



THE EPISCOPAL DIOCESE OF VIRGINIA

Journal of
The 222nd Annual Convention

including

Proceedings of the January 26–28, 2017 meeting
of the 222nd 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 223rd Annual Convention
of the Diocese of Virginia
is appointed to meet
November 4, 2017, in
Glen Allen, Virginia.

Diocesan Officers

As of the 222nd Annual Convention.

The Bishop

The Rt. Rev. Shannon Sherwood Johnston

The Bishop Suffragan

The Rt. Rev. Susan E. Goff

The Assistant Bishop

The Rt. Rev. Edwin F. Gulick, Jr.

The Secretary

The Rev. Deacon Edward W. Jones

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.

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Diocese of Virginia

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Richmond, Virginia 23220

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Members of the 222nd Annual Convention

Canonically Resident Clergy

The Rev. Peter Ackerman	St. Christopher's, Springfield
The Rev. John D. Adams, Jr.	Retired
The Rev. D. Wallace Adams-Riley	St. Paul's, Richmond
The Rev. Dr. Christopher M. Agnew	St. Paul's, Nomini Grove
The Rev. Charles D. Aiken, Jr.	St. Mark's, Richmond
The Rev. J. Randolph Alexander, Jr.	Immanuel on-the-Hill, Alexandria
The Rev. Charles D. Alley	St. Matthew's, Richmond
The Rev. Deacon Barbara Ambrose	St. Andrew's, Richmond
The Rev. T. Grant Ambrose	Ware, Gloucester
The Rev. Paul Andersen	Retired
The Rev. Anthony F. Andres	Holy Cross, Batesville
The Rev. Collins Asonye	Meade Memorial, Alexandria
The Rev. B. Cass Bailey	Trinity, Charlottesville
The Rev. S. Abbott Bailey	St. Andrew's, Richmond
The Rev. John Baker	St. Aidan's, Alexandria
The Rev. Rhonda W. Baker	Grace Memorial, Port Republic
The Very Rev. Robert Banse	Trinity, Upperville
The Rev. Ann Barker	St. John's, Arlington
The Rev. Gary J. Barker	Kingston, Mathews
The Rev. Jane W. Barr	Christ Church, Gordonsville
The Rev. Philip R. Baxter	Retired
The Rev. Ralph W. Bayfield	Retired
The Rev. Rosemary Beales	Non-Parochial
The Rev. Deacon Emmetri Monica Beane	Little Fork, Rixeyville
The Rev. Stephan P. Beatty	Non-Parochial
The Rev. Robert A. Becker	Holy Cross, Dunn Loring
The Rev. Jo J. Belser	Resurrection, Alexandria
The Rev. Gloria K. Berberich	Retired
The Rev. Craig Biddle III	Retired
The Rev. Dr. Donald D. Binder	Pohick, Lorton
The Rev. Rachelle E. Birnbaum	Retired
The Rev. Donald E. Bitsberger	Retired
The Rev. Dr. Thom Blair, Jr.	Retired
The Rev. Barbara K. Blakemore	Retired
The Rev. Louise Blanchard	St. Mary's, Goochland
The Rev. Molly Bosscher	St. Paul's, Richmond
The Rev. Ellis Tucker Bowerfind	St. Luke's, Alexandria
The Rev. Anna Brawley	St. James the Less, Ashland
The Rev. Mary W. Brake	Retired
The Rev. Charles F. Brock	St. James', Mount Vernon, Alexandria
The Rev. Christopher Morgan Brookfield	Retired
The Rev. Porter H. Brooks	Retired
The Rev. W. Hill Brown III	Retired
The Rev. Allen W. Brown, Jr.	Retired
The Rev. Dwight L. Brown	Clarke Parish, Berryville
The Rev. Mary Kay Brown	St. David's, Ashburn
The Rev. Jonathan R. Bryan	St. Luke's, Alexandria
The Rev. Katherine S. Bryant	St. James', Leesburg
The Rev. Susan Buchanan	St. Thomas', Richmond

Members of the 222nd Annual Convention

The Rev. Douglas Gray Burgoyne	Retired
The Rev. William H. Burk	Creator, Mechanicsville
The Rev. J. Michael Cadaret	Beckford Parish
The Rev. Deacon Donald H. Cady	Grace, Keswick
The Rev. George M. Caldwell	St. Michael's, Arlington
The Rev. Benjamin P. Campbell	St. Paul's, Richmond
The Rev. Catherine Campbell	La Iglesia de Cristo Rey and San José, Arlington
The Rev. Grace Cangialosi	Retired
The Rev. Diane Carroll	Retired
The Rev. J. M. Carter	Retired
The Rev. Sean Cavanaugh	Non-Parochial
The Rev. Leslie E. Chadwick	Good Shepherd, Burke
The Rev. Kathleen Chipps	Retired
The Rev. Deacon Carey Dougherty Chirico	St. George's, Fredericksburg
The Rev. Young Kwon Choi	St. Francis Korean, McLean
The Rev. James H. Cirillo	Grace, Casanova
The Rev. Constance Clark	Buck Mountain, Earlysville
The Rev. Vienna Cobb-Anderson	Retired
The Rev. Laura Doud Cochran	St. Anne's, Reston
The Rev. Bridget Coffey	Christ Church, Winchester
The Rev. Dr. E. Allen Coffey	Retired
The Rev. Kim L. Coleman	Trinity, Arlington
The Rev. Dr. Sarah Colvin	St. Patrick's, Falls Church
The Rev. Bruce Cooke	Retired
The Rev. Ruth E. Correll	Pohick, Lorton
The Rev. Richard S. Corry	Retired
The Rev. Geoffrey D. Coupland	Retired
The Rev. Ronald Crocker	Retired
The Rev. David M. Crosby	Immanuel Church on-the-Hill, Alexandria
The Rev. Deacon David Curtis	St. John's, Richmond
The Rev. Mary Fisher Davila	Non-Parochial
The Rev. Alice D. Davis	Retired
The Rev. Ann B. Davis	Retired
The Rev. Gordon B. Davis	Retired
The Rev. Judith Davis	All Saints, Richmond
The Rev. Susan W. Degavre	Retired
The Rev. Richard A. DeMott	Retired
The Rev. John J. Desaulniers	Retired
The Rev. Robert W. Dickey, Jr.	Retired
The Rev. Patricia J. Dickson	Non-Parochial
The Rev. W. Scott Dillard	Retired
The Rev. Timothy W. Dols	Retired
The Rev. William L. Dols	Retired
The Very Rev. Dr. Dede Duncan-Probe	St. Peter's in the Woods, Fairfax Station
The Rev. Emily Dunevant	Grace, Goochland
The Rev. Andrew Dunks	St. Bartholomew's, Richmond
The Rev. G. Edward Dunlap	Retired
The Rev. Robert W. Duvall	Retired
The Rev. Kenneth C. Eade	Retired
The Rev. Lindon J. Eaves	Retired
The Rev. Susan N. Eaves	Retired
The Rev. William E. Eberle	Retired

Members of the 222nd Annual Convention

The Rev. Dr. Stephen B. Edmondson	St. Thomas', McLean
The Rev. Robert M. Elder	Retired
The Rev. Deacon Mary Beth Emerson	St. Thomas', McLean
The Rev. Gail Epes	Non-Parochial
The Rev. Dr. Margaret Ann Faeth	Retired
The Rev. Mark Feather	St. James', Leesburg
The Rev. Richard E. Fichter, Jr.	St. John's, King George
The Rev. Jeffrey P. Fishwick	Retired
The Rev. K. Nicholas Forti	The Fork Church, Doswell
The Rev. Donna Foughty	St. Mark's, Alexandria
The Rev. William G. Frank	Retired
The Rev. Dr. Robert D. Friend	St. James's, Richmond
The Rev. Lee Gandiya	St. Paul's, King George
The Rev. Christopher M. Garcia	Emmanuel, Greenwood
The Rev. Deacon Christine J. Garcia	Christ Ascension, Richmond
The Rev. Deacon Frederico Garza	St. Philip's, Richmond
The Rev. Sarah Kinney Gaventa	St. Paul's, Ivy
The Rev. R. Douglas Geddes	Retired
The Rev. Carmen Christine Germino	St. James's, Richmond
The Rev. Catharine Gibson	Non-Parochial
The Rev. Webster Gibson	Christ Church, Winchester
The Rev. Ann H. Gillespie	Christ Church, Alexandria
The Rev. John F. Glover	Retired
The Rt. Rev. Susan E. Goff	Bishop
The Rev. Mario Gonzalez Del Solar	St. Matthew's, Richmond
The Rev. Bruce A. Gray	Retired
The Rev. Michael Gray	Retired
The Very Rev. April Trew Greenwood	Westover, Charles City
The Rev. Emily Griffin	St. John's, McLean
The Rev. Eugene E. Grumbine	Retired
The Rev. Andrew Guffey	Non-Parochial
The Rev. Emily A. Guffey	Non-Parochial
The Rev. Kathy R. Guin	St. Margaret's, Woodbridge
The Rt. Rev. Edwin F. Gulick, Jr.	Bishop
The Rev. Deacon Sally Gunn	St. Mark's, Richmond
The Rev. Peter R. Gustin	St. Stephen's, Catlett
The Rev. Theodore R. Haddix, Jr.	Retired
The Rev. Deacon Marty M. Hager	St. Thomas, McLean
The Rev. Leslie Hague	St. Michael's, Arlington
The Rev. Dr. John Hall	St. Anne's, Reston
The Very Rev. C. Anne Hallmark	Emmanuel, Middleburg
The Rev. Harold H. Hallock, Jr.	Retired
The Rev. James A. Hammond	Retired
The Rev. Heewoo Daniel Han	Retired
The Rev. Valentine Han	Holy Cross Korean, Falls Church
The Rev. Deacon Holly Hanback	St. Gabriel's, Leesburg
The Rev. Carol J. Hancock	St. John's, Centreville
The Rev. Torrence M. Harman	Farnham & St. John's, Warsaw
The Rev. K. Palmer Hartl	Retired
The Rev. Susan P. Hartzell	St. Peter's in the Woods, Fairfax Station
The Rev. John H. Hatcher, Jr.	Retired
The Rev. C. Thomas Hayes	Retired

Members of the 222nd Annual Convention

The Rev. Valerie J. Hayes	Holy Comforter, Vienna
The Rev. Roger Hearn	Retired
The Rev. Meredith Heffner	St. Mark's, Alexandria
The Rev. Timothy R. Heflin	St. Andrew's, Burke
The Rev. Stuart Henderson	Retired
The Rev. Dr. Thomas S. Hendrickson	Retired
The Rev. Joseph H. Hensley, Jr.	St. George's, Fredericksburg
The Rev. Lynda S. Hergenrather	St. Luke's, Alexandria
The Rev. Robert G. Hetherington	Retired
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The Rev. Jeffrey Higgins	Non-Parochial
The Rev. Michael B. Hinson	Non-Parochial
The Rev. Jennings W. Hobson III	Retired
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The Rev. Christopher Hogin	Non-Parochial
The Rev. C. Lynn Holland	Non-Parochial
The Rev. Megan L. Hollaway	Non-Parochial
The Rev. Melissa K. Hollerith	Non-Parochial
The Very Rev. Randolph Marshall Hollerith	St. James's, Richmond
The Rev. C. Thomas Holliday	St. Martin's, Doswell
The Rev. Alan B. Hooker	St. James', Montross
The Rev. Martha J. Horne	Retired
The Very Rev. John D. Hortum	St. Clement, Alexandria
The Rev. S. Caitlin Howell	Retired
The Rev. Jim Hughes	Trinity, Manassas
The Rev. Dr. Thomas C. Hummel	Non-Parochial
The Rev. H. Miller Hunter, Jr.	Trinity, Washington
The Rev. Frederic DuBois Huntington	Retired
The Rev. Deacon Brian Hutcherson	St. Luke's, Simeon
The Very Rev. Lee Hutchson	St. Martin's, Richmond
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The Rev. Laura D. Inscoc	St. John's, Richmond
The Rev. James C. Iswariah	Retired
The Rev. Justin A. Ivatts	St. John's, McLean
The Rev. Brad L. Jackson	Little Fork, Rixeyville
The Rev. C. Thomas Jackson	Retired
The Rev. Charles L. Johnson	Retired
The Rev. Dr. Candine E. Johnson	St. John's, Tappahannock
The Rev. Kristine Johnson	St. John's, McLean
The Rev. Philip G. Johnston	Retired
The Rt. Rev. Shannon S. Johnston	Bishop
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The Rev. Gary D. Jones	St. Stephen's, Richmond
The Rev. Herbert Jones	Church of Our Saviour, Montpelier
The Rt. Rev. David C. Jones	Retired
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The Rev. Dr. Howard F. Kemsell, Jr.	Retired
The Rev. Paula S. Kettlewell	Retired

Members of the 222nd Annual Convention

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The Rev. Warren P. Klam MD	Non-Parochial
The Rev. Pierce W. Klemmt	Retired
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The Rev. Laura Minnich Lockey	Non-Parochial
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The Rev. Nicholas N. Lubefeld	Retired
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The Rev. Benjamin Maas	St. James', Warrenton
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The Rev. Karin MacPhail	Non-Parochial
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The Rev. Anne L. Manson	Retired
The Very Rev. Dr. Ian Markham	Non-Parochial
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The Rev. Ann F. Martens	St. Peter's, Arlington
The Rev. Jeanie Martinez-Jantz	Olivet, Alexandria
The Rt. Rev. F. Clayton Matthews	Non-Parochial
The Rev. Joan Mattia	Retired
The Rev. Louis J. Mattia	Retired
The Very Rev. David H. May	Grace, Kilmarnock
The Rev. Roma W. Maycock	Retired
The Rev. Sara Chandler Maypole	Retired
The Rev. Charles C. McCoart, Jr.	Emmanuel, Alexandria
The Rev. Theodore H. McConnell	Retired
The Rev. Thomas B. McCusker III	Retired
The Rev. Janet S. McDonald	Non-Parochial
The Rev. Justin M. McIntosh	Leeds, Markham
The Rev. Jennifer G. McKenzie	Non-Parochial
The Rev. Catherine R. McKinney	Varina, Richmond
The Rev. Dr. Stephen McWhorter	Retired
The Rev. Brent Melton	All Saints, Richmond
The Rev. C. Robert Merola	St. Matthew's, Sterling

Members of the 222nd Annual Convention

The Rev. Claudia Merritt	St. Stephen's, Richmond
The Rev. Andrew T.P. Merrow	St. Mary's, Arlington
The Rev. Edward O. Miller, Jr.	St. John's, McLean
The Rev. Christopher H. Miller	Non-Parochial
The Rev. Dr. John Edward Miller	Retired
The Rev. Jean L. Milliken	Retired
The Rev. Bollin M. Millner, Jr.	Grace and Holy Trinity, Richmond
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The Rev. Daniel Moore	Non-Parochial
The Rev. M. Leon Moore	Retired
The Rev. Roberto Morales	Retired
The Rev. Philip Morgan	Emmanuel, Rapidan
The Rev. Robert Lee Morris III	Non-Parochial
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The Rev. Charles F. Mullaly, Jr.	Retired
The Rev. Deacon Linda E. Murphy	St. Peter's, Oak Grove
The Rev. Dr. Diane G. Murphy	Christ Church, Alexandria
The Rev. Dr. Genevieve Murphy	Retired
The Rev. Dr. Jo-Ann Murphy	Retired
The Rev. William F. Myers	Retired
The Rev. Penny Nash	St. Stephen's, Richmond
The Rev. Dr. Simeon Newbold, Sr.	Non-Parochial
The Rev. William T. Newland, Jr.	Retired
The Rev. Connor J. Newlun	St. Paul's, Hanover
The Rev. Murray L. Newman, Jr.	Retired
The Rev. J. David Niemeyer	St. Mark's, Richmond
The Rev. Dr. William S. Noe	Retired
The Rev. Marlee R. Norton	Non-Parochial
The Rev. Leslie Nuñez Steffensen	Grace, Alexandria
The Rev. John R. Ohmer	The Falls Church, Falls Church
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. Jeffrey A. Packard	Christ Church, Spotsylvania
The Rev. James A. Papile	St. Anne's, Reston
The Rev. Dr. Philip J. Paradine	Retired
The Rev. Betsee Parker	Non-Parochial
The Rev. Caroline Smith Parkinson	St. James's, Richmond
The Rev. Joan L. Peacock	Retired
The Rev. Margaret E. Peel	Holy Comforter, Vienna
The Rev. William P. Peyton	Non-Parochial
The Rev. Craig A. Phillips	St. Peter's, Arlington
The Rev. Robert S. Phipps, Jr.	Retired
The Rev. William Pickering	Retired
The Very Rev. Jane D. Piver	Grace, Stanardsville
The Rev. David H. Poist	Retired
The Rev. Margaret C. Pollock	Non-Parochial
The Rev. Carl Praktish	Retired
The Rev. Grace A. Pratt	St. Luke's, Alexandria
The Rev. Dr. Alan Patrick Llewelyn Prest, Jr.	Retired
The Rev. Dr. Robert W. Prichard	Non-Parochial

The Rev. Randall L. Prior	Retired
The Rev. Judith H. Proctor	St. Paul's, Alexandria
The Rev. Alonzo C. Pruitt	Non-Parochial
The Rev. Cherian P. Pulimootil	Non-Parochial
The Rev. William L. Queen, Jr.	Trinity, Washington
The Rev. Kent D. Rahm	Trinity, Fredericksburg
The Rev. Gaynelle M. Rahn	St. George's, Fredericksburg
The Rev. B. Cayce Ramey	All Saints Sharon Chapel, Alexandria
The Rev. James G. Reed	Non-Parochial
The Rev. Elizabeth Rees	St. Aidan's, Alexandria
The Rev. William Reeves, Jr.	Retired
The Rev. Alwin Reiners, Jr.	Retired
The Rev. Andrew Reinholz	Epiphany, Richmond
The Rev. Kim Reinholz	Grace and Holy Trinity, Richmond
The Rev. John F. Rice, Jr.	Retired
The Rev. Rachel Rickenbaker	Trinity, Upperville
The Rev. Charles Alexander Riffiee	St. James, Louisa
The Rev. Dr. Anne G. Ritchie	Retired
The Very Rev. Phoebe Roaf	St. Philip's, Richmond
The Rev. Daniel D. Robayo-Hidalgo	Emmanuel, Harrisonburg
The Rev. Sean Rousseau	St. Paul's, Haymarket
The Rev. Grayce O'Neill Rowe	Retired
The Rev. Emily Rowell Brown	St. John the Baptist, Ivy
The Rev. Dr. S. Paul Rowles	St. Peter's, New Kent
The Rev. Bradford Rundlett	Retired
The Rev. Deborah W. Rutter	Calvary, Front Royal
The Rev. William Sachs	St. Stephen's, Richmond
The Rev. Jamie S. Samilio	Holy Cross, Dunn Loring
The Very Rev. Stuart E. Schadt	Trinity, Manassas
The Rev. Warren A. Schaller, Jr.	Retired
The Rev. Roger Schellenberg	Retired
The Rev. Cecelia Schroeder	Retired
The Rev. Deacon H. B. Schroeder	St. Thomas, McLean
The Rev. Jeffrey H. Seiler	Non-Parochial
The Rev. Robert S. Seiler	Retired
The Rev. Jeffrey S. Shankles	St. Alban's, Annandale
The Rev. John Sheehan	Church of Our Redeemer, Aldie
The Rev. John E. Shellito	St. George's, Arlington
The Rev. Benson E. Shelton	St. Stephen's, Culpeper
The Very Rev. Stephen G. Shepherd	St. Dunstan's, McLean
The Rev. Norman C. Siefferman	Retired
The Rev. James H. Silcox, Jr.	Wicomico Parish, Wicomico
The Rev. Thomas W. Simmons IV	St. Peter's, Purcellville
The Rev. Kira Skala	Non-Parochial
The Rev. Shirley E. Smith Graham	Christ Church, Glen Allen
The Rev. David Hayes Smith	Non-Parochial
The Rev. Dr. Hilary B. Smith	Holy Comforter, Richmond
The Rev. G. Miles Smith	Grace, Keswick
The Rev. John M. Smith	Retired
The Rev. Thomas R. Smith	Retired
The Rev. Ketlen A. Solak	Non-Parochial
The Rev. Katherine Sonderegger	Non-Parochial

Members of the 222nd Annual Convention

The Rev. Amy Spagna	Non-Parochial
The Rev. Dr. Haywood B. Spangler	Non-Parochial
The Rev. Charles B. Spigner	Immanuel, Mechanicsville
The Rev. Mary L. Staley	Non-Parochial
The Rev. J. Bruce Stewart	Non-Parochial
The Rev. David M. Stoddart	Church of Our Saviour, Charlottesville
The Rev. Gabor Strasser	Non-Parochial
The Rev. Dr. Jennifer Strawbridge	Non-Parochial
The Rev. Hilary Streever	St. James's, Richmond
The Rev. Anna J. Stribling	Retired
The Rev. Jess H. Stribling	Retired
The Rev. Kathleen Sturges	Church of Our Saviour, Charlottesville
The Rev. Mary C. Sulerud	St. Stephen's, Richmond
The Rev. Rosemari G. Sullivan	Non-Parochial
The Rev. Jack T. Sutor, Jr.	Retired
The Rev. Catherine Swann	Retired
The Rev. Charles R. Sydnor, Jr.	Retired
The Rev. Gregory B. Taylor	Retired
The Rev. Robert L. Tedesco	Retired
The Rev. Andrew B. Terry	St. Peter's, Richmond
The Rev. Deacon Kathryn Thomas	Piedmont, Madison
The Rev. Elaine Ellis Thomas	St. Paul's Memorial, Charlottesville
The Rev. John A. Thomas	Retired
The Rev. Carla E. Thompson	Non-Parochial
The Rev. Jacqueline C. Thomson	St. Peter's, Arlington
The Rev. Mary B. Thorpe	Non-Parochial
The Rev. Cathy Tibbetts	Christ Church, Luray
The Rev. Kyle Tomlinson	Church of the Messiah, Fredericksburg
The Rev. Elizabeth Tomlinson	St. Paul's, Bailey's Crossroads
The Rev. Denise A. Trogdon	Holy Cross, Dunn Loring
The Rev. Ann Truitt	Calvary, Front Royal
The Rev. Frederick R. Trumbore	Retired
The Rev. Malcolm E. Turnbull	Retired
The Rev. Anne M. Turner	St. Timothy's, Herndon
The Rev. Linnea S. Turner	Retired
The Rev. Gardner W. Van Scoyoc	Retired
The Rev. Sven vanBaars	Abingdon, White Marsh
The Rev. Frank R. Vandevelder	Retired
The Rev. Heather A. VanDeventer	Christ Church, Alexandria
The Rev. Daniel Velez-Rivera	St. Gabriel's, Leesburg
The Rev. Jonathan Voorhees	Non-Parochial
The Rev. Thomas R. Waddell	Retired
The Rev. Stephen H. Wade	Retired
The Rev. Paul N. Walker	Christ Church, Charlottesville
The Rev. Dr. Ruth D. Walsh	Retired
The Rev. Frederick S. Wandall	Retired
The Rev. Edwin M. Ward	Retired
The Very Rev. Oran E. Warder	St. Paul's, Alexandria
The Rev. David M. Warner	Retired
The Rev. Lynne E. Washington	Non-Parochial
The Rev. Clyde M. Watson, Jr.	Non-Parochial
The Rev. Peter T. Way	Christ Church, Brandy Station

Members of the 222nd Annual Convention

The Rev. David F. Wayland	Retired
The Very Rev. John Weatherly	St. Mark's, Alexandria
The Rev. Joseph T. Webb III	Retired
The Rev. Pamela Webb	Retired
The Rev. Cornelia Weierbach	Church of the Spirit, Alexandria
The Rev. Joie Clee Weiher	Non-Parochial
The Rev. William L. Weiler	Retired
The Rev. Eleanor Lee Smith Wellford	St. Stephen's, Richmond
The Rev. William S. Wells, Jr.	Retired
The Rev. Allan R. Wentt	Retired
The Rev. Hillary T. West	Epiphany, Oak Hill
The Rev. Elisa D. Wheeler	Retired
The Rev. Hugh C. White III	Retired
The Rev. Deacon Dorothy White	Non-Parochial
The Rev. Harold N. White	Retired
The Rev. R. Ellen White	Cople Parish, Hague
The Rev. John Douglas Wigner, Jr.	Retired
The Very Rev. Shearon Williams	St. George's, Arlington
The Rev. Barbara C. Willis	Retired
The Rev. Dr. Ann Bagley Willms	St. Luke's, Simeon
The Rev. Amelie Wilmer Minor	All Souls, Mechanicsville
The Rev. Deacon Dan Wilmoth	Non-Parochial
The Rev. Ronald S. Winchell	Retired
The Very Rev. Dr. Marian K. Windel	Retired
The Rev. Canon Patrick J. Wingo	Non-Parochial
The Rev. Sara-Scott Wingo	Emmanuel, Brook Hill
The Rev. Anne Lane Witt	Non-Parochial
The Rev. Linda Wofford Hawkins	St. Barnabas, Annandale
The Rev. Hunter H. Wood	Retired
The Rev. Sarah A. Wood	Non-Parochial
The Rev. Stuart C. Wood	Christ Church, Saluda
The Rev. Karen B. Woodruff	Retired
The Rev. Daniel O. Worthington, Jr.	Retired
The Rev. George W. Wyr	Retired
The Rev. Noelle York-Simmons	Christ Church, Alexandria
The Rev. Whitney Zimmerman Edwards	Non-Parochial

