) decrease in operating assets		
Accrued investment income	24,309	(10,591)
Increase (decrease) in operating liabilities		
Due to the Diocese of Virginia	9,456	71,315
Accrued expenses	59,690	(16,324)
Investment fees payable	(7,975)	15,506
Annuity payable	198	5,962
	<u>25,202,233</u>	<u>3,691,504</u>
Cash Flows from Financing Activities		
Investment and income distribution reinvestments	7,857,187	7,955,075
Withdrawals and distributions	(31,506,341)	(12,563,100)
	<u>(23,649,154)</u>	<u>(4,608,025)</u>
Increase (decrease) in cash and cash equivalents	1,553,079	(916,521)
Cash and Cash Equivalents, beginning of year	1,026,434	1,942,955
Cash and Cash Equivalents, end of year	\$ 2,579,513	\$ 1,026,434
Supplemental schedule of noncash financing transactions		
Transfer of investments	<u>\$ 1,265,185</u>	<u>\$ -</u>

See accompanying notes to financial statements.

**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**

NOTES TO FINANCIAL STATEMENTS

December 31, 2018 and 2017

1. Organization and Nature of Activities

Trustees of the Funds of the Protestant Episcopal Church in the Diocese of Virginia, Inc. (the "Corporation") is a not-for-profit corporation established under the laws of the Commonwealth of Virginia that acts as an investment agency for Episcopal Church organizations and parishes in the Commonwealth of Virginia. The Corporation also receives and holds real property and designated funds for the Diocese of Virginia (the "Diocese"), including the Mayo House.

2. Summary of Significant Accounting Policies

Basis of Presentation: Operations for investment activities are conducted in a manner similar to common trust funds. The operations of each fund are accounted for separately. The funds included in the financial statements are described below:

Parish Funds account for investment funds managed for churches and church-related organizations located within the Commonwealth of Virginia.

Diocesan Funds account for investment funds controlled by the separate Diocesan organizations.

Trustee Funds account for investment funds primarily held in the name of the Trustees of the Funds for various beneficiaries.

The Mayo Memorial Fund accounts for the cost of the Mayo House, which serves as the general offices of the Diocese.

Land and Building: The land and building comprising the Mayo House are considered investments by the Corporation. The properties are not depreciated and are stated at cost. All property-related expenses are paid by the affiliates occupying the building.

Cash and Cash Equivalents: The Corporation includes all investments with a maturity of three months or less when purchased as cash and cash equivalents on the accompanying statements of financial position.

Investment Units: The equity of each fund in the pooled net assets is represented by investment units. New money entering the pool is accepted at the unit value of net assets as of the last day of the previous month in which the deposit is made. The number of new units bought is determined by dividing the new money by the unit value. Withdrawals from the pool are determined in the same unit value manner based on similar unit value.

Distribution to Unitholders: The income allotted to each fund is computed monthly based on the number of units owned during the month. An income distribution is made at least annually. Distributions of \$65.83 and \$56.48 per unit, aggregating \$5,983,924 and \$5,678,840, were paid to unitholders in 2018 and 2017, respectively.

Income Taxes: The Corporation is exempt from income taxes under Section 501(c)(3) of the Internal Revenue Code and the tax statutes of the Commonwealth of Virginia; accordingly, the accompanying financial statements do not reflect a provision or liability for federal or state income taxes. The Corporation has determined that it does not have any material unrecognized tax benefits or obligations as of December 31, 2018.

**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**

NOTES TO FINANCIAL STATEMENTS - CONTINUED

December 31, 2018 and 2017

2. Summary of Significant Accounting Policies - Continued

Estimates: The preparation of financial statements in conformity with accounting principles generally accepted in the United States of America requires management to make estimates and assumptions that affect the reported amounts of assets and liabilities and the disclosure of contingent assets and liabilities at the date of the financial statements. Such estimates also affect the reported amounts of revenues and expenses during the reporting period. Actual results could differ from those estimates and assumptions.

Reclassifications: Certain prior-year balances have been reclassified to conform to current-year presentation.

Evaluation of Subsequent Events: Management has evaluated subsequent events through June 24, 2019, which is the date the financial statements were available to be issued.

3. Note Receivable

The note receivable, which is an asset of the Trustees of the Funds, is a \$100,000 note from the Diocesan Missionary Society of Virginia. The note is due in semiannual installments of \$2,750 (interest only) at 5.5%, with principal due on November 22, 2019.

4. Land and Building

Land and building, which are assets of the Mayo Memorial Fund, are stated at cost and consist of the following at December 31:

	<u>2018</u>	<u>2017</u>
Land	\$ 10,000	\$ 10,000
Building	678,547	678,547
	<u>\$ 688,547</u>	<u>\$ 688,547</u>

5. Beneficial Interest in Trust

The Corporation is a beneficiary of a perpetual trust. This trust makes distributions to the Corporation based on the Corporation's percentage interest as stated in the trust document. The fair value of the interest in the trust is \$1,977,565 and \$2,249,459 at December 31, 2018 and 2017, respectively, which has been recorded as an asset and is adjusted each year to reflect the change in value.

**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**

NOTES TO FINANCIAL STATEMENTS - CONTINUED

December 31, 2018 and 2017

6. Fair Value Measurement

Accounting standards establish a framework for measuring fair value. That framework provides a fair value hierarchy that prioritizes the inputs to valuation techniques used to measure fair value. The hierarchy gives the highest priority to unadjusted quoted prices in active markets for identical assets or liabilities (Level 1 measurements). The levels of the fair value hierarchy are described below:

Level 1 - Inputs to the valuation methodology are unadjusted quoted prices for identical assets or liabilities in active markets that the Corporation has the ability to access.

Level 2 - Inputs to the valuation methodology include:

- quoted prices for similar assets or liabilities in active markets;
- quoted prices for identical assets or liabilities in inactive markets;
- inputs other than quoted prices that are observable for the asset or liability;
- inputs that are delivered principally from or corroborated by observable market data by correlation or other means.

If the asset or liability has a specified (contractual) term, the Level 2 input must be observable for substantially the full term of the asset or liability.

Level 3 - Inputs to the valuation methodology are unobservable and significant to the fair value measurement.

The asset's or liability's fair value measurement level within the fair value hierarchy is based on the lowest level of any input that is significant to the fair value measurement. Valuation techniques used need to maximize the use of observable inputs and minimize the use of unobservable inputs.

The following is a description of the valuation methodologies used for assets measured at fair value. There have been no changes in the methodologies used during 2018 or 2017.

Debt and Equity Securities - Valued at the closing price reported on the active market in which the individual securities are traded. Corporate bonds are valued based on bond pricing models using standard inputs such as benchmark yields, reported trades, and broker/dealer quotes.

The preceding methods described may produce a fair value calculation that may not be indicative of net realizable value or reflective of future fair values. Furthermore, although the Corporation believes its valuation methods are appropriate and consistent with other market participants, the use of different methodologies or assumptions to determine the fair value of certain financial instruments could result in a different fair value measurement at the reporting date. Quantitative information for Levels 2 and 3 valuation inputs and related sensitivities is maintained by third parties and is not reasonably available to the Corporation.

**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**

NOTES TO FINANCIAL STATEMENTS - CONTINUED

December 31, 2018 and 2017

6. Fair Value Measurement - Continued

The following table sets forth by level, within the fair value hierarchy, the Corporation's assets at fair value as of December 31:

	<u>Fair Value Measurements at Reporting Date Using:</u>				
	Quoted Prices in				Net
	Active Markets for Identical <u>Assets (Level 1)</u>	Significant Observable <u>Inputs (Level 2)</u>	Other Unobservable <u>Inputs (Level 3)</u>	<u>Asset Value</u>	
<u>December 31, 2018</u>				<u>Total</u>	
Debt and equity securities:					
Common stock:					
Communication services	\$ 824,437	\$ -	\$ -	\$ -	\$ 824,437
Consumer discretionary	1,135,361	-	-	-	1,135,361
Consumer staples	1,001,909	-	-	-	1,001,909
Energy	536,382	-	-	-	536,382
Financial	2,482,461	-	-	-	2,482,461
Healthcare	1,078,475	-	-	-	1,078,475
Industrials	980,929	-	-	-	980,929
Information technology	1,963,706	-	-	-	1,963,706
Materials	772,574	-	-	-	772,574
Mortgage-backed securities	3,630,304	-	-	-	3,630,304
U.S. Treasury securities	799,797	-	-	-	799,797
Corporate bonds	-	6,329,303	-	-	6,329,303
Mutual funds:					
Global equity funds	7,147,356	-	-	-	7,147,356
Fixed income funds	38,158,804	-	-	-	38,158,804
Natural resource funds	836,018	-	-	-	836,018
Global equity funds measured at net asset value	-	-	-	11,396,928	11,396,928
International bond funds measured at net asset value	-	-	-	4,739,779	4,739,779
Hedge funds:					
Hedge funds investments measured at net asset value	-	-	-	32,273,262	32,273,262
	<u>\$ 61,348,513</u>	<u>\$ 6,329,303</u>	<u>\$ -</u>	<u>\$ 48,409,969</u>	<u>\$ 116,087,785</u>

**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**

NOTES TO FINANCIAL STATEMENTS - CONTINUED

December 31, 2018 and 2017

6. Fair Value Measurement - Continued

	<u>Fair Value Measurements at Reporting Date Using:</u>				
	Quoted Prices in				
	Active Markets	Significant Other	Significant	Net	
	for Identical	Observable	Unobservable	Asset Value	Total
	<u>Assets (Level 1)</u>	<u>Inputs (Level 2)</u>	<u>Inputs (Level 3)</u>	<u>Asset Value</u>	<u>Total</u>
<u>December 31, 2017</u>					
Debt and equity securities:					
Common stock:					
Consumer discretionary	\$ 2,354,055	\$ -	\$ -	\$ -	\$ 2,354,055
Consumer staples	912,421	-	-	-	912,421
Energy	1,052,286	-	-	-	1,052,286
Financial	3,708,817	-	-	-	3,708,817
Healthcare	1,798,136	-	-	-	1,798,136
Industrials	1,498,229	-	-	-	1,498,229
Information technology	2,920,799	-	-	-	2,920,799
Materials	809,678	-	-	-	809,678
Mortgage-backed securities	3,621,658	-	-	-	3,621,658
U.S. Treasury securities	1,540,165	-	-	-	1,540,165
Corporate bonds	-	7,547,072	-	-	7,547,072
Mutual funds:					
Global equity funds	13,886,495	-	-	-	13,886,495
Fixed income funds	44,271,650	-	-	-	44,271,650
Natural resource funds	1,537,699	-	-	-	1,537,699
Global equity funds measured at net asset value	-	-	-	16,326,300	16,326,300
International bond funds measured at net asset value	-	-	-	5,728,346	5,728,346
Hedge funds:					
Hedge funds investments measured at net asset value	-	-	-	41,137,998	41,137,998
	<u>\$ 79,912,088</u>	<u>\$ 7,547,072</u>	<u>\$ -</u>	<u>\$ 63,192,644</u>	<u>\$ 150,651,804</u>

**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**

NOTES TO FINANCIAL STATEMENTS - CONTINUED

December 31, 2018 and 2017

7. Investments Carried at Net Asset Value or its Equivalent

Certain mutual funds are valued at the net asset value of shares held by the Corporation at year-end.

Hedge Funds, Real Estate and Natural Resources, and Private Equity Funds are valued using the practical expedient at the Corporation's pro-rata interest in the net assets of these entities. Investments held by these entities are valued at prices which approximate fair value. The fair value of certain investments in the underlying entities, which may include private placements and other securities for which values are not readily available, are determined in good faith by the investment advisors of the respective entities and may not reflect amounts that could be realized upon immediate sale, nor amounts that may be ultimately realized.

The estimated fair values may differ significantly from the values that would have been used had a ready market existed for these investments, and these differences could be material. Net asset valuations are provided daily, monthly, or quarterly by these entities. Appreciation of investments in these entities is net of all allocations to the investment advisors.

The following information is presented regarding the nature of the investments and related commitments. Information has been presented by tiers within the class according to lock-in periods. The fair value of the investments in each of these classes has been estimated using the NAV per share of the investments. Redemption of these investments is restricted as indicated below.

<u>2018</u>	<u>Fair Value</u>	<u>Unfunded Commitments</u>	<u>Lock-in Period</u>	<u>Redemption Frequency</u>	<u>Redemption Notice Period</u>
Hedge Funds -	\$ 12,425,546	n/a	6/30/2017	Semi-annually	90 days
Equity long/short ^(a)	3,613,713	n/a	n/a	Monthly	30 days
	5,509,375	n/a	12/31/2018	n/a	95 days
	550,368	n/a	3/1/2019	n/a	95 days
	510,373	n/a	1/31/2020	n/a	95 days
	537,938	n/a	2/28/2020	n/a	95 days
	526,331	n/a	6/30/2020	n/a	95 days
	501,140	n/a	6/1/2021	n/a	95 days
	1,527,005	n/a	10/1/2021	n/a	95 days

**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**

NOTES TO FINANCIAL STATEMENTS - CONTINUED

December 31, 2018 and 2017

7. Investments Carried at Net Asset Value or its Equivalent - Continued

<u>2018</u>	<u>Fair Value</u>	<u>Unfunded Commitments</u>	<u>Lock-in Period</u>	<u>Redemption Frequency</u>	<u>Redemption Notice Period</u>
Real Estate and Natural Resource Funds ^(b)	1,065,781	61,250	8/19/2023	n/a	n/a
	48,139	8,750	1/3/2023	n/a	n/a
	353,676	33,000	7/31/2019	n/a	n/a
	27,577	80,200	12/31/2015	n/a	n/a
	1,096,331	18,650	9/16/2017	n/a	n/a
	1,089,256	43,875	1/31/2027	n/a	n/a
	<u>2,516,554</u>	n/a	n/a	Monthly	15 business days
Private Equity Funds ^(c)	160,538	34,922	12/31/2018	n/a	n/a
	<u>213,621</u>	112,658	3/17/2023	n/a	n/a
	32,273,262				
International Bond Fund ^(e)	4,739,779	n/a	n/a	Semi-monthly	5 business days
Global Equity Fund ^(d)	11,396,928	n/a	n/a	Monthly	10 business days

(a) This class includes investments in market neutral, multi-strategy absolute return pools. The majority of the securities are either directly traded in separately managed accounts or via underlying funds.

(b) This class includes multiple funds invested in real estate and natural resources management. The funds include real estate acquisitions, ground up development projects, distressed debt portfolios, timberland and oil and gas resources.

(c) This class includes multiple funds invested in diversified portfolios of private equity funds consisting of venture capital funds, private capital, and international private equity funds.

(d) This class includes global equity fund consisting of foreign common and preferred stock and short-term investments.

(e) This class includes an international bond fund consisting of fixed income securities with the objective of achieving favorable income-oriented returns from a globally diversified portfolio consisting primarily of debt or debt-like securities.

**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**

NOTES TO FINANCIAL STATEMENTS - CONTINUED

December 31, 2018 and 2017

7. Investments Carried at Net Asset Value or its Equivalent - Continued

<u>2017</u>	<u>Fair Value</u>	<u>Unfunded Commitments</u>	<u>Lock-in Period</u>	<u>Redemption Frequency</u>	<u>Redemption Notice Period</u>
Hedge Funds -	\$ 12,604,679	n/a	6/30/2017	Semi-annually	90 days
Equity long/short ^(a)	4,843,942	n/a	n/a	n/a	n/a
	535,380	n/a	1/31/2020	n/a	95 days
	564,300	n/a	2/28/2020	n/a	95 days
	552,125	n/a	6/30/2020	n/a	95 days
	525,695	n/a	6/1/2018	n/a	95 days
	3,239,070	n/a	9/30/2018	n/a	95 days
	781,499	n/a	9/30/2018	n/a	95 days
	5,779,342	n/a	12/31/2018	n/a	95 days
	577,335	n/a	6/30/2019	n/a	95 days
Real Estate and Natural Resource Funds ^(b)	1,130,930	98,000	8/19/2023	n/a	n/a
	271,029	n/a	12/31/2016	Monthly	n/a
	176,184	19,250	1/3/2023	n/a	n/a
	459,102	33,000	7/31/2019	n/a	n/a
	92,483	99,000	12/31/2015	n/a	n/a
	2,149,136	22,889	9/16/2017	n/a	n/a
	1,055,803	104,625	1/31/2027	n/a	n/a
	77,069	55,000	6/30/2018	n/a	n/a
	99,334	163,198	12/31/2014	n/a	n/a
	1,429,078	n/a	n/a	Monthly	5 days
	3,223,705	n/a	n/a	Monthly	10 business days
Private Equity Funds ^(c)	215,319	34,921	12/31/2018	n/a	n/a
	432,434	71,142	4/21/2021	n/a	n/a
	242,727	153,023	3/17/2023	n/a	n/a
	52,714	120,000	12/31/2020	n/a	n/a
	27,584	30,942	11/14/2020	n/a	n/a
	41,137,998				
International Bond Fund ^(e)	5,728,346	n/a	n/a	Monthly	n/a
Global Equity Fund ^(d)	16,326,300	n/a	n/a	n/a	n/a

**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**

NOTES TO FINANCIAL STATEMENTS - CONTINUED

December 31, 2018 and 2017

8. Unit Information and Financial Highlights

Selected data for a unit outstanding throughout 2018 and 2017, on average, follows:

	<u>2018</u>	<u>2017</u>
Interest income	\$ 4.87	\$ 4.79
Dividend income	18.26	15.41
Other income	1.18	1.20
Total investment income	<u>24.31</u>	<u>21.40</u>
Total expenses	<u>(8.45)</u>	<u>(7.75)</u>
Investment income - net	15.86	13.65
Income distributions	<u>(65.83)</u>	<u>(56.48)</u>
	<u>(49.97)</u>	<u>(42.83)</u>
Net realized gain (loss) and change in unrealized appreciation (depreciation)	<u>(102.76)</u>	<u>182.41</u>
Change in net asset value	<u>(152.73)</u>	<u>139.58</u>
Net assets value - beginning of year	<u>1,440.74</u>	<u>1,301.16</u>
Net assets value - end of year	<u>\$ 1,288.01</u>	<u>\$ 1,440.74</u>
Total return	-11.86%	9.68%

**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**

NOTES TO FINANCIAL STATEMENTS - CONTINUED

December 31, 2018 and 2017

8. Unit Information and Financial Highlights - Continued

	<u>2018</u>	<u>2017</u>
Supplemental Data:		
Unitized Net Assets:		
Net assets, end of year	\$ 112,961,839	\$ 146,710,500
Ratio to average net assets:		
Expenses	0.66%	0.54%
Net investment income	1.23%	0.95%
Non-Unitized Net Assets:		
Net assets, end of year	\$ 8,412,056	\$ 8,031,907
Investment return	\$ 59,543	\$ 72,157
Beneficial interest in trust	\$ (271,894)	\$ 191,028
Ratio to average net assets:		
Expenses	0.07%	0.06%
Net investment income	0.71%	0.90%
Beneficial interest in trust	-3.23%	2.38%

The Corporation utilizes investment managers that either invoice the company directly or net their stated expenses with investment income. The above analysis is consistent in its presentation of true expenses of operations and outlines the direct cost of operations for both the investment managers paid directly and all general and administrative expenses, which the expense ratio for unitized net assets to average net assets is .66% and .54% for the years ended December 31, 2018 and 2017, respectively. If the Corporation were to pay the indirect managers who have netted expenses with investment income, this would result in the ratios increasing to .97% and .85% as of December 31, 2018 and 2017, respectively.

9. Related Party Transactions

The Diocese provides administrative and accounting services to several related organizations including the Corporation. The Corporation reimburses the Diocese for a portion of the salary and benefits of the accounting staff under a "common paymaster" arrangement. Under this arrangement, any person employed by several related organizations is compensated by one organization, which is reimbursed by the other organizations.

Salary and benefits costs incurred and subsequently reimbursed by the Corporation were \$307,203 and \$289,442 as of and for the years ended December 31, 2018 and 2017, respectively. The Corporation had a related-party payable with the Diocese in the amount of \$99,633 and \$90,177 as of December 31, 2018 and 2017, respectively.

As described in Note 3, a note receivable of \$100,000 is outstanding from the Diocesan Missionary Society of Virginia as of December 31, 2018 and 2017.

**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**

NOTES TO FINANCIAL STATEMENTS - CONTINUED

December 31, 2018 and 2017

10. Concentration of Risk

The Corporation's credit risk consists principally of cash and securities. Cash positions are part of the managed investment portfolio and are not Federal Deposit Insurance Corporation ("FDIC") insured accounts. The investment portfolio is divided among many securities and several money managers. This policy mitigates the Corporation's exposure to concentrations of credit risk.

Diocesan Missionary Society Financial Report

Diocesan Missionary Society
of Virginia

Financial Statements and Supplementary
Information

December 31, 2018 and 2017



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Joy Buzzard
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Steven T. Foster
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The Rt. Rev. Susan E. Goff, Suffragan Bishop
Ex-Officio

Stas Jones, Business Administrator
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The Rev. Amelie A. Wilmer

Gerald C. Bland

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The Rev. Andrew T.P. Merrow

Glenn R. Moore, Esquire

Karen M. Grane, Esquire

Russell Lockey

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INDEPENDENT AUDITOR'S REPORT

The Board of Trustees
Diocesan Missionary Society of Virginia
Richmond, Virginia

We have audited the accompanying financial statements of Diocesan Missionary Society of Virginia, which comprise the statements of financial position as of December 31, 2018 and 2017, and the related statements of activities, functional expenses, and cash flows for the years then ended, and the related notes to the financial statements.

Management's Responsibility for the Financial Statements

Management is responsible for the preparation and fair presentation of these financial statements in accordance with accounting principles generally accepted in the United States of America; this includes the design, implementation, and maintenance of internal control relevant to the preparation and fair presentation of financial statements that are free from material misstatement, whether due to fraud or error.