Lay Delegates and Alternates

* Indicates an Alternate who replaced a Delegate

** Indicates a Delegate who was replaced by an Alternate

<i>Church</i>	<i>Name</i>	<i>Status</i>
Abingdon, Gloucester	Linda Tjossem	Delegate
Abingdon, Gloucester	Keith Webb	Alternate
All Saints', Richmond	Mark Creson	Delegate
All Saints', Richmond	Mary Foster	Delegate
All Saints', Richmond	Allison Creason	Alternate
All Saint's, Sharon Chapel, Alexandria	Ronald Field	Delegate
All Saint's, Sharon Chapel, Alexandria	James Taylor	Alternate
All Soul's, Mechanicsville	Sean Vail-Rhodes	Delegate
All Soul's, Mechanicsville	Lee Hanchey	Alternate
Aquia, Stafford	Anne Lewis	Delegate**
Aquia, Stafford	Martin Lewis	Delegate**
Aquia, Stafford	Mary Nixon	Delegate
Aquia, Stafford	Charles Bingay	Alternate*
Aquia, Stafford	Curt Bradford	Alternate*
Buck Mountain, Earlysville	Kathryn Daniels	Delegate
Buck Mountain, Earlysville	Susan Bagby	Alternate
Buck Mountain, Earlysville	William Dickinson	Alternate
Calvary, Front Royal	Margaret Miller	Delegate
Calvary, Front Royal	Edward Turner	Alternate
Calvary, Hanover	Marvin Tillman	Delegate
Christ Ascension, Richmond	Eve Davis	Delegate
Christ Ascension, Richmond	Rick Linker	Alternate
Christ Church, Alexandria	Cynthia Bartol	Delegate
Christ Church, Alexandria	Dorothy Friedlander	Delegate
Christ Church, Alexandria	Thomas Hahn	Delegate
Christ Church, Alexandria	Russell Randle	Delegate
Christ Church, Alexandria	John Wilmer	Delegate
Christ Church, Alexandria	Patti McMahon	Alternate
Christ Church, Alexandria	David Riggs	Alternate
Christ Church, Brandy Station	Sara Jo Bossong	Delegate
Christ Church, Brandy Station	Sarah Church	Alternate
Christ Church, Charlottesville	Norma Dobbins	Delegate
Christ Church, Charlottesville	Proal Heartwell	Delegate
Christ Church, Charlottesville	Geri Randall	Delegate
Christ Church, Charlottesville	Virginia Josey	Alternate
Christ Church, Charlottesville	John Maddux	Alternate
Christ Church, Charlottesville	Stephen Rilee	Alternate
Christ Church, Glen Allen	Wiliam Beattie	Delegate
Christ Church, Glen Allen	Kay Holmes	Delegate
Christ Church, Glen Allen	Sally Raderer	Delegate
Christ Church, Glen Allen	Ken Royster	Delegate
Christ Church, Gordonsville	Lorraine Pollard	Delegate
Christ Church, Gordonsville	J. Nelson Tucker	Alternate
Christ Church, Luray	Roberta Arcand	Delegate
Christ Church, Luray	Jeanne Cave	Alternate
Christ Church, Millwood	Frederick Underwood	Delegate
Christ Church, Millwood	Cary Embury	Alternate

Christ Church, Saluda	Vel Gray	Delegate
Christ Church, Saluda	Grace Parker	Alternate
Christ Church, Spotsylvania	Steven Clifford	Delegate
Christ Church, Spotsylvania	Werner Wieland	Alternate
Christ Church, Winchester	Dane Schnoor	Delegate
Christ Church, Winchester	Harold White	Delegate
Christ Church, Lucketts, Leesburg	Janet Lyman	Delegate
Christ Church, Lucketts, Leesburg	Paul Muench	Alternate
Church of Our Redeemer, Aldie	R. Steven Cochran	Delegate
Church of Our Saviour, Charlottesville	Barrie Barrett	Delegate
Church of Our Saviour, Charlottesville	Carolyn Voldrich	Alternate
Church of Our Saviour, Montpelier	Robert Lewis	Delegate
Church of Our Saviour, Montpelier	Kelly Evko	Alternate
Church of St. Clement, Alexandria	Annette Foster	Delegate
Church of St. Clement, Alexandria	Anna Dvorchik	Alternate
Church of the Creator, Mechanicsville	Amanda Stuckey	Delegate
Church of the Creator, Mechanicsville	Vanessa Preston	Alternate
Church of the Epiphany, Richmond	Susan Josenhans	Delegate**
Church of the Epiphany, Richmond	Kathleen Jimerson	Alternate*
Church of the Good Shepherd, Bluemont	Timothy Hall	Delegate
Church of the Good Shepherd, Burke	Jeff Greenfield	Delegate
Church of the Good Shepherd, Burke	John Merchant	Alternate
Church of the Holy Comforter, Richmond	Elizabeth Long	Delegate
Church of the Holy Comforter, Richmond	Brian Davis	Alternate
Church of the Holy Comforter, Vienna	Susan Lyons	Delegate
Church of the Holy Comforter, Vienna	Julie Mehigan	Delegate
Church of the Holy Comforter, Vienna	Debra Suyama	Delegate
Church of the Holy Comforter, Vienna	John Davison	Alternate
Church of the Holy Comforter, Vienna	Richard Fitzsimmons	Alternate
Church of the Holy Comforter, Vienna	Laura Mixer	Alternate
Church of the Holy Cross, Batesville	Anne Rothenberger	Delegate
Church of the Holy Cross, Dunn Loring	Glynne Reeves-Haines	Delegate
Church of the Holy Cross, Dunn Loring	Doug Strait	Alternate
Church of the Incarnation, Mineral	Kathy Guagliardo	Delegate
Church of the Incarnation, Mineral	Edwin Keller	Alternate
Church of the Messiah, Fredericksburg	Matthew Kroelinger	Delegate
Church of the Messiah, Fredericksburg	William Riggs	Alternate
Church of the Resurrection, Alexandria	Elizabeth Faga	Delegate
Church of the Spirit, Alexandria	Susan Wallace	Delegate
Church of the Spirit, Alexandria	Julia Pfaff	Alternate
Cople Parish, Hague	G. Ross Kunkel	Delegate
Cople Parish, Hague	Martha Carden	Alternate
Emmanuel, Alexandria	Joseph Dresen	Delegate**
Emmanuel, Alexandria	Elizabeth Frank	Alternate*
Emmanuel, Delaplane	Tom Davenport	Delegate
Emmanuel, Delaplane	Nancy Scholl	Alternate
Emmanuel, Greenwood	Mary-Elizabeth Via	Delegate
Emmanuel, Greenwood	Anne Dagner	Alternate
Emmanuel, Harrisonburg	Joseph Paxton	Delegate
Emmanuel, Harrisonburg	David Penrod	Alternate
Emmanuel, King George	John Meyers	Delegate
Emmanuel, King George	Charles Pasto	Alternate

Emmanuel, Middleburg	Kay Redditt	Delegate
Emmanuel, Middleburg	W. Norris Beavers	Alternate
Emmanuel, Rapidan	Ann Sanderson	Delegate
Emmanuel, Rapidan	Ann Velez	Alternate
Emmanuel, Woodstock	Jeff Guenther	Delegate**
Emmanuel, Woodstock	Elizabeth Cottrel	Alternate*
Emmanuel, Brook Hill, Richmond	Ben Cleary	Delegate
Emmanuel, Brook Hill, Richmond	Debbi Sharp	Alternate
Episcopal Church of the Epiphany, Herndon	Suzanne Fichter	Delegate
Episcopal Church of the Epiphany, Herndon	Michael Dickerson	Alternate
The Falls Church, Falls Church	Elizabeth Bass	Delegate
The Falls Church, Falls Church	Paul Rosbolt	Alternate
Farnham Church, Farnham	Edward Marks	Delegate
Farnham Church, Farnham	Rebecca Marks	Alternate
The Fork Church, Doswell	Paul Newell	Delegate
The Fork Church, Doswell	Scott Smythe	Alternate
Good Shepherd-of-the-Hills, Boonesville	Donna Lydon	Delegate
Grace and Holy Trinity, Richmond	Nancy Trego	Delegate
Grace and Holy Trinity, Richmond	Sara Jo Williams	Delegate
Grace and Holy Trinity, Richmond	Francis Campbell	Alternate
Grace and Holy Trinity, Richmond	Shelli Lord-Pawson	Alternate
Grace Church, Alexandria	Barry Joyner	Delegate
Grace Church, Berryville	Nadine Pluchinsky	Delegate
Grace Church, Berryville	Carolyn Gordon	Alternate
Grace Church, Breomo Bluff	Sayre Graves	Delegate
Grace Church, Breomo Bluff	Betty Loving	Alternate
Grace Church, Cassanova	No Delegate Elected	
Grace Church, Goochland	Carolyn Stevens	Delegate
Grace Church, Goochland	Janet Honeycutt	Alternate
Grace Church, Kilmarnock	Olga Speck	Delegate
Grace Church, Miller's Tavern	Thomas Wooden, Jr.	Delegate
Grace Church, Miller's Tavern	Leola Baytop	Alternate
Grace Church, Stanardsville	Mary Hogge	Delegate
Grace Church, Stanardsville	Linda Robbins	Alternate
Grace Church, The Plains	Bruce LeLacheur	Delegate
Grace Church, Cismont, Keswick	Margaret Wachenfeld	Delegate
Grace Church, Cismont, Keswick	Steve Wachenfeld	Alternate
Grace Memorial, Port Republic	Eugenia Nelson	Delegate
Holy Cross Korean, Fairfax	Cecilia Moon	Delegate
Holy Cross Korean, Fairfax	Theresa Han	Alternate
Immanuel, King & Queen Court House	No Delegate Elected	
Immanuel Church-on-the-Hill, Alexandria	Douglas Henry	Delegate
Immanuel Church-on-the-Hill, Alexandria	Martha Manson	Delegate
Immanuel Church-on-the-Hill, Alexandria	Rosi Urbine	Delegate**
Immanuel Church-on-the-Hill, Alexandria	Everett Post	Alternate*
Immanuel, Old Church, Mechanicsville	Nerine Woodard	Delegate
Immanuel, Old Church, Mechanicsville	Jeff Piland	Alternate
Kingston Parish, Matthews	Mary Chapman	Delegate
Kingston Parish, Matthews	Josephine Thorpe	Alternate
La Iglesia de Cristo Rey, Arlington	Magda Castillo	Delegate
La Iglesia de Cristo Rey, Arlington	Norka Antelo	Alternate
La Iglesia de San Jose, Arlington	Sonia Sevilla	Delegate

La Iglesia de San Jose, Arlington	Carla Paredes	Alternate
La Iglesia de San Marcos, Alexandria	Maria Acuna	Delegate
La Iglesia de San Marcos, Alexandria	Julia Robles	Alternate
La Iglesia de Santa Maria, Falls Church	Marilyn Mendoza	Delegate
La Iglesia de Santa Maria, Falls Church	Henry Montano	Alternate
Leeds, Markham	Ursula Baxley	Delegate
Leeds, Markham	Pernille Brandt	Alternate
Little Fork, Rixeyville	Linda Halevy	Delegate
Little Fork, Rixeyville	Tracy Dodd	Alternate
McIlhany Parish, Charlottesville	Cynthia Davis	Delegate
McIlhany Parish, Charlottesville	Donald Swofford	Alternate
Meade Memorial, Alexandria	Thomas Jones	Delegate
Meade Memorial, Alexandria	Nelson Greene, Jr.	Alternate
Meade Memorial, White Post	Virginia Mackay-Smith	Delegate
Olivet, Alexandria	R. Scott Caulkins	Delegate
Olivet, Alexandria	Jefferson Underwood	Alternate
Piedmont/Bromfield Parish, Madison	Kate Puryear	Delegate**
Piedmont/Bromfield Parish, Madison	Bess Landolt	Alternate*
Pohick, Lorton	John Pasour	Delegate
Pohick, Lorton	Henry Foresman	Alternate
St. Aidan's, Alexandria	Charlton J. Anderson III	Delegate
St. Aidan's, Alexandria	Amanda Smith	Alternate
St. Alban's, Annandale	Moira Skinner	Delegate
St. Alban's, Annandale	David Spencer	Delegate
St. Alban's, Annandale	Betsy Anderson	Alternate
St. Alban's, Annandale	Cathy Casey	Alternate
St. Andrew's, Arlington	Ana White	Delegate
St. Andrew's, Arlington	Mary Lynn Rynkiewicz	Alternate
St. Andrew's, Burke	Amy Dutton	Delegate
St. Andrew's, Burke	Barbara Klix	Alternate
St. Andrew's, Marshall	No Delegate Elected	
St. Andrew's, Mount Jackson	Alan Spear	Delegate
St. Andrew's, Richmond	Allyson Getlein	Delegate
St. Andrew's, Richmond	Karen Salter	Alternate
St. Anne's, Reston	Kristina Alexander	Delegate
St. Anne's, Reston	Paul Jones	Delegate**
St. Anne's, Reston	Robert Rich	Delegate**
St. Anne's, Reston	Sheila Sandford	Delegate
St. Anne's, Reston	Don Boileau	Alternate*
St. Anne's, Reston	Kathryn Boileau	Alternate*
St. Anne's, Reston	Tom Smith	Alternate
St. Anne's Parish, Scottsville	Chris Yates	Delegate
St. Asaph's, Bowling Green	Dale Brittle	Delegate
St. Asaph's, Bowling Green	Kathy Hancock	Alternate
St. Barnabas, Annandale	Sanjiv Augustine	Delegate
St. Barnabas, Annandale	Sharon Jones	Alternate
St. Bartholomew's, Richmond	Kevin Dyer	Delegate**
St. Bartholomew's, Richmond	Ruth Jones	Alternate*
St. Christopher's, Springfield	James Bradshaw	Delegate
St. Christopher's, Springfield	Evelyn Knox	Delegate
St. Christopher's, Springfield	Donald Knox	Alternate
St. David's, Ashburn	Karl Colder	Delegate

St. David's, Ashburn	W. Michael Gibson	Delegate
St. David's, Ashburn	David Weitzel	Delegate
St. David's, Aylett	No Delegate Elected	
St. Dunston's, McLean	James Adams	Delegate
St. Dunston's, McLean	Janet Malcolm	Alternate
St. Francis', Great Falls	Sarah Entsminger	Delegate
St. Francis', Great Falls	John Lowe	Delegate
St. Francis', Great Falls	Ryan Carlson	Alternate
St. Francis', Manakin-Sabot	Richard Walker	Delegate
St. Francis', Manakin-Sabot	Micheaux Lloyd	Alternate
St. Francis Korean, McLean	Yong-Sil Kim	Delegate
St. Gabriel's, Leesburg	Clair (Chuck) Mitchell	Delegate
St. Gabriel's, Leesburg	Cindy LoSasso	Alternate
St. George's, Arlington	Allison Otto	Delegate
St. George's, Arlington	Toby Walter	Delegate
St. George's, Arlington	Melissa Burman	Alternate
St. George's, Arlington	Bradford Hardin	Alternate
St. George's, Fredericksburg	Charles Bullock	Delegate**
St. George's, Fredericksburg	Jan Meredith	Delegate
St. George's, Fredericksburg	Ronald Tebbutt	Delegate
St. George's, Fredericksburg	Chris Cook	Alternate*
St. George's, Fredericksburg	Cynthia Helton	Alternate
St. George's, Fredericksburg	Casey Hu	Alternate
St. George's, Stanley	No Delegate Elected	
St. James', Leesburg	Sandra Garlick	Delegate
St. James', Leesburg	George Garlick	Delegate
St. James', Leesburg	Dorothy Brannock	Alternate
St. James', Leesburg	Wayne Newell	Alternate
St. James', Louisa	Anna Lou Flynn	Delegate**
St. James', Louisa	John Plunkett	Alternate*
St. James', Montross	David Cooke	Delegate
St. James', Montross	Cathy Hooker	Alternate
St. James', Warrenton	John Pearce	Delegate
St. James', Warrenton	Bonnie Zacherle	Alternate
St. James the Less, Ashland	George Spagna	Delegate
St. James the Less, Ashland	Donald Bruce	Alternate
St. James', Mount Vernon, Alexandria	Stanley Dawson	Delegate
St. James', Mount Vernon, Alexandria	Michael Morgan	Alternate
St. James's, Richmond	Thomas Baker	Delegate
St. James's, Richmond	Margaret Crowley	Delegate**
St. James's, Richmond	Janet Peyton	Delegate
St. James's, Richmond	Richard Rumble	Delegate
St. James's, Richmond	Alexander Slaughter	Delegate
St. James's, Richmond	Wison Trice	Delegate
St. James's, Richmond	Ronald Odom	Alternate*
St. James's, Richmond	James Parkinson	Alternate
St. James's, Richmond	Nancy Rogers	Alternate
St. James's, Richmond	Michael Smith	Alternate
St. John's, Arlington	David Dunlap	Delegate
St. John's, Arlington	Cassandra Winger	Alternate
St. John's, Centreville	Robert Faithful IV	Delegate
St. John's, Centreville	Walter Cooner	Alternate

St. John's, Columbia	Susan Fletcher	Delegate
St. John's, Columbia	Leonara Johnson	Alternate
St. John's, King George	James Lynch III	Delegate
St. John's, King George	Linda Kramer	Alternate
St. John's, McLean	Katherine Armstrong	Delegate
St. John's, McLean	James Howell	Delegate
St. John's, McLean	Margaret Keller	Delegate
St. John's, McLean	Kevin Swanson	Delegate
St. John's, McLean	Margaret Vanderhye	Alternate
St. John's, Richmond	Barbara Bayler	Delegate
St. John's, Richmond	Jane Hunnicutt	Alternate
St. John's, Tappahannock	Michael Rawlings	Delegate
St. John's, Tappahannock	Sandra Madren	Alternate
St. John's, Warsaw	Priscilla Wellford	Delegate
St. John's, Warsaw	Mary Douglas Lawton	Alternate
St. John's, West Point	Martha Edwards	Delegate
St. John's, West Point	Betty Jenkins	Alternate
St. John the Baptist, Ivy	June Tate	Delegate
St. John the Baptist, Ivy	Michelle Sprouse	Alternate
St. Luke's, Remington	No Delegate Elected	
St. Luke's, Simeon, Charlottesville	Lillian Salley	Delegate
St. Luke's, Simeon, Charlottesville	Judith Crosby	Alternate
St. Luke's, Wellington, Alexandria	Robert Lamb	Delegate
St. Luke's, Wellington, Alexandria	George Omohundro	Alternate
St. Margaret's, Woodbridge	Winifred Gilmore	Delegate
St. Margaret's, Woodbridge	Alton Tucker	Alternate
St. Mark's, Alexandria	W. Russell Bradley	Delegate
St. Mark's, Alexandria	Pamela Smith	Alternate
St. Mark's, Richmond	Karen Hardison	Delegate
St. Martin's, Richmond	Susan Teachey	Delegate
St. Martin's, Richmond	Rick Gibbs	Alternate
St. Mary's, Arlington	G. Stephen Bevis	Delegate**
St. Mary's, Arlington	C. Michael Gilliland	Delegate
St. Mary's, Arlington	Diane Wright	Delegate
St. Mary's, Arlington	Diane Hellens	Alternate
St. Mary's, Arlington	John Keith	Alternate*
St. Mary's, Arlington	Paul Wojcik	Alternate
St. Mary's, Berryville	Edwina Mason	Delegate
St. Mary's, Berryville	Maurita Powell	Alternate
St. Mary's, Colonial Beach	Jack Gaines	Delegate
St. Mary's, Colonial Beach	Erin Bartley	Alternate
St. Mary's, Goochland	Jane DuFrane	Delegate**
St. Mary's, Goochland	Robin Lind	Delegate
St. Mary's, Goochland	Elizabeth Rawles	Delegate
St. Mary's, Goochland	David Rose	Delegate**
St. Mary's, Goochland	Kitty Williams	Alternate*
St. Mary's, Goochland	Matthew Rawls	Alternate*
St. Mary's, Fleeton, Reedville	Kathy Corsa	Delegate
St. Mary's, Whitechapel, Lancaster	Jane Fortin	Delegate
St. Mary's, Whitechapel, Lancaster	William Pennell	Alternate
St. Matthew's, Richmond	Katherine Garitz	Delegate
St. Matthew's, Richmond	James Watkins	Delegate

St. Matthew's, Richmond	Louis Allin	Alternate
St. Matthew's, Richmond	Ramona Neifield	Alternate
St. Matthew's, Sterling	Candace Timmons	Delegate
St. Matthew's, Sterling	Allen Tuttle	Delegate
St. Matthew's, Sterling	Meredyth Breed	Alternate
St. Matthew's, Sterling	Thomas Leary	Alternate
St. Michael's, Arlington	Terri Katon	Delegate**
St. Michael's, Arlington	Barbara Adams	Alternate*
St. Patrick's, Falls Church	Kathy Oliver	Delegate
St. Patrick's, Falls Church	Michael Knowles	Alternate
St. Paul's, Alexandria	Scott Broetzmann	Delegate
St. Paul's, Alexandria	David Brown	Delegate
St. Paul's, Alexandria	Larry Campbell	Delegate
St. Paul's, Alexandria	Karen Grane	Delegate
St. Paul's, Alexandria	Robert Long	Delegate
St. Paul's, Alexandria	James Morrell	Delegate
St. Paul's, Alexandria	Dale Allen	Alternate
St. Paul's, Alexandria	Sarah Bawcombe	Alternate
St. Paul's, Alexandria	Carole Clloyd	Alternate
St. Paul's, Alexandria	Julia Hall	Alternate
St. Paul's, Alexandria	Walter Hall	Alternate
St. Paul's, Alexandria	Cathy Sachs	Alternate
St. Paul's, Hanover	Andrea Kent	Delegate
St. Paul's, Hanover	W. Hamilton Holloway	Alternate
St. Paul's, Haymarket	Peter Demaree	Delegate
St. Paul's, Haymarket	Diane Demaree	Alternate
St. Paul's, Ivy	David Cooke II	Delegate
St. Paul's, Ivy	Julie King	Delegate
St. Paul's, Ivy	Laurence Briggs	Alternate
St. Paul's, Ivy	Nancy Briggs	Alternate
St. Paul's, Miller's Tavern	Rose Mary Zellner	Delegate
St. Paul's, Richmond	Henry Burt	Delegate**
St. Paul's, Richmond	Brian Levey	Delegate
St. Paul's, Richmond	Brian Carr	Alternate*
St. Paul's, West Point	Lawrence Wood	Delegate
St. Paul's, West Point	Delilah Bell	Alternate
St. Paul's Memorial, Charlottesville	Jeannie Long	Delegate**
St. Paul's Memorial, Charlottesville	Mildred Robinson	Delegate**
St. Paul's Memorial, Charlottesville	Buck Smith	Delegate
St. Paul's Memorial, Charlottesville	George Long	Alternate
St. Paul's Memorial, Charlottesville	Wayne Nolen	Alternate*
St. Paul's Memorial, Charlottesville	Lloyd Snook	Alternate*
St. Paul's on-the-Hill, Winchester	Hannah Wilkes	Delegate
St. Paul's on-the-Hill, Winchester	Joan Inger	Alternate
St. Paul's, Bailey's Crossroads, Falls Church	Gregory King	Delegate
St. Paul's, Bailey's Crossroads, Falls Church	Richard Henry	Alternate
St. Paul's, Ingham, Shenandoah	No Delegate Elected	
St. Paul's, Nomini Grove, Montross	Linda Hutt	Delegate
St. Paul's, Nomini Grove, Montross	Maria Clark	Alternate
St. Paul's, Owens, King George	Carloyne Ashton	Delegate
St. Peter's, Arlington	Patric Link	Delegate
St. Peter's, Arlington	Kathleen O'Neill	Delegate

St. Peter's, Arlington	Jack Schick	Delegate
St. Peter's, Arlington	William Montgomery, Jr.	Alternate
St. Peter's, New Kent	Cynthia Rowles	Delegate
St. Peter's, Port Royal	C. Boyd Wisdom	Delegate**
St. Peter's, Port Royal	Susan Tilt	Alternate*
St. Peter's, Richmond	Ronald Carey	Delegate
St. Peter's, Richmond	Danny Dean	Alternate
St. Peter's, Purcellville	Mary Coate	Delegate
St. Peter's, Purcellville	Theresa Eddinger	Alternate
St. Peter's in the Woods, Fairfax Station	Glenna Martens	Delegate
St. Peter's in the Woods, Fairfax Station	Leslie Martin	Alternate
St. Peter's, Oak Grove	Tom Smallwood	Delegate
St. Peter's, Oak Grove	Cyrus Murphy, Jr.	Alternate
St. Philip's, Richmond	Bradford Mackey	Delegate
St. Philip's, Richmond	Maria Poindexter	Alternate
St. Stephen's, Catlett	Leslie Cox	Delegate
St. Stephen's, Culpeper	Troy Elliott	Delegate
St. Stephen's, Culpeper	Rebecca Walser	Alternate
St. Stephen's, Heathsville	Sandra Kirkpatrick	Delegate
St. Stephen's, Heathsville	Ellen Kirby	Alternate
St. Stephen's, Richmond	Kathryn Angus	Delegate
St. Stephen's, Richmond	John Barr	Delegate
St. Stephen's, Richmond	Patsy Barr	Delegate
St. Stephen's, Richmond	Sarah Bartenstein	Delegate
St. Stephen's, Richmond	Beverly Bates	Delegate
St. Stephen's, Richmond	John Bates, III	Delegate
St. Stephen's, Richmond	Judith Buchanan	Delegate
St. Stephen's, Richmond	Jack Burtch	Delegate
St. Stephen's, Richmond	N. Pendleton Rogers	Delegate
St. Stephen's & the Good Shepherd, Elkton	Patricia Morris	Delegate
St. Stephen's & the Good Shepherd, Elkton	Vernon Wood	Alternate
St. Thomas', McLean	Stephen Wickman	Delegate
St. Thomas', Orange	Isabel Carr	Delegate
St. Thomas', Orange	Sunithi Gnanados	Alternate
St. Thomas', Richmond	Thomas Hennessee	Delegate
St. Thomas', Richmond	Margaret Woody	Delegate
St. Timothy, Herndon	Jeanne Bennett	Delegate
St. Timothy, Herndon	Michael Colie	Delegate
St. Timothy, Herndon	Dean Rohrbaugh	Alternate
Trinity, Arlington	Joy Warburton	Delegate
Trinity, Arlington	Ed Phifer	Alternate
Trinity, Charlottesville	Amy Griffith	Delegate
Trinity, Charlottesville	B. Stephanie Commander	Alternate
Trinity, Fredericksburg	Lois Clingenpeel	Delegate
Trinity, Fredericksburg	Sarah Marcus	Alternate
Trinity, Lancaster	Albert Pollard, Jr.	Delegate
Trinity, Lancaster	Sandy Copand	Alternate
Trinity, Manassas	Jane Van de Vaarst	Delegate
Trinity, Manassas	Frank Walworth	Delegate**
Trinity, Manassas	Mark Yow	Delegate
Trinity, Manassas	Brenda Smith	Alternate

Members of the 222nd Annual Convention

Trinity, Manassas	Peter Trapp	Alternate
Trinity, Manassas	Barbara Yow	Alternate*
Trinity, Upperville	Mark Thompson	Delegate
Trinity, Upperville	Tom Anderson	Alternate
Trinity, Washington	W. Michael Mahoney	Delegate
Trinity, Washington	Carolyn Emerick	Alternate
Varina, Richmond	Kaaron Austin	Delegate
Varina, Richmond	John Austin	Alternate
Vauter's, Loretto, Champlain	McDowell Garrett	Delegate
Ware, Gloucester	Peg Moncure	Delegate
Ware, Gloucester	Ann Brown	Alternate
Westover Church, Charles City	Albert Copland, Sr.	Delegate
Westover Church, Charles City	Sandy Copland	Alternate
Wicomico Parish Church, Wicomoco Church	Robert Powell	Delegate
Wicomico Parish Church, Wicomoco Church	Mike Lennon	Alternate

Lay Members *Ex Officio*

<i>Name</i>	<i>Church</i>	<i>Position</i>
J.P. Causey	St. John's, West Point	Chancellor
Emily Bennett	Collegiate Delegate, VCU	Collegiate Delegate
Jordan Cooke	Collegiate Delegate, VCU	Collegiate Delegate
Nathan Harpine	Collegiate Delegate, UMW	Collegiate Delegate
Melissa Scholler	Collegiate Delegate, JMU	Collegiate Delegate
Griffin Watson	Collegiate Delegate, JMU	Collegiate Delegate
Jodie Pully	Grace & Holy Trinity, Richmond	ECW President
Jim Bailes	St. Mark's, Alexandria	Executive Board
Ann Brown	Ware, Gloucester	Executive Board
Chris Conrad	St. Andrew's, Burke	Executive Board
Tom Crockett	Christ Church, Millwood	Executive Board
Tommy Dunning	Christ Church, Millwood	Executive Board
Cynthia Dyson	St. Philip's, Richmond	Executive Board
Cindy McLaughlin	St. Barnabas, Annandale	Executive Board
Dawn McNamara	Grace & Holy Trinity, Richmond	Executive Board
Barbara Allison-Bryan	Abingdon, White Marsh	Standing Committee
Craig Anderson	Holy Comforter, Richmond	Standing Committee
Roger Inger	St. Paul's on-the-Hill, Winchester	Standing Committee
Bill Pennell	St. Mary's, Whitechapel	Standing Committee
Helen Spence	St. Christopher's, Springfield	Standing Committee
Steve Wachenfeld	Grace, Cismont, Keswick	Standing Committee
Sue Bland	St. Paul's, Richmond	Regional President
Sharon Boivin	St. James', Louisa	Regional President
Jeff Guenther	Emmanuel, Woodstock	Regional President
June Huber	Grace, Alexandria	Regional President
Mickie Jones	St. James's, Richmond	Regional President
Dianne Miller	St. Timothy's, Herndon	Regional President
Richard Randolph	Grace, Keswick	Regional President
Ed Rhodes	All Saints', Richmond	Regional President
Cady Soukup	Trinity, Washington	Regional President
Helen Spence	St. Christopher's, Springfield	Regional President
Deborah Taliaferro	St. Philip's, Richmond	Regional President
Doug Varner	St. Mark's, Alexandria	Regional President
Steve Walker	Cople Parish, Hague	Regional President
Peter Wehmann	St. Andrew's, Arlington	Regional President
Timothy Bellman	Youth Delegate, Region V	Youth Delegate
Harrison Clark	Youth Delegate, Region X	Youth Delegate
Emma Cuddy	Youth Delegate, Region IV	Youth Delegate
Graham Darcy	Youth Delegate, Region I	Youth Delegate
Rachel Hasek	Youth Delegate, Region XII	Youth Delegate
Baxter Jones	Youth Delegate, Region IX	Youth Delegate
Kendall Lloyd	Youth Delegate, Region II	Youth Delegate
Linda Lyons	Youth Delegate, Region V	Youth Delegate
Grace Mewborn	Youth Delegate, Region XI	Youth Delegate
Will Nash	Youth Delegate, Region XV	Youth Delegate
Sara Penrod	Youth Delegate, Region XIV	Youth Delegate
Richard Pepin-Woods	Youth Delegate, Region III	Youth Delegate
Gabriella Pineda	Youth Delegate, Region VI	Youth Delegate

Natalie Pineda
Rebecca Shannon
Eugene Song
Bobby Stribling

Youth Delegate, Region VI
Youth Delegate, Region IV
Youth Delegate, Region VIII
Youth Delegate, Region XIII

Youth Delegate
Youth Delegate
Youth Delegate
Youth Delegate

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 the 222nd Annual Convention.

<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.	4/17/94 (Transferred 1/1/2011)	Kentucky
Goff, Susan E.	7/28/12	Virginia
<i>Priests/Deacons</i>	<i>Date of Reception/ Ordination</i>	<i>Received from/ Ordained in VA</i>
Frank, William G.	5/20/54	Kentucky
Marshall, McAlister C.	5/16/57	Ordained
Newman, Jr., Murray L.	11/13/57	Western Massachusetts
Prest, Jr., A. Patrick L.	2/28/58	Connecticut
Van Scoyoc, Gardner W.	6/13/58	Ordained
Grumbine, Eugene E.	6/28/60	Ordained
Brown III, W. Hill	11/24/62	Ordained
Aiken, Jr., Charles D.	6/15/63	Ordained
Adams, Jr., John D.	9/1/64	Maryland
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
Hartl, K. Palmer	9/17/68	Connecticut
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
Way, Peter T.	5/27/72	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
Corry, Richard S.	4/22/74	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
Murray, Michael H.	8/3/75	Central Mexico
Smith, John M.	9/2/75	North Carolina
Thomas, John A.	5/13/76	Ordained
Berberich, Gloria K.	5/22/76	Ordained
Worthington, Jr., Daniel O.	5/22/76	Ordained

Clergy of the Diocese in Order of Reception

Brookfield, Christopher M.	12/19/76	Ordained
Reeves, Jr., William	1/4/77	Southern Virginia
DeMott, Richard A.	1/31/77	Newark
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
Nunn, Frances L.	10/14/78	Ordained
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
Cooke, Bruce H.	11/20/80	Iowa
Lee, David E.	1/26/81	Michigan
Noe, William S.	1/28/81	East Carolina
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
Brown, Dwight L.	6/17/82	Western Massachusetts
Windel, Marian K.	6/28/82	Washington
Reiners, Jr., Alwin	11/20/82	Missouri
Siefferman, Norman C.	12/15/82	Atlanta
Smith, Thomas R.	4/21/83	Washington
Horne, Martha M. J.	6/11/83	Ordained
Maycock, Roma W.	6/11/83	Ordained
VanDevelder, Frank R.	6/14/83	Mexico
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
Chipps, Kathleen D. M.	7/25/84	Ordained
Trumbore, Frederick R.	10/12/84	Central Florida
Elder, Robert M.	3/13/85	Maryland

Clergy of the Diocese in Order of Reception

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
Robayo, Daniel D.	6/13/87	Ordained
Gray, Bruce A.	6/22/87	Albany
Bitsberger, Donald E.	8/8/87	Massachusetts
Davis, Alice D.	9/13/87	Maryland
Hatcher, Jr., John H.	10/1/87	Tennessee
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
Malm, Robert H.	6/15/89	New Hampshire
Glover, John F.	9/27/89	Minnesota
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
Burgoyne, Douglas G.	3/29/93	Southern Virginia
Dillard, W. Scott	6/12/93	Ordained
May, David H.	6/12/93	Ordained
Johnson, Charles L.	6/24/93	Maine
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
Kempell, 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
Thomas, Sherry H.	3/24/95	Southern Ohio
Ritchie, Anne Gavin	6/19/95	Washington

Clergy of the Diocese in Order of Reception

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
Blakemore, Barbara Keller	3/1/96	Southern Virginia
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
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
Voorhees, Jonathan	8/6/99	Oregon
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
Newbold, Simeon E.	9/14/00	Central Florida
Hollerith, Melissa K.	12/1/00	Georgia
Lainson, Vinnie	12/7/00	Ordained

Clergy of the Diocese in Order of Reception

Kiblinger, Charles E.	12/28/00	Colorado
Huntington, Frederic D.	1/1/01	South East Florida
Morgan, Philip	1/8/01	Northern Indiana
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
Packard, Jeffrey A.	7/30/01	Central Pennsylvania
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.	10/22/02	Pennsylvania
Robillard, Roger M.	11/8/02	Rhode Island
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
Proctor, Judith H.	7/25/03	Missouri
Howell, S. Caitlin	8/21/03	Maine
Spanger, 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
Pruitt, Alonzo C.	2/25/04	Long Island
Duncan-Probe, DeDe	3/22/04	El Camino Real
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
MacPhail, Karin C.	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

Clergy of the Diocese in Order of Reception

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
Rowe, Grayce O'Neill	1/12/05	North Carolina
Bailey, S. Abbott	6/18/05	Ordained
Davila, Mary F.	6/18/05	Ordained
Gaventa, Sarah Kinney	6/18/05	Ordained
Lloyd, Lucia	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
Phillips, Kevin A.	2/15/06	El Camino Real
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
Chadwick, Leslie	8/1/06	Georgia
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
Blanchard, Louise	6/16/07	Ordained
Han, Heewoo Daniel	6/16/07	Ordained
Holland, C. Lynn	6/16/07	Ordained
Ponsoldt, Megan L. Hollaway	6/16/07	Ordained
Marques, Barbara B.	6/16/07	Ordained
Norton, Marlee	6/16/07	Ordained
Rees, Elizabeth	6/16/07	Ordained
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
Trogdon, Denise A.	5/24/08	Ordained
vanBaars, Sven L.	5/24/08	Ordained
Niemeyer, J. David	6/7/08	Received, Roman Catholic Church

Clergy of the Diocese in Order of Reception

Ackerman, Peter K.	8/5/08	Los Angeles
Ledgerwood, Mary Jayne	10/23/08	Maryland
Adams-Riley, Wallace	10/28/08	Florida
Eberle, William	1/1/09	Central Pennsylvania
Jenkins, Kathryn	5/4/09	Southern Virginia
Kuratko, Ryan	5/28/09	Northwest Texas
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
Garcia, Christopher	6/5/10	Ordained
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	Hawaii
Smith, David	7/6/10	Southern Virginia
Hallmark, Charlotte	7/12/10	North Carolina
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
Emerson, Mary Beth	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
Roaf, Phoebe	8/16/11	Louisiana
Hendrickson, Thomas	10/11/11	Connecticut
Orihuela, Roberto	11/20/11	Received, Roman Catholic Church
Forti, K. Nicolas	11/21/11	Southern Virginia
Cady, Donald	2/11/12	Ordained
Garcia, Christine	2/11/12	Ordained
Garza, Frederico	2/11/12	Ordained
Liles, Eric J.	3/26/12	Alabama

Clergy of the Diocese in Order of Reception

Knouse, Amanda	3/27/12	Maryland
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
Spagna, Amy	6/9/12	Ordained
Terry, Andrew	6/9/12	Ordained
Dunks, Andrew	7/31/12	Southwestern Virginia
Ambrose, T. Grant	9/20/12	East Carolina
Heflin, Timothy R.	10/13/12	Louisiana
Velez-Rivera, Daniel	11/2/12	Massachusetts
Silcox, Jr., James H.	11/27/12	Southeast Florida
Germino, Carmen C.	11/28/12	Connecticut
Hooker, Alan B.	12/19/12	Southern Virginia
Wingo, Patrick J.	1/8/13	Alabama
Shelton, Benson E.	1/22/13	Southwestern Virginia
Wingo, Sara-Scott	1/22/13	Alabama
McCoart, Charles C.	2/9/13	Received, Roman Catholic Church
Beane, Emmetri M.	2/23/13	Ordained
Chirico, Carey	2/23/13	Ordained
Hanback, Holly	2/23/13	Ordained
Higgins IV, Harrison	2/23/13	Ordained
Jones, Ed	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
Yung, Bernard Y.	6/8/13	Ordained
Sulerud, Mary C.	6/11/13	Southern Virginia
Barker, Gary J.	6/11/13	Southern Virginia
Riffée, 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
VanDeventer, Heather A.	12/10/13	Chicago
Feather, Mark R.	1/23/14	Kentucky
Alexander, Jr., J. Randolph	1/23/14	New York
Tomlinson, Elizabeth W.	2/22/14	Ordained
Coffey, Bridget E	5/13/14	Lexington
Davis, Judith	6/7/14	Ordained
Guffey, Andrew	6/7/14	Ordained

Clergy of the Diocese in Order of Reception

Keeler, Elizabeth	6/7/14	Ordained
LeCouteur, Eugene	6/7/14	Ordained
Logan, George	6/7/14	Ordained
Correll, Ruth E.	7/14/14	Pittsburgh
Schroeder, Bernie	8/2/14	Ordained
Buchanan, Susan J.	9/12/14	New Hampshire
White, Dorothy A.	9/13/14	Ordained
Peel, Margaret	12/2/14	Tennessee
Hensley, Jr., Joseph H.	1/21/15	North Carolina
Watson, Clyde	3/15/15	Restored
MacDonald, Susan	3/19/15	West Virginia
Tomlin, Kyle	6/5/15	Pennsylvania
Moore, Daniel Thomas	6/6/15	Ordained
Guffey, Emily	6/6/15	Ordained
Ivatts, Justin	6/6/15	Ordained
Pratt, Grace King	6/6/15	Ordained
Miller, Christopher	6/6/15	Ordained
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
Thomas, Elaine Ellis	11/11/15	Central Pennsylvania
Roberts, William	11/21/15	Ordained
Dunevant, Emily	11/21/15	Ordained
Hartzell, Susan	12/3/15	New York
Moronto, Buddelov Aldolfo	1/21/16	Dominican Republic
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
Hutcherson, Brian	4/16/16	Ordained
Klenzmann, Joseph	4/16/16	Ordained
Lee, Grace	4/16/16	Ordained
Lewallen, Theresa	4/16/16	Ordained
Casson, Jordan A.	6/11/16	Ordained
Gibson, Catharine	6/11/16	Ordained
Johnson, Kristine	6/11/16	Ordained
Rickenbaker, Rachel	6/11/16	Ordained
Colvin, Sarah	8/15/16	Washington
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
Brown, Emily Rowell	1/10/17	Alabama
Reinholz, Kimberly	1/19/17	Bethlehem
Bosscher, Molly Ann	1/23/17	Central Florida
York-Simmons, Noelle	1/23/17	Atlanta
Razzino, Robin	1/25/17	Washington
Gandiyaa, Lee	1/26/17	England

Clergy who have transferred canonical residence out of the Diocese of Virginia

Since the 221st Annual Convention.

<i>Priest</i>	<i>Date of Transfer</i>	<i>Transferred to</i>
Griffin, Emily	4/14/16	Washington
Solak, Ketlan	4/20/16	Delaware
Graham, Alexander	8/9/16	Hawaii
Hogin, Christopher	8/16/16	East Tennessee
Hollerith, Randolph	8/29/16	Washington
Hague, Leslie	9/1/16	Southeast Florida
Rowe, Randi Hicks	9/6/16	Western New York
Pollach, Gideon	9/22/16	Long Island
Duncan-Probe, DeDe	12/3/16	Consecrated Bishop of Central NY
Heffner, Meredith	1/17/17	Washington
Reed, James	1/18/17	East Carolina

Clergy who have died

Since the 221st Annual Convention.

Brown, Allen	3/26/16
Newland, William	3/30/16
Murphy, Genevieve	4/21/16
Henderson, Stuart	5/6/16
Brooks, Porter	6/13/16
Baxter, Philip	6/14/16
Eade, Kenneth	6/26/16
Wentt, Allan	7/5/16
Seiler, Robert	9/20/16
Duvall, Robert W.	12/31/16
Warner, David	1/1/17

Clergy who have been removed

Since the 221st Annual Convention.

Edmondson, Stephen	11/29/16
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Necrology

THE REV. PHILIP ROLAND BAXTER

July 18, 1922 – June 16, 2016

The Rev. Philip R. Baxter, retired priest of the Diocese of Virginia, died June 14, 2016, following a long illness.

Born in Weyauwega, Wisconsin, and educated at Carroll College, now University, Waukesha, Wisconsin, Mr. Baxter was educated for the ministry at McCormick Theological School and General Theological Seminary, graduating in 1951 and 1956, respectively. He was ordained to the diaconate October 18, 1956, by the Rt. Rev. Horace W. B. Donegan, Bishop of the Diocese of New York, and to the priesthood April 25, 1957, by the Rt. Rev. Donald H. V. Hallock, Bishop of the Diocese of Milwaukee.

Early ministry included serving as Rector of Trinity Church, Bowie, Maryland, 1958-1968 and Vicar of St. Barnabas, Moberly, Missouri, 1968-1969. In 1982-1984, he ministered as Assistant Rector, St. John's, McLean, Virginia, after which he served as Assistant, Trinity, Oshkosh, Wisconsin, 1986-1988. Retiring in 1988, he continued to minister as Associate, All Saints, Lakeland, Florida, 1990-1994; Supply, St. David's, Lakeland, Florida, 1995-1996; and Retired Associate, St. Paul's, Winter Haven, Florida, beginning in 1999.

Mr. Baxter is survived by his wife of 31 years, Dortha F. James Baxter, three children, three step-children and six grandchildren.

His memorial service was held Saturday, July 9, 2016, at 10:00 a.m. at Holy Trinity Episcopal Church, Collington, Bowie, Maryland.



MRS. SHIRLEY ANN GIBSON BOYD

September 9, 1932 – May 10, 2016

Mrs. Shirley Gibson Boyd, widow of retired priest of the Diocese of Virginia, the Rev. Robert J. Boyd, Jr., died at Westminster Canterbury, Richmond, on Tuesday, May 10, 2016.

A native of Louisa County, Virginia, Mrs. Boyd was an alumna of Mary Washington College and the Presbyterian School of Christian Education, Richmond. A former teacher, she led many church study groups and was a mentor for the Education for Ministry (EfM) program from The University of the South. She had served on the Family Service Board in Lynchburg, Virginia, and on the Instructive Visiting Nurses Association (IVNA) Board in Richmond. Most of her husband's ministry took place in Virginia as he served as Chaplain, St. Christopher's School, Richmond, 1958-1961; Rector, Epiphany, Richmond, 1961-1964; Chaplain and Assistant Headmaster, Virginia Episcopal School, Lynchburg, 1964-1967; Assistant, St. Stephen's, Richmond, 1967-1971; and Rector, Trinity, Fredericksburg, 1971-1995.

Mrs. Boyd is survived by two sons, Robert and Scott, two granddaughters and great grandchildren. Mr. Boyd, her husband of 57 years, preceded her in death in 2010.

Her memorial service was held Friday, May 13, 2016, at 11:00 a.m. at Grace and Holy Trinity, Richmond, with her ashes interred later at Trinity, Fredericksburg.



THE REV. PORTER HARRISON BROOKS

July 5, 1926 – June 13, 2016

The Rev. Porter H. Brooks, retired priest of the Diocese of Virginia, and retired U.S. Army chaplain, died of complications of Alzheimer's on June 13, 2016, in Reston, Virginia.

Born in Chicago, Illinois, and raised in Kansas and Texas, he served in the U.S. Army during World War II in the 56th Infantry in the Philippines. After the war, he earned his BA at McMurray University in 1948 and his divinity degree from Virginia Theological Seminary in 1951. Mr. Brooks was ordained to the diaconate January 3, 1951 and to the priesthood July 4, 1951, by the Rt. Rev. George Henry Quaterman, Bishop of the Diocese of Northwest Texas.

In the midst of the Korean War, Mr. Brooks returned to active duty in the U.S. Army, serving at various times as Post Chaplain at the U.S. Military Academy, West Point, Deputy Staff Chaplain of the Army headquarters in Vietnam, and Post Chaplain at Fort Myer, Virginia.

Following his retirement from the U.S. Army in 1981 with the rank of Colonel, Mr. Brooks ministered in the Diocese of Virginia, first at Emmanuel, Delaplane, 1982, then as Interim Rector, St. Mary's, Arlington, 1983-1985; Interim Rector, Trinity Church, Arlington, 1985-1986; Interim Rector, St. Alban's, Annandale, 1986-1987; and Associate Rector, St. John's, McLean, 1987-1992. He retired from the active ministry in 1992.

Mr. Brooks is survived by three children, Roland Brooks, Beverley Fife and Gloria Dundrum, as well as two grandchildren and four great grandchildren. He was predeceased by his wife Norma, whom he had married in 1954.

His funeral service was held at Old Post Chapel, Fort Meyer, Virginia, followed by interment with Full Military Honors at Arlington National Cemetery, Arlington, Virginia.



THE REV. DR. ALLEN WEBSTER BROWN, JR.

April 24, 1931 – March 26, 2016

The Rev. Dr. Allen Webster Brown, Jr., canonically resident priest in the Diocese of Virginia, died March 26, 2016.

Born in Cooperstown, New York, he received his Bachelor of Science from the United States Military Academy in 1955. He served the United States Marine Corps for twelve years before entering the ordained ministry. He received his divinity degree from the Philadelphia Divinity School in 1966 and was ordained to the diaconate March 20, 1966, and to the priesthood September 24, 1966, by his father, the Rt. Rev. Allen Webster Brown, Sr., Bishop of the Diocese of Albany. In 1981 he received his DMin from Trinity Theological School, Ambridge, Pennsylvania.

Dr. Brown remained on active duty, serving as an Army Chaplain, including a tour of duty in Vietnam with the 4th Infantry Division. His Military Decorations include the Legion of Merit, Bronze Star Medal for Valor and Meritorious Service Medal. After retiring from military service in 1976, he was called to the Diocese of Virginia, first as a Special Assistant to the Rt. Rev. John A. Baden, Bishop Suffragan, 1976-1980, then as a Special Assistant to the Rt. Rev. Robert B. Hall, Bishop of Virginia, 1981-1984. After ministering at St. Hilary's, Ft. Myers, Florida, Dr. Brown served as a Consultant for Congregational Development, Episcopal Church Center, New York, 1989-1996.

Dr. Brown is survived by his children, Allison and Scott, two grandchildren and two great grandchildren.

His funeral service was held Saturday, April 9, 2016, at 1:00 p.m. at St. Luke's, Ft. Myers, Florida.



MRS. MARJORIE IVY SMITH DENNIS

March 30, 1928 – March 25, 2016

Mrs. Marjorie “Margie” Smith Dennis, widow of the Rev. William R. Dennis, Jr., died at Westminster Canterbury, Richmond, on March 25, 2016.

Born in Yorkshire, England, and raised in Nottingham, England, she married an American soldier, William R. Dennis, Jr., immigrated to the United States in 1946 and became an American citizen. After Mr. Dennis’s ordination to the priesthood in June 1964 by the Rt. Rev. Richard H. Baker, Bishop of North Carolina, he ministered in a number of North Carolina and South Carolina churches before being called to Virginia. After serving as Assistant Rector of St. Paul’s, Petersburg, Diocese of Southern Virginia, 1969-1971, he ended his active ministry in the Diocese of Virginia as Rector, St. John’s, King George, 1971-1974; Rector, Church of the Creator, Mechanicsville, 1974-1979; Associate Rector, St. Mark’s, Richmond, 1980-1982; and Chaplain, Johnston-Willis Hospital, 1982-1986. Upon Mr. Dennis’s retirement in 1986, they settled in Richmond, his birthplace.

Mrs. Dennis is survived by her children, Lindsay Dennis and William R. Dennis, III, two grandchildren and five great-grandchildren. Mr. Dennis predeceased her in 2001.

A memorial service was held at Emmanuel Church, Brook Hill, Richmond, Thursday, April 7, at 11:30 a.m. with a private burial at Hollywood Cemetery, Richmond.



THE REV. ROBERT WELSH DUVALL

January 21, 1928 – December 31, 2016

The Rev. Robert W. Duvall, retired priest of the Diocese of Virginia, died December 31, 2016, after a brief illness.

Born in Cheraw, South Carolina, and receiving a BS from Clemson University in 1951, he pursued the career of a chemist before receiving the call to ordained ministry. After receiving his divinity degree from the School of Theology, Sewanee, in 1962, he was ordained to the diaconate July 11, 1962, by the Rt. Rev. Clarence A. Cole, Bishop of the Diocese of Upper South Carolina, and to the priesthood July 24, 1963 by the Rt. Rev. Robert E. Gribbin, retired Bishop of the Diocese of Western North Carolina.