Auditor's Responsibility

Our responsibility is to express an opinion on these financial statements based on our audits. We conducted our audits in accordance with auditing standards generally accepted in the United States of America. Those standards require that we plan and perform the audits to obtain reasonable assurance about whether the financial statements are free from material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the financial statements. The procedures selected depend on the auditor's judgment, including the assessment of the risks of material misstatement of the financial statements, whether due to fraud or error. In making those risk assessments, the auditor considers internal control relevant to the entity's preparation and fair presentation of the financial statements in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the entity's internal control. Accordingly, we express no such opinion. An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of significant accounting estimates made by management, as well as evaluating the overall presentation of the financial statements.

- Continued -

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We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our audit opinion.

Opinion

In our opinion, the financial statements referred to above present fairly, in all material respects, the financial position of Diocesan Missionary Society of Virginia as of December 31, 2018 and 2017, and the changes in its net assets and its cash flows for the years then ended in conformity with accounting principles generally accepted in the United States of America.

Report on Supplemental Information

Our audits were conducted for the purpose of forming an opinion on the financial statements as a whole. The accompanying 2018 supplementary schedules on pages 18 - 21 are presented for purposes of additional analysis and are not a required part of the basic financial statements. Such information is the responsibility of management and was derived from and relates directly to the underlying accounting and other records used to prepare the financial statements. The information in the accompanying supplementary schedules has been subjected to the auditing procedures applied in the audit of the financial statements and certain additional procedures, including comparing and reconciling such information directly to the underlying accounting and other records used to prepare the financial statements or to the financial statements themselves, and other additional procedures in accordance with auditing standards generally accepted in the United States of America. In our opinion, the information is fairly stated in all material respects in relation to the financial statements taken as a whole.

Effect of Adopting New Accounting Standard

As discussed in Note 2, the Financial Accounting Standards Board has issued Accounting Standards Update No. 2016-14, *Not-for-Profit Entities* (Topic 958), *Presentation of Not-for-Profit Entities*. Under the new standard, not-for-profit entities present two classes of net assets (net assets with donor restrictions and net assets without donor restrictions) on the face of the statements of financial position and present the change in those two classes on the statements of activities. The new standard also enhances disclosures regarding board designations and net assets with donor restrictions and how the designations and restrictions affect the use of resources. The disclosures provide qualitative and quantitative information about how a not-for-profit entity manages its liquid resources. Expenses are presented by both their natural and functional classification on the statements of functional expenses. Our opinion is not modified with respect to this matter.



July 16, 2019

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA

STATEMENTS OF FINANCIAL POSITION

December 31, 2018 and 2017

ASSETS

	<u>2018</u>	<u>2017</u>
Current Assets		
Cash and cash equivalents	\$ 2,186,405	\$ 3,446,171
Investments	4,059,713	3,627,656
Loans receivable, current portion	200,632	369,410
Accrued interest receivable	29,097	27,452
Distribution receivable	-	36,986
Total current assets	<u>6,475,847</u>	<u>7,507,675</u>
Property and Equipment		
Properties used by active congregations	1,495,094	1,495,094
Properties used by Episcopal campus ministries	830,506	830,506
Unimproved real estate	<u>1,560,545</u>	<u>1,560,545</u>
Total property and equipment	<u>3,886,145</u>	3,886,145
Less accumulated depreciation	<u>(259,056)</u>	<u>(240,966)</u>
Net property and equipment	<u>3,627,089</u>	<u>3,645,179</u>
Other Assets		
Loans receivable - collateralized	5,123,229	4,276,596
Loans receivable - uncollateralized	<u>168,745</u>	<u>173,487</u>
Total other assets	<u>5,291,974</u>	<u>4,450,083</u>
 Total Assets	 <u>\$ 15,394,910</u>	 <u>\$ 15,602,937</u>

See accompanying notes to financial statements.

LIABILITIES AND NET ASSETS

	<u>2018</u>	<u>2017</u>
Current Liabilities		
Accounts payable	\$ 67,878	\$ 44,213
Notes payable, current portion	<u>405,000</u>	<u>140,000</u>
Total current liabilities	472,878	184,213
Long-Term Liabilities		
Notes payable	<u>530,144</u>	<u>923,144</u>
Total liabilities	<u>1,003,022</u>	<u>1,107,357</u>
Net Assets		
Without donor restrictions	<u>11,873,196</u>	<u>11,866,835</u>
With donor restrictions		
Purpose restrictions	332,230	442,283
Perpetual in nature	<u>2,186,462</u>	<u>2,186,462</u>
Total with donor restrictions	<u>2,518,692</u>	<u>2,628,745</u>
Total net assets	<u>14,391,888</u>	<u>14,495,580</u>
Total Liabilities and Net Assets	<u>\$ 15,394,910</u>	<u>\$ 15,602,937</u>

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA

STATEMENT OF ACTIVITIES

For the year ended December 31, 2018

	<u>Without Donor Restrictions</u>	<u>With Donor Restrictions</u>		<u>Total</u>
		<u>Purpose Restrictions</u>	<u>Perpetual in Nature</u>	
Support and Revenue				
Interest income on loans	\$ 222,928	\$ -	\$ -	\$ 222,928
Investment income	35,793	50,965	-	86,758
Unrealized loss on investments	-	(108,670)	-	(108,670)
Realized losses on investments	-	(1,383)	-	(1,383)
Net assets released				
from restrictions	<u>50,965</u>	<u>(50,965)</u>	<u>-</u>	<u>-</u>
Total support and revenue	<u>309,686</u>	<u>(110,053)</u>	<u>-</u>	<u>199,633</u>
Expenses				
Program	245,380	-	-	245,380
Management and general	<u>57,945</u>	<u>-</u>	<u>-</u>	<u>57,945</u>
Total expenses	<u>303,325</u>	<u>-</u>	<u>-</u>	<u>303,325</u>
Change in Net Assets	6,361	(110,053)	-	(103,692)
Net Assets, beginning	<u>11,866,835</u>	<u>442,283</u>	<u>2,186,462</u>	<u>14,495,580</u>
Net Assets, ending	<u>\$ 11,873,196</u>	<u>\$ 332,230</u>	<u>\$ 2,186,462</u>	<u>\$ 14,391,888</u>

See accompanying notes to financial statements.

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA

STATEMENT OF ACTIVITIES

For the year ended December 31, 2017

	Without Donor <u>Restrictions</u>	<u>With Donor Restrictions</u>		<u>Total</u>
		<u>Purpose Restrictions</u>	<u>Perpetual in Nature</u>	
Support and Revenue				
Interest income on loans	\$ 262,495	\$ -	\$ -	\$ 262,495
Investment income	10,224	40,471	-	50,695
Unrealized gains on investments	-	93,574	-	93,574
Realized losses on investments	-	(2,033)	-	(2,033)
Net assets released				
from restrictions	<u>40,471</u>	<u>(40,471)</u>	<u>-</u>	<u>-</u>
Total support and revenue	<u>313,190</u>	<u>91,541</u>	<u>-</u>	<u>404,731</u>
Expenses				
Program	126,186	-	-	126,186
Management and general	<u>59,000</u>	<u>-</u>	<u>-</u>	<u>59,000</u>
Total expenses	<u>185,186</u>	<u>-</u>	<u>-</u>	<u>185,186</u>
Change in Net Assets	128,004	91,541	-	219,545
Net Assets, beginning	<u>11,738,831</u>	<u>350,742</u>	<u>2,186,462</u>	<u>14,276,035</u>
Net Assets, ending	<u>\$ 11,866,835</u>	<u>\$ 442,283</u>	<u>\$ 2,186,462</u>	<u>\$ 14,495,580</u>

See accompanying notes to financial statements.

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA

STATEMENT OF FUNCTIONAL EXPENSES

For the year ended December 31, 2018

	<u>Program</u>	<u>Management and General</u>	<u>Total</u>
Income distribution to Diocese of Virginia	\$ 50,965	\$ -	\$ 50,965
Loan program - interest expense	48,926	-	48,926
Bishop grant	100,000	-	100,000
Depreciation expense	18,090	-	18,090
Other program services	17,130	-	17,130
Administration fees	-	45,000	45,000
Professional fees	<u>10,269</u>	<u>12,945</u>	<u>23,214</u>
	<u>\$ 245,380</u>	<u>\$ 57,945</u>	<u>\$ 303,325</u>

See accompanying notes to financial statements.

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA

STATEMENT OF FUNCTIONAL EXPENSES

For the year ended December 31, 2017

	<u>Program</u>	<u>Management and General</u>	<u>Total</u>
Income distribution to Diocese of Virginia	\$ 40,507	\$ -	\$ 40,507
Loan program - interest expense	53,035	-	53,035
Bishop grant	-	-	-
Depreciation expense	18,090	-	18,090
Other program services	14,554	-	14,554
Administration fees	-	45,000	45,000
Professional fees	-	14,000	14,000
	<u>\$ 126,186</u>	<u>\$ 59,000</u>	<u>\$ 185,186</u>

See accompanying notes to financial statements.

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA

STATEMENTS OF CASH FLOWS

For the years ended December 31, 2018 and 2017

	<u>2018</u>	<u>2017</u>
Cash Flows from Operating Activities		
Change in net assets	\$ (103,692)	\$ 219,545
Adjustments to reconcile change in net assets to net cash and cash equivalents provided (used) by operating activities		
Depreciation	18,090	18,090
Unrealized loss (gain) on investments	108,670	(93,574)
Realized losses on investments	1,383	2,033
(Increase) decrease in operating assets		
Accrued interest receivable	(1,645)	36,911
Distribution receivable	36,986	(36,986)
Loans made	(1,320,630)	(275,000)
Collections on loans receivable	647,517	1,539,458
Increase (decrease) in operating liabilities		
Accounts payable	<u>23,665</u>	<u>5,352</u>
Net cash and cash equivalents provided (used) by operating activities	<u>(589,656)</u>	<u>1,415,829</u>
Cash Flows from Investing Activities		
Purchase of investments	(593,075)	(117,186)
Proceeds from sale of investments	<u>50,965</u>	<u>106,803</u>
Net cash and cash equivalents used by investing activities	<u>(542,110)</u>	<u>(10,383)</u>
Cash Flows from Financing Activities		
Principal payment on notes payable	<u>(128,000)</u>	<u>(111,000)</u>
Net cash and cash equivalents used by financing activities	<u>(128,000)</u>	<u>(111,000)</u>
Increase (decrease) in cash and cash equivalents	(1,259,766)	1,294,446
Cash and Cash Equivalents, beginning	<u>3,446,171</u>	<u>2,151,725</u>
Cash and Cash Equivalents, ending	<u>\$ 2,186,405</u>	<u>\$ 3,446,171</u>
Supplemental Disclosure of Cash Flow Information:		
Cash paid for interest	\$ 48,926	\$ 53,035

See accompanying notes to financial statements.

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA

NOTES TO FINANCIAL STATEMENTS

December 31, 2018 and 2017

1. Organization and Nature of Activities

The purpose of the Diocesan Missionary Society of Virginia ("Society") is to assist in missionary work within the Episcopal Diocese of Virginia ("Diocese"). This is accomplished by seeking gifts, loans, and property in order to make loans available for the extension of the mission of the Diocese. The Society also owns property used by others in the missionary work of the Diocese.

2. Summary of Significant Accounting Policies

Cash and Cash Equivalents: For purposes of reporting cash flows, the Society considers demand deposits and investments with a maturity at purchase of less than three months to be cash and cash equivalents.

Investments: Investments are presented at fair value. Investments received as gifts are recorded at fair value as of the date of gift. Investment income, including realized and unrealized gains and losses, is recorded in the statements of activities and allocated between net assets according to the underlying nature of the net asset fund to which it was earned.

Loans Receivable: The Society provides financing to churches and other entities within the Diocese. The loans bear interest at 2.8% - 6.5% and are due within five years; however, the Society often grants extensions in five-year increments up to 30 years. The loans are typically collateralized by deeds of trust on real estate or by securities.

Real Estate: Real estate is recorded at cost or, in the case of gifts of real estate, at fair value on the day of the gift. Depreciation of buildings is computed using the straight-line method over their estimated useful lives of 30 years.

Net Assets: Net assets, revenues, gains, and losses are classified based on the existence or absence of donor-imposed restrictions. Accordingly, net assets and changes therein are classified and reported as follows:

- Net assets without donor restrictions - Net assets available for use in general operations and not subject to donor-imposed restrictions.
- Net assets with donor restrictions - Net assets subject to donor-imposed restrictions that can be filled by actions of the Society pursuant to those restrictions or that expire by the passage of time. Some donor-imposed restrictions are perpetual in nature, where the donor stipulates that resources be maintained in perpetuity. When a restriction expires, net assets with donor restrictions are reclassified to net assets without donor restrictions and reported in the statement of activities as net assets released from restrictions.

Revenue Recognition: Interest income from loans is recognized over the term of the loan and is computed using the simple-interest method. Investment income, which is primarily interest income, is recognized when earned. Donated land is reflected in the accompanying statements at its estimated fair value at the date of donation.

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA

NOTES TO FINANCIAL STATEMENTS - CONTINUED

December 31, 2018 and 2017

2. Summary of Significant Accounting Policies - Continued

Valuation of Long-Lived Assets: Accounting standards require that long-lived assets be reviewed for impairment whenever events or changes in circumstances indicate that the carrying amount of an asset may not be recoverable. Recoverability of the long-lived asset is measured by a comparison of the carrying amount of the asset to future undiscounted net cash flows expected to be generated by the asset. If such assets are considered to be impaired, the impairment to be recognized is measured by the amount by which the carrying amount exceeds the estimated fair value of the asset. Assets to be disposed of are reportable at the lower of the carrying amount or fair value, less costs to sell. There was no impairment recognized in 2018 or 2017.

Functional Allocation of Expenses: The costs of program and supporting services activities have been summarized on a functional basis in the statements of activities. The statements of functional expenses present the natural classification detail of expenses by function. Accordingly, certain costs have been allocated among the program and supporting services benefited.

Income Tax Status: The Society is exempt from income tax under Section 501(c)(3) of the Internal Revenue Code and the tax statutes of the Commonwealth of Virginia. The Society has determined that it does not have any material unrecognized tax benefits or obligations as of December 31, 2018.

Estimates: The preparation of financial statements in conformity with accounting principles generally accepted in the United States of America requires management to make estimates and assumptions that affect the reported amounts of assets and liabilities and the disclosure of contingent assets and liabilities at the date of the financial statements. Such estimates also affect the reported amounts of revenues and expenses during the reporting period. Actual results could differ from those estimates and assumptions.

Reclassifications: Certain reclassifications have been made to the prior-year financial statements in order for them to be in conformity with the current-year presentation. These changes do not impact net assets.

Change in Accounting Policy: FASB issued Accounting Standards Update 2016-14, *Not-for Profit Entities* (Topic 958), *Presentation of Financial Statements of Not-for-Profit Entities*. The ASU is effective for annual reporting periods beginning after December 15, 2017 and changes the way certain items are presented on the face of the financial statements, enhances disclosures regarding restrictions on net assets and creates new disclosures for how a non-profit manages its liquid resources. There is no impact on the change in net assets for the current period or any prior periods.

Evaluation of Subsequent Events: Management has evaluated subsequent events through July 16, 2019, which is the date the financial statements were available to be issued.

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA

NOTES TO FINANCIAL STATEMENTS - CONTINUED

December 31, 2018 and 2017

3. Liquidity

The Society manages its liquid resources by focusing on its interest income on loans and investment income to ensure the entity has adequate cashflow to cover the programs that are being conducted. The Society prepares detailed budgets and is active in cutting costs as necessary to ensure that the entity remains liquid. As discussed in Note 7, the Society has notes payable of uncollateralized loans from churches and has been able to renegotiate the terms for an additional 5 to 15-year period, if necessary.

The following reflects the Society's financial assets as of December 31, 2018 expected to be available within one year to meet the cash needs for general expenditures.

Cash and cash equivalents	\$ 2,186,405
Investments	4,059,713
Loans receivable, current portion	200,632
Accrued interest receivable	29,097
Distribution receivable	-
Less those unavailable for general expenditures within one year, due to: donor-imposed restrictions:	
Purpose restrictions	(332,230)
Investments held in perpetuity	(2,186,462)
	<u>\$ 3,957,155</u>

4. Investments

Investments are reported at fair value. The fair values at December 31 are as follows:

	<u>2018</u>	<u>2017</u>
Cash and cash equivalents	\$ 2,181,194	\$ 2,161,226
Trustees of the Funds	843,496	943,522
STAMP	1,035,023	522,908
	<u>\$ 4,059,713</u>	<u>\$ 3,627,656</u>

Trustees of the Funds of the Episcopal Diocese of Virginia ("TOTF") is a unitized investment pool for Diocesan organizations and parishes within the Diocese of Virginia. Investors participate in a diversified investment portfolio based on a unitized per share price structure and allocation methodology.

In 2012, the TOTF opened a fully-liquid short-term asset management pool ("STAMP") utilizing short-term and ultra-short-term bond funds as a fixed income fund through SunTrust Bank. In 2013, the Society began using STAMP as a short-term investment pool.

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA
NOTES TO FINANCIAL STATEMENTS - CONTINUED
December 31, 2018 and 2017

5. Investments Carried at Net Asset Value or its Equivalent

All amounts held by TOTF are held in two accounts (STAMP and TOTF) with no restrictive redemption provisions and no unfunded commitment requirements. TOTF is managed with the overall investment objective of preserving a steady and consistent spending stream for the support of fund participants. The asset structure reflects TOTF's needs for liquidity, preservation of purchasing power, long-term growth of principal, and risk tolerance of TOTF. TOTF investments are comprised of three parts: a bond fund, an equity fund, and a short-term fund. Each one has specific objectives and policy guidelines.

The table below sets forth a summary of investments that are valued using NAV at December 31, 2018 and 2017. This category includes the following type of investment:

<u>December 31, 2018</u>	<u>Fair Value</u>	<u>Unfunded Commitments</u>	<u>Lock-in Period</u>	<u>Redemption Frequency</u>	<u>Redemption Notice Period</u>
Trustees of the Funds (a)	\$ 843,496	n/a	n/a	Daily	None
STAMP (b)	\$ 1,035,023	n/a	n/a	Daily	None

<u>December 31, 2017</u>	<u>Fair Value</u>	<u>Unfunded Commitments</u>	<u>Lock-in Period</u>	<u>Redemption Frequency</u>	<u>Redemption Notice Period</u>
Trustees of the Funds (a)	\$ 943,522	n/a	n/a	Daily	None
STAMP (b)	\$ 522,908	n/a	n/a	Daily	None

(a) This class includes investments in private real estate, publicly-traded real estate, publicly-traded energy related equities, commodities, inflation-indexed bonds, U.S. Treasury and government agency bonds, non-U.S. dollar denominated bonds, public and private corporate debt, mortgages and asset-backed securities, and non-investment grade debt.

(b) This class includes investments in short-term, investment grade bonds. U.S. Treasury and government agency bonds, pooled consumer bonds, mortgages, and asset-backed securities.

The Society has title to land and buildings which are used only for church-related activities within the Diocese of Virginia. Real estate consists of the following at December 31:

	<u>2018</u>	<u>2017</u>
Land	\$ 3,253,660	\$ 3,253,660
Land and development costs	69,779	69,779
Buildings	<u>562,706</u>	<u>562,706</u>
	3,886,145	3,886,145
Less accumulated depreciation	<u>(259,056)</u>	<u>(240,966)</u>
	<u>\$ 3,627,089</u>	<u>\$ 3,645,179</u>

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA

NOTES TO FINANCIAL STATEMENTS - CONTINUED

December 31, 2018 and 2017

6. Real Estate - Continued

During 2006, the Society entered into an assignment of a residential sales contract with the Diocese to purchase 13.6 acres in Hanover County, Virginia. Under the terms of the contract, the Society assumed the Diocese's purchase commitment and the Diocese agreed to purchase the property from the Society within five years of the settlement date of June 9, 2006. The Diocese will purchase the property from the Society for the original purchase price plus any expenses the Society incurs related to acquiring, investigating, and developing the property. The Society is currently negotiating with a third-party to sell a portion of the land. The Diocese intends to purchase the remaining portion from the Society once the other sale has been completed. The book value of the land and development costs was \$1,288,404 at December 31, 2018 and 2017 and is included in unimproved real estate on the statements of financial position.

The Society also owns land in Stafford County which it intends to sell. The book value of the land and development costs of this property was \$126,441 at December 31, 2018 and 2017 and is included in unimproved real estate on the statements of financial position.

7. Notes Payable

Notes payable consist of uncollateralized loans from churches. These loans are used to provide funds for capital improvements to churches. The loans are evidenced by negotiable promissory notes which bear interest from 2.50% to 5.50%. Generally, interest on all notes is payable each June 30th and December 31st, with principal generally due 5 to 15 years from the date of issue.

Aggregate principal maturities of the notes payable are presented below. These schedules represent scheduled maturities; however, the notes have traditionally been renegotiated for an additional 5 to 15-year period.

Estimated principal payments on notes payable for future years ending December 31 are as follows:

<u>For the year ending December 31</u>	
2019	\$ 405,000
2020	185,000
2021	32,144
2022	145,000
2023	138,000
Thereafter	30,000
	<u><u>\$ 935,144</u></u>

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA
NOTES TO FINANCIAL STATEMENTS - CONTINUED
December 31, 2018 and 2017

8. Net Assets with Donor Restrictions

Net assets with donor restrictions of the Society are as follows:

		<u>December 31, 2018</u>	
		With Donor Restrictions	
	Purpose	Perpetual	
	<u>Restrictions</u>	<u>in Nature</u>	
Reid Fund for mountain mission work	\$ 261,664	\$ 1,386,408	
Capital needs	70,566	-	
Lending to churches	-	515,991	
Other endowed funds	-	284,063	
	<u>\$ 332,230</u>	<u>\$ 2,186,462</u>	

		<u>December 31, 2017</u>	
		With Donor Restrictions	
	Purpose	Perpetual	
	<u>Restrictions</u>	<u>in Nature</u>	
Reid Fund for mountain mission work	\$ 371,717	\$ 1,386,408	
Capital needs	70,566	-	
Lending to churches	-	515,991	
Other endowed funds	-	284,063	
	<u>\$ 442,283</u>	<u>\$ 2,186,462</u>	

9. Endowments

The Society's endowments consist of the Reid Fund, Revolving Loan Funds, and Other Endowed Funds. All of these funds are donor-restricted endowments.