Mr. Duvall first served in South Carolina as Vicar, St. Stephen's, Ridgeway, and St. Peter's, Great Falls, 1963-1964, and Assistant at Trinity Cathedral, Columbus, 1964-67. In 1967 he was called to Virginia, where he served as Campus Minister at Virginia Commonwealth University, 1967-1976. After leaving his post at VCU, he remained in the Richmond area another seventeen years, ministering as an extended supply priest. In 1993 the Duvalls retired to Highlands, North Carolina, relocating to Myrtle Beach in 2005.

Mr. Duvall is survived by his daughters Penelope, Gail and Cheri, nine grandchildren and many great grandchildren. He was predeceased by Ann Trively Duvall, his wife of 66 years, in 2014.

His memorial service was held Thursday, January 5, 2017, at St. Stephen's, North Myrtle Beach, South Carolina.



THE REV. KENNETH CHARLES EADE

April 19, 1921 – June 27, 2016

The Rev. Kenneth C. Eade, a retired priest of the Diocese of Virginia, died June 26, 2016, at his home in Cummings, Georgia.

Born in Hanna, Alberta, Canada, his family moved to Lomita, California, in 1925. After serving in the U.S. Army Air Force during World War II, he received his undergraduate degree from Occidental College in 1948 and his divinity degree from the Church Divinity School of the Pacific in 1951.

After his ordination to the priesthood on February 1, 1952, by the Rt. Rev. Karl M. Block, Bishop of California, Mr. Eade served a series of churches in California, New Mexico and Texas. In 1972, he received a call to be Rector of St. Mary's, Arlington, where he ministered until 1983. Retiring in 1983, he remained canonically resident in the Diocese of Virginia while living elsewhere, finally settling in Cumming, Georgia, in 1995.

Mr. Eade is survived by Doris Church Eade, his wife of 65 years, three sons, six grandsons and two granddaughters.

His memorial service was held July 16, 2016 at 10:30 a.m. at St. Barnabas, Dunwoody, Georgia, followed by the internment of his ashes in the columbarium of that church.



THE REV. GARY WRAY GOLDACKER

September 1, 1942 – October 24, 2016

The Rev. Gary W. Goldacker, a retired priest canonically resident in the Diocese of Michigan, who had recently served in the Diocese of Virginia, died Monday, October 24, 2016, in Shiloh, Illinois, of an apparent heart attack on the way to the gym.

Born in Littleton, Colorado, he served in the United States Army for three years before studying at Southern Illinois University, graduating in 1966. After receiving his MDiv from Nashotah House in 1969, he was ordained to the diaconate May 24, 1969, and to the priesthood December 2, 1969, by the Rt. Rev. Albert A. Chambers, Bishop of the Diocese of Springfield.

For the first twenty-five years of his ministry, Mr. Goldacker served as Associate Rector or Rector of congregations in Illinois, Missouri, California and Colorado. Beginning in 1994, he embarked on a second ministry as a specialist in interim ministry, serving over 12 Episcopal Church congregations in this capacity in Virginia, Nevada, Kansas, Rhode Island, Ohio, Michigan and Colorado. In the Diocese of Virginia, he ministered as an Interim Rector at St. Stephen's, Richmond, 2004-2005, and St. Andrew's, Burke, 2011-2012.

Mr. Goldacker is survived by Carolyn Barham Goldacker, his wife of 53 years; daughters Catherine Aughenbaugh and Amy Konieczny; four grandchildren and one great-grandchild.

His funeral mass was held at St. Michael's, O'Fallon, Illinois, on Saturday, October 29, 2016, celebrated by the Rt. Rev. Daniel H. Martins, Bishop of the Diocese of Springfield



THE REV. STUART HANFORD HENDERSON

May 4, 1934 – May 6, 2016

The Rev. Stuart H. Henderson, a retired priest of the Diocese of Virginia, died May 6, 2016, after battling the effects of a series of strokes.

Born in Maplewood, New Jersey, he graduated from the University of Virginia in 1956. After working in New York for the Guaranty Trust Co., which later merged with J.P. Morgan & Co., and Sherwin-Williams, he entered the Virginia Theological Seminary receiving his MDiv in 1964. Mr. Henderson was ordained to the diaconate June 13, 1964, by the Rt. Rev. Leland W. F. Stark, Bishop of the Diocese of Newark, and to the priesthood June 13, 1964, by the Rt. Rev. Lane W. Barton, Bishop of the Missionary District (later Diocese) of Eastern Oregon.

Mr. Henderson first ministered as Vicar, St. Luke's, Lakeview, and Our Saviour, Summer Lake, Oregon, 1964-1966, before being called as Associate Rector, St. Luke's, Wellington, Alexandria, 1966-1970. After serving as Rector, St. John's, Randolph, Vermont, 1970-1976, he returned to Virginia as Rector, Grace, Keswick, Cismont, 1976-1993. Mr. Henderson also served faithfully as the Chaplain for both Westminster Canterbury of the Blue Ridge and Martha Jefferson Hospital, where he also was the Founder and Director of the Lay Chaplaincy Program and the Hospital Ethics Committee. He also served on the Board of Directors of the Bloomfield Home, Ivy, and Stuart Hall School, Staunton, Virginia. Finally, he served as Dean of Region XV, 1981-1985, and Interim Rector, St. Stephen's, Culpeper, 1993-1994, before retiring to Carolina Shores, North Carolina in 1996.

He is survived by Beverly Ann Brown Henderson, his wife of 59 years; four children, Catherine Edson, Jennifer Bing, David Henderson and Andrew Henderson; and ten grandchildren.

Mr. Henderson's memorial service was held on Saturday, May 14, 2016, at 1:30 p.m. at Grace, Keswick, Cismont, with interment in its churchyard.



THE REV. CHARLES GLENN KETTLEWELL

June 25, 1939 – August 29, 2016

The Rev. Charles G. Kettlewell, retired priest canonically resident in the Diocese of Arkansas, but serving under license in the Diocese of Virginia, died Monday, August 29, 2016.

Born in New Concord, Ohio, he was educated at Muskingum College and received his MDiv from Virginia Theological Seminary in 1970. Mr. Kettlewell was ordained to the diaconate June 29, 1970, and to the priesthood April 1, 1971, by the Rt. Rev. David S. Rose, Bishop of the Diocese of Southern Virginia.

Mr. Kettlewell ministered first in the Diocese of Southern Virginia, 1970-1983, as Vicar of Emmanuel, Portsmouth, St. Mark's, Suffolk, 1978-1980, and St. James, Portsmouth. Ministry as Rector, St. John's, Camden, Arkansas, 1983-1990, was followed by his first cure in the Diocese of Virginia, Priest-in-Charge, Good Shepherd, Bluemont, 1991-1998. After serving as an Interim Rector in Michigan, Florida, Maryland and North Carolina, he returned to Virginia in 2008 as Priest-in Charge, Meade Memorial, White Post, a cure he held until retiring shortly before his death.

He is survived by his wife of 55 years, Dr. Gail Biery Kettlewell; their three children, Christian Kettlewell, Abigail Kettlewell-Shiley and Nathaniel Kettlewell; and three grandchildren.

Mr. Kettlewell's memorial service was held Sunday, September 4, 2016, at 2:00 p.m. at Meade Memorial, White Post, with burial following in the church cemetery.



MS. MILDRED LOFTON

September 3, 1945 – June 10, 2016

Ms. Mildred “Millie” Lofton, longtime staff member of the Diocese of Virginia, died of cancer in Richmond on June 10, 2016.

Born in Newport News, Virginia and a graduate of Armstrong High School, Richmond, Ms. Lofton joined the diocesan staff at Mayo House in 1995 as a Bookkeeper in the Finance Department, retiring shortly before her death in 2016. Her faithful, tireless and meticulous record keeping of diocesan funds made her a valued colleague to all staff members and enabled her to be a key resource for clergy and parishioners throughout the Diocese of Virginia. Greeting each person as “Sugar,” she enriched all lives with her irreverent sense of humor, incisive commentary and Oscar-worthy performances.

Ms. Lofton is survived by her son, Rodney.

Her memorial service was held June 24, 2016, at 1:00 p.m. at the Walter J. Manning Funeral Home.



THE REV. DR. GENEVIEVE MARGARET JOHNSON MURPHY

January 8, 1934 – April 21, 2016

The Rev. Dr. Genevieve M. Murphy, a retired priest of the Diocese of Virginia, died April 21, 2016, at RoseWood Village, Charlottesville, Virginia.

Born in York, England, she earned her R.N. degree from the School of Nursing in Scarborough, England, and became a State Certified Midwife through the Jessup Hospital for Women. While attending a children's cerebral palsy training program in New York in 1961, she met and subsequently married Harvard Ph.D. student, Richard Alan Murphy, and immigrated to the United States. The Murphys settled in Albemarle County in 1968. While her husband served as Professor of Molecular Physiology and Biological Physics at the University of Virginia Medical School, she earned a BA from Mary Baldwin College in 1982, an MEd from the University of Virginia in 1985, and an EdD from the University of Virginia in 1990, becoming a licensed professional counselor as well as a lecturer on adult development and aging at the University of Virginia.

After receiving the call to ordained ministry and earning her MDiv from Virginia Theological Seminary, Dr. Murphy was ordained to the diaconate December 10, 1998, and to the priesthood June 10, 1999, by the Rt. Rev. Peter J. Lee, Bishop of Virginia. She commenced her ministry at Buck Mountain, Earlysville, in 1998, retiring in 2006. In 2007 she returned to the active parish ministry, serving as Vicar of McIlhany Parish, Albemarle, one of the long-standing Mountain Missions of the Diocese of Virginia, which included Grace, North Garden, and Good Shepherd, Hickory Hill, a cure she held until her second retirement in 2011.

Dr. Murphy is survived by her daughters, Hayley Parish and Wendy Wright. She was predeceased by her husband of 51 years, Dr. Richard Alan Murphy, in 2013.

A memorial service was held Saturday, May 7, 2016, at 2:00 p.m. at St. Paul's, Ivy.



THE REV. WILLIAM TRENT NEWLAND

April 18, 1934 – March 30, 2016

The Rev. William Trent Newland, Jr., a retired priest of the Diocese of Virginia, died peacefully of natural causes at his home in Ashburn, Virginia, on March 30, 2016.

Born in Roanoke, Virginia, he attended Greenbriar Military Academy, Lewisburg, West Virginia, and graduated from the Virginia Military Institute, Lexington, in 1955, followed by two years of service in the United States Army.

After working as a chemist at the E.I. Dupont Company in Parkersburg, West Virginia, and Wilmington, Delaware, he received the call to ordained ministry and entered the Virginia Theological Seminary. Mr. Newland was ordained to the diaconate September 17, 1966, by the Rt. Rev. John Brooke Mosley, and to the priesthood May 1, 1967, by the Rt. Rev. William F. Creighton.

In his fifty years of ordained ministry, he served as Curate, St. John's, Mt. Rainier, Maryland; Vicar, St. John's, Arlington, 1967-1971; Pastoral Counselor at the Pastoral Counseling Centers of Greater Washington, 1971-1986; Pastoral Counselor, Holy Comforter, Vienna, 1986-2003; St. James', Leesburg, 1993-2006; Grace Church, The Plains, and St. Thomas, McLean. He was called to interim ministry at Trinity Church, Arlington, and Trinity Church, Upperville. At the time of his death, Mr. Newland was serving as the retired Priest Associate at St. Gabriel's Episcopal Church in Leesburg, where he is lovingly remembered as "Father Bill."

He is survived by his beloved wife of 58 years, Ann Crawford Newland; his sons Michael, John and William III; and eight grandchildren.

Mr. Newland's funeral liturgy was held Monday, April 4, at 1:00 p.m. at St. James', Leesburg, with interment following at Union Cemetery, Leesburg.



MR. JAMES “JIM” THOMAS PARKINSON, III

July 10, 1940 – October 22, 2016

Mr. James T. Parkinson, III, husband of the Rev. Carolina Smith Parkinson, priest in the Diocese of Virginia, died of pancreatic cancer October 22, 2016.

Born and raised in Richmond, he was educated at St. Christopher’s School, the University of Virginia and the Wharton School of Business, University of Pennsylvania. His long and distinguished career in investment management included service in the Finance Corps of the U.S. Army and work at the Chemical Bank, Blyth & Company, and Clark, Dodge & Company. In addition, he served on the Board of Directors for many corporations.

A lifelong Episcopalian, Mr. Parkinson was active in churches in New York and Virginia, serving on vestries, search committees and diocesan boards in both dioceses. In the Diocese of Virginia, he devoted his financial skills and expertise to the Board of Trustees of the Diocesan Missionary Society, 2006-2015 (Secretary 2007-2015), and to the Board of the Trustees of the Funds, 2000-2006, 2008-2014.

Mr. Parkinson is survived by his wife of 18 years, the Rev. Caroline Smith Parkinson; his children, James Parkinson IV and Glenn Parkinson; his stepchildren, Elizabeth Pyle Ross and Howard Pyle IV; 4 grandchildren; and 5 step-grandchildren.

His funeral service was held Tuesday, October 26, 2016, at 11:00 a.m. at St. James’s, Richmond, followed by interment in Hollywood Cemetery, Richmond.



THE REV. ROBERT STUART SEILER

July 30, 1919 – September 20, 2016

The Rev. Robert Stuart Seiler, the oldest canonically resident priest in the Diocese of Virginia, died at his home at Westminster Canterbury, Richmond, on September 20, 2016.

Born in San Francisco, California, he interrupted his college education at Cornell University, to enlist in the United States Army in August 1941. Transferring to the Army Air Corps, he became a B-24 pilot, flew 33 missions over Europe and rose to the rank of Major. After the war he resumed his education, graduating from Cornell in 1949 and from Virginia Theological Seminary in 1952. Mr. Seiler was ordained to the diaconate June 6, 1952, by the Rt. Rev. Frederick D. Goodwin, Bishop of the Diocese of Virginia, and to the priesthood June 1, 1953, by the Bishop Suffragan of the Diocese of Virginia.

After serving as Minister-in-Charge, Messiah, Highland Springs, he joined the staff of the Diocese of Virginia as the Executive Secretary, Department of Christian Social Relations. During his tenure in that office, 1955-1963, he directed diocesan programs for resettlement of refugees, ministering to prisoners and working for prison reform, as well as organizing diocesan related social welfare institutions to changing needs and demands. From 1963-1968, he served as Director of Church World Services, Philippines, leading the National Council of Churches' support for disaster relief, economic development and family planning in that country. Returning to the United States, he served as the Executive Secretary for South Asia, Office of Overseas Relations of the Episcopal Church, 1968-1970, then as Associate Director of the New Jersey Regional Drug Abuse Agency, 1970-1973. Returning to Richmond in 1974, he was Executive Director of Virginia Health Care Association, 1974-1982. He also led the effort for the creation of the Shepherd's Center, Richmond, a non-profit service and education organization for older adults, and served as its first Executive Director, 1983-1989. After his 1989 retirement, he ministered for many years as a part-time Pastoral Associate at St. James's, Richmond.

Mr. Seiler is survived by two children, Robert and Margaret, and four grandchildren. He was preceded in death by his beloved wife of over 60 years, Louise Gordon Seiler in 2013, and their daughter Louise, in 2014.

His funeral service was held Friday, September 30, 2016, at 4:00 p.m. at St. James's Church, Richmond.



MRS. VIRGINIA “GINGER” HARRINGTON SMITH WANDALL

August 11, 1934 – April 7, 2016

Mrs. Virginia S. Wandall, wife of the Rev. Frederick S. Wandall, a retired priest of the Diocese of Virginia, died April 7, 2016.

Born in New York, Mrs. Wandall accompanied her husband to the Diocese of Virginia in 1969, after he had served congregations in New York State and Stuart Hall School in the Diocese of Southwestern Virginia. Since that time, Mr. Wandall taught English at St. Stephen’s School, Alexandria, 1969-1989, while also ministering as Priest-in-Charge at St. Mary’s, Arlington, 1971-1972; Assistant, Grace, Alexandria, 1972-1975; Assistant, Good Shepherd, Burke, 1975-1989; and Interim Rector, St. Andrew’s, Arlington, 1990-1992; after which he ministered as Associate, Truro, Fairfax, 1992-2009. Upon his retirement from the active ministry in 2009, the Wandalls retired to Green Spring Village, Springfield.

Mrs. Wandall is survived by her husband of 54 years, the Rev. Frederick S. Wandall, two children, Patricia and James, and two grandchildren.

Her funeral liturgy was held Monday, April 25, 2016, at 11:00 a.m. at Truro Anglican Church, Fairfax.



THE REV. ALLAN RUDOLPHUS WENTT

September 30, 1931 – July 5, 2016

The Rev. Allan R. Wentt, a retired priest of the Diocese of Virginia, died at his home in Richmond July 5, 2016.

Born in Kingston, Jamaica, and raised in Panama, he was educated in Panamanian parochial schools and studied for the ministry at the Berkley Divinity School, New Haven, Connecticut, now the Yale Berkeley Divinity School, graduating in 1956, and receiving a STB in 1967 and an MDiv in 1968. Mr. Wentt was ordained to the diaconate June 14, 1956, by the Rt. Rev. Duncan M. Gray, Bishop of the Diocese of Mississippi, and to the priesthood December 1, 1956, by the Rt. Rev. Reginald H. Gooden, Bishop of the then Missionary District of Panama.

Mr. Wentt first ministered as Vicar, St. Alban's, Parasio, Canal Zone, Panama, 1956-1959. The remainder of his ministry took place in the United States, serving as Assistant Rector, St. Luke's, New Haven, Connecticut, 1959-1960; Rector, St. Luke's, Bronx, New York, 1960-1970; Rector, Our Merciful Saviour, Louisville, Kentucky, 1970-1972; and Rector, St. Philip's, Columbus, Ohio, and Canon to the Ordinary, Diocese of Southern Ohio, 1972-1979. In 1979, he was called to the Diocese of Virginia, where he served as Rector, St. Philip's, Richmond, until his retirement from the active ministry in 1996. During his retirement, however, he served several congregations on a part-time basis, the last of which was St. James, Warfield, in the Diocese of Southern Virginia.

A gifted baritone singer, Mr. Wentt studied voice at the National Conservatory of Panama and at Juilliard School of Music, receiving from the latter a BA in Music, 1967, and MS in Music, 1968. His professional singing debut took place at the Town Hall, New York City, in 1962, and continued through his final public concert at Carpenter's Center, Richmond, 1987.

Mr. Wentt is survived by Karen Buster Brown Wentt, his beloved wife of 33 years; seven children, Allan Wentt, Jr., Cassandra Wentt, Karen Wentt, Michelle Wentt, Billie-Jeanne Buster and Norman Buster, Jr.; thirteen grandchildren; and one great-grandchild.

His memorial service was held Monday, July 11, 2016, at 10:30 a.m. at St. Philip's, Richmond, the Rt. Rev. Shannon S. Johnston, Bishop of Virginia, officiating.



Alphabetical Listing of Churches and Missions

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

List reflects changes made at the 222nd Annual Convention.

Churches

<i>Church</i>	<i>Location</i>	<i>Region</i>
Abingdon Church	White Marsh	02
All Saints Church	Richmond	12
All Saints Sharon Chapel	Alexandria	06
Aquia Church	Stafford	01
Calvary Church	Front Royal	14
Christ Ascension Church	Richmond	11
Christ Church	Alexandria	04
Christ Church	Charlottesville	15
Christ Church	Glen Allen	12
Christ Church	Gordonsville	15
Christ Church	Luray	14
Christ Church	Spotsylvania	01
Christ Church	Winchester	14
Christ Church Parish	Saluda	02
Church of Our Redeemer	Aldie	13
Church of Our Saviour	Charlottesville	15
Church of St. Clement	Alexandria	04
Church of the Creator	Mechanicsville	11
Church of the Epiphany	Richmond	11
Church of the Good Shepherd	Burke	07
Church of the Holy Cross	Dunn Loring	05
Church of the Messiah	Fredericksburg	01
Church of the Resurrection	Alexandria	04
Church of the Spirit	Alexandria	06
Cople Parish	Hague	02
Cunningham Chapel Parish	Millwood	14
Emmanuel Church	Alexandria	04
Emmanuel Church	Delaplane	13
Emmanuel Church	Greenwood	15
Emmanuel Church	Harrisonburg	14
Emmanuel Church	King George	01
Emmanuel Church	Middleburg	13
Emmanuel Church	Woodstock	14
Emmanuel Church	Rapidan	01
Emmanuel Church	Richmond	11
Grace & Holy Trinity Church	Richmond	10
Grace Church	Alexandria	04
Grace Church	Berryville	14
Grace Church	Casanova	13
Grace Church	Goochland	12
Grace Church	Kilmarnock	02
Grace Church	The Plains	13
Grace Church	Keswick	15
Grace Memorial Church	Port Republic	14

Alphabetical Listing of Churches and Missions

<i>Church</i>	<i>Location</i>	<i>Region</i>
Holy Comforter Church	Richmond	10
Holy Comforter Church	Vienna	05
Immanuel Church Old Church	Mechanicsville	11
Immanuel Church-on-the-Hill	Alexandria	04
Kingston Parish	Mathews	02
Leeds Church	Markham	13
Little Fork Church	Rixeyville	01
Meade Memorial Church	Alexandria	04
North Farnham Parish	Farnham	02
Olivet Church	Alexandria	06
Piedmont/Bromfield Parish	Madison	01
Pohick Church	Lorton	06
St. Aidan's Church	Alexandria	06
St. Alban's Church	Annandale	08
St. Andrew's Church	Ada	13
St. Andrew's Church	Arlington	03
St. Andrew's Church	Burke	07
St. Andrew's Church	Mount Jackson	14
St. Andrew's Church	Richmond	10
St. Anne's Church	Reston	05
St. Anne's Parish	Scottsville	15
St. Asaph's Church	Bowling Green	01
St. Barnabas' Church	Annandale	08
St. Bartholomew's Church	Richmond	12
St. Christopher's Church	Springfield	07
St. David's Church	Ashburn	13
St. Dunstan's Church	McLean	05
St. Francis Church	Great Falls	05
St. George's Church	Arlington	03
St. George's Church	Fredericksburg	01
St. James Church	Louisa	01
St. James' Church	Leesburg	13
St. James' Church	Montross	02
St. James' Church	Warrenton	13
St. James' Church Mount Vernon	Alexandria	06
St. James the Less Church	Ashland	11
St. James's Church	Richmond	10
St. John's Church	Arlington	03
St. John's Church	Centreville	07
St. John's Church	King George	01
St. John's Church	McLean	05
St. John's Church	Richmond	09
St. John's Church	Tappahannock	02
St. John's Church	Warsaw	02
St. John's Church	West Point	02
St. Luke's	Alexandria	06
St. Luke's	Charlottesville	15
St. Margaret's Church	Woodbridge	06
St. Mark's Church	Alexandria	06
St. Mark's Church	Richmond	10
St. Martin's Church	Richmond	12

Alphabetical Listing of Churches and Missions

<i>Church</i>	<i>Location</i>	<i>Region</i>
St. Mary's Church	Arlington	03
St. Mary's Church	Berryville	14
St. Mary's Church	Colonial Beach	01
St. Mary's Church	Reedville	02
St. Mary's Church	Richmond	12
St. Mary's Whitechapel Church	Lancaster	02
St. Matthew's Church	Richmond	12
St. Matthew's Church	Sterling	13
St. Michael's Church	Arlington	03
St. Patrick's Church	Falls Church	08
St. Paul's Church	Alexandria	04
St. Paul's Church	Falls Church	08
St. Paul's Church	Hanover	11
St. Paul's Church	Haymarket	13
St. Paul's Church	Ivy	15
St. Paul's Church	King George	01
St. Paul's Church	Millers Tavern	02
St. Paul's Church, Nomini Grove	Warsaw	02
St. Paul's Church	Richmond	09
St. Paul's-on-the Hill	Winchester	14
St. Paul's Memorial Church	Charlottesville	15
St. Peter's Church	Arlington	03
St. Peter's Church	New Kent	09
St. Peter's Church	Oak Grove	02
St. Peter's Church	Port Royal	01
St. Peter's Church	Purcellville	13
St. Philip's Church	Richmond	11
St. Peter's In The Woods Church	Fairfax Station	07
St. Stephen & The Good Shepherd Church	Elkton	14
St. Stephen's Church	Catlett	13
St. Stephen's Church	Culpeper	01
St. Stephen's Church	Heathsville	02
St. Stephen's Church	Richmond	12
St. Thomas Church	McLean	05
St. Thomas' Church	Richmond	11
St. Thomas's Church	Orange	15
St. Timothy's Church	Herndon	05
The Falls Church Episcopal	Falls Church	08
The Fork Church	Doswell	11
Trinity Church	Arlington	03
Trinity Church	Fredericksburg	01
Trinity Church	Lancaster	02
Trinity Church	Manassas	07
Trinity Church	Upperville	13
Trinity Church	Washington	13
Vauter's Church	Champlain	01
Ware Church	Gloucester	02
Westover Church	Charles City	09
Wicomico Parish Church	Wicomico Church	02

Parishes with Several Churches

Each parish listed below has one vestry, one Convention 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	2
St. James'	Tidwells	2
Yeocomico	Tucker Hill	2
Cunningham Chapel Parish		
Christ Church	Millwood	14
Emmanuel	Boyce	14
Old Chapel	Millwood	14
Hanover with Brunswick Parish		
Emmanuel	King George	1
St. John's	King George	1
Lamb's Creek	King George	1
Kingston Parish		
Christ Church	Mathews	2
Trinity	Mathews	2
McIlhany Parish		
Church of the Good Shepherd	Hickory Hill	15
Grace Church	Red Hill	15
Piedmont Parish		
Emmanuel Parish	Delaplane	13
Trinity	Marshall	13
St. Anne's Parish		
Christ Church	Glendower	15
St. John's	Scottsville	15
St. Stephen's	Esmont	15

Diocesan Missions

<i>Name</i>	<i>Location</i>	<i>Region</i>
All Souls Church	Mechanicsville	11
Buck Mountain Church	Earlsville	15
Calvary Church	Hanover	11
Christ Church	Brandy Station	01
Christ Church, Lucketts	Leesburg	13
Church of Our Saviour	Montpelier	11
Church of the Good Shepherd	Bluemont	14
Church of the Holy Cross	Batesville	15
Church of the Incarnation	Mineral	01
Epiphany Church	Oak Hill	05
Good Shepherd of the Hills Church	Boonesville	15
Grace Church	Bremo Bluff	15
Grace Church	Millers Tavern	02
Grace Church	Stanardsville	15
Holy Cross Korean Church	Falls Church	08
Immanuel Church	King and Queen Court House	02
La Iglesia de Cristo Rey	Arlington	03
La Iglesia de San Jose	Arlington	03
La Iglesia de San Marcos	Alexandria	06
La Iglesia de Santa Maria	Falls Church	08
McIlhany Parish	Charlottesville	15
Meade Memorial Church	White Post	14
St. Andrew's Church	Marshall	13
St. David's Church	Aylett	11
St. Francis' Church	Manakin Sabot	12
St. Francis Korean Church	McLean	05
St. Gabriel's Church	Leesburg	13
St. George's Church, Pine Grove	Stanley	14
St. John the Baptist	Charlottesville	15
St. John's Church	Columbia	12
St. Luke's Church	Remington	13
St. Paul's Church	West Point	02
St. Paul's Church, Ingham	Shenandoah	14
St. Peter's Church	Richmond	09
Trinity Church	Charlottesville	15
Varina Church	Henrico	09

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	13
Church of the Holy Cross Founding Church: Emmanuel, Greenwood	Batesville	15
St. Gabriel's Church Founding Church: St. James', Leesburg	Leesburg	13
St. Luke's Church Founding Church: Christ Church, Charlottesville	Simeon	15

Existing Churches not having Weekly Services

<i>Church</i>	<i>Location</i>	<i>Region</i>
All Saints'	Albemarle	15
Christ Church	Lancaster	2
Clifton Chapel	Stafford	1
Grace	Caroline	1
Graves Chapel	Madison	15
Lambs Creek	King George	1
Old Chapel	Millwood	14
Old St. John's	King William	2
Our Saviour	Fauquier	13
St. James' Chapel	Albemarle	15
St. John's Chapel	Louisa	1
St. Martin's	Doswell	11
St. Paul's	Culpeper	1
Trinity	Beaverdam	11
Wickliffe	Clarke	14

Churches Used by Other Communion

<i>Church</i>	<i>Location</i>	<i>Region</i>
All Saints'	Culpeper	1
St. John's	Spotsylvania	1
St. Margaret's	Caroline	1
Trinity	Mathews	2

Diocesan Schools

<i>School</i>	<i>Location</i>	<i>Region</i>
Christchurch School	Christchurch	2
St. Catherine's School	Richmond	12
St. Christopher's School	Richmond	12
St. Margaret's School	Tappahannock	2
St. Stephen's & St. Agnes School	Alexandria	4
Stuart Hall School	Staunton	

Other Schools

<i>School</i>	<i>Location</i>	<i>Region</i>
Episcopal High School	Alexandria	4
The Protestant Episcopal Theological Seminary in Virginia	Alexandria	4

Diocesan Centers

<i>Center</i>	<i>Location</i>	<i>Region</i>
The Mayo Memorial Church House	Richmond	10
Virginia Diocesan Center at Roslyn	Richmond	12
Shrine Mont Conference Center	Orkney Springs	14

Diocesan Homes

<i>Home</i>	<i>Location</i>	<i>Region</i>
Goodwin House West	Falls Church	8
Goodwin House	Alexandria	4
Westminster-Canterbury of Richmond	Richmond	11
Westminster-Canterbury of the Blue Ridge	Charlottesville	15
Westminster-Canterbury of the Rappahannock	Irvington	2
Shenandoah Valley Westminster-Canterbury	Winchester	14

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 Convention with the Committee's recommendation(s) to Convention 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.

Rules of Order

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 222nd Annual Convention

“Walk in Love”

The 222nd Annual Convention of the Episcopal Diocese of Virginia
Hyatt Regency Hotel, Reston, VA
January 26-28, 2017

Thursday, January 26

- 10 a.m.-12:30 p.m. Sexual Misconduct Prevention Training Child (Train Trainers)
1:30-4 p.m. Sexual Misconduct Prevention Training Adult (Train Trainers)
4-7 p.m. Registration
4:30-5:30 p.m. Committee Open Hearing – Resolutions
5-7 p.m. Reception – Grand Ballroom in honor of the Rt. Rev. Robert Wright,
Bishop of Atlanta
9 p.m. Compline

Friday, January 27

- 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
8:55 a.m. The Pastoral Address – The Rt. Rev. Shannon S. Johnston, Bishop of Virginia
9:20 a.m. “Stories of the Diocese”
10:30 a.m. Keynote Address – The Rt. Rev. Robert C. Wright
11:25 a.m. Convention in Recess until 1:30 p.m.
11:30 a.m.-12:20 p.m. Committee Open Hearings – Budget and Constitution & Canons
1:30-2:30 p.m. Report of the Committee on Resolutions
2:30 p.m. Convention in Recess until 8:30 a.m. on Saturday
2:40 p.m. Workshops
5:30 p.m. 222nd Annual Convention Holy Eucharist
8:30-10:30 p.m. Dessert Reception
9:30 p.m. Compline

Saturday, January 28

- 8:30 a.m. General Session re-convenes
10:25 a.m. “Stories of the Diocese”
11:00 a.m. General Session continues
1:00 p.m. Adjournment

Proceedings

Friday, January 27, 2017

Opening Session

The 222nd Annual Convention opened with the 2017 Stewardship video, “Walk in Love.”

THE RT. REV. SHANNON S. JOHNSTON: We come to the table to be fed by Jesus Christ, so that we may go out and tell all the world, to do the ministry God calls us to do. Brothers and sisters, welcome to the 222nd Convention of the Diocese of Virginia. We are fellow citizens with all the saints in Jesus Christ our Lord. Now, let us walk in love.

THE REV. MELANIE MULLEN (ST. PAUL’S, RICHMOND): Will you pray with me? The Lord be with you.

MEMBERS OF CONVENTION: And also with you.

MS. MULLEN: God that is the ground of our being. We pause here today as you bid us walk in. Be our guide on the way as we learned to walk as a people, this church of yours and all its angles. God our match-maker. God of the parishes, of also with you’s in the missions, of also with y’all and all y’all. God who guides us scholars of spirituality who become more than monitors but a living endowment, you bid us to walk in. God of those who yearn despite the absurdities of our world of racism and classism and sexism, you bid us walk in. God for whom we get praise but also reluctantly accept, bid us to step.

For those who yearn to feel your presence, or can’t comprehend the nature of your absence. God of all those who circumambulate the abstract fears, the needling presence of news feeds of gloom or the real pain of heartbreak and alienation. You bid us to step in, to walk through disconnect to the finite limits of all those who failed to liberate us for service. God, you bid us to step and walk in word and deed and sacrament. God of those who are furious with the capital campaign, the hold outs for the pledges and those who don’t have a checkbook to give. God of the FFVs and the refugees.

God of those who are sleeping and those who are woke. God of the finite limits of our understanding, you bid us, you guide us to step. Guide us as we step left and right, tentatively standing in the center. Assure us that all our steps are in the light and we are tremulous but fortified. And for all of those here who listen, make us hear the resonate sounds, the music of your spears. Attune ourselves to the cosmic music here in Virginia and throughout the world. Make us still hear it. We are walking, we are walking, we are walking in the light and in the love of God. And all God’s people say, “Amen.”

MEMBERS OF CONVENTION: Amen.

BISHOP JOHNSTON: I hereby call the Convention to order. You’ll find nearby your gathering hymn, “Lord of All Hopefulness.” That should be on your tables.

The members of Convention participated in singing, “Lord of All Hopefulness.”

BISHOP JOHNSTON: It is indeed my pleasure and my privilege to welcome you, one and all, to the Annual Convention. We are greatly indebted for your time and attention during these two and a half days. We’re looking forward to a great deal. There’s a lot of promise that’s come with the preparation for this Convention and I’m very excited to get us started now.

For a few housekeeping announcements, please do not hesitate to reach out to one of our diocesan staff members should you have any questions during your time here at the Convention. You’ll recognize them by the red name badges. Red name badges for the diocesan staff. They have put in

literally countless hours for this Convention to be truly an opportunity for us to walk in love. So, take a moment over the next two days to connect in person with your diocesan staff.

I want to thank two staff members in particular. Bill Martin has coordinated all of our logistics with meticulous detail. This year, Julie Simonton has directed Convention programming. I can't tell you what peace of mind it gives to me as Bishop to know that they have been on the job. It is certainly something that's been a joy to work with: My thanks to both of them for this diligent and faithful work.

Now, about your phones and devices: Don't turn them off. Please do silence them, but throughout our time together at Convention, tell people where you are, what you're doing and what you're hearing. Don't turn them off; be in touch with what's happening. As we walk in love, there are several ways in which you can follow along with us and share through social media. We'll be keeping up with our diocesan Facebook, Twitter and Instagram accounts. We're also excited to see what conversations develop amongst all of us who are here. On your tables, you will find the URL addresses, as well as the hashtags we're using for this Annual Convention. Be sure to tag us in your posts. Yes, a lot of you know I was a music major, I know a hashtag is not just a sharp sign. This year, we're also keeping the Virginia Episcopalian Blog updated throughout Convention, so be sure to check back there often too. To access the wireless connection, please use the information you see on the screens or printed on your tables.

I also call to your attention the Pay Equity Working Group which has left cards on your table. They solicit information on your experiences regarding pay equity in your parish. Whether you are a lay person or clergy, your voice is important. If you can fill out one of those cards and leave it in the box at the back of the hall, we would appreciate it very, very much. Mary Thorpe is there. If you have questions you may speak to the Rev. Cayce Ramey or to the Rev. Dr. Mary Thorpe. This is very important and some good work is happening on that front, so please do fill out the cards or get your questions answered.

Determination of Quorum and Adoption of Program

THE RT. REV. SHANNON S. JOHNSTON: I call on Ed Jones, Secretary of the Diocese, for determination of Quorum.

THE REV. DEACON ED JONES: Thank you, Bishop Shannon. 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 437 members of the clerical order, 144 are required for a quorum. There being 302 members of the lay order, 151 are required for quorum. At 8:15 a.m. today, a quorum was achieved with 159 members of the clerical order and 171 members of the lay order registered.

BISHOP JOHNSTON: Thank you, Ed. Nice to know you reached a quorum 15 minutes before Convention begins.

I ask for a motion to adopt the program of the 222nd Annual Convention. It is moved. Is it seconded? Moved and seconded. All in favor say, "Aye."

MEMBERS OF CONVENTION: Aye.

BISHOP JOHNSTON: Any opposed? Done.

Appointment of the Parliamentarian, Secretary and Committees of Convention

THE RT. REV. SHANNON S. JOHNSTON: All right, a few appointments to make. I announce my appointment of John Paul Causey, Jr., Esq. of St. John's, West Point, as Parliamentarian of the 222nd Annual Convention. Thank you very much J.P. I appoint Ed Jones as the Secretary of Convention. Thank you for your service very much, Ed. As Assistant Secretaries, I'm appointing Matt Rhodes who is a senior at Virginia Theological Seminary from the Falls Church in Falls Church Virginia, and Lisa Erdlejon who is a senior at Berkeley School of Theology at Yale. She's from St. Timothy's, Herndon, and the Young Priest Initiative.

Okay, the Committees to the Convention. The members of the Committees have been posted on the diocesan website. I would like to thank each of them for their service and recognize the Chairs of these Committees:

Ms. Terry Long, Credentials
Mr. J.P. Causey, Constitution and Canons
The Very Rev. Phoebe Roaf, Resolutions
The Rev. David Niemeyer, Church Status
The Rev. Jay Morris, Budget
The Rev. Bernie Schroeder, Related Organizations
The Rev. Deacon Ed Jones, Convention Journal

Report of the Credentials Committee

THE RT. REV. SHANNON S. JOHNSTON: Now I call on Ms. Terry Long, Holy Comforter, Richmond, and Chair, for the report of the Credentials Committee.

MS. TERRY LONG (HOLY COMFORTER, RICHMOND): I have examined the certificates of election of the lay delegates and filed with the Secretary of the Convention a list of those persons duly elected as delegates and alternate delegates to this meeting of the 222nd Annual Convention.

BISHOP JOHNSTON: Thank you. We may advise that it does not require action by Convention.

Resolutions & Canonical Amendments Not Previously Submitted

THE RT. REV. SHANNON S. JOHNSTON: I call for resolutions and canonical amendments not previously submitted, reminding the Convention that, according to the Rules of Order, resolutions and amendments to the Constitution and Canons not submitted prior to Convention are subject to provisions of the Rules of Order requiring two-thirds of the Convention vote to allow resolutions from the floor in order to be considered. That's rule 5. B and C.

Further stated, 600 copies of the resolution must be available for distribution immediately after the resolution is accepted for consideration. Courtesy resolutions do not require 600 copies or the two-thirds consent of Convention. We know of one such nomination for Provincial Synod, and is that to be put in now? That will come in later. Let me remind the Convention that no floor amendment to the proposed budget will be considered unless the subject matter of the proposed amendment has been presented to the Budget Committee prior to or during open hearings.

Ballot One

THE RT. REV. SHANNON S. JOHNSTON: I would like to introduce the nominees for positions that you will be voting on today. I ask you to stand when your name is called. These are the nominations that are for the upcoming elections with the ballot coming shortly, so please do stand. For Standing Committee, the nominees are:

The Rev. Theodore Grant Ambrose, Ware Church, Gloucester
The Rev. Carol Hancock, St. John's, Centreville
The Rev. Steven Paul Rowles, St. Peter's, New Kent
Ms. Betsy Anderson, St. Alban's, Annandale
Mr. Bradford W. Davenport, Jr., Grace & Holy Trinity, Richmond

Are there any additional nominations from the floor for Standing Committee? Lay or clergy? Okay.

Let me introduce the General Convention deputy nominees. In the clergy order for General Convention deputies:

The Rev. Christopher Agnew, St. Paul's, Nomini Grove
The Rev. J. Randolph Alexander, Jr., Immanuel on-the-Hill, Alexandria
The Rev. Lucia Lloyd, St. Stephen's, Heathsville
The Rev. Barbara Marques, St. John's, West Point
The Rev. Justin McIntosh, Leeds, Markham
The Rev. Jane Piver, Grace, Stanardsville
The Rev. Dr. Robert W. Prichard, Virginia Theological Seminary
The Rev. Elaine Ellis Thomas, St. Paul's Memorial Church, Charlottesville.

In the lay order, for General Convention deputy,

Ms. Betsy Anderson, St. Alban's, Annandale
Ms. Cindi Bartol, Christ Church, Alexandria
Mr. J.P. Causey, Jr., St. John's, West Point
Ms. Ellyn Crawford, St. George's, Arlington
Mr. Patrick Keyser, St. Stephen's, Heathsville
Mr. Russell Randle, Christ Church, Alexandria
Ms. Helen K. Spence, St. Christopher's, Springfield
Mr. Steve Walker, Cople Parish, Hague

Are there additional nominations from the floor for General Convention Deputy? Either in the clergy or lay order? No? Okay.

Let me introduce the nominees for Provincial Synod Deputy. Lay nominees, please stand as your name is called.

Ms. Ellyn Crawford, St. George's, Arlington
Mr. Jean Reed, Grace Church, Alexandria.

Are there any additional nominations from the floor for Provincial Synod Deputy? I'm expecting one. We've been notified. Yes, at the microphone. I can't see the number. Please make your nomination and introduce yourself.

MS. SHARON BOIVIN (ST. JAMES, LOUISA): Thank you. I'm Sharon Boivin. I'm president of Region I and in the clergy order, I'd like to nominate the Rev. Alex Riffée from St. James, Louisa.

BISHOP JOHNSTON: Thank you. The Rev. Alex Riffée, St. James, Louisa, needs to be noted on your ballot or in your notes for the clergy nominee. Alex Riffée.

Just for the record, I'm required to ask the person making the nomination, if you can find your way back to the mic, have you spoken to Alex and you're sure that he's willing to serve?

Ms. BOIVIN: I have indeed. Thank you.

BISHOP JOHNSTON: Has he met the criteria for serving in that position?

Ms. BOIVIN: He has. He has a heart of love and a desire to serve the Diocese and this world.

BISHOP JOHNSTON: All right. Thank you so much. At this time I can entertain a motion to close nominations. Moved. And seconded? Seconded. Thank you. Without objection, I will call the question, all in favor say, "Aye."

MEMBERS OF CONVENTION: Aye.

BISHOP JOHNSTON: Any opposed? Done. Thank you. Then I call on J.P. Causey to make a motion to approve the nominations by acclamation. It is moved. Is it seconded? It is seconded. That's in order to discuss. J.P. you just want to go ahead and make the acclamation for the nominations? All right. Is there discussion or questions? Hearing none, I call the question. All in favor to approve the nominations by acclamation, please say, "Aye."

MEMBERS OF CONVENTION: Aye.

BISHOP JOHNSTON: Any opposed? Done. I call for ballot number one for the Standing Committee. Ballot number one is blue. You should know that all of the voting delegates to this Convention have received their ballots at registration. If you are a voting delegate and you do not have your packet, please raise your hand. Extra copies are available from the chief teller who is Lindsay Ryland. Raise your hand if you do not have your packet with the ballot in it to receive a ballot.

Your instructions are as follows: We are electing two in the clerical order and two in the lay order for full three-year terms. Members of the Convention will vote for up to two clergy and two lay.

We continue. If you look on the other side of your ballot number one – your blue ballot that has the deputies to General Convention – on the other we're electing four in the clerical order and four in the lay order to be deputies to the General Convention in 2018. Members of Convention will vote for up to four clergy and four lay candidates. Then back again to the first side. For the Provincial Synod, we are electing one in the clerical order and two in the lay order for deputies to the Provincial Synod Region III. Members of Convention will vote for one clergy candidate and up to two lay candidates. Remember to write in Alex Riffée on the ballot for the clergy order.

I'll remind you that winning candidates must receive a majority of all ballots cast, that requirement does not apply to alternate deputies to General Convention. When we vote on alternate deputies to General Convention, we will be ranking the alternates from first to fourth based on votes received. Though you can vote for up to four nominees, if we all voted for all four, there would be a four-way tie, thus no rankings. Please, cast your ballot at this time.

Please, complete the business of marking your ballots and hold them up so they may be collected. Are all of the ballots in? Okay. Thank you. If you have seat belts at your chairs, you might want to strap them on. It's time for the Pastoral Address.

Pastoral Address

THE RT. REV. SHANNON S. JOHNSTON: Not to be dramatic, but I will say that the year 2016 was something of a "breakthrough" year for me as your bishop. To begin with, my prayer life (and my spiritual compass generally) became increasingly insistent that I must be more of a public activist about the values to which I feel called by my faith in Jesus as the Lord of life and by the whole record of the sacred Scriptures. I've been calling this awareness "faith in the public square," and it compels me not

only for my ministry and role as a bishop but also simply as an individual Christian person. As I said, this has come to me from promptings in my prayer life, but I believe it is related to three factors: First, the “mainstream” Protestant churches have become more marginalized than ever, our voice being all but drowned-out by the hard-Right fundamentalists and politically-charged evangelicals. The very label of “Christian” has been virtually hijacked in the larger media by the so-called “Religious Right.” As a result, our secularized culture is not truly aware of a more moderate and broader voice from the Christian tradition. This is unacceptable to me as an Episcopalian. The same goes for the ultra-Left. The second factor moving me into a more activist-style of our Christian faith is the alarming polarization in our public discourse as the American society. If ever our nation and world needed the Anglican tradition of a “big tent” community, our ability to forge consensus around “both—and” as contrasted to the highly toxic and (in the end) destructive “either—or” it is now. Finally, I’m raising the bar for my Christian voice because it is now apparent to me that here in the United States (although certainly not limited to our country) a fear-driven, isolationist nationalism seriously threatens the Gospel’s vision for human life and community by propping up self-interest as nothing short of an idol. Jesus never said or exemplified “self first.” Quite the contrary: We follow a Lord who said “Love one another as I have loved you.” In my book, that means “selflessly” and “unconditionally.”

Faith in the Public Square

Of course, the very word *activist* can evoke many different feelings and images because it means different things to different people and so I want to be clear that I *don’t* intend to become a rabble-rouser! My Oxford English Dictionary defines that term as “a person who stirs up popular opinion, especially for political reasons.” That’s not for me at all. Rather, I shall seek to articulate and bring a concrete witness to our Christian values as declared with unambiguous specificity in the Baptismal Covenant. In my view, this will most often involve our promise to “seek and serve Christ in all persons, loving your neighbor as yourself” and to “strive for justice and peace among all people, and respect the dignity of every human being.” As I wrote in the Winter edition of *The Virginia Episcopalian*, I believe that it is a matter of knowing what Gospel value is at stake, and – given that such a value is indeed at stake in any given moment or issue – insisting that the Church (the “Jesus Movement” as our Presiding Bishop Michael Curry so simply but so powerfully calls us) must and will be heard. Therefore, I heartily ask you to consider what your own “faith in the public square” might look like – and sound like. What would prompt you to step-up and speak out? I very much hope that you will do so! I ask this of each and every one of you, both laity and ordained.

I quite understand the validity of the concern that arises whenever I’ve spoken about my conviction that the Church is divinely charged with witnessing in the “public square.” After all, religious organizations are forbidden by statute to engage in political partisanship – and we *should* be thus forbidden. So, the question becomes: “When or how do we reach the point of political bias?” My answer is that we must never be explicitly biased for the sake of politics. No, but we are charged with a bias for Jesus’ Gospel vision of human life, striving for the realization of God’s Kingdom in this life. So, if-ever and whenever you feel called to enter the arena of a public issue from the point of view of your Christian faith, my strong counsel to you is that you must be very sure indeed to be able to articulate, clearly and unequivocally, precisely what in the matter at hand offends an imperative from Scripture. In this, the point becomes not so much a “political” bias but rather a specifically religious bias. I’m struck by the impression that, in my own experience and perhaps your own, only a relatively few people will – or even *can* – argue their political convictions from the viewpoint of their personal faith. Maybe this is why so many people like to invoke that often misunderstood phrase “separation of Church and state” – they *want* to shield their political opinions and/or their economic well-being from their professed faith! I’m sharply reminded of the time when I was a parish priest attending a diocesan Convention which took up a resolution to pray for our enemies. When I noted to my parish’s delegation that Jesus Himself said that this is what we must do, one of my particularly patriotic parishioners replied, “Well, Jesus was wrong!”

I fully realize that there is inevitably – and unavoidably – a subjective element at work in my premise. No doubt, many points might be argued either “pro” or “con” from a Scriptural point of view by persons of opposing opinions. My point is that it is not *necessarily* a bad thing for people to interpret Scriptural truths differently. It’s really a matter of beginning with – and then maintaining – good faith and goodwill with one another. We then have a case of healthy – even *holy* – debate, which may well produce an answer which could not have been imagined without that debate and discernment. I point out that the history of the Church has always been marked by discernment between differing arguments, and yet, here we are still: no less vibrant and just as committed as before. I maintain that differing ideas make the Church a stronger, more vibrant, and more honest community of faith.

Now, what shall I do with my newly-recovered conviction for “faith in the public square?” I shall be more open and communicative about my perspectives and convictions with regard to political, economic, and communal issues whenever such affairs intersect in some way with the Baptismal Covenant. This means that I shall offer more position statements, both written and in video, than has been my practice up to now. An essential component of these statements will be to explain “why” I believe a given issue is a matter that should be addressed by the Church. Moreover, since to teach theologically is one of the highest responsibilities of a bishop, it will be necessary for me to detail precisely “how” I have reached my conclusion. I strongly believe that this is very much at the core of true leadership, not with the expectation that everyone should agree with me but rather to call everyone to the table of ideas and deliberation. My hope here is that we will all help one another to grow as witnesses to the values of Jesus’ Gospel, able to go deeper and do better for our faith’s relevance in real, day-to-day life.

It is my intention also to become more directly involved in the respective arenas of federal, state, and local government when I believe that the Church has something to contribute that is specifically appropriate to political discourse. In Federal and Commonwealth affairs, it is clear to me that our efforts will prove more effective if we work together with the other two Virginia dioceses (Southern Virginia and Southwestern Virginia). Therefore, I shall coordinate with Bishop Hollerith and Bishop Bourlakis (respectively) so as to bring a stronger voice and more weight to the Episcopal Church’s witness in Virginia and beyond. The same principle applies to our full-communion partner, the Evangelical Lutheran Church in America. There are two Lutheran jurisdictions within the bounds of our Diocese and I shall be working more closely with these Lutheran bishops toward common goals in public witness. It is also important to work ecumenically, especially with and through the Virginia Council of Churches and the Virginia Interfaith Center for Public Policy, the two largest and most influential networks which promote public advocacy from a faith-perspective. Finally, we must remember that we do, in fact, share common interests and values with the other two great monotheistic, Abrahamic traditions of faith, Judaism and Islam. I maintain very good, consequential, and personal relationships with leaders in those communities, and I am sure that there will be any number of occasions to work together toward a more just and harmonious society. I have already been personally active in promoting closer and better interfaith relations, in particular to oppose the unacceptable phenomenon of Islamophobia and simply anti-Islam sentiment.