The management of donor-restricted endowment funds is governed by state law under the Uniform Prudent Management of Institutional Funds Act ("UPMIFA") as adopted by the Virginia state legislature in 2008. The law gives guidance for investment and spending practices, giving consideration for donor intent and the organization's overall resources and charitable purpose. Based on their interpretation of law and in compliance with donor intent, the Society classifies as net assets with donor restrictions - perpetual in nature the original value of the gifts donated to permanent endowment.

The Reid Fund is invested long-term and is managed to generate additional resources for use in accordance with the donor's intent. The primary objective is long-term capital appreciation and consistency of total portfolio return without undue exposure to risk. Amounts are appropriated for

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA

NOTES TO FINANCIAL STATEMENTS - CONTINUED

December 31, 2018 and 2017

9. Endowments - Continued

expenditure annually based on distributions from the TOTF investments (4.50% spending policy in 2018 and 2017) and interest and dividends earned on other investments. In accordance with donor intent, this distribution is sent to the Diocese for use in mission work. The portion of the donor-restricted Reid Fund that is not classified as net assets with donor restrictions - perpetual in nature is classified as net assets with donor restrictions - purpose restrictions until those amounts are appropriated for expenditure.

Other net assets with donor restrictions – perpetual in nature are amounts contributed by donors and required to be held in perpetuity for lending to churches (which are held in a Revolving Loan Fund) and Other Endowed Funds. The loans to churches are collateralized, and financial information of the borrowers is monitored to reduce the risk of loss. Earnings on amounts held as part of the Revolving Loan Fund are added to the revolving fund as part of net assets with donor restrictions - purpose restrictions in accordance with donor intentions, and earnings on the Other Endowed Fund are distributed annually to beneficiaries as designated by the donors.

From time to time, the fair value of assets associated with donor-restricted endowment funds may fall below the level the Society is required to retain by donor stipulation or law (underwater endowments). There were no underwater endowments as of December 31, 2018 or 2017.

Activity in all endowment funds is as follows:

	With Donor Restrictions		Total
	Purpose Restrictions	Perpetual in Nature	
Net assets - December 31, 2016	\$ 350,742	\$ 2,186,462	\$ 2,537,204
Investment return:			
Investment income	40,471	-	40,471
Net realized and unrealized loss	91,541	-	91,541
Amounts appropriated for mission work	(38,746)	-	(38,746)
Amounts distributed to beneficiaries	(1,725)	-	(1,725)
Net assets - December 31, 2017	442,283	2,186,462	2,628,745
Investment return:			
Investment income	50,965	-	50,965
Net realized and unrealized loss	(110,053)	-	(110,053)
Amounts appropriated for mission work	(50,965)	-	(50,965)
Net assets - December 31, 2018	\$ 332,230	\$ 2,186,462	\$ 2,518,692

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA
NOTES TO FINANCIAL STATEMENTS - CONTINUED
December 31, 2018 and 2017

10. Related Party Transactions

The Diocese provides administrative and accounting services to the Society. The Society reimburses the Diocese for a portion of the salary and benefits of the accounting staff under a "common paymaster" arrangement. Under this arrangement, any person employed by several related organizations is compensated by the organization, which is then reimbursed by the other organizations. During 2018 and 2017, salary costs incurred and subsequently reimbursed were \$45,000.

The Society provides loans to organizations within the Diocese. Three loans to the Diocese are outstanding as of December 31, 2018 and 2017, with a total balance of \$2,955,283 and \$3,054,179, respectively.

11. Concentration of Credit Risk

Financial instruments which potentially subject the Society to concentrations of credit risk consist principally of temporary cash investments and loans receivable.

The Society places its cash and cash equivalents on deposit with financial institutions in the United States. The Federal Deposit Insurance Corporation (FDIC) provides insurance coverage for up to \$250,000 for substantially all depositary accounts. The Society from time to time may have amounts on deposit in excess of the insured limits; however, the Society has not experienced any losses in such amounts and believes it is not exposed to any significant credit risk to cash.

The Society provides financing to churches and other entities within the Diocese. The loans are typically collateralized by deeds of trust on real estate or by securities.

12. Subsequent Events

In May 2019, the Society provided funds to St. Peter's in the Woods Episcopal Church in the form of an unsecured note. Total amount provided was \$715,408 with a term of seven years at an interest rate of 4.5%. Repayment of the note receivable commences June 1, 2019 and continues until May 1, 2026.

In May 2019, the Society provided funds to Grace Episcopal Church in Alexandria, Virginia in the form of a note secured by a deed of trust. Total amount provided was \$540,000 with a term of five years at an interest rate of 4.5%. Repayment of the note receivable commences June 1, 2019 and continues until May 1, 2024.

SUPPLEMENTAL INFORMATION

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA
SCHEDULE OF LOANS RECEIVABLE
 For the year ended December 31, 2018

	Balance 12/31/2017	Loans Made	Reduction of Allowance for Doubtful Accounts	Loan Write-offs	Payments Received	Balance 12/31/2018	Interest Earned	Note Maturity Date	Interest Rate
Collateralized by Deeds of Trust:									
Christ Church, Spotsylvania	\$ 248,829	-	-	-	\$ 6,054	\$ 242,775	\$ 13,368	03/31/2021	5.50%
Church of Our Saviour, Montpelier	317,487	-	-	-	9,299	308,188	16,260	06/10/2019	5.50%
Diocese of Virginia - Day/Spring loan	1,828,888	-	-	-	52,167	1,776,721	80,176	06/09/2019	4.50%
Diocese of Virginia - Onisot Road	175,648	-	-	-	31,965	143,683	10,194	10/10/2022	6.50%
Diocese of Virginia - Santa Maria (Blvd Baptist)	1,049,643	-	-	-	14,764	1,034,879	31,672	04/01/2019	2.80%
Meade Memorial Church, Alexandria	92,120	-	-	-	8,419	83,701	4,113	10/01/2021	4.50%
Peter Paul Development Center	328,580	-	-	-	328,580	-	10,920	12/31/2019	3.50%
St. Andrew's #3, Richmond	97,594	-	-	-	19,913	77,681	4,690	06/27/2021	5.50%
St. David's, Aylett	55,051	-	-	-	3,036	52,015	3,537	03/01/2019	6.50%
St. Francis, Goochland	115,433	-	-	-	2,558	112,875	6,791	04/30/2021	5.50%
Buck Mountain, Earlysville	81,998	-	-	-	20,657	61,341	3,981	02/01/2021	5.50%
Olivet Episcopal Church	125,000	-	-	-	2,808	122,192	7,352	10/31/2022	5.50%
St. Georges, Arlington	125,000	-	-	-	125,000	-	2,865	07/19/2018	6.25%
St. James, Mount Vernon	-	1,020,630	-	-	13,486	1,007,144	15,214	08/01/2023	4.50%
Trinity, Charlottesville	-	300,000	-	-	2,834	297,166	3,836	08/01/2023	4.50%
Total collateralized loans	4,641,271	1,320,630	-	-	641,540	5,320,361	214,969		
Uncollateralized Loans:									
St. Margaret's, Woodbridge	178,222	-	-	-	5,977	172,245	7,959	10/01/2022	5.50%
Total uncollateralized loans	178,222	-	-	-	5,977	172,245	7,959		
Total	\$ 4,819,493	\$ 1,320,630	\$ -	\$ -	\$ 647,517	\$ 5,492,606	\$ 222,928		

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA

SCHEDULE OF REAL ESTATE

For the year ended December 31, 2018

<u>Date Acquired</u>	<u>Description</u>	<u>Cost</u>	<u>Accumulated Depreciation</u>	<u>Net Book Value</u>
Properties used by Active Congregations				
06/09/1989	Church of Messiah, Fredericksburg	\$ 200,000	\$ 50,495	\$ 149,505
11/23/1962	Good Shepherd, Bluemont	19,672	-	19,672
11/23/1962	Good Shepherd, Hickory Hill	19,000	-	19,000
11/23/1962	Grace Church, Red Hill	14,000	-	14,000
11/23/1962	St. George's, Pine Grove	47,300	-	47,300
11/23/1962	St. John the Baptist, Ivy	21,000	-	21,000
11/23/1962	St. Mary's, Berryville	36,080	-	36,080
11/23/1962	St. Paul's, Ingham	13,000	-	13,000
06/15/1962	St. Paul's, West Point	25,042	20,000	5,042
03/08/1991	St. Peter's In the Woods, Faifax Station	1,100,000	-	1,100,000
		<u>1,495,094</u>	<u>70,495</u>	<u>1,424,599</u>
Properties used by Episcopal Campus Ministries				
01/04/2007	Episcopal Campus Ministries, Fredericksburg	450,170	95,394	354,776
02/02/2007	Episcopal Campus Ministries, Harrisonburg	380,336	93,167	287,169
		<u>830,506</u>	<u>188,561</u>	<u>641,945</u>
Unimproved Real Estate				
01/21/1997	England Run North, Land, Stafford County	126,441	-	126,441
06/09/2006	Hanover property	1,288,404	-	1,288,404
08/31/1990	Joshua Road, Stafford County	145,700	-	145,700
		<u>1,560,545</u>	<u>-</u>	<u>1,560,545</u>
		<u>\$ 3,886,145</u>	<u>\$ 259,056</u>	<u>\$ 3,627,089</u>

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA
SCHEDULE OF NOTES PAYABLE
 For the year ended December 31, 2018

	Balance 12/31/2017		Additions (Reductions)	Balance 12/31/2018		Maturity Date	Interest Rate
Notes Payable to Churches:							
Christ Church Endowment Fund, Alexandria	20,000	\$ -	-	20,000	02/27/2019	2.50%	
Christ Episcopal Church, Gordonsville	1,000	-	-	1,000	07/01/2023	2.50%	
Emmanuel Church Fund, Woodstock	75,000	-	-	75,000	04/10/2019	5.50%	
Emmanuel Church Fund, Eairysville	30,000	-	-	30,000	01/28/2019	5.50%	
Pennywise Fund of the ECW of Holy Comforter, Vienna	90,000	(90,000)	-	-	11/11/2018	5.50%	
The ECW of Holy Comforter Church, Vienna	10,000	-	-	10,000	11/10/2023	5.50%	
Gillett Endowment - Emmanuel, Harrisonburg	50,000	-	-	50,000	09/28/2022	2.50%	
Grace Church, Keswick	10,000	-	-	10,000	03/10/2019	5.50%	
Rector's Disc Fund of Grace Church, The Plains	38,000	(38,000)	-	-	05/03/2018	5.50%	
Maxine Bishop Fund, St. Paul's, Alexandria	40,000	-	-	40,000	01/27/2022	5.50%	
Ramey Fund, St. Paul's, Alexandria	15,000	-	-	15,000	06/01/2019	5.50%	
Ramey Fund, St. Paul's, Alexandria	10,000	-	-	10,000	05/04/2022	5.50%	
Ramey Fund, St. Paul's, Alexandria	10,000	-	-	10,000	06/23/2022	5.50%	
Ramey Fund, St. Paul's, Alexandria	20,000	-	-	20,000	07/07/2022	5.50%	
Ramey Fund, St. Paul's, Alexandria	10,000	-	-	10,000	02/23/2024	5.50%	
St. Paul's, Alexandria	100,000	-	-	100,000	11/11/2020	5.50%	
Memorial Fund, St. Paul's, Alexandria	5,000	-	-	5,000	06/06/2019	5.50%	
St. Andrew's Episcopal Church, Burke	100,000	-	-	100,000	06/19/2019	5.50%	
Pohlick Fund #3	50,000	-	-	50,000	07/29/2019	2.50%	
St. James, Louisa	10,000	-	-	10,000	12/11/2023	2.50%	
St. James, Louisa	20,000	-	-	20,000	07/21/2021	2.50%	
St. James-The-Less Church Fund, Ashland	1,000	-	-	1,000	12/31/2023	2.50%	
St. James-The-Less Church Fund, Ashland	100,000	-	-	100,000	03/07/2023	5.50%	
Rector's Disc Fund, St. John's Church, Richmond	3,544	-	-	3,544	07/11/20221	5.30%	
St. John's Church Fund, Richmond	1,000	-	-	1,000	02/15/2023	2.50%	
St. John's Episcopal Church Fund, West Point	8,600	-	-	8,600	04/10/2021	2.50%	
St. John's Episcopal Church Fund, West Point	20,000	-	-	20,000	08/30/2027	4.00%	
St. John's Episcopal Church Fund, West Point	25,000	-	-	25,000	07/22/2020	2.50%	
St. Matthew's Church, Endowment Fund, Richmond	15,000	-	-	15,000	01/27/2022	5.50%	
St. Matthew's Church, Endowment Fund, Richmond	15,000	-	-	15,000	03/23/2023	5.50%	
St. Stephen's Preschool, Richmond	50,000	-	-	50,000	07/06/2020	2.50%	
Trinity Investment Account, Charlottesville	10,000	-	-	10,000	07/01/2020	2.50%	
Other Notes Payable:							
Disabled Clergy Fund, Trustees of the Funds	100,000	-	-	100,000	11/22/2019	5.50%	
	\$ 1,063,144	\$ (128,000)	\$	\$ 935,144			

Note: Remittances for interest are made semi-annually.

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA

SCHEDULE OF NET ASSETS WITH DONOR RESTRICTIONS - PERPETUAL IN NATURE

For the year ended December 31, 2018

Reid Fund	<u>\$ 1,386,408</u>
Revolving Loan Funds:	
Diocesan Revolving Fund Proper	467,145
Norma Stewart	5,269
E. Hope Stewart	5,269
Margaret D. Mason	6,191
Annie Belle Yancey	6,191
Annie C. Stewart	5,269
Tanner's Ridge, Sarah J. Stoddard	2,606
Kittie M. Morris	527
Louisa T. Davis	9,118
Elizabeth Cardoza Lloyd	525
Archdeacon's Residence Fund	<u>7,881</u>
Total revolving loan funds	<u>515,991</u>
Other Endowed Fund:	
Douglas F. Forrest	45,119
William C. Rives	158,138
Frances Young	22,908
Bessie Ransay Rodgers Memorial	3,659
Phyllis Langhorne Brand	12,102
Betty S. Brent	20,963
Margaret Mason	4,694
Annie Belle Yancey	2,335
Archdeacon's Neve Endowment	6,840
Sally Aiken Williams Fund of John Moncure School	3,293
Grace Memorial Church Fund	2,272
Arthur E. Booth Memorial	1,000
Bishop and Mrs. John Baden Fund	<u>740</u>
Total other endowment fund	<u>284,063</u>
Total net assets with donor restrictions - perpetual in nature	<u>\$ 2,186,462</u>

Diocesan Missionary Society Governance Communication

Diocesan Missionary Society
of Virginia
Audit Results & Communications
July 16, 2019



WELLS COLEMAN

5004 Monument Avenue • Richmond, VA 23230



Board of Trustees
Diocesan Missionary Society of Virginia
Richmond, Virginia

We are pleased to present the results of our audit of the December 31, 2018 financial statements of Diocesan Missionary Society of Virginia.

This report to the Board of Trustees summarizes our audit, the scope of our engagement and the reports to be issued. The document also contains the communications to those charged with governance required by our professional standards, as well as significant current accounting developments and issues that could affect the Organization.

The audit is designed to express an opinion on the financial statements. We considered the Organization's current and emerging business needs, along with an assessment of risks that could materially affect the financial statements and aligned our audit procedures accordingly. We conducted the audit with the objectivity and independence that you, the Board of Trustees, and the public expect. We received the full support and assistance of the Organization's personnel. This report is intended solely for the information and use of the Board of Trustees, and management, and is not intended to be and should not be used by anyone other than these specified parties.

WellsColeman

July 16, 2019
Richmond, Virginia

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AUDIT RESULTS AND COMMUNICATIONS

SUMMARY OF WHAT WE AGREED TO DO

As discussed with management during our planning process, our audit plan represented an approach responsive to the assessment of risk for the Organization. Specifically, we designed our audit to:

Express an opinion on the financial statements of Diocesan Missionary Society of Virginia as of December 31, 2018.

Issue a management letter that provides our recommendations regarding internal controls and opportunities for improvement or efficiency, based on observations made during the course of our audit.

REQUIRED COMMUNICATIONS

We have audited the financial statements of Diocesan Missionary Society of Virginia for the year ended December 31, 2018, and have issued our report thereon dated July 16, 2019. Professional standards require that we provide you with information about our responsibilities under generally accepted auditing standards, as well as certain information related to the planned scope and timing of our audit. We have communicated such information in our letter to you dated January 21, 2019. Professional standards also require that we communicate to you the following information related to our audit. This information is intended solely for the use of the Board of Trustees and management of Diocesan Missionary Society of Virginia and is not intended to be, and should not be, used by anyone other than those specified parties.

<i>Our Responsibility under U.S. Generally Accepted Auditing Standards</i>	
As stated in our engagement letter dated January 21, 2019, our responsibility, as described by professional standards, is to express an opinion about whether the financial statements prepared by us with your oversight are fairly presented, in all material respects, in conformity with U.S. generally accepted accounting principles. Our audit of the financial statements does not relieve you or management of your responsibility.	Our responsibility for the supplementary information accompanying the consolidated financial statements, as described by professional standards, is to evaluate the presentation of the supplementary information in relation to the consolidated financial statements as a whole and to report on whether the supplementary information is fairly stated, in all material respects, in relation to the consolidated financial statements as a whole.
<i>Qualitative Aspects of Accounting Practices</i>	
Management is responsible for the selection and use of appropriate accounting policies.	The significant accounting policies used by the Diocesan Missionary Society of Virginia are described in Note 2 to the financial statements. The accounting policy of ASU 2016-14 regarding not-for-profit financial statements was adopted during 2018. We noted no transactions entered into by the Organization during the year for which there is a lack of authoritative guidance or consensus. All significant transactions have been recognized in the financial statements in the proper period.
Accounting estimates are an integral part of the financial statements prepared by management and are based on management's knowledge and experience about past and current events and assumptions about future events. Certain accounting estimates are particularly sensitive because of their significance to the financial statements and because of the possibility that future events affecting them may differ significantly from those expected.	The most sensitive estimate affecting the financial statements was: Management's estimate of the investment portfolio is based on the price that would be received to sell an asset or paid to transfer a liability in an orderly transaction between market participants and the measurement date. We evaluated the key factors and assumptions used to develop the fair value estimates in determining that it is reasonable

Qualitative Aspects of Accounting Practices	
	in relation to the financial statements as a whole.
Certain financial statement disclosures are particularly sensitive because of their significance to financial statement users.	The financial statement disclosures are neutral, consistent, and clear.

Difficulties Encountered in Performing the Audit	
We are required to report to you any significant difficulties in dealing with management in performing and completing our audit.	We encountered no significant difficulties in dealing with management in performing and completing our audit.

Corrected and Uncorrected Misstatements	
Professional standards require us to accumulate all misstatements identified during the audit, other than those that are clearly trivial, and communicate them to the appropriate level of management.	Management has corrected all such misstatements

Disagreements with Management	
For the purposes of this letter, a disagreement with management is as a financial accounting, reporting, or auditing matter, whether or not resolved to our satisfaction, that could be significant to the financial statements or the auditor's report.	We are pleased to report that no such disagreements arose during the course of our audit.

Management Representations	
We have requested certain representations from management that are included in the management representation letter dated July 16, 2019.	

Management Consultations with Other Independent Accountants	
In some cases, management may decide to consult with other accountants about auditing and accounting matters, similar to obtaining a "second opinion" on certain situations. If a consultation involves application of an accounting principle to the Organization's financial statements or a determination of the type of auditor's opinion that may be expressed on those statements, our professional standards require the consulting accountant to	To our knowledge, there were no such consultations with other accountants.

check with us to determine that the consultant has all the relevant facts.	
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<i>Other Audit Findings or Issues</i>	
We generally discuss a variety of matters, including the application of accounting principles and auditing standards, with management each year prior to retention as the Organization’s auditors.	These discussions occurred in the normal course of our professional relationship and our responses were not a condition to our retention.

<i>Other Matters</i>	
With respect to the supplementary information accompanying the financial statements, we made certain inquiries of management and evaluated the form, content, and methods of preparing the information to determine that the information complies with U.S. generally accepted accounting principles, the method of preparing it has not changed from the prior period, and the information is appropriate and complete in relation to our audit of the financial statements.	We compared and reconciled the supplementary information to the underlying accounting records used to prepare the financial statements or to the financial statements themselves.



Board of Trustees
Diocesan Missionary Society of Virginia
Richmond, Virginia

In planning and performing our audit of the financial statements of Diocesan Missionary Society of Virginia, as of and for the year ended December 31, 2018, in accordance with auditing standards generally accepted in the United States of America, we considered Diocesan Missionary Society of Virginia's internal control over financial reporting (internal control) as a basis for designing audit procedures that are appropriate in the circumstances for the purpose of expressing our opinion on the financial statements, but not for the purpose of expressing an opinion on the effectiveness of the Organization's internal control. Accordingly, we do not express an opinion on the effectiveness of the Organization's internal control.

Our consideration of internal control was for the limited purpose described in the preceding paragraph and was not designed to identify all deficiencies in internal control that might be material weaknesses or significant deficiencies and, therefore, material weaknesses or significant deficiencies may exist that were not identified. In addition, because of inherent limitations in internal control, including the possibility of management override of controls, misstatements due to error or fraud may occur and not be detected by such controls. However, as discussed below, we identified certain deficiencies in internal control that we consider to be material weaknesses and other deficiencies that we consider to be significant deficiencies.