Again, none of this is about being politically “partisan;” rather, it is about being *present*, being *taken seriously*, and being *counted* – not so much as Republicans or Democrats, but rather as people of faith who seek to make a difference in this world. In my view, we must remember and take to heart that Jesus was put to death not only for upsetting the religious status quo but also for threatening the larger *political order*. Thus, I think that to maintain that the Christian faith must never cross into “political” territory is actually a cop-out. One has only to take stock of the history of white churches that stayed silent or openly supported racial segregation during the Civil Rights movement to understand my point.

A solid example of what I’m pointing to is the “Service of Light and Hope,” a liturgy sponsored by our diocesan office of Intercultural Ministries. This was held to offer support to our Latino/

Hispanic parishioners who fear drastic measures might be taken against them by the new Presidential administration. On Sunday evening, December 4, Iglesia de Santa Maria was filled to overflowing with congregants, clergy and other leaders from across the Diocese, as well as representatives from other denominations and organizations. All three of your bishops were in attendance, and each one of us made public commitments to stand with our Latino/Hispanic brothers and sisters to fight for their rights, including fair immigration and national residence policies. This is grounded in one of the most-mentioned of all Godly imperatives – it’s spelled out for us literally hundreds of times in Holy Scripture – which is hospitality to the stranger, the immigrant among us. In my remarks, I promised to organize peaceful civil disobedience should they be subjected to mass deportations or any unjust treatment. I remain absolutely committed to this witness, and will gladly risk being arrested if and when that will lend meaningful support to those who are somehow on the margins of our society.

I also feel called to be more vigorous in my opposition to the death penalty, and in support of comprehensive measures to reduce gun violence. I’ve already acted in being a founder of the Church-wide network “Bishops United Against Gun Violence,” and in April I shall be attending a national conference and public witness in Chicago that will bring a very pointed focus on the horrible ravages of this utter scourge upon American life, culture, and urban society. I ask you to consider the real-life issues that call out to your own faith in Jesus as your Lord. Whatever the issues, I suggest that we Episcopalians run the risk of hiding our light under the proverbial basket. In my judgment, the time has long-since come to proclaim our faith within the public square, wherever you are, whoever you are.

Bishops’ Visitations

Another kind of “breakthrough” for me during the past year is of a different sort for my ministry as diocesan bishop and our life together as a diocese, but “important” – indeed crucial – it most certainly is. From the time that I was elected bishop coadjutor in 2007, I have been vexed by the complicated and thorny problem of how to emphasize our community and identity *as a diocese*. I’m sure it’s not news to most of you that the strength of our Diocese of Virginia is diluted by an insistent current of unabashed and sometimes unabated congregationalism! The authority – even the very relevance – of the Diocese is called into question by some, while others resign themselves to accepting that the Diocese is something that must be tolerated. I dare say that it wouldn’t be far off the mark to guess that perhaps the majority of our communicants (and even some clergy) don’t think of the Diocese as a defining part of faith and church-life. For me, one way this problem is manifest—the “tip of the iceberg”—is the rather superficial quality of a bishop’s visitation to our churches every Sunday. Please don’t get me wrong: for me, the highlight of every week is my Sunday visitation. I greatly enjoy being with our clergy and communicants week after week. It is very important to me that I experience you in your own places – to see something of what makes each congregation “tick” the way it does. But therein lies the problem. Given that almost every Sunday requires both morning and afternoon visitations, I don’t get “enough” of any place I visit. That makes me wonder whether or not you’re getting enough of the bishop from a visitation.

Morning visits are up against the clock from the start. When arriving an hour or even more prior to the service time it seems that there is precious little time for meetings with a Vestry or another group. If we can manage a forum for teaching or “Q&A” we have to cut things short, not being able to go into much depth. Time is invariably rushed for the important meeting with a baptismal party and the candidates for confirmation, reception, and reaffirmation. Only very rarely can there be quality personal time with the clergy. Then, I have to dash off after a service with only a relatively brief stay at a reception since I must get to the afternoon visit with some sufficient lead-time.

What I find when I make an afternoon visitation is that there is a similar shortage of time for a meaningful activity before the liturgy, attendance is virtually always down for the service due to the different – and inconvenient – time and, afterwards, people are anxious to get home. There’s also the

reality that my often-long drive back to Richmond cramps available time in the later afternoon. Not to mention that parishioners object to, even resent, being given the afternoon time slot because they feel this signals that their church “rates” only the second-tier priority. None of this helps to make for a quality visitation for either bishop or people!

Obviously, what I’ve been describing isn’t true for everyone, whether lay or ordained. To be sure, there are Sundays when both visits are just fine from my own point of view. A lot of people do indeed “get it” when a bishop visits their congregation, and maybe most of our congregational leadership feel that a strong relationship with the Diocese is important. Nonetheless, for the big picture, I have come to believe that our current system of scheduling bishops’ visitations is not working for the best in our Diocese. It actually reinforces the feeling of a lack of real connection with the bishop’s ministry. In turn, that confirms a weak sense of relationship with the Diocese as a whole. Consider as well that we bishops often drive away without much improving our in-depth knowledge and understanding of a congregation, its clergy, or its mission and ministry, and neither have we always had adequate opportunity to impart what we might offer. I’m not betraying any confidence to tell you that I know both Bishop Goff and Bishop Gulick have something of the same experiences and they feel the same way. The bottom line is that all three of us want the most connecting and most meaningful time possible when we make a visit and – by and large – that simply isn’t happening.

What are we to make of this picture? What is the answer to the problem? I begin by telling you that we’ve been talking to our clergy and laity about Sunday visitations for several years. Over all that time, we’ve learned that the people of the Diocese of Virginia agree: there is a real problem in the morning-and-afternoon schedule. We bishops have learned this from consulting with the Deans who, in turn, have been discussing the visitations with the clergy of their Regions and reporting back to us. Clergy and communicants have shared their feelings with us in countless reception-time conversations and in letters and emails sent to our diocesan offices. We’ve discussed the issues at the Spring Conference and at the Fall Clergy Retreat at Shrine Mont. It turns out that the strong majority of you have many of the same frustrations with a rushed visitation that only scratches the surface. And you *don’t* want an afternoon visitation! You’ve told us that you do want a stronger sense of connection and relationship with the bishops and with the Diocese as “the Church.” And, you’ve told us that you’re willing to try to fix the problem.

Now that you’ve got the context and background information, today I’m officially announcing a major change in our system for the bishops’ Sunday visitations to our congregations. This has not been a secret by any means; we sent out a detailed letter to all congregations last year. We are shifting the entire paradigm. Starting with the first Sunday of September of this year, we are moving to *one visit per Sunday* for each bishop. That visit may be for just a single liturgy or it may include multiple services. This way, a bishop will be able to spend several hours on-the-ground with every congregation, so there will be ample time for whatever activities you design. For example, I’ve said that I will arrive at an agreed time in the morning and stay until 2:00 or even 3:00 in the afternoon if you’d like. During that span of time we can do whatever the clergy and congregation feel is necessary and important as long as I celebrate and preach for at least one liturgy.

Given that we have 180 churches to visit, this means that we shall be moving from the current two-visit, morning-and-afternoon norm, in which every congregation receives a bishop during *every* calendar year, to a schedule in which most congregations will receive a bishop every-other-year, with the provision that there will be Regional services so that every congregation has the opportunity to present candidates to a bishop for baptism, confirmation, reception, and reaffirmation every single year. Our larger congregations, which typically present classes of, say, twenty-five or more for baptism, confirmation, reception, and reaffirmation, will continue to receive an annual visit, and that visit can also last over the span of a morning and into the afternoon.

To help compensate for the fact that about half of our congregations will have an “off-year” with respect to a Sunday visitation from a bishop, we shall be very intentional about visiting those congregations on a weeknight for a program or forum. Perhaps you’ll agree with me that such events can in fact be very strong and personal quality-time for a bishop and those who attend a program or fellowship night. I very much look forward to these opportunities with you.

We shall try this system as an experiment over a few years and, if it proves to be unacceptable, we can always go back to the morning-and-afternoon schedule. I realize that this will take some getting used to: it seems counter-intuitive to try to deepen the relationship between bishops and congregations by decreasing the frequency of visits. That worries me as well; maybe we’re making a real gamble. But, a significant problem requires an exceptional effort to resolve. And, in the feedback we’ve already received, the idea of “quality over quantity” for a bishop’s visitation has been judged quite favorably.

You should also take into account that among the six largest American dioceses within The Episcopal Church (and, in some of those statistical categories, we are the largest American diocese), the Diocese of Virginia has – for many years – been the last diocese that still schedules annual visits for all congregations. In my judgment, it is time for us to try out the wisdom of what other, similar dioceses have tried and found preferable. And, I do believe that quality beats “quantity” any time.

Intercultural Ministry and Racial Reconciliation

Another major development aimed at improving the quality of relationship between diocesan-level ministry and individual congregations has been the flowering of our new Intercultural Ministries office. This diocesan staff office has specific oversight of our twenty multi-racial and ethnic-specific congregations. Led by Aisha Huertas (who we asked to “fly the plane while it was being designed”), the Intercultural Ministries office has taken great strides over the past year and the sum of the ministry thus far has already been a real achievement. There are two tracks of ministry in this work: (1) to provide front-lines support that will facilitate both relationships and resources for the congregations themselves, and (2) to work with all Anglo-majority congregations so that the entire Diocese is as fully informed as possible about the mission and ministry of these specific communities of faith. Over the years, I’ve observed and heard that most of our congregations throughout the Diocese know very little about our multi-racial and ethnic-specific congregations and so most of us have only a limited perspective and understanding of these fellow Episcopalians. Our intercultural congregations have opened their doors to Christians from Vietnam, Korea, Ethiopia, South Sudan, Bolivia, El Salvador, Mexico, to name only some of the places of origin. We must own up to a problem of real dis-connection with respect to these communities. We can do better! It is important that we all become more aware of their accomplishments and goals, their needs and challenges.

In October, we held the first “Intercultural Summit” meeting at Aquia Church in Stafford. The clergy and vestrypersons of the twenty congregations were invited to attend and discuss the opportunities and difficulties they are facing. The summit was led and supported by Aisha, Bishop Goff, and myself, along with several other leaders of the diocesan staff. Thirteen congregations were represented by forty-five people, and there was great energy and excitement about coming together in community. Feedback reported much encouragement in the promising future of this work. There are plans for additional diocesan-wide events, so stayed tuned closely for the news from the Intercultural Ministries office.

I remain particularly encouraged by the ongoing ministries which are addressing *racial reconciliation* across this Diocese. Some of you will recall that I named this as a singular and urgent priority in my Pastoral Address at the 220th Annual Convention in January 2015, and since that time a great many of our congregations have responded in various but personal and concrete ways. Most churches that have been emphasizing racial reconciliation have generally followed the recommendations of the several diocesan conversations about race relations held during 2015 by structuring programs

that, first, took an internal look within the congregation, sharing attitudes and experiences with respect to racism. Several of our churches then sought and built personal relationships with a nearby congregation composed primarily of people who are of a different race, getting to know each other on deeper levels through sharing in worship and events of fellowship. Finally, the partnering congregations found ways to shape a mission and a message to take into the larger community with the goal of promoting greater understanding and mutual respect. In some cases, this has been done by taking on a common ministry project in your local communities. Moreover, I have been contacted by a few clergy who have asked for help in building a ministry of racial reconciliation. Such requests arose from the awareness that many matters of race-relations require professional training in how to facilitate knowingly and effectively. I take heart from this. It is good to know that some of you are going that deep. For these situations, I recommend engaging a specialist Social Worker or a community organizer.

If your congregation hasn't yet taken up this emphasis in ministry, there's no time like the present! Surely, it's not as if the issue has come and gone, and if you need some help to jump-start things please know that our very fine Race and Reconciliation Committee is ready, willing, and able to help. So, give our diocesan staff liaison, Aisha Huertas, a call and get moving on one of the defining matters of our era. And, a big "Well done!" to all of you who are involved with what is clearly a "What Would Jesus Do?" ministry.

School for Peace and Reconciliation

Beyond this inspiring work that continues to grow in our Diocese, there is another door that I hope we can open in 2017 as part of our call to be peacemakers and bridge-builders in a divided society and world. Over the past two years, we have been having discussions, prayers, and shared meals that are focused on building stronger relationships between members of three "blue-ribbon" leadership teams from our Diocese and parishioners of the ACNA congregation that currently leases our Truro parish campus in Fairfax City. We can now see the possibility of our ministering together in the form of a School for Peace and Reconciliation. The initial focus of this school would be on relations among Christians, Jews and Muslims. Naturally, the very fact of our sharing in a common ministry will have its own implications, both "in-house" for the Truro congregation and for the Diocese of Virginia, as well as for a general public which (understandably) has viewed our church divisions with cynicism. I'm intrigued that we can make a difference in that by constructing a new narrative. I am personally steering the "big-picture" strategy and direction for the Diocese. Our Diocesan Secretary and Chief of Staff, the Rev. Deacon Ed Jones, is tirelessly providing the on-the-ground, day to day leadership and implementation. Important details need to be worked out; key questions would need to be answered. But the possibilities of a common witness here are certainly noteworthy. I look forward to keeping you posted.

Refugee Resettlement and International Mission

Another ministry on the front lines I find particularly inspiring is happening in the crucial issue of refugee resettlement. With the matchless passion and know-how of Buck Blanchard's Mission and Outreach Office, churches in the Diocese of Virginia have stepped up to welcome the stranger in life-changing ways. Several congregations throughout the Diocese are co-sponsoring refugee families to help them resettle here in Virginia. For example, I'll highlight but one such effort. In the fall, a group of churches in Richmond, including St. Thomas's, St. Philip's, Holy Comforter, and St. John's, joined together to welcome a family of nine to the Richmond area. They were originally from the Democratic Republic of Congo but had spent the last twenty years in a refugee camp in Rwanda. Our churches are helping the family in many ways – tutoring the children and helping with homework, taking them to medical examinations, teaching them to ride bikes, driving the parents to English language classes. They've been to Maymont Park, the Virginia Museum – even to the opera!

The list goes on. But mainly we are helping the family feel welcomed in their new homeland, and into a community of love. All of us are aware that the issue of refugees is an international crisis. So many people await action. Opportunities to come to the rescue abound all the time and I hope and trust that more of our churches will get involved. Thanks so very much to each and every one of our congregations now doing this desperately important work. I am profoundly grateful that you have taken a lead for us all.

The Mission and Outreach office also oversees our extensive network of relationships with dioceses and provinces across the Anglican Communion. A great many of our congregations support mission and ministry in fully twenty nations on four continents, places as diverse as, for example, Haiti, Tanzania, South Sudan, the Dominican Republic, Guatemala, Liberia, Israel and Palestine, Brazil, and South India. Congregational missions also travel to places nearer to home such as in Appalachia and other rural American regions, various inner cities, and Native American reservations. In addition, Buck Blanchard, other members of the diocesan staff, and individuals (both ordained and lay) representing our diocese travel to maintain ties that bind in – to mention but a select few – Sri Lanka, the Philippines, Pakistan, South Korea, Zimbabwe, Burundi, and the Democratic Republic of Congo. We are most grateful for all of our partnerships and treasure the personal relationships, the witness through ministries that we share, and all that we learn from our friends across the globe.

Of special note are two major developments in our international partnerships. 2017 will see a re-launching of our “Triangle of Hope” relationship with the Diocese of Liverpool and the Diocese of Kumasi in Ghana, links which are rooted in the key roles that Liverpool, Kumasi, and Richmond played in the tragic slave trade. Bishop Paul Bayse of Liverpool, Archbishop Daniel Sarfo of Kumasi (who is Primate of the Province of West Africa) and I reached this renewal agreement when the three of us were present for the 7th annual meeting of the “Consultation of Anglican Bishops in Dialogue” which was held in Accra, Ghana last year. The goal of the “Triangle of Hope” partnership is to educate our respective dioceses about our mutual history so as to support each other in ways that bring redemption through vibrant, positive ministries, including the building up of congregation-to-congregation relationships and a focus on social and economic justice. We three diocesan bishops already enjoy a strong and personal relationship, and while Virginia and Liverpool have developed several consequential exchanges in ministry over the years, we very much look forward to building up our respective links with Kumasi. And naturally, our partnership is important for inter-Anglican matters with respect to strengthening the worldwide Communion as well.

The importance of the “Consultation of Anglican Bishops in Dialogue” itself must be understood and celebrated as well. This group is composed of American, Canadian, British, and various nationalities of African bishops who have diocesan links among each other. We meet every year to keep open and committed communication going in the face of the tensions besetting the Anglican Communion. This is a most encouraging – and *encouraged!* – group that has bonded to bring a determined witness to our Communion that we can live quite productively even through our controversial differences of cultural contexts. Our Diocese hosted the 6th annual Consultation in Richmond two years ago. Every meeting produces a detailed “communique,” which you may access and read online. Simply Google “communique Anglican Bishops in Dialogue.”

The second major development in our international partnerships concerns our longest-standing link, the Diocese of Christ the King of Johannesburg, South Africa. Many of you will remember that a sizable group from that diocese visited us last year and made both a strong impression and impact. With mixed feelings, I report that the long-time diocesan bishop, the Rt. Rev. Peter John Lee, a fast friend of Virginia, retired in 2016 (“mixed feelings” because while I’m happy for Bishop Peter and wish him a gratifying retirement, I regret that I had only a few years of the pleasure and privilege of working with him). “Christ the King” has now elected a new bishop, the Rev. Canon William Mostert, who will be consecrated on February 25. Bishop Goff will be attending (her choice

to do so during her sabbatical, no less!) to represent the Diocese of Virginia. I send greetings and every blessing to Bishop-elect Mostert in his new ministry, and I look forward to forging a lasting commitment of friendship and ministry with him.

New Director of Communications

To bring some focus on what other diocesan staff and their respective offices are up to, I'm happy to hit some highlights. Most recently, I have been both delighted and gratified to welcome a new Director for our Communications Office. Tanya Howard took up this position at the start of the new year. Tanya comes to us with most impressive credentials and references. An Associated Press-trained reporter, she also has corporate experience, having worked as First Vice-President for External Affairs for Chase Card Services in Wilmington, Delaware. Winner of two of the highest global public relations awards offered by the Public Relations Society of America, Tanya comes to us from her career as an Assistant Professor of Strategic Communications at Hampton University and as a communications consultant based in Suffolk. She has worked with non-profit agencies and faith-based organizations throughout her professional life, and so she is comfortable settling in quite quickly with both our entire staff and her diocesan responsibilities.

Christian Formation

The Christian Formation office, led by Paris Ball, will be busy this summer not only with our signature camping-programs but also in leading our Diocese's participation in the international "Episcopal Youth Event" (EYE). Held every three years, this year's EYE will meet in Edmond, OK at Central Oklahoma University. Under the leadership of our Formation veteran assistant Mike Wade, we're aiming to take as many as twenty-four youth with eight chaperones. I am planning to attend and am excited to join some of our youth for up-close-and-personal quality time! EYE is one of the largest gatherings of Episcopalians, attracting well over 1,000 people from all across the USA and abroad. It is my hope that we will have every one of our diocesan regions represented. As EYE is for high-schoolers, this year's event will be the only chance to attend for most of our youth and so I strongly urge you to encourage participation. I was travelling out of the country in 2014, but I joined Mike and our group for the 2011 meeting and was mightily impressed with the program and speakers. I can tell you that EYE can literally transform a teenager's experience and understanding of the Church; it is a singularly formative opportunity to see the larger Episcopal Church in action. For more information, visit the Christian Formation office's table here at the Convention, explore their blog, or call them to come for an energetic visit to your congregation.

Stewardship & Development

Something remarkable is happening in Julie Simonton's Stewardship and Congregational Development Office: the diocesan Stewardship Committee worked with Julie's leadership and for the first time ever we wrote our own annual giving program, "Walk in Love," which I have personally seen used, often with terrific creativity, in countless churches across the Diocese. It is interesting to note that a congregation in Coronado, CA got hold of it and put it to use for themselves, with the result that some 60% of their household pledges increased! Also, Julie's office has been very busy conducting stewardship workshops over 2016. I can only describe the effort as a brilliant success – the workshops attracted over 200 people and they actually got excited about the subject. I've heard people wax enthusiastically on and on, over and over, about Julie's and the Committee's work. Participants even took to social media to encourage others to attend a stewardship workshop. As I said, "something remarkable!"

Finance

Our diocesan Treasurer, Ted Smith, has been on board for almost three years now and he is a complete master. This is a job with a million moving parts and Ted knows them all – how each one works and what it means to the whole Diocese. The highlight for me is not only how he plans and supervises a \$5 million-dollar budget without letting anything ever go awry but also how he manages various diocesan assets, including non-strategic real estate which is sometimes sold to support diocesan mission or to pay off debt. I am extremely confident that with Ted's leadership, the management of our complex and sometimes shoe-string financial situation is in excellent hands.

Transition Ministry

In our Transition Ministries Office, the Rev. Mary Thorpe, found herself contending with some forty-plus occasions of change in congregational leadership in 2016. I understand that the load is back down to a more typical 25 or so “open files,” meaning congregations that are facing a transition in the near future, others that are in the various stages of going through one, and still others that have just made a new call and are in the process of orienting to new leadership. Mary has been working up new models of “standard” transition processes, including a new process for establishing freshly-ordained clergy to deepen our “bench strength.” Adjustments in the models for transition have resulted in new calls being made in less than a year, all the while giving parishes greater freedom in choosing the tools they will use in their search process. Also important are new transition methods that respect cultural differences that are important to our intercultural and ethnic congregations. The bottom line is that this Office is pivoting toward greater flexibility in working through a clergy transition, while posing new questions which invite a search Committee to address courageously matters designed to align a church's present ministry and program more explicitly with what Jesus points to in His Gospel. I'm here to tell you that your Transition Ministry Office is your best friend during the tough time when your congregation is facing a change in leadership. We do this work literally every day, and the best counsel I can offer you is to trust your diocesan team, who work with the proven best practices as a matter of course. We can make them work for you.

Future Clergy Leaders

The subject of “transition ministry” is just a short step away from the happy topic of our very fine seminarians. These good folk, and the several processes that guide them, are supervised by Canon to the Ordinary Pat Wingo and Transition Deputy Ed Keithly. I have for years held as a personal conviction that those ordained in this Diocese are some of the strongest in the Church. After all, the proverbial proof is in the pudding, and our pudding has proven, year after year, to be “plum!” This year, following a recent survey of our own seminarians, my conviction is totally vindicated.

Of our thirty-two current seminarians, three were teaching assistants for some of the foremost theology professors in the country. Six have been published in major magazines and teaching series. The group holds thirty-five elected leadership positions, including student body chaplain and class presidents. It is obvious that our seminarians are leaders among leaders. And all of this is merely what they saw fit to share in that survey! I am sure that there are many more achievements that this Convention would find impressive, but which seem like “just another day in the life” for them.

But our seminarians did not get there by themselves. We owe much to the cast of hundreds who are faithfully tending the Diocese of Virginia's rich garden of leadership: the Young Priest Initiative, Shrine Mont Camps, congregations across the Diocese which recruit and encourage so many to give their talents and hearts to the Church. There's still more: discernment facilitators, the Committee on Priesthood, Committee on the Diaconate, and the Standing Committee are all moving in this dance of the Holy Spirit. And, as your bishops, the three of us work hard to discern what kind of leaders are needed to serve best the Jesus Movement here in Virginia. Through the tireless and prayerful

work from so many, this Diocese is recruiting and forming some of the brightest, youngest (or most young-at-heart) clergy in The Episcopal Church. What more evidence do we need that the Church is still very much a vibrant and much-needed force for good in the world than to look at the incredible women and men who will soon be called to lead us?

Shrine Mont Camps

And the Church's "bench" is deeper still: Shrine Mont Camps. Hundreds and hundreds of campers, staffers, counselors, and directors who make up that extraordinarily fertile field of sustenance and leadership for the Church are being raised up summer after summer after summer. What we have there is a storied treasure-trove for the whole Church, not just our Diocese of Virginia. So, what happy news it is that 2016 was the year that we turned the momentum of having exceeded our \$2 million-dollar goal for our "Shout it from the Mountain" capital campaign into a continuing effort that has now come to within only \$48,000 of exceeding our stretch goal of \$2.5 million dollars for rebuilding, expanding, improving, maintaining, and subsidizing our camping programs. Hear that again: we are within only \$48,000 of topping our stretch goal! In the challenge I posed ten months ago, when we were some \$313,000 short of the stretch goal, I asked this Diocese to come up with 105 pledges of \$1,000 per year for three years. We are now only 16 pledges away from the finish line! And, remember, these pledges come from individuals, of course, but may also come from any number of the 102 congregations which have not yet made a pledge. Also, I happily note that eight of our Regional Councils have given to the campaign, so that leaves seven that can step up and be counted.

Has your congregation and/or Region made a pledge? Do you know? Ask! Can we – one of the largest dioceses of The Episcopal Church – do this and top our stretch goal? What do you think? Yes, we can and we will! I'm sure we have the will, the ways, and the means. I believe it is entirely possible that we can come up with the 16 pledges we need right now and right here at this Convention! Let's meet this challenge today!

Whenever we do top that stretch goal we need not be shy about celebrating it. So, let's hear it for our campaign co-Chairs, the Rev. Andrew Merrow and Ms. Barbara McMurray, since we will celebrate them and thank them for leading us all the way! Also, a big shout-out to Kirk Gibson, Shrine Mont's Director of Development, who has been a key, hands-on architect of our campaign, and to Shrine Mont's Executive Director Kevin Moomaw, who kept a keen and knowing eye on the plans and the progress for our camps.