A deficiency in internal control exists when the design or operation of a control does not allow management or employees, in the normal course of performing their assigned functions, to prevent, or detect and correct misstatements on a timely basis. A material weakness is a deficiency, or combination of deficiencies in internal control, such that there is a reasonable possibility that a material misstatement of the Organization's financial statements will not be prevented, or detected and corrected on a timely basis. We consider the following deficiencies in Diocesan Missionary Society of Virginia's internal control to be material weaknesses:

1. Management is responsible for the development and implementation of internal control which is a process designed to provide reasonable assurance about the achievement of an organization's objectives. An ideal system of internal control over financial reporting starts with the basic premise that no one employee should have access to both the physical assets and the related accounting records or have access to all phases of a transaction. The lack of segregation of duties noted in the Organization allows the opportunity for fraudulent financial reporting and misappropriation of assets. However, like you, the directors and managers of many small organizations have made the evaluation that the costs outweigh the benefits of hiring additional staff to implement the segregation of duties required by an ideal system of internal control. Statement on Auditing Standards No. 122, AU-C Section 265, "Communicating Internal Control Related Matters Identified in an Audit" (SAS 122), requires that we communicate this matter to you.

This communication is intended solely for the information and use of management, Board of Trustees, and others within the Organization, and is not intended to be, and should not be, used by anyone other than these specified parties.

A handwritten signature in black ink that reads "Wells Coleman". The signature is written in a cursive style with a large initial "W".

July 16, 2019

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PPENDIX A – SUMMARY OF MANAGEMENT LETTER COMMENTS

1. Management has elected to seek the auditor’s assistance with regard to the preparation of financial statements, schedule of fixed assets, schedule of investments, and footnotes to the financial statements. In regard to financial statements preparation service performed by us, you have:
 - a. Assumed all management responsibilities.
 - b. Designated an individual (within senior management) with suitable skill, knowledge, or experience to oversee the services.
 - c. Evaluated the adequacy and results of the services performed.
 - d. Accepted responsibility for the results of the services.

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PENDIX B – CYBERSECURITY FAQs

1. What is cybersecurity and should my organization be concerned?

Cybersecurity is the process of designing, implementing and operating controls to: (a) protect information and systems from security events that could compromise the achievement of the entity’s objectives, and (b) detect, respond to, mitigate and recover from, on a timely basis, security events that are not prevented. In other words, an organization’s cybersecurity program should identify and categorize potential security threats, implement controls designed to prevent the most significant threats whenever possible and detect when security breaches occur so the organization can respond properly.

In the current business landscape, all organizations have significant pieces of their operations consisting of, or relying on, various cyber functions. All organizations have an interest in protecting their confidential information from data breaches in which unauthorized persons can obtain private information, such as Social Security numbers, financial information, health records, credit card numbers, trade secrets, intellectual property or other protected data.

2. What are common external cyberthreats to an organization and how should my organization address them?

Although the potential avenues of external attacks are numerous, there are some commonly exploited avenues that organizations can address to reduce susceptibility. The most common successful external exploits include social engineering attacks (typically via email phishing), password guessing, web-application attacks and access via system misconfiguration. To address these threats best practices, include the following:

- Use strong passwords that are long, complex and changed regularly, and change all “default” passwords.
- Require multi-factor authentication such as a password plus a token for all remote access.
- Ensure applications are written using secure coding principles.
- Ensure all systems are “hardened” and frequently patched against known software and configuration vulnerabilities.
- Establish a robust training and awareness program.

3. What are some common internal cyberthreats to an organization and how should my organization address them?

While many organizations focus on protection from external cyberthreats, the risk of compromise from internal threats often is underemphasized. Internal threats often include missing security patches, default system settings that leave systems vulnerable, easy-to-guess passwords and vulnerabilities introduced by third-party software running on a system. Organizations should consider the following to address internal threats:

- Use of strong passwords that are long, complex and changed regularly, and change all “default” passwords.
- Identify the nature and types of sensitive data within the organization, and label systems containing sensitive data so they can be appropriately protected.
- Apply access controls to computer systems and networks; ensure users have access only to systems and data needed for their job role.
- Rigorously and regularly patch computers and third-party software to address known security weaknesses.
- Regularly evaluate the security of the network via vulnerability scanning, and adjust when weaknesses are identified.
- Implement security monitoring to identify and alert when security attacks are suspected. Management should research the security monitoring system that best protects their organization.

4. What is “regulated data” and what are some examples?

Regulated data include types of data for which legal, regulatory and compliance obligations require the protection from unauthorized access and disclosure, typically by implementing specified security baseline controls. The prescribed protections must be applied to the regulated data types during storage, processing and transmission. The most common data types subject to regulations include personally identifiable information (PII), such as employee and customer Social Security numbers and tax return data, protected health information (PHI), such as medical records and treatment information, and cardholder data (CHD), such as credit card numbers.

5. What is HIPAA and does it apply to my organization?

The Health Insurance Portability and Accountability Act (HIPAA) is a federal law that applies to protected health information (PHI). PHI is information that can be used to identify an individual and an associated malady or treatment. The HIPAA guidelines include the Security Rule, which governs the handling of PHI in both physical and electronic (ePHI) formats, and requires the implementation and operation of a cybersecurity program.

Security Rule guidelines apply to covered entities, such as hospitals, clinics and doctors, as well as any business associates, including claims or billing service providers or other third parties who may encounter the covered entities’ PHI data. Firms providing services to health care companies are likely to be requested to sign that client’s business associate agreement. If the firm elects to sign the agreement, the firm becomes a business associate and must comply with the HIPAA Security Rule.

6. What is PCI DSS and does it apply to my organization?

The Payment Card Industry Data Security Standard (PCI DSS) is a set of requirements designed to curb costly credit card data breaches affecting merchants and their service providers. The standard, divided into 12 requirements outlining aspects of security best practices, must be observed by any organization that stores, processes or transmits credit card data. Major credit card brands created PCI DSS, and it is not law, but is enforced via a process established by the card brands and the PCI Security Standards Council. Organizations that accept credit cards as a form of payment may be subject to the PCI DSS requirements and compliance obligations.

7. What is the SOC Suite of Services and how do they apply to my organization’s needs?

System and Organization Controls (SOC) is a suite of service offerings the American Institute of Certified Public Accountants created that CPAs may provide regarding system-level controls of a service organization or entity-level controls of other organizations. SOC for Service Organizations are internal control reports on the services provided by a service organization, which provides valuable information that users need to assess and address the risks associated with an outsourced service, including outsourced payroll providers. SOC for Cybersecurity is a reporting framework through which organizations can communicate relevant useful information about the effectiveness of their cybersecurity risk management program and CPAs can report on such information to meet the cybersecurity information needs of a broad range of stakeholders.

8. How can I make my financial statement users and key stakeholders aware of my organization’s cybersecurity risk management processes?

To address the market need of organizations to demonstrate they are managing cybersecurity threats, the AICPA has developed a cybersecurity risk management reporting framework that assists organizations as they communicate relevant and useful information about the effectiveness of their cybersecurity risk management programs. The framework is a key component of a new System and Organization Controls (SOC) for Cybersecurity engagement, through which a CPA reports on an organization’s enterprise-wide cybersecurity risk management program. This information can help senior management, boards of directors, analysts, investors and business partners gain a better understanding of an organization’s efforts.

9. What is risk assessment?

An information security risk assessment is a process of identifying and cataloging the types of cybersecurity risks an organization faces, determining the risk of exposure to each threat, and reporting the results to the organization's leadership. Risk assessment results are used to facilitate decision-making regarding the allocation of resources to protect critical systems and data against real and perceived threats.

10. What is a security vulnerability?

A security vulnerability is an inherent weakness in a computer system that a threat can exploit, resulting in an undesirable impact on the confidentiality, integrity or availability of the computer system and/or the data it contains.

11. What is a penetration test?

A penetration test is a set of activities performed against computer systems, networks and applications to identify and exploit potential security vulnerabilities to gain unauthorized access to systems and/or data within the target environment. Testing may be performed from outside the network (external penetration) to simulate an outside attacker on the internet, or from inside the organization's network (internal penetration) to reveal the entity's susceptibility to insider threats. Testing may also be conducted against wireless networks, web applications or against the physical security controls of an organization's facilities.

12. What is a vulnerability assessment and how does it differ from a penetration test?

A vulnerability assessment (sometimes called a vulnerability scan) is a set of activities performed on an IT system, network or website to identify and catalog the security vulnerabilities that are present in the target environment. A vulnerability assessment is intended to identify and assign a priority rating to potential security weaknesses in the environment, but, unlike a penetration test, it does not seek to exploit the weaknesses identified. Therefore, a vulnerability assessment provides the organization with a perspective on the technical security posture of the organization's IT systems, but does not provide any validation of the likelihood that the organization could be successfully compromised via one of the identified vulnerabilities. Vulnerability assessments are performed primarily using automated tools. While automated tools are available that can assist a penetration tester in identifying potential exploit vectors, most penetration tests involve both automated and manual techniques and require a high degree of skill for the assessor. While they are different testing activities, vulnerability scans and penetration tests are both important components of a comprehensive information security risk management program.

13. What is an incident response plan?

In the event an organization suffers a security breach of any magnitude, it must be able to minimize the impact of the incident, restore the affected environment to full working order and communicate with affected parties, as necessary. An effective response plan allows the organization to communicate quickly and clearly with necessary parties if a security breach occurs, whether it's in the form of public relations or internal communication with employees and stakeholders. A successful plan is regularly rehearsed before it is executed in the heat of battle, so that all personnel are aware of their responsibilities.

14. What is a business continuity plan?

While many organizations understand the need to be able to recover systems and data in the event of an outage or disaster, they are often not as well prepared to maintain regular business operations while the recovery is ongoing. Organizational functions, such as customer service, accounting, finance and HR must be able to meet obligations regardless of if the network is up and running. A business continuity plan considers all business operations to ensure the organization can operate effectively and serve its customers and clients when the unexpected occurs.

15. What is malware and how do I protect my organization against it?

Malware is short for malicious software, and was previously known as computer viruses. The days of simply relying on antivirus software to address the threat of malware have long passed. Protecting against the numerous strains of malicious software requires a robust approach to user and system security. Antivirus/anti-

malware software should still be leveraged, but can only identify known types of malware. The newest malware prevention software protects against malware threats by using “whitelisting,” which is pre-defining the software that can run on a computer, and preventing all other software from running. Other innovative malware protections include analyzing each software program before it runs to identify malicious characteristics. Monitoring utilities, such as intrusion detection and prevention systems, file integrity monitoring and security information and event management (SIEM) systems, can be used to monitor for suspicious network activity that may indicate a compromise. A robust training and awareness campaign also is critical to educating users to be vigilant against phishing attacks, visiting malicious websites and other means attackers use to insert malware into an organization’s network.

16. What is ransomware?

Ransomware is a type of malware that denies access to an IT system or encrypts critical data until the system operator pays a sum of money or agrees to other demands. Organizations can protect themselves by educating users to identify and avoid falling victim to phishing emails, using whitelisting capabilities to define acceptable software and regularly backing up critical systems and data.

17. What is phishing attack?

Phishing is a form of computer fraud in which the attacker tries to trick users into disclosing sensitive information, such as login credentials or account information by masquerading as a reputable entity or person via email or other communication channels. Phishing is one form of a category of attacks called “social engineering.”

18. What is multi-factor authentication?

Multi-factor authentication is a method of computer access control in which a user is granted access only after successfully presenting several separate pieces of evidence to prove his/her identity to the computer system. Multi-factor authentication enhances the traditional method of authenticating user identity through only a name and password. By requiring at least two separate factors to authenticate a user’s identity, an organization can reduce the likelihood of an attacker gaining unauthorized access to its systems and networks via stolen user credentials. Factors include *something you know*, such as a password or PIN, *something you have*, such as a smartphone or key fob token, and *something you are*, such as a fingerprint or retina scan. Examples include requiring a password and smartphone token for remote VPN access, or requiring a PIN and fingerprint for data center access.

19. Do I need cybersecurity insurance?

A breach in even the most highly protected organization is possible, and organizations should consider their need for cybersecurity insurance. Researching current coverage to determine if additional cybersecurity insurance needs are necessary is an important first step. A separate policy or rider may need to be added to an existing commercial policy. It’s important to consider both first- and third-party coverage to mitigate potential losses because of an organization’s weakness as well as that of a third-party vendor. Having a basic cybersecurity program in place may assist in reducing premiums.

A PPENDIX C – ADOPTION OF ASU 2016-14

The main provisions of ASU 2016-14, *Presentation of Financial Statements of Not-for-Profit Entities*, will require Not-for-Profit (NFP) Entities to:

1. Present on the face of the statement of financial position amounts for two classes of net assets at the end of the period, rather than for the currently required three classes. That is, an NFP will report amounts for *net assets with donor restrictions* and *net assets without donor restrictions*, as well as the currently required amount for total net assets.
2. Present on the face of the statement of activities the amount of the change in each of the two classes of net assets (noted in item 1) rather than that of the currently required three classes. An NFP would continue to report the currently required amount of the change in the total net assets for the period.
3. Continue to present on the face of the statement of cash flows the net amount for operating cash flows using either the direct or indirect method of reporting but no longer require the presentation or disclosure of the indirect method (reconciliation) if using the direct method.
4. Provide the following enhanced disclosures regarding:
 1. Amounts and purposes of governing board designations, appropriations, and similar actions that result in self-imposed limits on the use of resources without donor-imposed restrictions as of the end of the period.
 2. Composition of net assets with donor restrictions at the end of the period and how the restrictions affect the use of resources.
 3. Qualitative information that communicates how a NFP manages liquid resources available to meet cash needs for general expenditures within one year of the period end date.
 4. Quantitative information, either on the face of the statement of financial position or in the notes, and additional qualitative information in the notes as necessary, that communicates the availability of a NFP's financial assets at the period end date to meet cash needs for general expenditures within one year of the period end date. Availability of a financial asset may be affected by (1) its nature, (2) external limits imposed by donors, grantors, laws, and contracts with others, and (3) internal limits imposed by governing board decisions.
 5. Amounts of expenses by both their natural classification and their functional classification. That analysis of expenses is to be provided in one location, which could be on the face of the statement of activities, as a separate statement, or in notes to the financial statements.
 6. Method(s) used to allocate costs among program and support functions.
5. Report investment return net of external and direct internal investment expenses and no longer require disclosure of those netted expenses.

2020 Diocesan Program Budget

DIocese of Virginia 2020 Budget

CATEGORY AND PROGRAM	2017 as adopted by Annual Council	2018 as adopted by Annual Convention	2019 as adopted by Annual Convention	2020 Request (estimates)	2020 Adjustments Made by EB	2020 As Approved by Executive Board	2020 Subsequent Requests	2020 Budget Cte. adjustments	2020 Budget
INCOME									
A. ANTICIPATED PLEDGE INCOME	4,301,500	4,240,000	4,170,000	4,250,000	-	4,250,000	-	-	4,250,000
B. OTHER UNRESTRICTED INCOME TO SUPPORT DIOCESAN BUDGET	230,000	180,000	180,000	274,000	-	274,000	-	-	274,000
C. VIRGINIA EPISCOPALIAN SUPPORT	50,000	50,000	32,000	15,000	-	15,000	-	-	15,000
D. HEALTH INSURANCE ADMIN REIMBURSEMENT	90,000	90,000	103,000	105,000	-	105,000	-	-	105,000
E. RESTRICTED INCOME - Released from Restrictions	450,000	450,000	450,000	493,000	-	493,000	-	-	493,000
TOTAL INCOME	5,121,500	5,010,000	4,935,000	5,137,000	-	5,137,000	-	-	5,137,000
EXPENSES									
A. Support of Our Greater Church Community	703,722	626,666	632,242	666,666	-	666,666	-	-	666,666
B. Ministry Areas in the Diocese									
1 Christian Formation									
a Formation Staff Cost	206,800	206,800	168,161	217,490	-	217,490	-	-	217,490
b Formation Staff Travel	7,500	7,500	7,500	7,500	-	7,500	-	-	7,500
c Aging Committee on	13,300	13,300	13,300	13,300	-	13,300	-	-	13,300
d Grants for Episcopal College Ministries	168,890	210,102	230,375	268,360	-	268,360	-	-	268,360
e Committee on Parish Youth Ministries	21,500	21,500	21,500	21,500	-	21,500	-	-	21,500
f Ministries in Higher Education, Committee on	600	600	600	600	-	600	-	-	600
Other Christian Formation Programs									
1 Shrine Mont Camp Program Support	122,500	122,500	122,500	122,500	-	122,500	-	-	122,500
2 Youth Ministry Development	7,000	7,000	7,000	7,000	-	7,000	-	-	7,000
3 Clergy & Diocesan Conferences	13,500	13,500	13,500	13,500	-	13,500	-	-	13,500
4 Fee for Education for Ministry Program	2,500	2,500	2,500	2,500	-	2,500	-	-	2,500
Total - Christian Formation	584,090	606,302	586,936	674,250	-	674,250	-	-	674,250

DIOCESE OF VIRGINIA 2020 BUDGET

CATEGORY AND PROGRAM	2017			2018			2019			2020 Requests (estimates)	2020 Adjustments Made by EB	2020 As Approved by Executive Board	2020 Subsequent Requests	2020 Budget Cte. adjustments	2020 Budget
	as adopted by Annual Council	as adopted by Annual Convention	as adopted by Annual Convention	as adopted by Annual Council	as adopted by Annual Convention	as adopted by Annual Convention	as adopted by Annual Council	as adopted by Annual Convention	as adopted by Annual Convention						
2 Strengthening Our Churches															
a	SOC Staff Cost	235,600	235,600	261,665	412,803	-	412,803	-	412,803	-	412,803	-	412,803	-	412,803
b	SOC Staff Travel	7,500	7,500	7,500	7,500	-	7,500	-	7,500	-	7,500	-	7,500	-	7,500
c	Committee on Congregational Missions														
	CCM- Aid for Mission Churches	683,961	682,702	650,152	599,800	-	599,800	-	599,800	-	599,800	-	599,800	-	599,800
	0106 Incarnation, Mineral	7,000	-	-	-	-	-	-	-	-	-	-	-	-	-
	0207 Immanuel, King & Queen	1,500	1,500	1,500	1,500	-	1,500	-	1,500	-	1,500	-	1,500	-	1,500
	0217 St. Paul's West Point & Grace, Millers Tavern	18,000	18,000	18,000	18,000	-	18,000	-	18,000	-	18,000	-	18,000	-	18,000
	0311 San Jose, Arlington	66,000	67,000	68,500	70,000	-	70,000	-	70,000	-	70,000	-	70,000	-	70,000
	0313 Cristo Rey, Arlington	60,000	61,000	62,500	64,000	-	64,000	-	64,000	-	64,000	-	64,000	-	64,000
	0610 St. Francis Korean, McLean	38,000	35,000	35,000	35,000	-	35,000	-	35,000	-	35,000	-	35,000	-	35,000
	0610 San Marcos, Alexandria	40,000	40,000	40,000	40,000	-	40,000	-	40,000	-	40,000	-	40,000	-	40,000
	0606 Holy Cross Korean Mission	42,000	42,000	42,000	42,000	-	42,000	-	42,000	-	42,000	-	42,000	-	42,000
	0607 Santa Maria, Falls Church	35,000	30,000	30,000	30,000	-	30,000	-	30,000	-	30,000	-	30,000	-	30,000
	0905 St. Peter's, Richmond	22,000	21,000	21,000	20,600	-	20,600	-	20,600	-	20,600	-	20,600	-	20,600
	0909 Varina, Richmond	28,000	26,000	24,000	24,000	-	24,000	-	24,000	-	24,000	-	24,000	-	24,000
	1107 Our Saviour, Montpelier	30,000	20,000	10,000	5,000	-	5,000	-	5,000	-	5,000	-	5,000	-	5,000
	1108 St. David's, Aylett	10,000	10,000	10,000	10,000	-	10,000	-	10,000	-	10,000	-	10,000	-	10,000
	1115 All Souls's, Aylett	41,800	41,800	41,500	41,500	-	41,500	-	41,500	-	41,500	-	41,500	-	41,500
	1211 St Francis, Manakin Sabot	45,000	45,000	41,000	40,000	-	40,000	-	40,000	-	40,000	-	40,000	-	40,000
	1317 Christ Church, Lucketts	15,000	14,400	14,400	15,000	-	15,000	-	15,000	-	15,000	-	15,000	-	15,000
	1323 St. Gabriel's, Leesburg	75,000	75,000	80,000	75,000	-	75,000	-	75,000	-	75,000	-	75,000	-	75,000
	1407 Good Shepherd, Blumont	8,900	8,900	8,900	14,900	-	14,900	-	14,900	-	14,900	-	14,900	-	14,900
	1412 St. George's, Pine Grove	10,500	11,500	11,500	8,500	-	8,500	-	8,500	-	8,500	-	8,500	-	8,500
	1414 St. Paul's, Ingham	8,800	8,800	5,000	5,000	-	5,000	-	5,000	-	5,000	-	5,000	-	5,000
	1501 Buck Mountain, Earlyville	25,500	22,000	20,000	15,000	-	15,000	-	15,000	-	15,000	-	15,000	-	15,000
	1506 Good Shepherd, Boonesville	13,000	14,900	5,000	5,900	-	5,900	-	5,900	-	5,900	-	5,900	-	5,900
	1508 Grace Church, Stanardsville	5,500	10,000	14,000	11,000	-	11,000	-	11,000	-	11,000	-	11,000	-	11,000
	1511 Melchior Parish, Albemarle	28,615	31,352	31,352	30,500	-	30,500	-	30,500	-	30,500	-	30,500	-	30,500
	1514 St. John the Baptist, Ivy	8,946	7,950	15,000	9,800	-	9,800	-	9,800	-	9,800	-	9,800	-	9,800

DIocese of Virginia 2020 Budget

CATEGORY AND PROGRAM	2017 as adopted by Annual Council	2018 as adopted by Annual Convention	2019 as adopted by Annual Convention	2020 Requests (estimates)	2020 Adjustments Made by EB	2020 As Approved by Executive Board	2020 Subsequent Requests	2020 Budget Ctr. adjustments	2020 Budget
d									
CCM - Other Items									
1 Interest on property loans	22,000	22,000	22,000	22,000	-	22,000	-	-	22,000
2 Small Church Conference/Continuing Ed/Cmte expens	1,700	1,150	8,150	10,150	-	10,150	-	-	10,150
3 Reserve for maintenance projects	10,000	10,000	10,000	10,000	-	10,000	-	-	10,000
4 Reserve for special needs	10,000	10,000	10,000	20,000	-	20,000	-	-	20,000
5 Reserve for Transitions	35,000	20,000	10,000	15,000	-	15,000	-	-	15,000
6 Latino Task Force	-	1,000	1,000	1,000	-	1,000	-	-	1,000
e Committee on Stewardship	6,000	6,000	6,000	6,000	-	6,000	-	-	6,000
f Committee on Liturgy & Church Music	2,500	2,500	2,500	2,500	-	2,500	-	-	2,500
g Other Areas for Strengthening Our Churches									
1 Bishop's Minority Scholarship	2,400	2,400	2,400	2,400	-	2,400	-	-	2,400
2 Transition Ministry Expenses	2,000	2,000	2,000	2,000	-	2,000	-	-	2,000
3 Congregational Development Expenses	6,500	6,500	6,500	6,500	-	6,500	-	-	6,500
4 Insurance for vacant churches	5,000	5,000	5,000	5,000	-	5,000	-	-	5,000
5 Real Estate Tax (undeveloped Land)	41,000	41,000	41,000	41,000	-	41,000	-	-	41,000
Total - Strengthening Our Churches	1,070,951	1,035,352	1,045,957	1,163,653	-	1,163,653	-	-	1,163,653
3 Mission & Outreach									
a Mission & Outreach Staff Costs	118,300	118,300	118,300	-	-	-	-	-	-
b Mission & Outreach Travel	7,500	7,500	7,500	7,500	-	7,500	-	-	7,500
c Committee on Mission & Outreach	20,500	20,500	20,500	20,000	-	20,000	-	-	20,000
d Committee on Ecumenical & Interfaith Issues	7,220	7,380	9,700	8,820	-	8,820	-	-	8,820
e Other Mission & Outreach Areas	-	-	-	-	-	-	-	-	-
1 Ecumenical Partnerships	-	-	-	-	-	-	-	-	-
l. Gracelandside	40,500	40,500	40,500	40,500	-	40,500	-	-	40,500
ii. Virginia Council of Churches (VCC)	7,000	7,000	7,000	7,000	-	7,000	-	-	7,000
iii. Virginia Interfaith Center for Public Policy (VICPP)	5,000	5,000	5,000	5,000	-	5,000	-	-	5,000
2 Support - Office of Mission & Outreach	10,000	10,000	11,000	10,000	-	10,000	-	-	10,000
Total - Mission & Outreach	216,020	216,180	219,500	98,820	-	98,820	-	-	98,820

DIocese of Virginia 2020 Budget

CATEGORY AND PROGRAM	2017	2018	2019	2020	2020	2020	2020	2020	2020	2020
	as adopted by Annual Council	as adopted by Annual Convention	as adopted by Annual Convention	Requests (estimates)	Adjustments Made by EB	As Approved by Executive Board	Subsequent Requests	Budget Cite. adjustments	Budget	
4 Ministry - Commission on Ministry										
a Ministry Staff Costs	348,800	348,800	175,161	329,257	-	329,257	-	-	329,257	
b Ministry Staff Travel	15,400	15,400	15,400	15,400	-	15,400	-	-	15,400	
c Commission on Ministry - General Expenses	3,000	3,000	3,000	3,000	-	3,000	-	-	3,000	
d Committee on Discernment	5,100	5,100	5,100	5,100	-	5,100	-	-	5,100	
e Committee on Leadership Formation	1,600	1,600	-	-	-	-	-	-	-	
f Committee on the Diaconate	14,600	14,600	14,600	14,600	-	14,600	-	-	14,600	
g Committee on the Priesthood	60,000	60,000	60,000	60,000	-	60,000	-	-	60,000	
h Committee on the Young Priest's Initiative	20,300	20,300	20,300	20,300	-	20,300	-	-	20,300	
i Diocesan Board of Examining Chaplains	3,300	3,300	3,300	3,300	-	3,300	-	-	3,300	
j Committee on Continuing Clergy Formation	18,700	18,700	18,700	18,700	-	18,700	-	-	18,700	
Total Ministry	490,800	490,800	315,561	469,657	-	469,657	-	-	469,657	
5 Human Dignity & Justice										
a Stewardship of Creation, Committee on the	1,000	1,000	2,250	4,250	-	4,250	-	-	4,250	
b Race Relations, Committee on	9,080	12,236	9,225	21,250	-	21,250	-	-	21,250	
c Mental Health, Committee on	4,170	4,170	4,170	4,170	-	4,170	-	-	4,170	
d Prevention of Sexual Misconduct, Committee on	2,620	2,620	2,620	2,620	-	2,620	-	-	2,620	
e Women in Mission & Ministry	600	600	600	600	-	600	-	-	600	
Total - Human Dignity & Justice	17,470	20,626	18,865	32,890	-	32,890	-	-	32,890	
B Total for Ministry Areas	2,378,941	2,368,260	2,166,729	2,439,270	-	2,439,270	-	-	2,439,270	
C Governance										
1 Governance Staff Costs	184,400	184,400	191,835	241,049	-	241,049	-	-	241,049	
2 Governance Travel	5,700	5,700	5,700	5,700	-	5,700	-	-	5,700	
3 Standing Committee	3,000	3,000	3,000	10,000	-	10,000	-	-	10,000	
4 Executive Board, Deans & Presidents	3,700	3,700	3,700	3,700	-	3,700	-	-	3,700	
5 Program Development	-	-	-	-	-	-	-	-	-	
6 Province III - Representation & Support	9,025	9,025	9,025	14,752	-	14,752	-	-	14,752	
7 General Convention Representation - Reserve	20,000	20,000	20,000	20,000	-	20,000	-	-	20,000	
Total for Governance	225,825	225,825	233,280	295,201	-	295,201	-	-	295,201	

DIocese OF VIRGINIA 2020 BUDGET

CATEGORY AND PROGRAM	as adopted by Annual Council		as adopted by Annual Convention		as adopted by Annual Convention		2020 Requests (estimates)	2020 Adjustments Made by EB	2020 As Approved by Executive Board	2020 Subsequent Requests	2020 Budget Cte. adjustments	2020 Budget
	2017	2018	2017	2018	2017	2018						
D	Communications & Technology Across the Diocese											
1	Communications & Technology Staff Costs	124,600	124,600	137,891	-	-	185,016	-	185,016	-	-	185,016
2	Communications Travel	5,550	5,550	5,550	-	-	5,550	-	5,550	-	-	5,550
3	Virginia Episcopalian & e-Communique	64,000	64,000	64,000	-	-	64,000	-	64,000	-	-	64,000
4	Web Presence	5,000	5,000	5,000	-	-	5,000	-	5,000	-	-	5,000
5	Other Communications Expenses	23,500	23,500	23,500	-	-	23,500	-	23,500	-	-	23,500
D	Total Communication & Technology Across the Diocese	222,650	222,650	235,941	-	-	283,066	-	283,066	-	-	283,066
E	Bishops, Staff & Support											
1	The Episcopate											
a	Bishops	502,700	502,700	522,695	-	-	389,001	-	389,001	-	-	389,001
b	Episcopal Office	184,900	184,900	111,918	-	-	118,255	-	118,255	-	-	118,255
c	Other expenses of the Bishops Office	5,500	5,500	3,000	-	-	3,000	-	3,000	-	-	3,000
d	Bishops' Travel	61,850	61,850	61,850	-	-	61,850	-	61,850	-	-	61,850
e	Bishops Office Travel	3,500	3,500	3,500	-	-	3,500	-	3,500	-	-	3,500
f	Reserve - Lambeth	2,000	2,000	2,000	-	-	2,000	-	2,000	-	-	2,000
g	Episcopal Transition Expense & Reserve	4,000	4,000	4,000	-	-	4,000	-	4,000	-	-	4,000
2	Staff											
a	Mayo House Staff	188,400	188,400	215,553	-	-	227,541	-	227,541	-	-	227,541
b	M&G Travel	-	-	-	-	-	-	-	-	-	-	-
b	Finance Staff	283,100	283,100	395,659	-	-	324,716	-	324,716	-	-	324,716
c	Finance Travel	9,562	9,562	9,454	-	-	9,562	-	9,562	-	-	9,562
d	Temporary Assistance	1,450	1,450	-	-	-	-	-	-	-	-	-
f	Administrative Staff Travel	-	-	-	-	-	-	-	-	-	-	-
g	Other Staff Expenses	21,500	15,000	15,000	-	-	15,000	-	15,000	-	-	15,000
3	Support											
a	Auto Expense & Reserve	48,000	40,000	40,000	-	-	40,000	-	40,000	-	-	40,000
b	Telephone & Cell Phone Expense	27,000	27,000	27,000	-	-	27,000	-	27,000	-	-	27,000
c	Office Supplies, Equipment & Services	85,000	80,838	78,000	-	-	70,382	-	70,382	-	-	70,382
d	Building Related Expenses & Reserve	104,000	100,000	100,000	-	-	100,000	-	100,000	-	-	100,000
e	Audit, Legal & Professional Fees	50,000	50,000	50,000	-	-	50,000	-	50,000	-	-	50,000
f	Other operating expenses	7,900	7,000	7,000	-	-	7,000	-	7,000	-	-	7,000
E	Total for Bishops, Staff and Support	1,590,382	1,586,600	1,646,828	-	-	1,452,807	-	1,452,807	-	-	1,452,807

DIOCESE OF VIRGINIA 2020 BUDGET

CATEGORY AND PROGRAM	2017 as adopted by Annual Council	2018 as adopted by Annual Convention	2019 as adopted by Annual Convention	2020 Requests (estimates)	2020 Adjustments Made by EB	2020 As Approved by Executive Board	2020 Subsequent Requests	2020 Budget Cto. adjustments	2020 Budget
TOTAL EXPENSES	5,121,500	5,010,000	4,935,000	5,137,000	-	5,137,000	-	-	5,137,000
NET SURPLUS (DEFICIT)	-	-	-	-	-	-	-	-	-

Legal Titles for Making Bequests

Gifts of property of every description, real, personal or mixed, may be made to the Diocese of Virginia by using any of the following three legal titles:

- 1) **the Protestant Episcopal Church in the Diocese of Virginia;**
- 2) **the Bishop of Virginia of the Protestant Episcopal Church in the Diocese of Virginia;**
- 3) **the Trustees of the Protestant Episcopal Church in the Diocese of Virginia.**

The legal title of the corporation, duly chartered by the Legislature of Virginia, “with power to take by gift, devise or bequest, property of every description, real, personal or mixed, and to hold the same to themselves and their successors, for the purpose of providing for the disabled clergy, the widows and orphans of the deceased clergy, the support of the episcopate and for any other purpose of said church in said Diocese whether of a like kind with those mentioned or not” is:

“The Trustees of the Funds of the Protestant Episcopal Church in the Diocese of Virginia”

The legal title of the Virginia Diocesan Center (Roslyn) is:

“The Memorial Trustees of the Virginia Diocesan Center”

The legal title of the Diocesan Missionary Society is:

“The Diocesan Missionary Society of Virginia”

The legal title of Virginia Theological Seminary is:

“Protestant Episcopal Theological Seminary in Virginia”

The legal title of the Protestant Episcopal Education Society of Virginia is:

“Trustees of the Protestant Episcopal Education Society in Virginia”

(Chartered by the Virginia Legislature to give financial aid to men preparing for the ministry of the Church.)

The legal title of the Episcopal High School is:

“Protestant Episcopal High School in Virginia”

The legal title of the corporation which conducts the system of Schools under the control of the Diocese is:

“Church Schools in the Diocese of Virginia”

The legal title of the Blue Ridge School is:

“The Blue Ridge School, Incorporated”

The Shrine Mont Endowment Fund Form of Bequest:

“I hereby give, devise and bequeath to Shrine Mont, Incorporated, a corporation under the laws of Virginia _____.”

The Virginia Diocesan Homes Form of Bequest:

“I hereby give, devise and bequeath to the Trustees of the Virginia Diocesan Homes, Incorporated, a corporation under the laws of Virginia _____.”

The legal title of Bloomfield is:

“Bloomfield, Incorporated”

Bequests for work outside the Diocese of Virginia, but in the continental United States, its possessions, or overseas, should be made to:

“The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America”

Also chartered under the Laws of Virginia:

- “**St. Paul’s Endowment Fund, Incorporated,**” Richmond, Virginia
- “**All Saints’ Endowment Fund, Incorporated,**” Richmond, Virginia
- “**St. Stephen’s Endowment Fund, Incorporated,**” Richmond, Virginia
- “**Grace & Holy Trinity Endowment Fund, Inc.,**” Richmond, Virginia
- “**St. John’s Endowment Fund**” (St. John’s Church, Richmond - income needs)
- “**St. John’s Foundation**” (St. John’s Church, Richmond - for maintenance)

“**Westminster-Canterbury Corporation,**” Richmond, Virginia
 (Organized in December 1971 by the Virginia Diocesan Homes and Westminster-Canterbury Homes to be the successor of the Cary Montague Home.) The Westminster-Canterbury form of bequest is:

“I hereby give, devise and bequeath to the Trustees of the Westminster-Canterbury Corporation, a corporation under the laws of Virginia _____.”

Goodwin House, Incorporated was established as a corporation in March 1982 by changing the name of the Virginia Diocesan Homes, Incorporated to Goodwin House, Incorporated. The form of bequest for Goodwin House is:

“I hereby give, devise and bequeath to the Trustees of the Goodwin House, Incorporated, a corporation under the laws of Virginia _____.”

Bequests may also be made to the Trustees, Virginia Diocesan Homes, Inc., for the designated use and benefit of any Westminster-Canterbury Corporation.

Diocesan Related Organizations

The 190th Annual Council approved the following organizations as diocesan-related in accordance with Canon 17 of the Constitution and Canons of the Protestant Episcopal Church in the Diocese of Virginia:

1. The Episcopal Church Women of the Diocese of Virginia
2. Virginia Diocesan Homes, Incorporated
3. Trustees of the Funds of the Protestant Episcopal Church in the Diocese of Virginia
4. The Diocesan Missionary Society of Virginia
5. The Shrine Mont Corporation
6. Memorial Trustees - Virginia Diocesan Center
7. Roslyn Managers Corporation
8. Church Schools in the Diocese of Virginia
9. The Peter Paul Development Center

The 190th Annual Council adopted the following resolution:

Be It Resolved, that the 190th Annual Council of the Diocese of Virginia states that the following organizations are determined to be ecumenically related:

- The Virginia Council of Churches
- Chaplain Services of the Churches of Virginia
- St. Alban’s Housing Corporation

and the following organizations are determined to be Episcopally oriented:

Bloomfield, Incorporated
St. Paul's College, Lawrenceville
Virginia Theological Seminary
Blue Ridge School

and a current list of such organizations shall be maintained by the Secretary of the Diocese and published annually in the Journal of Council.

Constitution and Canons

**of the Protestant Episcopal Church
In the Diocese of Virginia**

2019 revision

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Constitution of the Protestant Episcopal Church in the Diocese of Virginia

Whereas, the civil government in the Virginia Colony from time to time established within the bounds of the Colony parishes of the Established Church of England in Virginia, which parishes continued as such until the Church was disestablished by the several acts of the General Assembly of Virginia in 1784; and

Whereas, the Protestant Episcopal Church of Virginia was organized in May, 1785, by a union of all the parishes of the disestablished Church of England within the bounds of the Commonwealth of Virginia and took part in the organization of the union of all the Protestant Episcopal Churches of the several States and, by its own formal ratification of the plan of union, became the Diocese of Virginia of the Protestant Episcopal Church in the United States of America; and

Whereas, the original Diocese of Virginia, embracing the entire State, has since been divided into several Dioceses, one of which remains established as the Diocese of Virginia;

Now, Therefore, the Diocese of Virginia acknowledges the authority and power of the General Convention of the Protestant Episcopal Church in the United States of America, as set forth in the Constitution and Canons adopted thereby, and, in the exercise of its own powers and authority, doth amend and revise the Constitution of this Diocese so that the same shall read as follows:



The Constitution of the Protestant Episcopal Church in the Diocese of Virginia

Article I. Order, Government and Discipline.

The order, government, and discipline of the Protestant Episcopal Church in the Diocese of Virginia shall be vested in the Bishop, and in the Convention of the Diocese, constituted as provided in Article III hereof, which shall have power to adopt Canons, and take any other action for the conduct of its affairs not in conflict with this Constitution.

Article II. Meetings of Convention.

The Convention shall hold on a weekend, upon the date designated by the Ecclesiastical Authority of the Diocese, a regular annual meeting at the place designated by the preceding regular meeting of the Convention. The Ecclesiastical Authority of the Diocese may, for any cause deemed by it to be sufficient, change the time, or the place, or both, for any regular meeting of the Convention. At meetings of the Convention, the Rules of Order of the previous meeting shall be in force until they are amended or repealed by the Convention.

Article III. Composition of the Convention.

Section 1

- (a) The Convention shall be composed of the Clerical order and the Lay order.
- (b) The Clerical order shall consist of the Bishop or Bishops and all other ministers canonically resident in the Diocese of Virginia. No member of the Clerical order under ecclesiastical censure shall be entitled to a seat in the Convention.
- (c) The Lay order shall consist of two classes, namely: (1) the Lay Delegates from the church and (2) the Lay members ex officio.
- (d) There shall be only one Lay Delegate from each church, to be chosen by its Vestry. But from every church having more than three hundred confirmed communicants in good standing reported to the Diocesan authorities in the last annual report, there shall be an additional Lay Delegate for each three hundred confirmed communicants in good standing, or major fraction thereof, above the first three hundred.
- (e) The Lay members of the Standing Committee, the Lay members of the Executive Board, the Chancellor, the Presidents of the Regions,



the President of the Episcopal Church Women of the Diocese, one Youth Delegate (not over 21 years of age) elected by each Regional Council on or before May 1, and five lay persons, not over 25 years of age at the time of election who are participants in an Episcopal higher education ministry in the Diocese, to be elected by the Standing Committee on or before May 1 as Collegiate Delegates shall be members of Convention ex officio.

- (f) Each elected Delegate and ex officio member shall have one vote.

Section 2. The Lay Delegates shall serve for the regular meeting for which they are chosen, and, unless other delegates be chosen, for any special meeting held prior to the next regular meeting of the Convention.

Section 3. All Lay members of the Convention shall be adult confirmed communicants in good standing, as defined in the General Convention Canon I.17, of the Episcopal Church, in the Diocese of Virginia.

Article IV. Quorum of the Convention.

One-third of the members of the Clerical order and one-half of the members of the Lay order shall constitute a quorum for the transaction of business at any regular or special meeting of the Convention, but a smaller number may adjourn any such meeting.

Article V. Methods of Voting in the Convention.

In all matters that may come before any meeting of the Convention the clergy and laity shall deliberate in one body and a majority of those voting shall be necessary for a decision, except where the vote is by orders, in which case there must be a concurrence of majorities in each order; but, before a vote is taken upon any matter, five members may, by request, require the vote to be taken by orders. In a vote by orders each Clerical Delegate and each Lay Delegate shall be entitled to one vote.

Article VI. The Bishops, Officers and Committees of the Diocese.

In addition to the Bishop of the Diocese, there may be a Bishop Coadjutor, Bishops Suffragan, Assistant Bishops, or any combination thereof, upon the conditions and pursuant to the authority contained in the Canons of the General Convention.



In addition to the Bishop, or Bishops, the officers of the Diocese shall consist of a Secretary, Treasurer, Chancellor, and a Registrar.

For the conduct of the affairs of the Diocese, there shall be a Standing Committee and an Executive Board, together with such other officers, committees, departments, and boards as the Convention may deem desirable.

Article VII. Election of a Bishop.

The election of a Bishop shall be made at a regular meeting of the Convention, or at a special meeting of the Convention called for that purpose. The vote shall be by ballot and by orders and a concurrent majority of the votes cast by each order shall be necessary to a choice.

Article VIII. The Bishop as President of the Convention.

Section 1. The Bishop shall preside at all meetings of the Convention and exercise all the ordinary duties of a presiding officer. He may call a special meeting of the Convention at whatever time and place he may think necessary; and whenever requested by the Standing Committee, it shall be his duty to call a special meeting to be held at the time and place selected by the Standing Committee.

Section 2. The Bishop Coadjutor, if there be one, shall preside at any meeting of the Convention from which the Bishop is absent, or whenever the Bishop may request him to preside.

Section 3. The ranking active Suffragan Bishop, if there be one, shall preside at any meeting of the Convention if he is requested to do so by the Bishop, or in the absence of the Bishop, by the Bishop Coadjutor; or if declared or serving as the Ecclesiastical Authority pursuant to Article IX of the Constitution.

Section 4. A retired Bishop or an Assistant Bishop of this Diocese may preside at any meeting of the Convention at the request of the presiding officer.

Article IX. Vacancy in the Office of the Bishop.

Section 1. Upon the death of the Bishop and if there is no Bishop Coadjutor, then the ranking active Suffragan Bishop shall be in charge of this Diocese and shall be temporarily the Ecclesiastical Authority of this Diocese until such time as a new Bishop shall be chosen and consecrated; or, if the Standing Committee declare the disability or absence of the Bishop and there is no Bishop Coadjutor



able and present, then the ranking active Suffragan Bishop shall be in charge of this Diocese until such time as the Standing Committee shall declare the ability and presence of the Bishop.