Growth in the Diocese of Virginia

I'll finish up with some of the numbers that reflect our Diocese as a whole. I'm pleased to say that for the second straight year, our Diocese of Virginia will report growth – it's only very slight growth, mind you, but this is indeed a positive sign against the previous consecutive years of decline – that, too, only slight. On the one hand, you could say that over the past ten to twelve years our numbers have been essentially "flat," but that would neglect important trends in the past few years. For example, in 2015 (the last year for which the complete data have been submitted) fully 124 of our 180 churches grew or maintained their numbers from the previous year. This is roughly equivalent to the number of congregations that grew or maintained in 2014. And get this: over 2014 & 2015, 35 of our churches reported double-digit percentage growth! Of our 991 baptisms in 2015, 70 were adult baptisms, a goodly number which is up from several previous years. There were 758 confirmations in 2015 (up 4% from 2014) and of those 343 were adults – that's over 45% of all confirmations. Receptions (always an "adult" number) totaled 292, up an impressive 16% from 2014. So, while it is sadly true that the Church is in fact in decline in many places, that is no longer true for our Diocese of Virginia.

Conclusion

As I conclude, I'm aware that I've mentioned a good number of our diocesan staff by name, but that inevitably means that even more – 16 faithful staffers – have not been singled-out for editorial reasons. I must take this opportunity to express my very deepest appreciation for them as well. Indeed, all of us owe a profound debt of gratitude to each and every member of your diocesan staff. They are literally essential to being a strong diocese that is able to serve so many congregations and serve you with excellence and personal professionalism.

On an equally personal note, I want to tell you that I know how fortunate I am as diocesan bishop to have such wonderful colleagues in the ministry as Bishop Goff and Bishop Gulick. I've often made the point that in my perspective, there is only one episcopate in this Diocese and that episcopate is exercised by three people. I trust that all of you know just how fortunate you are, as communicants of this Diocese, to be so well and so faithfully served by our bishop suffragan and our assistant bishop. I wish Bishop Goff every blessing and God's grace upon her upcoming sabbatical, and I am so thankful – and reassured! – to have Bishop Gulick by my side during Susan's absence. I can tell you: not every assistant bishop can sport seventeen years as a diocesan bishop! Ted and I will be there with you and for you.

Finally, my thanks to all of you here at Convention who have stepped up in so many and varying ways to take up the mantle of leadership for your Diocese. Literally for centuries, our Diocese has been known and celebrated for having an extraordinarily strong tradition of lay leadership, and I never lose sight of how our clergy, both priests and deacons, go the extra mile for the sake of diocesan life and ministry. I am so very proud of our community and faithfulness as the Diocese of Virginia, and I am profoundly grateful for the countless expressions of support that I have received from you over the years. I am very often deeply touched and moved by what you have shared with me. And now, I'm sure that I shall have a profound impact on you by ending this address! With each new day, may our loving and gracious God bless you richly.

Stories of the Diocese: Faith in the Public Square

THE REV. DEACON ED JONES: Well, Bishop Shannon, I'm delighted that new format went so well. Julie Simonton had already written her letter of resignation had it not gone well. We're delighted that it did go well. My friends it's time for the first segment of Stories of the Diocese; programs and people who inspire and challenge us around the Diocese, around the world. We have a new emcee this year. His name is David May and he is the Rector of Grace Church in Kilmarnock where he has served for the past 10 years. Now, David brings to this assignment the perfect combination of talents: A gifted priest and an actor with regional and New York stage experience. Please join me in welcoming that raconteur from the banks of the Rappahannock, that thespian from the Northern Neck: The Rev. David May.

THE REV. DAVID MAY (GRACE CHURCH, KILMARNOCK): Thank you Ed. Good morning everyone. I think it was four years ago that we had our first – am I bellowing? I feel like I'm bellowing – our first Stories of the Diocese. At the conclusion of that annual meeting I did something that I never imagined that I would ever do, ever. I wrote a gushing glowing lyrical email to Ed Jones saying how fabulous the meeting was. Not that previous annual meetings (I won't say Council, I think it's already been said) hadn't worked wonderfully, but I was so – do you remember the three young women and their presentation about the radio station? St. George's in Fredericksburg, and how it concluded with Presiding Bishop Katharine Jefferts Schori saying, "Keep it up." – It was one of those sorts of moments that felt like an epiphany, where the Word becomes flesh. I came home, came to my parish and said, "It was amazing," and folks were like, "I thought it was Council?" It was a spark for a number of things that happened at Grace Church over the course of that year. I'm very glad to be here. I'm pleased to be the moderator for this year's edition of Stories of the Diocese.

This morning and tomorrow morning we'll be showcasing a few ministries from around the Diocese as we have the last couple of annual meetings, at least when we weren't snowed out. As before, we only have time for a few short stories and that's a shame because there are, as you know, literally hundreds and hundreds of ministries happening throughout the Diocese. All of our churches should be up here highlighting and celebrating God's work among us, but if we were to do that, we'd be here long past checkout and not get back until Ash Wednesday, I suspect.

Now for our presenters, the Rev. Pat Wingo, the Canon to the Ordinary – Pat please stand – is right here in front, and he is holding a yellow card, which he'll now display to you, and a red card. He will show you the yellow card when you have two minutes to go. He will show you the red card when there is one minute to go, and after that I'll sort of, in a pastoral way I'm sure, sort of lurk up to you and be sort of uncomfortably present so that we can wrap it up.

Let's move on to our stories which we hope are representative of some of the powerful ways that together we walk in love. We're going to kick off things with a panel discussion entitled Faith in the Public Square. With the presidential inauguration just behind us, we've assembled a panel with quite different views relating to that, to today's pressing political and social issues.

It is vitally important that the Diocese of Virginia continue to be a place where people of vastly different perspectives can worship and minister together in love. That means, among other things, that we need to have open, civil and forthright discussions, recognizing that disagreements do not equal disrespect. To do that, we'll need to truly listen to one another concerning the issues of our day. Please, I invite you to hold all applause or other expressions during the conversation. We want to listen and not take sides. I'd like to invite the panelists to come forward now. Ed Jones, our diocesan Secretary, will introduce our guests and serve as our moderator.

MR. JONES: Thanks very much, thanks very much. I appreciate it David. Pat Wingo, I'm not sure I ever told you I'm colorblind so just hold those things up. We have a rich and intentionally diverse panel this morning to discuss some of the important issues that are swirling around us in the world today. That's where faith in the public square comes in. I have some questions that I'm anxious to ask them, and before we get there let me make sure you know who's up here on the stage beginning from your left. Zeyneb Sayilgan, that's the Fredericksburg way of pronouncing your name. Sayilgan did I get it about right?

MS. ZEYNEB SAYILGAN (VIRGINIA THEOLOGICAL SEMINARY, ALEXANDRIA): Right, that's okay.

MR. JONES: Zeyneb is the Senior Fellow for Peace and Reconciliation at Virginia Theological Seminary Center for Anglican Communion Studies. She studied in Germany and then graduated from Hartford Seminary with a master's in Islamic Studies and Christian-Muslim Relations. She has a doctorate from Georgetown's Theology Department and she is currently the visiting Assistant Professor of Theology and Religious Pluralism at VTS. We are suitably intimidated. It's nice to have you here.

MS. SAYILGAN: Thank you. I'm honored to be here. Thanks.

MR. JONES: Thank you. Daniel Robayo has served his entire ordained ministry here in the Diocese of Virginia as a Rector and Associate Rector in various parishes, and as a Latino Missioner in Northern Virginia. Daniel currently serves as Rector of Emmanuel Church in Harrisonburg.

Dena Battle has worked in tax and healthcare policy for nearly two decades. Most recently she co-founded and is president of KCCure, a nonprofit dedicated to raising money to cure kidney cancer. Dena is a parishioner of Grace Episcopal Church in Alexandria.

Tucker Eskew has been involved in politics and media for a number of years. He played leadership roles in both Bush-Cheney campaigns, served with White House staff during that period, and also worked for the 2008 Republican campaign led by John McCain. He served as a Press Secretary for South Carolina Governor Carroll Campbell. He is a member of St. Paul's in Alexandria. It's nice to have all of you here today. Thank you for coming for this important discussion.

Let me begin it this way. I think as we all know, we're living in a society that is becoming more and more secular. We're living in a world that is deeply divided, deeply polarized. It's almost as if one half doesn't know much about the other half and doesn't have a whole lot of interest in knowing more about the other half. In a world like that, how can a community of faith be relevant? What is our relevant role as a community of faith in a world so divided, so polarized? Let's begin with the voice from the valley. Daniel, what do you think? How can we be relevant?

THE REV. DANIEL ROBAYO (EMMANUEL, HARRISONBURG): One of the ways we do that is by recognizing that it is a very secular world indeed, but everybody is very happy to use religion for their purposes. We're in the mix whether we want to or not. A big piece of it for me in the Shenandoah Valley has been working with other faith communities – both within the Christian family and beyond. I was blessed to find in Harrisonburg an interfaith association that's been together for well over 30 years. It includes the mosque which was started in a Presbyterian church. It includes the synagogue.

We have this group together and we sit together monthly to talk and listen and to hear. It has spun off a number of things. The thermal shelter grew out of those conversations and it's passed around. Every Christmas, the temple and the mosque work together to host and serve our brothers and sisters who have no homes so that the Christians can worship. We have all of that. There's a Faith in Action group that has spun off of that, which has worked with the city and is now working with the county to do – We got things like that. It's working together with the local civic and business leaders, and all of that, that makes it possible for us to move forward.

MR. JONES: How about you Dena? You're a parishioner in Alexandria. With all of these polarizing issues, how do you think the church can be relevant?

MS. DENA BATTLE (GRACE, ALEXANDRIA): First, I want to say how honored I am to be here. I was telling a friend of mine that I was going to be here today. They said, "Why did they ask you?" And I said, "I think, I'm the only Republican woman they could find."

MR. JONES: Actually, there were two or three others, you weren't the only.

MS. BATTLE: The rest turned it down, I think. Regardless of which party you're coming from, I think we all can agree that where we're at right now is like nothing that we've ever seen before. When I look at it, I think, "This is so driven – this situation that we're in – so driven by fear." Whether you're on the right or the left, whether you're urban or rural, this fear is what's driving us. To me as a Christian, in moments when I'm afraid, that is when the church steps in. We seek out comfort. I see such a huge role for the church today to provide that to all people, to be reminded that we are safe as Christians.

MR. JONES: Right. Zeyneb, you look through a different lens. You have a connection to Virginia Theological Seminary but you are a Muslim?

MS. SAYILGAN: Right.

MR. JONES: A member of that religious community, what are your thoughts about this?

Ms. SAYILGAN: I think it's true what you described, that we live in a deeply polarized world, but at the same time, I think, it's a time which brings the best out of people and the worst out of people. It's an opportunity for us to grow, to learn, to reach out, to serve. I love that logo, it actually summarizes everything. From a theological perspective, I think faith is really the most powerful force. It has – despite its use of, you know, there are few people who have used it in an exclusionary way, in an arrogant way, in a way to discriminate people or exclude people. I think by and large, faith really is a way for us to see the *Imago Dei* in people. To understand that no matter how different someone is, that he is a beautiful mirror of the divine qualities. And that, as a believer, I think, Islam and Christianity share that. That we can see the inherent dignity in everyone and that faith really transcends ethnic, cultural and national boundaries.

For me, as a believer, if I'm confident enough, I can be comfortable with uncomfortable dialogue. It really has to do with if we can show people what Dena said, rather than fear, be confident in your faith and really reach out and be not afraid of difference, and really see that God-willed diversity, created that pluralism, so in order for people to get to know one another and not to spite one another.

That's really, for me, is the core message of Islam and Christianity. The message of hope. Really to see within that darkness that there's so much opportunity. That we can reach across boundaries. It's really a matter of really knowing faith based on conviction and knowledge. Once you know where you stand, you are rooted. Then it's really easy for you to embrace everyone. It doesn't matter for me if someone doesn't embrace faith in God. I know that this person is a creation of God and that's enough for me to embrace that person and reach out.

MR. JONES: Now, Tucker, you've been on the front lines of some of the political contests of the last few years. Looking through your faith lens, how would you answer this question? What's your take?

MR. TUCKER ESKEW (ST. PAUL'S, ALEXANDRIA): Thank you, Ed, and thank you all for having me. I want to echo what others have said and maybe lead off with what you're leading off with. We should all be here on Earth to walk in love. As a parishioner at St. Paul's Episcopal, I try to view my life through that prism. When I had the privilege of serving at the White House, I left after a few years and felt I was moving from a place where I could be part of big, grand things that had a big and potentially grand impact and going home to do smaller things, that I could personally do, what I could control, what I could exhibit in my life for my family. As Oran Warder at St. Paul's likes to say, "in community with my fellow parishioners."

As an individual, who does view much of the world through my background in politics, all too often, it becomes my foreground instead of my background. As someone who views things through that political prism every day, I realize the limits of what I can do. I feel a certain humility from my faith. I try to channel the best I can through the life I lead and the example I set for my children and the people I work with in business on a day-to-day basis. It feels, most days, like the best I can do.

MR. JONES: Let me start with you as I ask a different question, Tucker, and then we'll go around again. In terms of witnessing to our faith as a community of faith, we talked about witnessing to our truths. We also need to be clear that we can't be partisan players. There's a line between witnessing to your faith and becoming a partisan player as a community of faith, as a parish, as a diocese, as a community. Let's take a recent example: the Women's March in Washington last weekend. The way you look at it, was that people, in some cases, witnessing to their faith or was it partisan?

MR. ESKEW: Yes.

MR. JONES: All right, moving on.

MR. ESKEW: No, I'll go a little further, I'm in politics, I'll gab about it. Many people, they were doing both things. They were exhibiting their faith and they were expressing their partisan political views. The difference, or where the line is, or what maybe we can contemplate in this room is, where is it for us to act out of faith and where is it to act on our, admittedly or sometimes not admittedly, partisan views and I think it's a fact. Someday, I graphed over a year, a life in politics, is that most of us tend to see ourselves not as partisans but as believing what we believe. We don't view ourselves purely as partisan; we view ourselves in the right. As individuals, you could act in both ways. I think as a community of faith, we should, you should all be careful to act simply as a community of faith.

MR. JONES: Daniel, let me switch to you. As a priest in the church, as a leader in the church, I don't know whether you did, but if you participated in the Women's March and one member of your congregation said, "That was a partisan event, why did you do that? You are our spiritual leader." What would you say?

MR. ROBAYO: I was unable to go but I would have if I could. I think, my answer would be, everything that we do as Christians comes out of our core identity as God's children who follow Jesus. We have a baptismal covenant that enjoins us to love God and love neighbor, to respect the dignity of every human being, to strive for justice and peace. Those are guiding things that are part of our life. That means that that impacts every aspect of our life. There's no segmented portion of life in which our being followers of Jesus doesn't have something to say about it. How we live that out can be done appropriately or inappropriately but there's nothing that precludes their being together.

For me, personally, the line would be that I can speak to issues. I can speak to what's going on from my faith perspective which informs the way I live out my politics. It stops for me at the point of saying, "Vote for so and so, or don't vote for so and so." That's the key issue for me.

MR. JONES: Right. Zeyneb, do you have any thoughts from your perspective?

MS. SAYILGAN: I mean frankly, I don't have sufficient information whether the Women's March was bipartisan or nonpartisan. I think there were many issues when I listened to the speeches that I personally identified with because of the marginalization of so many minority communities and basic human rights issues. I think you don't need to identify with every issue to participate in the march.

On the general question of how does a faith leader deal with – do you stay away from politics, I mean the party today you're cheering for can be tomorrow the party which are actually contradicting your values. From the perspective of Islamic history, we've seen that most theologians always really try to have a distant relation to politics. Right now we don't see that often. That's the case in the Muslim community.

The problem is really that people think that religion can be abused for political agendas, for self-interest, and I think as a faith activist I would see my role as working with grassroots organizations to really inform the moral agents so that they can make their choices rather than being directly involved. To have this little independence-critical stance as an academic and as a theologian to really – but as still connected to the community – informing them about the ethical religious values, to be careful not to be too directly involved because as I said, that really didn't work within our own historical experience.

MR. JONES: Dena, what about you?

MS. BATTLE: The march was difficult for me because as a woman, as a mother of daughters, there was a lot of rhetoric in the campaign that I felt was very harmful. When I heard that the march was coming together I really thought about taking my two daughters to it. To be honest, I went to the website for the march and there were very specific things they were marching for and there were a number of those things that I didn't agree with. I think that there are a lot of women that probably wouldn't have felt comfortable at the march.

If you're pro-life I don't think you would have been comfortable at a march that was very much geared towards reproductive rights and was pro-abortion. I think that anytime you have something like that where some people are there on one side and there is a large segment of the population that might not feel comfortable there, to me that is partisan. That said, I have so many friends that were there. I was delighted to see how happy and excited they were, and there were certainly lots of messages coming out of the march that I very much agreed with.

From the church perspective, I have no problem with leaders from the church going. Now, if they told me that, "We're all going together. We're chartering a bus and this is something the congregation is doing as representative of the church," I would have a problem with that.

MR. ESKEW: I would too.

MR. ROBAYO: I would too.

MS. SAYILGAN: I think I also read a little piece by a Catholic theologian who said he wanted to participate in the march but that pro-life groups were rejected too. I think that's sad because as a Muslim teaching at the Seminary, I don't agree on all theological convictions but I know there's a great deal of things I share with Episcopal brothers and sisters, so I can work on that together. I think this is something where we need to be realistic. You can't agree on everything, but there's so much you can agree on and you could have participated together. I think it was a bit of a lost opportunity.

MR. JONES: For the final question before Pat Wingo starts holding up his assorted cards, the one I've been most eager to ask, and I'll start with you Tucker, if I may. The question is this, if you were given the opportunity today, not as Tucker Eskew but as an emissary from the Episcopal Church, to sit down with the new president for 15 minutes, what would you say to him?

MR. ESKEW: I'm reminded, first of all, that I sat before a bipartisan group six or eight months ago and had the opportunity to introduce myself. I said, "I'm Tucker and I'm a recovering Republican." I haven't quite recovered, and my party hasn't from my point of view. I'm a little bit of a man without a country, and yet I've spent a life in politics learning something about politicians, and our new president is now a politician, right? They do, even the less narcissistic among them, like to hear about themselves and can be persuaded that way.

With that sharp eye view, I would go to Mr. Trump – First of all, I don't think I'd get him to listen for 15 minutes, and I would say most presidents wouldn't, but if I could get him started I would come back to him with some of his own words, and the man has said words that we can all agree with. I've written down a few of them. He said in his inaugural address that the Bible tells us how good and pleasant it is when God's people live together in unity. I think, had I preparation time and enough time before him, and cite other things that he said himself. Yes, I'm appealing to him, his self, in order to try to get him to have empathy and compassion because I believe that is a message that has to come to him, so I would conclude then with the words of our own Randy Hollerith who said at the prayer service at the National Cathedral, "Look with compassion on the whole human family. Take away the arrogance and hatred which infect our hearts. Break down the walls that separate us. Unite us in bonds of love, work through our struggle and confusion to accomplish God's purposes on earth."

MR. JONES: Okay Dena, let's ask you. Say Bishop Johnston today said, "Dena, I want you to go from this Convention over – apparently we can give them the opportunity for the 15 minutes – I want you to talk to him now. What are you going to say to him?"

MS. BATTLE: I'm just going to say what Tucker said.

MR. ESKEW: Message discipline in progress.

MR. JONES: That's a ditto, that's what you would say?

MR. ESKEW: Ditto, yes.

MS. BATTLE: I was not a Trump fan during the campaign and I am still remaining hopeful for him as president. I had this moment during the campaign, I was riding with my eight year old daughter in the car and we were talking about history and really how long you can be president. She'd ask me how long you can be president which resulted in a conversation about Grover Cleveland. As an eight year old, she said to me, "Was Grover Cleveland a good president?" not thinking I hadn't been alive of course. I paused for a moment and I said, "You know Josephine, I'd really like to think that all of our presidents were and are good presidents." She said, "Even if it was Donald Trump?" She floored me with that question because she knew that I was not happy with our candidate. I paused for a moment and I said, "Even if it were Donald Trump." Of course, it was easy to say it back then because I really didn't think he would be the president.

I'm grateful now that she asked me that question because it forced me to think about it and if my message to her that day was, "Even if Donald Trump is president, my hope is that he will rise to the occasion and that he will be a good president." That has really helped me think through now that he is president. If I were to sit down and talk to him, I think our message as Christians should be consistent with every president. It shouldn't be any different whether it's Donald Trump or whether it's Barack Obama, it should be to say that I'm praying for him as a Christian. That I'm hopeful that he will lead, that he will work harder to alleviate people's fears. He's reached out to a lot of people in this country that are afraid, people from areas of America who I think felt like they weren't listened to. I'd say, "Lead, reach out to those people. Don't lead by scaring them more. Let's not push that fear. Reassure them. Enact policies that make people in this country feel safe again. All people in this country."

MR. JONES: Thank you, thank you. Now Daniel, let me ask you this question about Grover, I mean about Donald Trump. What would you say if you had the opportunity to talk to him?

MR. ROBAYO: I'd like to share with him what I believe in the core of my being is who we are and why we do everything that we do. I would share with him that he is a beloved child of God. I would share with him that God loves him infinitely, that there's nothing he could do to make God love him more. That there's nothing he could do to make God love him less. Then I would say, "God loves everybody else the same way. There are no exceptions." I would say, "Therefore, life is not a zero-sum game. That my well-being and your well-being and the well-being of the poorest person in this country and the wealthiest person in this country, all of us are tied together. The well-being of every human being and every living thing on this planet is tied together and that as beloved children, we are called in to live in that way. That there is no way to – that it is just so important that we remember that every human being is a sacrament of the living God." That's what I would say.

MR. JONES: Zeyneb, from your perspective, given what's happened so far in this administration, what would you want to say to the new president?

MS. SAYILGAN: I think the first thing I would say is that he already makes me miss the Obamas. Although they were not perfect, you could feel there was sincerity and dedication to really be concerned for the well-being of all people. I suppose everybody knows that. I think secondly, I would invite him, just like many of the people in this room did, to really reach out and get to know Muslims, face-to-face. Really have a more nuanced understanding of the complexity of the Muslim community, about the diversity.

It was really offensive to me when I read about the executive orders he signed, banning Iraqi refugees, Somali refugees, refugees from different Muslim countries to enter the United States. What kind of message do we send to those countries? That just really creates more hostility, more enmity around the world. I'm saying we can't just isolate ourselves in this bubble and try to create these walls.

I'm from Germany, we know that walls didn't work there, what happened? Really, to isolate yourself, to try to secure yourself is not the solution. In fact, it's safer to really make the first step, to be proactive, to really emphasize the notion of welcoming the stranger and as an immigrant child, as I said, it was offensive to me because I'm a child of Kurdish immigrants who came to Germany. I witness myself, every day, how hardworking, how selfless, how resilient these people are, these communities. They are the best the nation can ask for and they make their contributions every day and they also develop their countries back home. This is something which is not recognized and rather than marginalizing or painting them as the evil, it's really important that he reaches out and sees really the benefit and the richness of these communities.

MR. JONES: Brothers and sisters of this Convention, please join me in thanking our panelists today. Thank you very much.

MR. MAY: I'll let you guys stand, if you could all just stay here for one second. Clearly, these are the sort of discussions which we will need to continue and it's important that the Episcopal Church in Virginia provides a forum for building relationships across political and other divides. This is quite an example of disagreement not equaling disrespect.

We're going to go a little bit off the agenda. We have a special offering which – it's what didn't make it into the video that you saw earlier, so I'll just leave it at that for now.

We're going to take a 10-minute break. Is it 17 minutes past? Ten minutes, you need to be back at 10:27, and as you leave Stories from the Diocese will continue on both of these screens, so I encourage you to take a look as you go from here. Ten minutes, we'll reconvene at 10:27. Thank you.

Stories of the Diocese: Episcopal Asset Map

THE REV. DAVID MAY (GRACE CHURCH, KILMARNOCK): People who know about these things inform me that we should be excited about how many postings we already have on social media, so I congratulate you. You've already heard, of course, that the Bishop has encouraged you not to put your phones away this morning, but to tell people where you are and what you're hearing and seeing, so please continue.

The next in our Stories of the Diocese will take us from New York to a third grade classroom to Faulkner County. Walk in love with us and share these wonderful stories.

We'll continue with an introduction to an exciting project, organized by The Episcopal Church and Episcopal Relief and Development. I'd like to introduce Tamara Plummer, who heads up the Episcopal Asset Map project. She will give us an introduction; let's call it a teaser, about this important nationwide project. Tamara.

MS. TAMARA PLUMMER (EPISCOPAL RELIEF & DEVELOPMENT): I love coming after a break. You all are paying so much attention. This is great. I was overwhelmed this morning by the amazing ways that you all are living Christ for 222 Conventions, or Councils, or meetings, or gatherings. We all are doing amazing and beautiful things throughout the Episcopal Church.

I come as a cradle Episcopalian from St. Luke and St. Matthew in Brooklyn, New York. We have about 70 people in a church that can hold about 500. I could tell you the story of how much people really are sad on Sunday morning, about the lack of children in the pews and how sad they are about

the bill of the oil. Or, I could tell you that we have a homeless ministry that runs every Thursday night for the past 25 years by the same amazing lay leader. I could tell you that during Hurricane Sandy, our sanctuary was filled with gifts from around the country and around the world for Sandy victims. I could tell you about St. Albans in Fort Worth. I could say they lost their church in the battle over property. I could tell you that now they worship in the theater, and because of their partnership with that theater, they have started a budding arts community on a main street that felt like it was dying. I could tell you about numerous stories throughout this church where we are living Christ, not just on Sunday morning, not just based on our budget, not based on what we do not have, but on what we have.