Section 2. In case of a vacancy, or anticipated vacancy, in the Office of the Bishop, a special meeting of the Convention shall be called by the Ecclesiastical Authority. That special Convention, immediately upon assembling, if there be no Bishop, Bishop Coadjutor, Suffragan Bishop, or Assistant Bishop present, shall elect by ballot a President from among the order of Presbyters present, who shall remain in office until the election and consecration of the Bishop. The President so elected shall perform all the duties and possess all the privileges of a presiding officer. He shall not have the power to call a special meeting of the Convention except when requested so to do by the Standing Committee, in which case the special meeting shall be at the time and place requested.

Article X.

Reserved for future use.

Article XI.

The Secretary of the Diocese.

A Secretary of the Diocese shall be appointed by the Ecclesiastical Authority with the advice and consent of the Standing Committee. He shall, upon qualification, continue in office at the pleasure of the Ecclesiastical Authority. If the Secretary is a Priest, he shall hold no other Clerical preferment. He shall also serve as Secretary of the Convention, take minutes of its proceedings and attest to the public acts of the body. The Secretary shall perform such other duties as may be prescribed by Canon.

Article XII.

The Treasurer of the Diocese.

A Treasurer of the Diocese shall be appointed by the Ecclesiastical Authority with the advice and consent of the Standing Committee or by the Standing Committee if it is at the time the Ecclesiastical Authority. He, or she, shall, upon qualification, remain in office at the pleasure of the Ecclesiastical Authority or until removed as hereinafter provided. He shall receive and keep safely all money and other property confided to his custody; and he shall disburse and dispose of the same as may be provided by Canon. He shall report annually to the Convention an account showing all money and other property received by him, and the manner in which he has disbursed or disposed of the same. The Treasurer shall give bond in an amount to be fixed by the Standing Committee, with corporate surety approved by the Standing Committee, which bond



shall be conditioned upon the faithful performance of the duties of his office. At the close of each fiscal year, accounts of the Treasurer shall be audited by a certified public accountant selected by the Standing Committee. In case of the misconduct of the Treasurer, or of his incapacity, refusal or failure to discharge the duties of his office, the Standing Committee shall remove him and a new appointment shall be made in the manner aforesaid.

Article XIII. The Chancellor of the Diocese.

Section 1. A Chancellor of the Diocese shall be appointed by the Ecclesiastical Authority. The Chancellor shall, upon qualification, continue in office at the pleasure of the Ecclesiastical Authority. The Chancellor shall be a confirmed adult communicant in good standing, as defined in General Convention Canon I. 17. of the Episcopal Church in the Diocese of Virginia, and a member of the Virginia State Bar. The Chancellor shall be the legal advisor of the Ecclesiastical Authority of the Diocese, the Convention of the Diocese, and to the Executive Board of the Diocese.

Section 2. The Ecclesiastical Authority may, in consultation with the Chancellor, also appoint one or more Vice Chancellors, who shall continue in office at the pleasure of the Ecclesiastical Authority. Vice Chancellors shall be confirmed adult communicants in good standing, as defined in General Convention Canon I. 17. of the Episcopal Church in the Diocese of Virginia, and members of the Virginia State Bar. Vice Chancellors shall serve at the direction of the Chancellor and shall assist the Chancellor in the performance of the Chancellor's duties. Vice Chancellors shall have seat and voice at the Annual Convention, but shall not have a vote unless the Chancellor does not attend a meeting of the Annual Convention and certifies to the Secretary of the Diocese that a Vice Chancellor will attend the meeting of Annual Convention in the place and stead of the Chancellor, in which case, the certified Vice Chancellor shall have a vote.

Article XIV. The Registrar of the Diocese.

A Registrar of the Diocese shall be appointed by the Ecclesiastical Authority with the advice and consent of the Standing Committee or by the Standing Committee if it is at the time the Ecclesiastical Authority. The Registrar shall, upon qualification, continue in office at the pleasure of the Ecclesiastical Authority and shall perform such duties as may be prescribed in the Diocesan Canons.



Article XV. The Standing Committee of the Diocese.

The Standing Committee of the Diocese shall consist of twelve members, six of the Clerical order, and six of the Lay order, each of whom shall be a confirmed communicant in good standing as defined in General Convention Canon I. 17. of the Church of this Diocese and eighteen (18) years of age or over.

At each regular meeting the Convention shall elect two members of each order for a term of three years. Each member of the Committee shall hold office for the term for which he was elected and until his successor is elected or appointed. No member shall be eligible to succeed himself.

In case of a vacancy in the Episcopal office, or in case neither the Bishop, Bishop Coadjutor nor Bishop Suffragan be capable of performing the administrative duties of the Bishop, and in any case when the Bishop shall authorize it to act, the Standing Committee shall be the Ecclesiastical Authority of the Diocese.

The Standing Committee at every regular meeting of the Convention shall submit a report of its proceedings. When required by the Convention it shall also lay before the Convention any document which may have come into its possession. It shall perform such other duties as may be prescribed by Canon.

In case of a vacancy in the Standing Committee, the Executive Board shall fill the vacancy from the same order. The appointee shall serve until the next regular meeting of the Convention, at which meeting the Convention shall fill the vacancy.

Article XVI. The Missionary Society.

All baptized members of the Protestant Episcopal Church residing in this Diocese shall, as heretofore, constitute a missionary society known as the Missionary Society of the Protestant Episcopal Church in the Diocese of Virginia.

The direction and activities of the Society be identical with those of the Executive Board and shall be directed solely by it.

Article XVII. Parishes to be Bound by this Constitution.

Every Congregation within the Diocese of Virginia, however called, shall be bound by the Constitution and the Canons adopted in pursuance hereof.



Article XVIII. Transitional Provision.

Every member of a committee heretofore established and continued under this Constitution, and every officer heretofore chosen, shall hold office during the term for which he was chosen.

Article XIX. Amendments to the Constitution.

This Constitution may be amended in the following manner only, namely: At any regular meeting of the Convention a proposed amendment shall be referred to the appropriate committee, and report thereon shall be presented by that committee and the amendment shall be considered by the Convention. If approved by the Convention, it shall be again considered at the next regular meeting of the Convention and, if again approved, shall become effective immediately upon its adoption unless otherwise provided therein.

Article XX. Gender of Pronouns.

The masculine pronoun whenever used in this Constitution shall be deemed to include the feminine pronoun.

Canons of the Protestant Episcopal Church in the Diocese of Virginia

CANON 1. Official List of the Clergy of the Diocese.

Section 1. A list of all the ordained Ministers of the Episcopal Church, canonically resident or licensed to work in this Diocese, with their respective post office addresses, cures, stations and positions, shall be prepared by the Ecclesiastical Authority and kept, corrected up to date, on file at the headquarters of the Diocese. The Ecclesiastical Authority shall keep the Church Pension Fund informed of the employment of any parish, congregation, diocesan related institution or other ecclesiastical organization in this Diocese of clergy canonically resident in this Diocese and of non-resident clergy officiating in this Diocese.

Section 2. The right of any clergyman to vote in the Convention shall, if challenged, be determined by the Convention itself according to the provisions of the Constitution and Canons, whether his name be inserted in, or omitted from, the list.



Section 3. The official list of the clergy of the Diocese with the names of those entitled to vote in the Convention designated thereon, shall be laid before the Convention on the first day of its meeting, and the roll of the Clerical Delegates entitled to vote shall be determined from it. The list of the clergy submitted to the Convention shall be appended to the Journal and be transmitted to the Secretary of the General Convention.

Section 4. Every clergyman canonically resident in the Diocese shall attend every meeting of the Convention; or, if unable to attend, shall send to the President of the Convention a written statement of the reasons for his absence.

CANON 2.

Lay Representation in Council.

Section 1. The Churches of this Diocese entitled to Lay representation in the Convention are those which were recorded by the Secretary of the Convention as Parish Churches or Separate Congregations on the effective date of this Canon, together with Churches thereafter constituted in accordance with Canon and received into union by act of the Convention.

Section 2. The Missions of this Diocese entitled to Lay representation in the Convention are those which were recorded by the Secretary of the Convention as such on the effective date of this Canon, together with those Missions thereafter constituted in accordance with Canon and reported as such to the Secretary of the Convention.

Section 3. A list of the Churches and Missions entitled to representation in the Convention shall be appended to the Journal of each regular Convention.

Section 4. The Vestry of a Church, or the Vestry Committee of a Mission, shall elect not later than April 1 the Lay Delegates from that Church to the Convention, and shall also elect one Lay Alternate for each Lay Delegate elected. For Churches entitled to multiple Lay Delegates, the Vestry may designate the order in which the Lay Alternates are to serve in the event Lay Delegates are absent. In the event a Lay Delegate is absent and no Lay Alternate is available, the Vestry, or if the Vestry is unavailable, the Rector or Vicar, in consultation with the Wardens, shall appoint a person qualified to serve as a Lay Delegate and so advise the Credentials Committee.

Section 5. The election of adult confirmed communicants in good standing as Lay Delegates and Lay Alternates to Convention shall be certified by the Rector, Vicar, Register, Priest-in-Charge, or one of the Wardens of the proper Church, in duplicate, which certificate shall be in a form to be supplied by the Secretary of the Diocese. One copy of this certificate shall be sent to the Secretary of the



Diocese no later than April 15, and a copy shall be given to each Delegate and each Alternate named therein.

Section 6. Lay Delegates of Churches, or in their absence, their Alternates, shall be entitled to one vote each on all questions coming before the Convention. Alternates shall not be entitled to voice and vote in the meetings of the Convention except when serving in the absence of a Lay Delegate.

Section 7. The Secretary of the Diocese shall make a roll of the Lay Delegates and Alternates certified to him as duly elected with their respective Churches. The President of the Convention shall appoint a Committee on Credentials, to be composed of one Clergyman and two Lay Delegates, to which shall be referred the credentials of all Lay Delegates. The Committee shall make its report to the Convention promptly. Until this report be received, the roll as made by the Secretary shall, unless objection be made, be accepted as the authentic roll of Lay Delegates and Alternates.

Should doubt arise as to the right of any Lay Delegate or Alternate to his seat, the Committee on Credentials shall hear the evidence presented and report its judgment. Upon this report the Convention shall determine the matter unless by a vote of two-thirds of the members present the Council decides to hear the whole case de novo.

CANON 3. Deputies to Provincial Synod.

At the Annual Convention preceding the meeting of the Provincial Synod, there shall be elected by ballot one member of the Clergy and two Lay persons to be Deputies to the Provincial Synod, who shall serve until their successors are elected. A report shall be made to the Annual Convention following each meeting of the Synod. Qualifications for election to Provincial Synod shall be the same as for election to the General Convention

CANON 4. Deputies to the General Convention.

Section 1. At the regular Convention held during the calendar year next preceding each regular meeting of the General Convention there shall be elected by ballot the full number of Clerical and Lay Deputies to the General Convention to which this Diocese is entitled and a majority of all votes cast shall be necessary to a choice. Following the election of the full number of Clergy and Lay Deputies, a ballot shall be taken for a like number of Clergy and Lay Alternate Deputies; and the proper number receiving the highest vote shall be declared Alternates in the order of preference of that ballot.



The Clerical Deputies shall be Presbyters or Deacons canonically resident in this Diocese, and the Lay Deputies shall be persons eligible for election to the Vestry of a Church in this Diocese.

The Deputies so elected shall serve for the regular meeting for which they are chosen and for any special meeting held prior to the next regular meeting of the General Convention unless other Deputies be elected by the Convention.

Section 2. Each of the Deputies shall signify to the Secretary of the Convention within thirty days after his election whether or not he accepts the election. If he accepts, the Secretary shall issue to him a certificate of election. Should any Deputy elected decline or fail to signify his acceptance, or fail to meet the requirements for election, or should a vacancy occur otherwise, the Secretary of the Convention shall issue the certificate of election to the Alternate Deputy of the same order in which the vacancy occurs, who was first elected, or, if more than one were elected on the same ballot, who received the highest votes; and if there be more than one vacancy the others shall be filled successively in like manner.

CANON 5.

The Church Pension Fund.

Section 1. The Diocese of Virginia hereby ratifies and confirms its adoption of the system of the Church Pension Fund.

Section 2. In furtherance of the Church Pension Fund:

- (a) The Secretary of the Diocese shall keep the Clergy and laity of the Diocese advised of the benefits of the Church Pension Fund for Clergy and qualified lay employees and shall procure prompt payment of the amounts due the Church Pension Fund, or such other comparable pension fund as may be selected by this Diocese, a Church, Mission or Related Organization, from this Diocese and the several Churches, Missions and Related Organizations in the Diocese.
- (b) The Secretary of the Diocese shall keep the Church Pension Fund informed of the Clergy canonically resident in this Diocese and the qualified lay employees of this Diocese and the Churches, Missions and Related Organizations in this Diocese, and their beneficiaries who may be entitled to receive pensions from the Church Pension Fund.
- (c) The Secretary of the Diocese shall report to the Executive Board which Churches, Missions or Related Organizations have failed to pay in full their assessments by the Church Pension Fund and such other matters in regard to the operation of the Church Pension Fund as may be appropriate.



CANON 6.

Archdeacons and Deans.

Section 1.

- (a) The Bishop, with the consent of the Standing Committee, may appoint not more than three Archdeacons to serve at the Bishop's discretion.
- (b) Archdeacons shall be Vocational Deacons and have functional titles. They will assist the Bishop in oversight of Deacons, diaconal formation and diaconal assignments.
- (c) An Archdeacon may function in other diaconal ministries while being Archdeacon in dialogue with and at the discretion of the Bishop.

Section 2.

- (a) The Bishop shall appoint, with the advice and consent of the Standing Committee, one Priest in each Region as the Dean thereof. A Dean shall serve at the pleasure of the Bishop, but in no event for more than four consecutive years, and shall be the official representative of the Bishop to the Region.
- (b) A Priest may serve as Dean without resigning his cure.
- (c) The Bishop may appoint an Archdean, with the advice and consent of the Standing Committee.
- (d) The Archdean serves at the pleasure of the Bishop and shall assist the Bishop in the oversight of the Deans and carry out such other functions as may be assigned.
- (e) The Archdean may continue to be a regional Dean or may be another priest appointed especially for that purpose. An Archdean may serve for a maximum of four consecutive years.

CANON 7.

The Executive Board.

Section 1. The Executive Board shall be composed as follows:

- (a) One member elected by each Regional Council or in the absence of the member, an alternate member elected by each Regional Council.
- (b) The Bishop, the Bishop Coadjutor if there be one, and the Suffragan Bishops if there be such.

Section 2. Terms of elected members and alternate members shall expire at the conclusion of the regular meeting of the Convention in the appropriate year.

Section 3. Any two members of the Executive Board may call for a vote by orders on any motion or in any election; the vote of a Bishop shall be counted among the Clerical order. A motion or an election so dealt with must succeed concurrently in both orders to be effective.



Section 4. The President of the Executive Board shall be the Bishop. The Executive Board shall elect a Lay member as its Vice President, and may elect a Secretary, who may be of either order and who need not be a member of the Board. It may elect such other officers as it may desire not in conflict with these Canons. With the exception of the President, all terms of office shall be one year.

Section 5. The Executive Board shall prepare and recommend Diocesan programs, and the proposed funding of such programs, to the Convention for approval. The Executive Board shall be responsible for the execution of all approved programs except as the Council may specify and between meetings of the Convention shall be responsible for the work of the Church in the Diocese. The Executive Board may adopt such by-laws as it may desire, not in conflict with these Canons.

Section 6. The Executive Board shall meet regularly, at such times and places as it may determine. Special meetings may be called by the President, or by any three members. Written notice of the time and place of any special meeting shall be mailed or otherwise delivered to each member at least seven days in advance of such meeting.

Section 7. The Bishop may appoint, subject to the approval of the Executive Board, a person to serve as the coordinator of the Board. Such person will function as the Bishop may direct.

Section 8. In the event of the absence of the President, and of the Vice President, the meeting shall be presided over by a member present selected by the members present.

Section 9. One-half of the members of the Clerical and one-half of the members of the Lay order constitute a quorum for the transaction of business at any regular or special meeting of the Executive Board, but a smaller number may adjourn.

CANON 8.

Regions and Regional Councils.

Section 1. The Diocese of Virginia shall be divided into Regions in such a way that every point of the Diocese is in a Region, and every Church shall be a member unit of some Region. Assignment to a Region shall be by majority vote of all members of the Standing Committee, which may create as many Regions as it wishes, but not less than nine nor more than twenty, each containing at least two or more geographically contiguous Churches.

Section 2. The Vestry or Vestry Committee of any Church which desires to change to another Region shall petition the Standing Committee for such



change, stating reasons, and including with the petition the views of both Regional Councils affected by the change. The Standing Committee shall decide the change by majority vote of all its members.

Section 3. The Standing Committee shall notify the Bishop, the Bishop Coadjutor, if there be one, and the Suffragan Bishops, if there be such, the Executive Board, and the Secretary of the Diocese promptly of any change in the number or compositions of Regions, and shall provide annually to the Convention a list of the Regions and their member Churches, which shall be published in the Journal of the Convention.

Section 4. In each Region there shall be a Regional Council, subject to the following provisions:

- (a) Each church of the Region shall be represented by its active Clergy and as many Lay persons, elected by its Vestry or Vestry Committee, as it has Lay Delegates to the Convention of the Diocese. Qualifications for election to Regional Councils shall be the same as for election to a Vestry.
- (b) The Dean shall call the first meeting of a Regional Council, which shall then organize itself, electing Lay Members as President and Vice-President, respectively. Each Council shall elect such other officers as it desires and shall establish a schedule of regular meetings. Special meetings may be called by any Bishop, by the Dean, by the President, or at the request of the representatives of any two constituent Churches.
- (c) All terms of office shall be determined by each Regional Council, and shall expire at the conclusion of the regular meeting of the Convention of the Diocese in the appropriate year. Notice, and the results, of any election shall be forwarded to the Secretary of the Diocese at the conclusion of Convention.
- (d) Each Regional Council shall elect one member and one alternate member of the Executive Board. That member and alternate member must be a Lay person eligible for election to the Vestry of a Church in the Region or members of its active Clergy, and may not be the Dean of the Region or a member of the Standing Committee. Such member and alternate member shall be elected for a term of three years and shall both be of the same order. The positions shall alternate between Lay and Clerical incumbents. The rotation of members shall be established by the Standing Committee from time to time so that as nearly as possible one-third thereof shall be elected each year. Vacancies shall be filled by the appropriate Regional Council for the unexpired term, with due regard as to order, except that, when the unexpired term is for three months or less, the replacement member may be of either order. Regional Council representatives on the Executive Board shall become ex-officio members of their own Regional Council.



- (e) A Regional Council shall be governed by the Rules of Order of the next preceding regular meeting of the Convention of the Diocese, unless the Regional Council shall decide otherwise.

Section 5.

- (a) Each Regional Council shall be responsible for seeing that the ministrations of The Episcopal Church are made available to every person living within the boundaries of such Region and shall exercise authority for the Region as a whole in safeguarding the interests and extending the ministrations of the Church throughout its borders, so that the Region may function as a unit in matters of common concern and responsibility. A Regional Council may, for these and other purposes, and subject to the approval of the Executive Board, adopt and administer a budget.
- (b) Any proposal to begin missionary work or to found a Church must have the approval of the Regional Council of the Region in which such work or Church is to be established.
- (c) In any case when a Church is aggrieved by an action of its Regional Council, its Rector or Vicar, with the advice and consent of its Vestry or Vestry Committee, may appeal the matter to the Standing Committee, the decision of which shall be final.
- (d) In any case when a Regional Council, upon request to the Dean of the Region by the Ecclesiastical Authority, fails to meet and act within sixty days of such request, the Executive Board of the Diocese shall exercise the authority of the Regional Council with respect to the matter under consideration, subject to the right of appeal set forth in Section 5(c) of this Canon. Any such exercise of authority by the Executive Board shall be reported within one month of its exercise to the Standing Committee, and shall also be reported in full to the next meeting of the Convention of the Diocese.

**CANON 9.
Boundaries.**

Section 1. The Parishes of the Diocese, and their boundaries, are fixed as of January 23, 1972, and shall not be changed henceforth.

Section 2. In every Region, the Rector and Vestry of each Church and the Vicar and the Vestry Committee of each Mission shall have and exercise concurrent jurisdiction within the boundaries of the Region, and equal responsibility for the extension and welfare of the Church and ministration to needy people within the Region.



Section 3. The authority of an inactive Church is assigned to the Executive Board, which may delegate this authority in specific cases to a sub-committee composed entirely of members of the Executive Board. An inactive Church is defined as one in which there is no functioning Vestry or Vestry Committee.

CANON 10. Churches.

Section 1. A group of people (1) which acknowledge the jurisdiction of the Bishop or Ecclesiastical Authority of the Diocese of Virginia, (2) among whom there is a regular program of identifiable Episcopal services (including regular celebration of the Holy Communion) at a designated place or places of worship, (3) which as a group shares in the support of the Episcopate of the Diocese, (4) which makes provision for the pastoral administrations of the church to its members, and (5) which functions under the supervision of a Priest or Deacon, shall be called a Church. A list of all Churches shall be published annually in the Journal of the Convention. All congregations designated as Parish Churches, Parishes or Separate Congregations on the effective date of this Canon shall be classified as Churches.

Section 2. A group of people seeking such status must signify its desire to a regular meeting of the Convention of the Diocese of Virginia by petitioning for Church status. Such petition must contain the proposed name for the Church, a certification that the requirements of Section 1 of this Canon are complied with, the name and address of the supervising Priest, the address or addresses of the place or places of worship, and a copy of the current budget. The petition shall be accompanied by certificates of endorsement from the Regional Council of the Region in which such group provides a place of worship and from the Executive Board, it being the responsibility of the group to obtain such certificate.

Section 3. Each Church shall have a Vestry in conformity with Canon 11.

Section 4. The Vestry of a Church shall elect, from among those persons eligible to serve as Vestry members of that Church, representatives to the Regional Constitution and Convention of the Diocese in the number provided by Canon.

Section 5. The Rector and Vestry of a Church as herein defined are expressly designated as the “Rector and Vestry of a Parish” for purposes of the Constitution and Canons of The Episcopal Church.

Section 6. A group of persons who desire to organize a congregation, but who are unable to meet all of the requirements of Section 1 of this Canon, may be constituted by the Bishop or Ecclesiastical Authority, with the advice and consent of the Standing Committee, or the Standing Committee itself if it be



the Ecclesiastical Authority, a Mission. Application for such status shall be accompanied by a certificate of endorsement of the Regional Convention of the Region in which such group proposes to worship, it being the responsibility of the group to obtain such certificate. A list of all Missions shall be published annually in the Journal of the Constitution of the Diocese. Upon the request of any Church, or the failure of any Church to meet all the requirements of Section 1 of this Canon, or upon request by a Church for direct aid from the Diocesan Budget, the Bishop or Ecclesiastical Authority, with the advice and consent of the Standing Committee, or the Standing Committee itself if it be the Ecclesiastical Authority, may change the status of such Church to that of a Mission. Any action taken under this section shall be reported in the Journal of the next succeeding Convention as one of the official acts of the official taking the action.

Section 7. The minister in charge of a Mission shall be called the Vicar.

Section 8.

- (a) Any Church may, with the consent of the Ecclesiastical Authority and the Regional Council of the Region in which the Mission is to be located, establish within the boundaries of such Region one or more Missions of a Founding Church. The minister in charge of such Mission shall be appointed by the Rector of the Founding Church with the concurrence of the Ecclesiastical Authority. The Vestry of the Founding Church shall appoint or shall allow to be elected a Vestry Committee which shall be composed as provided in Canon 11.14. It shall be charged with transacting the temporal business of the Mission, except that the Founding Church may retain to itself such temporal functions as it deems proper and in any event shall be ultimately responsible for the temporal obligations of the Mission.
- (b) The Rector and Vestry of the Founding Church may at any time agree with the Bishop to designate such "Mission of a Founding Church" as a "Mission," and upon such designation becoming effective, the provisions of this section shall no longer apply to such a Mission. Any Mission functioning under this section shall be so marked in the annual list of Missions.
- (c) A Mission shall be entitled to Lay and Clerical representation in the Diocesan Convention and Regional Council as is afforded other Churches.

Section 9.

- (a) An Episcopal theological seminary located within the bounds of the diocese may with the consent of the Ecclesiastical Authority and the Regional Council of the Region in which the Mission is to be located, establish within the boundaries of such Region one or more Missions of a Theological Seminary. The minister in charge of such Mission shall



be appointed by the Dean and President of the theological seminary with the concurrence of the Ecclesiastical Authority. The Dean and President shall also appoint or allow to be elected a Vestry Committee which shall be composed as provided in Canon 11.14. It shall be charged with transacting the temporal business of the Mission, except that the theological seminary may retain to itself such temporal functions as it deems proper and in any event shall be ultimately responsible for the temporal obligations of the Mission.

- (b) The Dean and President of the theological seminary may at any time agree with the Bishop to designate such "Mission of a Theological Seminary" as a "Mission," and upon such designation becoming effective, the provisions of this section shall no longer apply to such a Mission. Any Mission functioning under this section shall be so marked in the annual list of Missions.
- (c) A Mission of a Theological Seminary shall be entitled to lay and clerical representation in the Diocesan Convention and Regional Council as is afforded other Churches.

CANON 11.

Election and Organization of Vestries, and Call of Congregational Meetings.

Section 1. In this Canon, the term "Rector" implies "Rector or Vicar," and the term "Vestry" denotes "Vestry or Vestry Committee," unless specifically noted to the contrary.

Section 2. A Church shall have a Vestry which shall consist of not fewer than three or more than twelve members, except that in any Church having more than one hundred confirmed communicants in good standing one additional member may be elected to its Vestry for each additional one hundred confirmed communicants in good standing, or major fraction thereof, provided that the total number of elected Vestry members shall not exceed eighteen.

Section 3. The election of Vestry members shall be held annually at such time and place as shall be designated by the Vestry, or in the event the Vestry does not act then by the Rector, or, if there be no Rector by the Wardens. If the time and place be not so fixed then the election shall be held on Easter Monday in the church or regular place of worship. At least three days notice of the time and place of each election of Vestry members shall be given in the church on an occasion of public worship or by other adequate means.

Notwithstanding the foregoing provision, if any Church so authorize, Vestry members may be elected for terms not to exceed four years, the congregation



to determine the length of terms, the beginning of the term, and the number of Vestry members to be elected for such terms. The Vestry members elected and qualified under this Canon shall serve until their successors are elected and have qualified.

At all meetings of the congregation, the Rector shall preside, except that at the request of the Rector or if the Church is without a Rector, the meeting shall be presided over by one of the Wardens or, in their absence, by a Vestry member selected by the Vestry.

Section 4. Only Lay persons, who are confirmed adult communicants in good standing of the church, as defined in General Convention Canon I.17, shall be eligible for election as Vestry members of such church. However, regardless of eligibility of a person for election, no person shall be elected at duly convened congregational meetings to consecutive full terms on a congregation's Vestry or Vestry Committee.

Section 5. All adult communicants in good standing, registered in the particular Church in which they offer to vote, shall be entitled to vote at the election of Vestry members. The voting shall be by ballot in person and, unless otherwise provided by the meeting, a majority of the votes cast shall be necessary to a choice. There shall be no voting by proxy. But no election shall be valid unless the participating qualified votes number at least ten per cent of the number of active communicants qualified to vote reported for the previous year.

Section 6. The Vestry may appoint three persons to act as judges at the Vestry elections, whose duties shall be to determine the qualifications of the voters and the eligibility of persons for nomination as Vestry members.

Section 7. As soon as may be after their election, the persons chosen as Vestry members shall assemble and organize at such time and place as the Rector shall appoint, or, if no time or place be appointed by him within a reasonable time, then at such time and place as shall be designated by any two Vestry members elect, the Rector and each Vestry member elect being notified. The newly organized Vestry takes office at a time previously established by the congregation in a duly called meeting. The proceedings at this and every meeting of the Vestry shall be opened with one or more collects and the Lord's Prayer by the Rector, or other person appointed by the Rector.

Section 8. Every person chosen a Vestry member shall qualify by subscribing the following declaration and promise: "I do believe the Holy Scriptures of the Old and New Testament to be the Word of God, and to contain all things necessary to salvation; and I do yield my hearty assent and approbation to the



doctrines, worship and discipline of The Episcopal Church; and I promise that I will faithfully execute the office of Vestry member of _____ Church, in Region _____, in the County (or City) of _____, according to my best knowledge and skill.”
No person shall act as a Vestry member until this declaration and promise have been subscribed to.

Section 9. The Vestry shall elect a Senior and a Junior Warden, a Register and a Treasurer, who shall continue in office until their successors are elected and qualified. The Wardens shall be members of the Vestry.

Section 10. The Rector shall preside at all meetings of the Vestry. In the absence of the Rector, or at his request when present, the Rector may request the Vestry to elect a substitute presiding officer, in which case the Rector will continue to have seat, voice and vote. If the church is without a Rector, meetings of the Vestry shall be presided over by one of the Wardens or, in their absence, by a Vestry member selected by the Vestry. All Vestry meetings shall be subject to the Rector’s call; but in case he fails to call a meeting when requested to do so by two Vestry members, such Vestry members may themselves call a meeting, giving at least three days notice of the time and place to the Rector and to each Vestry member. A majority of the Vestry members who have qualified, exclusive of the Rector, shall constitute a quorum; but any Vestry may by resolution fix a smaller number to act as a quorum at future meetings. The Vestry may adopt by-laws not inconsistent with Diocesan or National Canons.

Section 11. In case of a vacancy in the Vestry, the remaining members may elect a qualified member of the congregation to fill the vacancy until the next annual congregational meeting, at which time such vacancy shall be filled. The following actions of any Vestry member may, after due warning, be deemed to create a vacancy which shall be declared by resolution of the Vestry:

- a. Failure to qualify within 60 days of election; or
- b. Failure to continue as a communicant in good standing; or
- c. Continued failure to attend the meetings of the Vestry without adequate excuse; or
- d. Neglect to perform faithfully and diligently the duties of Vestry members enumerated in the Canons or by the by-laws of the congregation.

Section 12. Any Church having two or more congregations in different communities may apportion to each congregation the number of Vestry members to be chosen as its representation upon the Church Vestry. A separate election shall be held by and for each congregation, at which the number of Vestry members allotted to that congregation shall be chosen in accordance with the procedure presented in the preceding provisions of this Canon.



The Vestry members so chosen, together with the Rector, if there be one, shall constitute the Rector and Vestry of the Church. The Vestry members chosen by each congregation, together with the Rector, shall be a committee of the Church Vestry to have the care and control of the property and to transact the local business of the congregation from which elected. Each Vestry committee may appoint one Warden for its congregation, a Treasurer and a Clerk. If Wardens have been chosen for particular congregations by Committees of the Vestry, the Senior and Junior Wardens of the Church shall be chosen from among such Wardens.

The Church Vestry shall meet as a whole at least quarterly. Any matter concurred in by a majority of the committees of the Vestry, recorded by their respective Clerks and by the Register of the Vestry, shall be the act of the Vestry of the Church unless the Rector, or if there be none, the Senior Warden, deem it proper that such matter should be acted upon in a meeting of the Church Vestry as a whole.

Section 13. In addition to the annual meeting of the congregation for the election of Vestry members, other meetings of the congregation may be called by the Vestry or, if they decline to do so, by ten qualified voters of the congregation after at least three days notice of the time, place and object of the meeting have been given either on an occasion of public worship or by other adequate means to the minister, each Vestry member and the congregation. At such meetings only those persons shall be entitled to vote who are qualified to vote for Vestry members and such meetings shall be conducted in the same manner as meetings held for the election of Vestries, except that voting by ballot need not be required.

Section 14. The Bishop or the Ecclesiastical Authority of the Diocese shall appoint, or else allow a Mission which is not a Mission of a Founding Church to elect, a Committee of not fewer than three nor more than twelve Lay persons, who are confirmed adult communicants in good standing of that Mission, as defined in General Convention Canon I.17, to be called the Vestry Committee.

CANON 12.

Duties of Vestries, Wardens and Parish Officers.

Section 1. The Rector of a Church shall be elected by its Vestry, with the advice of the Bishop and in compliance with General Convention Canon III.9.3(a). The Vestry Committee of every Mission shall elect a Vicar upon nomination by the Bishop, such Vicar to serve at the pleasure of the Bishop. In accordance with General Convention Canon III.9.3(b), after consultation with the Vestry, a Priest-in-Charge may be appointed by the Bishop for any congregation in which there is no Rector. Any assistant ministers of a Church, by whatever name they may be designated, shall be selected by the Rector subject to the approval of the Vestry and in accordance with General Convention Canon III.9.3(c).



Section 2. Each Vestry shall cooperate with the Rector or Vicar in promoting the spiritual welfare of his cure and assist him in his duties as defined in General Convention Canon III.9.5.

Section 3. Each Vestry member shall support the programs of the Church through a commitment to service and biblically-based standard of proportional giving. Each vestry member shall also continuously encourage the members of the congregation to support the programs of the Church and to give generously towards the support of those programs; and each Vestry member shall extend personally a hearty welcome to newly baptized, confirmed, received, or transferred members of the congregation.

Section 4. Each Vestry shall see that the Rector or Vicar is properly supported, that his salary is paid in full and with regularity, together with the pension premiums and other obligations due from the Church; annually review the compensation of its Rector or Vicar in keeping with the published guidelines of the Diocese; and make all necessary provision for Church music, with the advice and consent of the Rector or Vicar, and subject to his control.

Section 5. Each Vestry shall advise the Diocese not later than thirty (30) days before the date of the convening of the next Annual Convention of the percentage of its annual disposable income that will be shared with the Diocese in support of Diocesan Programs and remit the resultant sum to the Treasurer of the Diocese in regular monthly installments. It shall be the joint duty of the Rector or Vicar and Vestry to submit to the Bishop by the first of March of each year a parochial report for the year ending December 31st preceding.

Section 6. Each Vestry, as the constituted agents of the Church, shall transact all its temporal business, e.g.: (a) providing for the appointment of Trustees pursuant to the laws of the Commonwealth of Virginia to hold title to the property of the Church; (b) making and executing all contracts for erecting, furnishing, and preserving the Church edifice and other property; (c) regulating the use of any graveyard or columbarium; (d) establishing a Finance Committee as required by Canon 25 (Finance Committees); and, (e) observing Canon 13 (Business Methods in Church Affairs).

Section 7. With the assistance of the other members of the Vestry and congregation, the Wardens shall have the following duties:

- (a) To oversee the operation and maintenance of the Church property;
- (b) To see that the Church is duly prepared for every occasion of public worship, attend to the accommodations of the congregation with seats, and maintain order and decorum at the time of public worship;
- (c) To collect the offerings of the people;



- (d) To provide out of Church funds, under the direction of the Vestry, a sufficient supply of vestments and books to be used in public worship and also the elements for each celebration of the Holy Eucharist;
- (e) To see that the sexton and other employees properly discharge their duties; and,
- (f) To possess a copy of the current General Convention and Diocesan Constitutions and Canons for the information and guidance of the Rector, Vestry and congregation.

Section 8. It shall be the duty of the Register of the Vestry to take charge of all records except the Parish Register and keep correct entries of all proceedings of the Vestry in a well-bound book to be provided for that purpose and to deliver the records and minute books to the Rector, Vicar, or Wardens, when the Register's term of office expires.

Section 9. The Treasurer shall take charge of all funds except Communion Alms as provided for in General Convention Canon III.9.5.(b)(6), and disburse the same under the direction of the Vestry, maintaining his accounts in accordance with the canonical requirements for the conduct of business in Church affairs, rendering reports to the Vestry and to the Council as may be required. At the end of his term of office, he shall deliver all books and records pertaining to his office to the Wardens.

Section 10. The provision of this Canon shall also be applicable to Vestry Committees to the extent not in conflict with other Canons.

CANON 13.

Business Methods in Church Affairs.

Section 1. In every Church, Mission, and Institution connected with the Diocese, business methods shall be observed as contained in General Convention Canon I.7 and as supplemented herein.

Section 2. All trust, endowment and other permanent funds and all securities of whatsoever kind for which a Treasurer is responsible represented by physical evidence of ownership or indebtedness shall be deposited or invested with due regard for the social responsibility of the church and the social implications of the Christian faith. These funds shall be (i) deposited in one or more accounts properly earmarked, with one or more national or state banks or trust companies, or one or more savings and loan associations, the accounts of which are insured by an instrumentality of the United States, or with a Diocesan Corporation; or (ii) invested in such a manner as is permitted by Title 26, Chapter 3, Article 2 (Sections 26-45.3 through 26-45.14) of the Code of Virginia (1950) as it may be



amended from time to time; or (iii) invested in such manner as approved by the Finance Committee of the Diocese. Such accounts shall be approved in writing by the Vestry or its governing body.

This section shall not be deemed to prohibit investments in securities issued in book entry form or other manner that dispenses with delivery of a certificate evidencing the ownership of the securities or the indebtedness of the issuer.

Section 3. The Treasurer shall be bonded in such sum and with such surety as the Vestry or governing body may from time to time determine.

Section 4. The Vestry or governing body shall annually cause to be audited the accounts of its Treasurer and all other custodians of funds or securities. Such audit will be in compliance with Section 1 above and with such instructions as may be promulgated by the Diocesan Finance Committee. The audit shall include all accounts which exceed five hundred dollars at any one time during the fiscal year.

Section 5. The Vestry or other governing body of every Church, Mission and Related Organization shall provide for the following insurance with such insurers as may be determined by the Vestry or other governing body:

- (a) Fire and casualty insurance for buildings and tangible personal property of the Church, Mission or Related Organization in amounts not less than their replacement cost or depreciated value, as appropriate.
- (b) Adequate comprehensive liability insurance, naming the Diocese of Virginia as an additional insured, with coverage of not less than One Million Dollars per occurrence, for property damage or personal injury occurring (1) on the property of the Church, Mission or Related Organization, (2) as a result of the operation of motor vehicles owned or leased by the Church, Mission or Related Organization, (3) as a result of acts or omissions of the clergy or other employees with respect to their duties as such, or (4) as a result of acts or omissions of members or volunteers performing activities on behalf of or at the direction of the Church, Mission or Related Organization.
- (c) Workers' compensation insurance for all employees.

CANON 14.

Creation of Church Debt.

Section 1. No indebtedness, shall be incurred by a Church or Institution without the written approval of the Bishop and of the Standing Committee:

- (a) Except where proposed indebtedness for permanent improvements, replacements, or additions to real estate or equipment, plus indebtedness of every kind already existing does not exceed one



hundred and fifty percent (150%) of the average annual receipts of such Church or Institution during the previous three fiscal years; and

- (b) Except where proposed indebtedness for current expenses, plus all indebtedness theretofore incurred for current expenses and still existing, does not exceed twenty percent (20%) of the total current receipts of such Church or Institution during the preceding fiscal year.

Section 2. In computing receipts under subsections (a) and (b) of Section 1 of this Canon, there shall be excluded amounts from or for endowments or from or by bequests, except income therefrom not specifically designated to be used for other purposes, and receipts specially designated for expenditures other than parochial.

Section 3. The approval required under this Canon shall not be granted until there is submitted to, and approved by the Bishop and the Standing Committee, a plan of payment of the indebtedness.

CANON 15.

Church Property.

Section 1. All real and personal property held by or for the benefit of any Church or Mission within this Diocese is held in trust for The Episcopal Church and the Diocese of Virginia. The Vestry of every Church and, when authorized by the Bishop, the Vestry Committee of a Mission, shall elect Trustees for appointment pursuant to law to hold title to such property.

Section 2. No part of the real property of a Church, except abandoned property, shall be alienated, sold, exchanged, encumbered or otherwise transferred for any purpose without the consent of the congregation in a meeting called for that purpose pursuant to the provisions of Section 13 of Canon 11 and approval of the appropriate court, if required by law and, in the case of consecrated property, or any Church or Chapel which has been used solely for divine services, the further consent of the Bishop, acting with the advice and the consent of the Standing Committee of the Diocese. No part of the real property of a Mission under Supervision shall be alienated without the further consent of the Bishop.

Section 3. The Executive Board shall take such steps as may be necessary to recover or secure any property, real or personal, belonging to any Church or bodies heretofore known as a Parish, Separate Congregation, Mission Church or Mission within this Diocese, the legal title to which is not vested in duly constituted Trustees; and whenever any property, real or personal, formerly owned or used by any congregation of the Episcopal Church in the Diocese of Virginia for any purpose for which religious congregations are authorized to hold property under the provisions



of the Code of Virginia or any amendment thereof, has ceased to be so occupied or used by such congregation, so that the same may be regarded as abandoned property by the Executive Board, which shall have the authority to declare such property abandoned and shall have the authority to take charge and custody thereof, the Executive Board shall take such steps as may be necessary to transfer the property to the Bishop or the Ecclesiastical Authority; or to sell it.

Section 4. The Bishop, or Ecclesiastical Authority, is hereby authorized to acquire by deed, devise, gift, purchase or otherwise, any real property for use or benefit of the Diocese. Property so acquired shall be held and transferred by the Bishop or the Ecclesiastical Authority of the Diocese in accordance with the provisions of Section 57-16 of the Code of Virginia (1950), as from time to time amended, provided that no such real property shall be alienated, sold, exchanged, encumbered or otherwise transferred for any purpose by the Bishop or the Ecclesiastical Authority without the advice and consent of the Standing Committee of the Diocese of Virginia or the Executive Committee of such Trustees, unless prohibited by the instrument by which title to such property is acquired. The Executive Board shall have the care of the Episcopal Residence and other property held by the Bishop or the Ecclesiastical Authority of the Diocese for which no other custodians are provided and the Bishop or the Ecclesiastical Authority of the Diocese may delegate all authority with respect to such property, save and except the right to hold, transfer or encumber title to real property, to the Executive Board.

Section 5. The Executive Board is hereby constituted the proper authority of the Church and may apply to the appropriate court of the State for the appointment of Trustees to hold title to real property belonging to the Diocese when it may be necessary. No part of such real estate, except abandoned real property, shall be alienated, sold, encumbered or otherwise transferred for any purpose without the consent of the Executive Board.

Section 6. A list of all real property to which the Bishop and Trustees of the Diocese hold title and of all inactive or abandoned real property shall be maintained by the Secretary of the Diocese and published annually in the Convention Journal.

Section 7. Trustees appointed pursuant to this Canon shall be indemnified by the Church or Mission electing them, or, in the case of Trustees designated by the Executive Board, by the Diocese, to the fullest extent as if the Church, Mission, or Diocese were a "Corporation" and such Trustees were "Directors" within the meaning of, and as set forth in, Article 9 of the Virginia Nonstock Corporation Act, as the same may be from time to time amended.



CANON 16. Parish Registers and Parochial Reports.

Section 1. Every Rector and Vicar shall maintain a register of official acts and make the required entries in the Parish Register as required by General Convention Canon I.6.1. These records shall be made in suitable books to constitute collectively the Parish Register, to be provided by the Vestry for that purpose and to remain in the property of the Vestry. When a congregation is without a Rector or Vicar, one of the Wardens shall take charge of the Parish Register and shall make, or cause to be made, all needful entries until the vacancy is filled.

Section 2. Every Rector or Vicar shall send to the Bishop, or if there be no Bishop, to the Secretary of the Diocese, or the President of the Convention, on or before the first day of March of each year, the report required by General Convention Canon I.6.1 for the year ending the thirty-first day of December preceding, in such form as shall be prescribed by the Bishop or the Convention. If any congregation is without a Rector or Vicar, the report shall be sent by the Wardens. The Bishop shall compile a list of those Churches and Clergy whose reports are not sent by the first day of March and, with the advice and consent of the Standing Committee, take appropriate action.

CANON 17. Related Organizations.

Section 1. Organizations related to the Diocese of Virginia shall be those whose charters or statements of purpose have been reviewed and approved by the Executive Board and whose status as a related organization shall have been approved by the Convention of the Diocese.

Section 2. Every related organization shall operate in conformity with the doctrine, discipline and worship of The Episcopal Church in the Diocese of Virginia.

Section 3. Every related organization shall conform with the applicable provisions of the Canon on Business Methods in Church Affairs; provided, however, that nothing in this Canon shall be construed as acceptance by the Diocese of Virginia of the financial or other obligations of any related organization.

Section 4. The Secretary of the Diocese shall keep a current list of all active related organizations which shall be published in the Convention Journal.

Section 5. Every related organization shall furnish an annual report of its activities to the Secretary of Convention.



Section 6. The Convention of the Diocese, and the Executive Board between Conventions, shall have the authority, for proper cause, to terminate the status of a related organization.

**CANON 18.
The Secretary of the Diocese.**

The Secretary of the Diocese shall perform such duties as may otherwise be prescribed by the Constitution and Canons and such other duties as may be prescribed by the Ecclesiastical Authority, in the performance of which he shall have such authority as may be delegated to him by the Ecclesiastical Authority.

**CANON 19.
The Treasurer of the Diocese.**

Section 1.

- (a) All trust and permanent funds belonging to the Diocese or over which the Diocese has control, and all other funds for which the Treasurer is responsible, shall be kept in one or more accounts in the Diocese of Virginia, properly earmarked, with one or more national or state banks or trust companies, or one or more building or savings and loan associations, the accounts of which are insured by an instrumentality of the United States, or with a Diocesan Corporation, approved in writing by the Executive Board, and shall not be withdrawn in whole or in part except upon the signature of two designated persons.
- (b) All securities of whatsoever kind belonging to the Diocese or over which the Diocese has control shall be kept with a Diocesan Corporation or some other agency, approved in writing by the Executive Board and shall not be withdrawn except upon the signature of two designated persons.
- (c) The Treasurer shall be bonded in such sum and with such surety as the Standing Committee may from time to time determine.
- (d) Such books of account shall be kept as, in the judgment of the Executive Board, may be necessary.
- (e) The Executive Board shall annually cause to be audited by certified public accountants the accounts of the Treasurer of the Diocese and the accounts of the Treasurer of every trust and permanent Diocesan fund.
- (f) A condensed report of the audit shall be made under the direction of the Executive Board, which shall make its report to each regular meeting of the Convention and to any special meeting of the Convention when requested.
- (g) All buildings and tangible personal property, over which the Diocese has control, shall be kept adequately insured in such amount and with such insurers as the Executive Board may determine.



- (h) The Executive Board shall supervise all financial affairs of the Diocese and the methods prescribed for the conduct of Diocesan business affairs.

Section 2. Pending the adoption of an annual budget by the Convention of the Diocese, the Executive Board shall prepare and furnish to the Treasurer of the Diocese a schedule of payments for the ensuing fiscal year, which schedule of payments shall first provide for fixed obligations and then for other objects in the program of the Diocese, within the amount of estimated receipts. This schedule of payments shall be the warrant of the Treasurer of the Diocese for disbursement of the amounts specified therein. Upon adoption by the Convention of an annual budget, such budget shall become the warrant of the Treasurer to make the expenditures provided therein.

CANON 20.

The Registrar of the Diocese.

Section 1. The Registrar shall be responsible to the Bishop and the Convention for the preservation of the official records of the Diocese of Virginia, which shall include the Journals of the Conventions, and the official records of the Bishops. He shall procure, receive, catalogue and preserve books, papers and other documents bearing upon the history of the Church in the Diocese of Virginia.

Section 2. The Registrar of the Diocese shall, with the advice of the Bishop and the Secretary of the Diocese, issue guidelines to committees and officials of the Diocese of Virginia concerning such documents as shall be considered worthy of historic preservation; such as the Journals of General Convention, the Episcopal Church Annuals, Diocesan ECW Yearbooks. He shall offer advice to parishes regarding the preservation of historic materials. He shall further make proper disposition of acquisitions to the archives of the Episcopal Church, or to such other repositories as may be appropriate.

CANON 21.

The Standing Committee of the Diocese.

Section 1. The Standing Committee shall annually elect a President and a Secretary from among its members.

Section 2. In addition to its other constitutional and canonical duties, the Standing Committee shall (a) serve as a Council of Advice to the Bishop, and (b) annually address Convention on such matters concerning the mission, life or program of the Diocese as the Standing Committee shall deem timely.

Section 3. No member of the Standing Committee chosen by the Executive Board or the Convention to fill a vacancy on that Committee as provided by



the Constitution shall be ineligible to be elected to a full term, but a member of the Standing Committee who has completed within two years a full term shall not be eligible to be chosen by the Executive Board or the Convention to fill a vacancy, nor be eligible to be elected to a full term on that Committee.

CANON 22.

The Commission on Ministry.

Section 1. Membership.

- (a) The Convention shall elect six (6) persons, three (3) clerical and three (3) lay, to the Commission on Ministry; one in each order to be elected annually to serve for a term of three (3) years. No one so elected shall be eligible for re-election after having served two consecutive terms until after the expiration of one year, providing that nothing herein shall prevent the Bishop from nominating one or more such persons under the provisions of Section 1(b) of this Canon. Such persons shall be adult communicants in good standing of a Church in the Diocese.
- (b) The Bishop may annually appoint not more than ten (10) additional members for a term of one year each. Such appointments shall be subject to confirmation by Convention. Such appointments shall be communicants in good standing.
- (c) In the case of a vacancy in the elected members [Section 1(a)], the Executive Board shall fill the vacancy from the same order and that member shall serve for the balance of that term. In the case of a vacancy in the appointed members [Section 1(b)], the Bishop may appoint a member to complete that one-year term.

Section 2. The duties of the Commission on Ministry shall be those prescribed in the Canons of the Episcopal Church, including, but not limited to, advising and assisting the Bishop (a) in the determination of present and future opportunities and needs for the ministry of all baptized persons and (b) in the design and oversight of the ongoing process for recruitment, discernment, formation for ministry and assessment of readiness therefore. The Commission may establish committees consisting of members and other persons to report to the Commission or to act on its behalf.

Section 3. The Commission on Ministry shall annually report to the Convention of the Diocese.

Section 4. As a transition following adoption of amendments to this Canon at the 212th Annual Council, for the purpose of changing the number and the rotation specified in Section 1(a), the previously elected members of the Commission on Ministry with remaining terms of office of one, two, and three



years shall remain in office for the duration of their respective terms of office. This section of the Canon shall lapse upon the establishment of the terms of office so inaugurated.

CANON 23.

Reserved for future use.

CANON 24.

Reserved for future use.

CANON 25. Finance Committees.

Section 1. There shall be a Finance Committee of the Diocese as required by General Convention Canon I.7, appointed by the Bishop and including representation from the Executive Board, which committee shall, from time to time and at least annually:

- (a) Advise the Executive Board of the conformity of the Diocese, the Churches, the Missions and Institutions connected with the Diocese with the provisions of Canon 13.
- (b) Issue periodic guidelines for audits and investment management.
- (c) Provide information to Church and other Finance Committees as requested.
- (d) Perform such other functions as required by Canon or as directed by the Executive Board.

Section 2. Each Church and Mission shall establish a Finance Committee of not less than three persons to provide assistance in financial matters to the Rector, Vicar, Vestry and Treasurer in the implementation of these Canons.

Section 3. All reports of audits required by Canon 13 shall be made to the Vestry or governing body not later than August 2nd of each year. Such reports, including recommendations, shall be filed with the Bishop as required by National Canon; reports for Missions shall be made to the Bishop designated by the Diocesan who shall submit a consolidated report to the Diocesan. The Bishop shall refer all audit reports to the Finance Committee of the Diocese for their information and recommendations.



CANON 26.**Appeal of a Lay Person after Repulsion from the Holy Communion.**

If any person repelled from the Holy Communion shall allege to the Bishop that injustice has been done, or if, notwithstanding that, he shall have professed himself ready and willing, in truth and sincerity, to comply with the requisitions expressed in the Rubric in order to be restored to the Holy Communion, and his repulsion shall be continued, he may present his application in writing to the Bishop, setting forth the grounds thereof and requesting to be restored to the Communion. Thereupon the Bishop, after consideration of the reasons given by the Priest and the Lay person shall adjudge the case and shall communicate his judgment in writing to the Priest and the Lay Person and the judgment shall be final and conclusive.

CANON 27.**Ecclesiastical Discipline.****Section 1. Adoption of Title IV of the Canons of the General Convention.**

Those provisions of Title IV of the Canons of the General Convention that are applicable to the Diocese are hereby incorporated as part of this Canon. To the extent, if any, that any of the provisions of this Canon are inconsistent with provisions of Title IV, the provisions of Title IV shall govern.

Section 2. Disciplinary Board. The Disciplinary Board shall consist of eleven (11) persons, six (6) of whom are priests or deacons and five (5) of whom are lay persons. Members of the Standing Committee shall be eligible to serve as members of the Disciplinary Board.

- (a) **Priests or Deacons.** The priests or deacons who are members of the Disciplinary Board shall be canonically resident in this Diocese.
- (b) **Lay Members.** The lay members of the Disciplinary Board shall be persons eligible under the Canons for election as Lay Delegates to Convention.
- (c) **Election of Members.** The members of the Disciplinary Board shall be nominated by the Standing Committee and elected by Convention to serve for terms of three years. Member's terms shall be staggered into three classes of two clerical and two lay members each, provided that one such class shall have only one lay member. A Disciplinary Board member who has served two complete three-year terms shall be ineligible to serve again until one year has elapsed.
- (d) **Vacancies.** Vacancies on the Disciplinary Board shall be filled as follows:
 - (i) Upon the determination that a vacancy exists, the President of the Board shall notify the Bishop of the vacancy and request appointment of a replacement member.



- (ii) The Bishop shall appoint a replacement Disciplinary Board member in consultation with the Standing Committee.
- (iii) With respect to a vacancy created for any reason other than pursuant to a disqualification as provided in Section 3 below, the term of any person selected as a replacement Disciplinary Board member shall expire at the conclusion of the next regular meeting of Convention, at which Annual Convention a person of the same order as the person whose position was vacated shall be elected to serve for the remainder of the unexpired term. With respect to a vacancy resulting from a challenge, the replacement Disciplinary Board member shall serve only for the proceeding for which the regularly elected Disciplinary Board member is not serving as a result of the challenge.
- (e) President. Within sixty (60) days following the annual Convention, the Disciplinary Board shall convene to elect a President to serve until the next Annual Convention.

Section 3. Preserving Impartiality. In any proceeding under this Canon, if any member of a Conference Panel or Hearing Panel of the Disciplinary Board shall become aware of a conflict of interest or undue bias, that member shall immediately disqualify himself or herself and notify the President of the Disciplinary Board and request appointment of a replacement member of the Panel. Respondent’s Counsel and the Church Attorney shall have the right to challenge any member of a Panel for conflict of interest or undue bias by motion to the Panel for disqualification of the challenged member. The members of the Panel not the subject of the challenge shall promptly consider the motion and determine whether the challenged Panel member shall be disqualified from participating in that proceeding.

Section 4. Intake Officers. The Intake Officers shall be appointed from time to time by the Bishop after consultation with the Disciplinary Board. The Bishop shall appoint at least two Intake Officers according to the needs of the Diocese, with at least one male and one female. The Bishop shall publish the names and contact information of the Intake Officers throughout the Diocese.

Section 5. Investigator. The Bishop shall appoint one or more Investigators as needed in consultation with the President of the Disciplinary Board. Every Investigator shall be required to maintain confidentiality subject to Canon IV.11(5).

Section 6. Church Attorney. Within sixty (60) days following each annual Convention, the Disciplinary Board shall appoint a Church Attorney, and one or more Assistant Church Attorneys, if deemed appropriate by the Disciplinary Board, who shall be duly licensed attorneys, and who will perform the functions



as described in Canon IV.2. Attorneys appointed to serve as Church Attorney shall serve until their successors are appointed. Persons selected to serve as Church Attorneys shall be persons eligible under the Canons for election as Lay Delegates to Convention, but need not reside within the Diocese. The Church Attorney may be removed by the Bishop, in consultation with the Standing Committee, for cause. If none of the Church Attorney or Assistant Church Attorneys are able to act on a specific matter due to a conflict of interest, undue bias or unavailability, the Disciplinary Board shall appoint a duly licensed attorney who is eligible under the Canons for election as a Lay Delegate to Convention to act as Church Attorney for such matter.

Section 7. Pastoral Response Coordinator. The Bishop may appoint a Pastoral Response Coordinator, to serve at the will of the Bishop in coordinating the delivery of appropriate pastoral responses provided for in Canon IV.8. The Pastoral Response Coordinator may be an Intake Officer but shall not be a person serving in any other appointed or elected capacity under this Canon.

Section 8. Advisors. In each proceeding under this Canon, the Bishop shall appoint an Advisor for the Complainant and an Advisor for the Respondent. Persons serving as Advisors shall hold no other appointed or elected position provided for under this Canon, and shall not include the Chancellor or Vice Chancellors of this Diocese or any person likely to be called as a witness in this proceeding or otherwise involved in the proceeding.

Section 9. Clerk. The Board shall appoint a Board Clerk to assist the Board with records management and administrative support. The Clerk may be a member of the Board.

Section 10. Lay Assessor. The Disciplinary Board may appoint a duly licensed attorney for advice on matters of law, procedure and evidence affecting proceedings before the Conference and Hearing Panels. The Lay Assessor need not reside in, or be a member, of the Diocese.

Section 11. Costs and Expenses. The reasonable costs and expenses of the Disciplinary Board, the Intake Officer, the Investigator, the Church Attorney, the Disciplinary Board Clerk, the Pastoral Response Coordinator and the Lay Assessor, if any, shall be the obligation of the Diocese of Virginia, subject to budgetary constraints as may be established by the Executive Board.

Section 12. Records.

- (a) Records of Active Proceedings. Records of active proceedings before the Disciplinary Board, including the period of any pending appeal, shall be preserved and maintained in the custody of the Clerk.



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

Section 13. Transitional Provisions. The amendments to this section adopted by the Council at its regular meeting in 2011 shall be effective July 1, 2011. The provisions of this Canon in effect prior to the Council's regular meeting in 2011 shall remain in effect until July 1, 2011, and thereafter solely with regard to matters then pending before the Ecclesiastical Trial Court, until such matters are finally disposed. At the 2011 regular meeting of Council, the Council shall elect an Ecclesiastical Trial Court pursuant to those provisions, and also shall elect members of the Disciplinary Board to be effective July 1, 2011. The initial members of the Disciplinary Board shall be elected to terms expiring in equal number in 2012, 2013 and 2014, provided that only one Lay Person's term shall expire in 2012; succeeding members shall be elected to three-year terms. The meeting of the Disciplinary Board to elect its initial President shall take place within sixty days of July 1, 2011. The provisions of this amendment related to the election of a Disciplinary Board at the 216th Annual Council shall be effective as of the approval of this amendment by two-thirds of the members present.

CANON 28.

Relationships Among Clergy and Congregations.

Section 1. Except upon mandatory resignation by reason of age, a Rector may not resign as Rector of a church without the consent of its Vestry, nor may any Rector canonically or lawfully elected and in charge of a church be removed therefrom by the Vestry against the Rector's will, except as hereinafter provided.

Section 2. When a Rector or a majority of any Vestry believe the pastoral relation between the Rector and the congregation is imperiled by dissension, it shall be the duty of either or both, before contemplating dissolution of the pastoral relation, to lay the matter before the Bishop.

Section 3. If for any urgent reason a Rector or Vestry desires a dissolution of the pastoral relation, and the parties cannot agree, either party may give notice in writing to the Ecclesiastical Authority of the Diocese. Whenever the Standing Committee is the Ecclesiastical Authority of the Diocese, it shall request the Suffragan Bishop, if there be one; or the Assistant Bishop, if there be one; and if neither office is filled, then the Bishop of another Diocese, to perform the duties of the Bishop under this Canon.



Section 4. Whenever a Rector or a Vestry notifies the Bishop under the terms of this Canon, the Bishop shall labor for a reconciliation of the Rector and the congregation, either directly or through the Bishop's designees, or both. The Bishop may require one or more meetings with the Vestry and the Rector, either together or separately, and may require such meetings to be held with the Bishop, with the Bishop's designees, or both. No later than 90 days after receiving the original notification for consultation under the provisions of this Canon, the Bishop shall issue a Pastoral Direction in writing to the Rector and the Vestry shall outline a course of action to unify the congregation.

Section 5. If, in the judgment of the Bishop, the Rector, or the Vestry, the terms of the Pastoral Direction issued by the Bishop as specified in Section 4 above have not been met, or that the purposes for the Pastoral Direction have not been achieved, and 90 days have passed since the issuance of the Pastoral Direction, then the Rector or the Vestry may request a final judgment on the pastoral relation from the Bishop as follows or the Bishop may proceed on his own initiative as follows:

- (a) The Bishop shall give notice to the Rector and Vestry that a godly judgment will be rendered in the matter after consultation with the Standing Committee and that either party has the right within ten days to request in writing an opportunity to confer with the Standing Committee before it consults with the Bishop.
- (b) If a timely request is made, the President of the Standing Committee shall set a date for the conference, which shall be held within thirty days.
- (c) At the conference each party shall be entitled to representation and to present its position fully.
- (d) Within thirty days after the conference, or after the Bishop's notice if no conference is requested, the Bishop shall confer with and receive the recommendation of the Standing Committee; thereafter the Bishop, as final arbiter and judge, shall render a godly judgment.
- (e) Upon the request of either party the Bishop shall explain the reasons for the judgment. If the explanation is in writing, copies shall be delivered to both parties.
- (f) If the pastoral relation is to be continued, the Bishop shall require the parties to agree on definitions of responsibility and accountability for the Rector and the Vestry.
- (g) If the relation is to be dissolved:
 - (1) The Bishop shall direct the Secretary of the Convention to record the dissolution.
 - (2) The judgment shall include such terms and conditions including financial settlements as shall seem to the Bishop just and compassionate.
- (h) In either event the Bishop shall offer appropriate supportive services to the Priest and the church.



Section 6. In the event of the failure or refusal of either party to comply with the terms of the judgment, the Bishop may act as follows:

- (a) In the case of a Rector, suspend the Rector from the exercise of the priestly office until the Priest shall comply with the judgment.
- (b) In the case of a Vestry, recommend to the Convention of the Diocese that the Church be placed under the supervision of the Bishop as a Mission until it has complied with the judgment.

Section 7. For cause, the Bishop may extend the time periods specified in this Canon, provided that all be done to expedite these proceedings. All parties shall be notified in writing of the length of any extension.

Section 8. Statements made during the course of proceedings under this Canon are not discoverable nor admissible in any proceedings under Title IV of the General Convention Canons or Diocesan Canon 27 provided that this does not require the exclusion of evidence in any proceeding under the Canons which is otherwise discoverable and admissible.

Section 9. In the course of proceedings under this Canon, if a complaint is made by the Vestry against the Rector under General Convention Canon IV.1. or Diocesan Canon 27, all proceedings under this Canon shall be suspended until the complaint has been resolved or withdrawn.

CANON 29.

Gender of Pronouns.

The masculine pronoun whenever used in these Canons shall be deemed to include the feminine pronoun.

CANON 30.

Amendment of Canons.

Section 1. The Canons of this Diocese may be amended by the Convention; but no proposed amendment shall be considered by the Convention unless at least one day's notice be given in open Convention, nor until such amendment shall have been referred to and reported upon by a Committee of at least two Presbyters and two Laymen. Nor shall such amendments be adopted during the same Convention unless two-thirds of the members present concur therein; but if the majority be less than two-thirds, it shall lie over for consideration at the next regular meeting of the Convention. Unless otherwise provided by the Convention, all amendments shall become effective upon the adjournment of the meeting of the Convention at which final action was taken.



Section 2. Whenever a Canon is amended, enacted, or repealed in different respects by two or more independent enactments at the same Convention, including the enactment of an entire Canon, the separate enactments shall be considered as one enactment containing all of the amendments or enactments, whether or not repealed, to the extent that the changes made in separate amendments or enactments are not in conflict with each other, the Chancellor and the Chairman of the Committee on Constitution and Canons shall make the determination whether or not there is a conflict and certify the text of the single enactment to the Secretary of the Council.

Section 3. At the conclusion of each regular meeting of General Convention, the Chancellor and the Chairman of the Committee on Constitution and Canons of this Diocese shall be empowered to correct numbering references in the Constitution and Canons of this Diocese to the Constitution and Canons of the General Convention, which corrections shall be reported to the Secretary of the Diocese.

CANON 31.

Health Insurance.

Section 1. Any and all health insurance coverage provided or paid for by the Diocese, Churches, Diocesan Missions or Missions of a Founding Church located within the Diocese for active and retired ordained persons or lay employees shall be provided through the diocesan health insurance plans established by the Executive Board.

Section 2. The Executive Board shall establish forms and processes for receiving applications for exception or exemption from the mandate of paragraph 1 hereof, and for reviewing and reaching a decision regarding each application. The Executive Board may designate an appropriately constituted body and delegate to it the necessary authorities to receive, review and make recommendations to the Executive Board. A description of these forms and processes shall be furnished to the entities identified in paragraph 1 hereof, made available by the Diocese upon request, and published in the annual guidelines offered by the Diocesan Compensation Commission as approved by the Executive Board.

Section 3. The Executive Board may grant such exemptions or exceptions from the mandate of paragraph 1 hereof as it deems appropriate. Each decision of the Executive Board shall be communicated to the applicant in writing together with a description of any process that the Executive Board may establish for appealing its decisions.



Section 4. In deciding on each application, the Executive Board shall be guided by the following considerations (among such others as it may deem appropriate):

- (a) consistency;
- (b) fairness;
- (c) hardship;
- (d) coverage available through spousal, military or other plans;
- (e) the effect that the exemption or exception requested, if granted, would have on the plan as a whole;
- (f) the precedential effect of the exemption or exception requested, if granted.



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