If you'd like to celebrate what we have, if you'd like to join me to talk about how you can #ShareYourStories while you #WalkInLove, I would love for you to join us at our workshops. We'll talk about the Episcopal Asset Map, about asset based community development and about a whole bunch of ways that we all are amazing at what we do, and how we can tell a different story than what we often like to live in. Join us. On your table, you'll see an invitation, so read that as well. Thank you so much.

MR. MAY: Thank you, Tamara. I'm glad we had you with us today. Thank you for coming down from New York to introduce this important project. There are computers at the Mission and Outreach table in the exhibit hall for you to begin your asset profile. Remember again that Tamara will be giving a detailed workshop this afternoon.

Stories of the Diocese: St. Stephen's and St. Agnes Design Learning Program

THE REV. DAVID MAY (GRACE CHURCH, KILMARNOCK): Now we're in for a special treat. We have a group of students and teachers from St. Stephen's and St. Agnes School, one of our Church Schools in Alexandria. They are here to tell us about an innovative program they have assisting seniors at a nearby senior residential community, but I won't give away their punch line. Let me invite our guests to the stage: If you'll come forward now, Bob Weiman, the Lower School Director and Associate Head of School. Bob, I'll turn this over to you, so you can introduce teachers and students.

MR. BOB WEIMAN (ST. STEPHEN'S AND ST. AGNES SCHOOL, ALEXANDRIA): Thank you so much. Good morning. I'm Bob Weiman, the Lower School Director and Associate Head of School at the St. Stephen's St. Agnes School. I am joined by Jon Lamkay and Katie Hahn. They're our third grade teachers, along with some fourth grade students. We have Tate, and Taylor, and Catie, and the Rev. Rosemary Beales is with us as well.

Several years ago, Colyn Barry, from the Stanford design school, introduced our faculty to the concept of design thinking. The process varies, but it typically consists of empathy, which is interviewing for understanding, defining the problem, ideating solutions, choosing a solution, creating a prototype of it, and testing the prototype, and then repeating the process. In our lower school, faculty members have used this process with students to design leprechaun traps on St. Patrick's Day, sadly, no leprechauns were caught, to design a Trojan horse to bring the ancient Greek myth to life, design inventions to help students navigate different land forms, design objects for characters in a book about the Revolutionary War to help them overcome obstacles, like a battlefield portable toilet.

When our faculty needed a decision making process, we previously turned to Edward de Bono's six thinking hats, but recently, we turned to the design thinking process to help us create systems to enhance communication among parents, faculty and administrators. Of all of the uses though, the most powerful has been using design thinking as part of an intergenerational service learning project in our third grade.

MR. JON LAMKAY (ST. STEPHEN'S AND ST. AGNES SCHOOL, ALEXANDRIA): For the past four years, third graders have used design thinking in conjunction with our service learning curriculum, sharing our lives with the elderly in our community. Students visit a local senior center, they interview alumni at our schools who are celebrating their 50th reunion, and they honor grandparents with a music-filled event. At the heart of all these interactions is the importance of stories. After hearing seniors share their personal stories, students brainstorm ideas and design prototypes to solve the problems that they uncovered. While the projects they create are varied, they are all awe-inspiring. They don't have to be realistic; they just have to have a vision and a purpose. In doing so, they take inspiration from someone else's story to write their very own narrative.

Today, we're lucky enough to have three wonderful students share their stories about how they used design thinking to enhance the grandparents experience at our annual Grandparents Day celebration.

TATE (FOURTH GRADER, ST. STEPHEN'S AND ST. AGNES SCHOOL): I heard that my grandparents got up too late on previous grandparents days, so they couldn't make it to the school buffet. So, I designed an iPhone alarm clock, which would wake them up earlier. I enjoyed prototyping because I like actually constructing it. Also, I learned more about my grandparents' morning logistics. I had a bunch of ideas, and it was fun to put those ideas together into something epic.

TAYLOR (FOURTH GRADER, ST. STEPHEN'S AND ST. AGNES SCHOOL): My grandparents told me that space was too cramped in the buffet room and it took them a long time to get to school. I created a bigger buffet so it wouldn't be so crowded. I liked making it because it was fun to build and design something. I also liked working together with someone else because if one of us wasn't there, the other person could still work on it. I could laugh with my friends while working on a project together. It was fun watching our grandparents' reactions to our idea.

CATIE (FOURTH GRADER, ST. STEPHEN'S AND ST. AGNES SCHOOL): I already knew my grandmother had trouble walking and she doesn't like walking up stairs. It's annoying for her when she comes to the school because there are lots of stairs, so I made an elevator. I like that it was a working elevator with floors that you could pull up to go to the top. I don't think we should actually hire people to pull an elevator up at school, but I think we should have an elevator. I worked on this project with another student in my class, Owen. I think I improved my building skills, because we had to get the mechanism just right. The elevator is my favorite part, which Owen made, but I designed the floors with TVs and couches. I learned how to cooperate better with a teammate because it can be hard, especially when you work with a boy. I like that each person could work on their own part so that we could build it quicker and share ideas.

MS. KATIE HAHN (ST. STEPHEN'S AND ST. AGNES SCHOOL, ALEXANDRIA): This year, we are excited to begin an expanded form of this project with seniors in our community. We will include all four third grade classes in a cross-curricular approach alongside engineering concepts students are learning in science. Third graders will identify a problem or a need in a senior's life and design or create a solution to said need. This project will culminate with a Maker Fair later this year to share their learning with the larger school community.

Our hope is that our students become agents of change that will help make our community more equitable to people of all ages. Students have already begun this process this year by interviewing elders at a local senior center. They will begin brainstorming next. Students will no doubt showcase their creativity and innovative concepts as the foundation for their empathy projects. Thank you so much for including us this morning. I know the Diocese will be sharing with you more information about design thinking and our presentation.

MR. MAY: That was wonderful. I want to hire that young man as my chief of staff. And it's difficult being with boys, always. Thank you for being with us this morning, and a special thank you to the students' parents out in the audience for allowing us to experience some of what your children are doing.

Stories of the Diocese: Racial Reconciliation on the Edge

THE REV. DAVID MAY (GRACE CHURCH, KILMARNOCK): The work that God calls us to do, to walk in love, is often fun and joyful and life-giving, but sometimes we are called to engage in ministry that is deep and difficult and life-giving. Next up is an example of the work that our parishes are doing in the area of racial reconciliation. The work of racial reconciliation is something the Diocese of Virginia has focused on for some time, particularly over the last year. Goodness knows we still have a long way to go and are committed to continuing that work. Our next segment is an example of how that work plays out in just one of our parishes. Let me introduce the Rev. Justin McIntosh, who is the Rector of Leeds Episcopal Church, and Pernille Brandt, a parishioner at Leeds.

Justin and Pernille will tell us about their ministry with Mt. Morris Baptist Church. There is a history of racial tension, segregation and even violence in North Fauquier County where these two churches are located. In this story of ongoing healing and reconciliation, you'll learn how these two different churches, one predominantly white and one predominantly African-American, are working to create a joint vision of a unified community.

Welcome. I'm so glad you all could be here today. First, tell us about how Leeds Episcopal Church and Mt. Morris Baptist Church started a joint ministry.

MS. PERNILLE BRANDT (LEEDS, MARKHAM): We used to get together for a Thanksgiving sing on Tuesdays or Wednesdays before Thanksgiving where Leeds would invite all the little churches in the neighborhood to come and sing, and it was great, but it was not really a relationship. Leeds was started in 1769, and Mt. Morris was started in 1867, and at that time people didn't talk a lot about reconciliation.

There is probably a good chance that some of the people's ancestors that went to Mt. Morris knew the people that went to Leeds and might have gone to church with them, but not in the capacity we're worshipping today. Leeds also is a church that has a door to the upstairs on the outside of the church and some pews upstairs that are not there anymore that were not particularly comfortable to sit in, and I'm not sure that it was the landowners that sat up there. I don't know if I need to paint a super clear picture, but I think for a long time the relationship between the people from the two churches was that people from Mt. Morris probably mowed other people's lawns, worked other people's livestock, and helped them in other ways. That was the beginning of our relationship, but our relationship has changed.

THE REV. JUSTIN MCINTOSH (LEEDS, MARKHAM): As Pernille was getting at; we have a slave balcony in our church. This structure was built in 1842 and we don't have clear evidence of this, but it seems very likely that former slaves of Leeds' parishioners were founding members of Mt. Morris, which today, this year, is celebrating its 150th anniversary.

I've been at Leeds Church for about five years, and the first couple of years that I was there, I was focusing on a lot of things going on at the church, but I began to notice that there was very little social interaction between the white community and the black community at Northern Fauquier County for a lot of historical reasons, which I don't need to tell you, because you already know.

I would drive past Mt. Morris, which is just a couple of minutes down the road from Leeds, and there would be an elderly African-American man there. The pastor of that church, Lindsay Green, who would do all the landscaping at this church – maintain the cemetery, all this – and I would drive

past him, and he came to the Thanksgiving service once a year, but I didn't know him at all. I had no relationship with him, really. One day, I just felt a call. Maybe it was what the Bishop has been talking about with racial reconciliation, maybe what our Presiding Bishop has been talking about. I was driving past him working in the cemetery; I stopped, jumped out of my car, and introduced myself. I'd been at Leeds for at least a couple of years at that point, and said, "Maybe you don't remember me. I'm the minister down the road. Let's do lunch." From that, over the last couple of years, we have formed a real friendship, the two of us. We have theological differences, we have cultural differences, but we have really worked to listen to one another.

I realized that if our two churches were going to move into a place of friendship and really embody the body of Christ in this area, Leeds needed to recognize its privilege in this situation and give up power. Maybe we'll say, "Walk in love as Christ loved us and gave himself for us an offering and sacrifice to God." I said to my church, "We're canceling worship," our main service one Sunday, "and we're going to Mt. Morris." Something that I don't think could ever be done on a Sunday morning. We joined them for their worship service. I was up there on the stage with the other ministers. This is a church with joyful singing, and music, and just amazing experience. I believe that act showed a commitment to really working together as the body of Christ and respect that we were in a small way giving up power to learn from them and to grow together. That was really the turning point, for me at least, as this new relationship began.

MR. MAY: What do you think is next in your ministry? What is God calling to you next?

MR. MCINTOSH: In some ways, this is a very simple thing. I see what we're doing as relationship building and becoming friends, because what interaction existed was minimal and it was not friendship in the deepest sense of the word. We have continued to do joint worship services. We go and worship with them, and they come and worship with us sometimes.

Last night, I received an email from one of the parishioners at Mt. Morris and I want to share it with you. This is from a woman named Shawna. She's probably about 40 years old. This will show you a little bit of the connection between the two communities, but how it really has not been that deep historically. She wrote, "I actually attended, as did all of my sisters and my brothers, Leeds' Episcopal preschool program." Leeds has a preschool, which started in the late '60s. She went to this preschool as a young child, under the guidance of Mrs. Fairchild. "But it wasn't until 2016 that I ever stepped foot into the church itself. I always wondered what it looked like inside. Its beauty on the inside was nowhere near the beauty of the people who welcomed us into the fold. What amazes me still, is looking around at the older folks of our church – the ones who served the dinners, cleaned the houses, worked the horses of the folks, who went to the 'white church' – relax, feel at ease, smile freely, sing loudly, give an amen in their midst, embracing the differences, enjoying the word of God as the body of Christ."

After that service – that was in September – Shawna and many others from Mt. Morris came to Leeds. We became Facebook friends and she invited me over to her house for her daughter Rory's birthday party. I could tell you that that would not have happened if it wasn't for this developing relationship.

Worship services together. We do small group dinners together, because the only way that we can be friends, really, is if we're in an intimate setting in someone's house. It's been amazing to see people get together who had these connections, but we're not really friends, developing friendship. Pernille is going to tell you a little bit about something we're –

Ms. BRANDT: Yes. The other part is in Fauquier there is a group that helps the marginalized people. These are people that live in homes without running water or electricity, and there's a wood ministry. What we're hoping to do is do some work together with some hands-on outreach, and not just what we might consider poor people, but people that some of us, at least where I live, forget exist.

I think in Northern Virginia we forget they exist too, the really marginalized people. We're hoping that we – I know the ECW are having a lunch, and we have a speaker, and we have invited a lot of different churches, including Mt. Morris to come and hear this, so we can all work together. That's another way we're doing it, but part of it is also just being real.

MR. MAY: Thank you very much. I'm so grateful for you coming today and sharing your story from the Diocese. Would you all thank them for being here today? Justin, thank you for stopping your car and introducing yourself. It's that simple, as a beginning.

That's it for the Stories of the Diocese today, but we'll return with more stories tomorrow morning, beginning with a musical ministry from the drum ensemble at St. Francis Korean Church. That will be a great day to get us going in the morning. From here, I will turn it back over to you, Ed.

Ballot One Results and Ballot Two

THE REV. DEACON ED JONES: I do have some results to announce from the first ballot and we will need to go to a second yellow ballot to decide in one order, that it is for General Convention. Let me announce those who have been elected on the first ballot.

For the Standing Committee clergy: Grant Ambrose and Carol Hancock have been elected.

Standing Committee lay: Betsy Anderson and Brad Davenport elected.

General Convention lay: Those elected are Cindi Bartol, J.P. Causey, Russ Randle and Helen Spence.

General Convention clergy: Those elected are Randy Alexander, Lucia Lloyd and Bob Prichard.

There's one more position that needs to be voted on with the yellow ballot, the fourth clergy deputy going to General Convention. You should be voting on the yellow ballot for that, and that only, and the choice would be Justin McIntosh or Elaine Ellis Thomas. That's the only voting that will occur on the second yellow ballot, Justin McIntosh or Elaine Ellis Thomas, to fill the fourth clergy deputy spot for General Convention.

And then, just officially announcing the Provincial Synod lay; Ellyn Crawford, Jean Reed, elected; and Alex Riffie, clergy Provincial Synod.

So this second ballot, yellow, just those two names, please, will be the ones you vote on. It's under deputies and General Convention clergy nominees. The choice is Justin McIntosh and Elaine Ellis Thomas. Then, on the third ballot, we will be electing alternates to General Convention.

THE RT. REV. SHANNON S. JOHNSTON: Are all of the ballots in, please? Okay. All right, then, we shall move on with the agenda.

Keynote Address: The Rt. Rev. Robert C. Wright

THE RT. REV. SHANNON S. JOHNSTON: It's my privilege to introduce the speaker for our Keynote address, the Rt. Rev. Robert C. Wright. Bishop Wright is the 10th Bishop of the Episcopal Diocese of Atlanta, which covers north and central Georgia and embraces 110 worshipping communities. At the time of his election in June 2012, he had served 10 years as rector of St. Paul's Episcopal Church in Atlanta. Prior to that, he was a school chaplain and on the staff of the Cathedral of St. John the Divine in New York City. Since becoming bishop, Bishop Wright addressed the Georgia legislature about gun control, spoke up for Medicare expansion and has been a vocal and active opponent of the death penalty in Georgia.

In commemoration of the birthday of Dr. Martin Luther King, Jr., he prayed with the city of Atlanta's sanitation crew before taking an early morning shift on the back of a city garbage truck. In January 2015, he was named among the 100 Most Influential Georgians by Georgia Trend Magazine. Bishop Wright was born in a Roman Catholic orphanage in Pittsburgh, Pennsylvania, and was adopted at nine months of age.

After graduating high school, he served five years in the US Navy. While attending Howard University in Washington, DC, he worked as a child advocate for two mayors. He earned an MDiv, Master of Divinity, from Virginia Theological Seminary and he has been awarded the Honorary Doctor of Divinity degrees by the Virginia Seminary and by Sewanee: The University of the South. He is married to Beth Sarah Wright, PhD. They have a grown daughter and four school-age children. Bishop Rob Wright.

THE RT. REV. ROBERT WRIGHT (DIOCESE OF ATLANTA): Good morning. I greet you in the name of Jesus Christ our Lord. I bring you greetings on behalf of your brothers and sisters in the Episcopal Diocese of Atlanta. That is the Episcopal Church in middle and north Georgia, 112 worshipping communities. We're growing as well. More than 50,000 men, women, children, teenagers and feisty seniors. Any feisty seniors here today?

One Lord, one faith, one baptism. Can I just go off script here already? Can I just tell you something, Bishop Shannon? Trust this. This is not polite, I'm not being polite. This is no platitude. I'm so impressed with what I have seen today. I am so impressed in what I have seen. That you've created a space at Convention to not talk about the work but do the work, to facilitate conversations with groups of different backgrounds and perspectives and that are held together because of our commitment to Christ. Hell, I've got some stuff to say, but I'm done.

I am so impressed. I spend a lot of time talking about the leadership of Jesus and claiming his teaching and his example as still relevant for us, in fact, life-giving for us and I'm seeing it today. I would congratulate you on that. That is no small thing. Virginia is in leadership in this work in the church. Thank God for that. Thank you for doing that.

All right. Let me get back on script here, all right? I am delighted to be here with you on the occasion of your 222nd Annual Convention. I want to say a special thanks to your Diocesan Bishop, Bishop Shannon. Our paths crossed a long time ago in sunny downtown Tupelo, Mississippi. When we were there, Beth and I were there to adopt our fifth child. Because of the heart and care in the Parish of All Saints there, that faith walk was made possible, and we were wonderfully supported. I know him to possess, and we've seen it today, a bright and clear mind guided by a pastor's heart and an abiding faith, and we've seen it on display here. I don't know if you know, but you got the real thing here.

I'm grateful for this invitation to be here with you and to get a glimpse of what the Jesus Movement looks like here in Virginia. I want also to acknowledge Bishop David, Bishop Ted and send a special shout out to my sister, Bishop Susan. She and I are classmates. We were elected bishops at the same time and had been on this journey together. It's good to be here with you, Susan, and with Tom. It's good to be here with each of you.

All that said; now let's get down to work. You ready? Here we go. Congratulations on such a wonderful Convention theme to focus our time, our minds and our hearts. Walk in love, as you have heard multiple times, is the theme. It happens to be one of my favorite invitations from scripture, from one of my favorite books of the Bible. God knows when we look around our world, our nation and, yes, even the church; we need to be reminded, do we not? Walk in love. By the way, I'm from Georgia so sermons, keynotes, are participatory, all right?

Let's fall in line here, all right? Walk in love. We know these words, right? We're Episcopalians. We say we don't know much of the Bible, but we actually do. We say this piece of poetry every Sunday, do we not? Say it with me then.

MEMBERS OF CONVENTION: Walk in love as Christ loved us and gave himself for us, an offering and sacrifice to God. Amen.

BISHOP WRIGHT: Now, normally, when we hear those words, things start to happen. Right? First, the ushers start walking. Second, the people start reaching for wallets and purses. Yes? Three, people burst out into song. Four, someone prepares a table and a big meal enough for everyone. Then, when we hear Walk in Love, God's people start walking, reaching, singing and preparing. Have I got that much right?

MEMBERS OF CONVENTION: Yes.

BISHOP WRIGHT: All right. Here we go. Not only that. When Paul says, "walk in love," it's first and foremost a declaration of purpose. God's purpose in Jesus of Nazareth was to walk in love among us. If that is so, then the purpose of Jesus's followers is to imitate His example and teaching. We are, after all, God's beloved offspring. Walking in love is our purpose both as individuals and collectively as that messy mystery commonly referred to as the Church.

We remember that the word "purpose" has its origins in the word "fire." We remember that every time God wants to do something, there's fire. With a big bang and a fireball, the universes were born. Fire is how God got Moses' attention on the mountaintop and transformed him from being a fleeing felon and an employee in his father-in-law's sheep business into the father of a nation. Fire is what we say happened to us on a Pentecost long ago. Fire got on us and into us. It's fire that binds us together.

We walk in love because that is our purpose. If mission answers the "what" question and vision answers the "where" question, then purpose answers the "why" question. Beloved, you and I are made to live from a deep and abiding sense of why. We walk in love, why? Because that's who we are and why we were made. That is the essence of our partnership with God. The essence of our partnership with each other is that. Love is at the center of the Jesus Movement. Bishop Curry is right, "If it isn't about love, it isn't about God." If we are about God in this place, then we are about walking in love. Somebody say amen?

MEMBERS OF CONVENTION: Amen.

BISHOP WRIGHT: All right. Now, just to be clear, when I use the word love, I don't mean some incipient sentiment. I mean the most durable substance in the universe. I mean the divine love showcased for us in the love of Christ even in the face, in spite of suffering and death. I mean love that pours itself out toward God and neighbor. Though poured out, somehow through its dispersal, it replenishes itself. It binds wounds and makes wonders. It still does. I mean love that is the best measurement of our Christian maturity. To deliver that, to be that, is why we walk in love.

If what the Bible tells us about God's love is true, then I've got some good news for you this morning. To walk in God's love is to be surrounded, enveloped by God's love. To walk in love is to be in something that has no bottom, something infinite, something encompassing and elastic. That's what God's love is. So elastic that even when we fall, we don't break, we'd bounce. Even when our days are finished on God's earth, God's love is forever and ever and ever and ever. Flip to the back of the Bible, hate and division lose. Love wins. In God's love, there is no lack of love.

Why is all of that important? I'm glad you asked. If you and I are immersed in a love that has no borders, limitations or litmus tests, then you and I have all we need to go to the places that appear

loveless, for Christ's sake. Remember, Paul said, "Walk. Take the show on the road." Remember, Jesus never actually said, "Wait and welcome." Jesus said, "Go and make." I'm talking to somebody. I'm talking to somebody. Bishop Ted, that's in the book. He never said, "Wait and welcome." He said, "Go and make."

Because we walk in love, you and I can walk into rooms, even rooms rife with political ranker. Yes, we can, because baptized is our primary identity, which means we are trans-political. That is, we are in politics but not of politics. The people in this room are more than red or blue, more than liberal or conservative. We are a royal priesthood, ambassadors for Christ. While we may differ on political, personalities or policies, our primary citizenship is with the saints in light. We hold fast to love and do the things that love demands. What does love demand? We resist evil, we respect the dignity of every human being, we care for the immigrant, the indigent and the ignorant.

This is life for us, this is life for us. This is life for us because we are fastened to the one whose authority knows no term limits. This is not partisan, to be clear. I've been preaching long enough to know that people hear things that you don't say. This is not a red or blue sermon. This is a baptized sermon. We're talking about our identity in Christ Jesus, our added value to the present climate. We still got something to say to this world. I like what Dr. King said about this. He said that, "Justice is love revolting against anything that is not love." You need to get that one again. Come on, here we go. See, this is where we are. "Justice is love revolting against anything and everything that is not love." That's who we are. This is not a glossing over of the real challenges that are before us nationally and globally. This is an understanding that for the baptized, the present political climate is but a useful pre-condition for us to show the world what it means to walk in love.

A useful pre-condition but not only that: Walking in love will take you to unfamiliar places. Watch Paul on his missionary journey. Notice Jesus wearing out his sandals, leaving his hometown, expanding the notion of neighborliness. If we're walking in love surrounded by love, then we must go outside of our sanctuaries and other safe places. There's no choice anymore. 1950 is not coming back. If it were coming back, we could give it hell. It isn't coming back. The Spirit is prompting us, "Go." Love is a walking thing. The question is, "where do you go for the sole reason that Jesus' love compels you to be there?" Wrestle with that one.

Because we walk in love, we find ourselves among all kinds of people. We will find ourselves with people from different faiths. Not as adversaries or competitors for religious market share, but as humans on a God journey. If we are in love, then we know love. We recognize love when we see it and hear it in a different context than our own. In love, we sit with the Muslim and the Jew and the non-believer, secure first in having met God in the face of Jesus Christ. Secure – that's what she said – and yet open to how God is revealing God's self to others. We can do that. We did do that. We are doing it.

If love is a walking thing, then our church is going to have to walk toward the young people more intentionally. When you're a guest preacher, you get to come and make all kind of trouble and then you get on the airplane and you go home, right? He asked me to come so I'm going to make some trouble. No, no, no trouble at all. No, no, no. No trouble at all, no trouble at all. This is stuff we know. We know this. We know this in our own. We know this in this room right now. Love is a walking thing and it means we're going to have to walk towards young people more intentionally. I don't know about the Diocese of Virginia, I don't know about it. But in the area of the Diocese of Atlanta, here's what we have; we have 66 colleges, universities and trade schools with the combined enrollment of more than 300,000 young people. Yet at present – and I'm working on it – yet at present, we've only got seven campus missionaries. We've got to walk towards them. We've got to work towards them. We got to.

The faithfulness and the smart and the money necessary is all in this room. Certainly, this kind of walking is deserving of our shared efforts as this thing we call “diocese” and our shared resources – my money with your money and our money doing God’s work. Would we welcome them if they showed up to our parish? Yes. Most certainly we would, but they are not coming. Yet, everything I read and from my experience, they are never the less, when you talk to them, interested in the very same things we are. They are wrestling with the big questions. What does forgiveness require? How do I live a life with meaning? Is there a God anyway? How can I know? Am I a fool for having hope in a broken world? Why should I care about the welfare of my neighbor? Their questions are our questions, and because of Jesus Christ and His church we have something to say about those questions. We’ve got to partner together and walk in love toward these young people both as individuals and dioceses of the Episcopal Church. Why? Because God left the gated community called Heaven to walk towards us in the person of Jesus Christ. That’s why, that’s why.

If the incarnation is anything, it’s that. That God left the comfort of his high Heaven, squeezed himself into a human suit to walk among us. The best evidence, not the talk, not the platitude, but the best evidence that you and I can give, that we actually have some grasp of that fact, which is our central fact as a community, is that we do the same. Is that we do the very same thing. I’m reminded of Malcolm X who said, “No one can do everything, but everybody can do something.”

There is one more thing to this walking in love business. Walking in love is an entirely, thoroughly, and experimental enterprise. It’s more art than it is science. When Paul sat down to write his first letter to a ragtag group of believers, there wasn’t any precedent. He was building a bridge with others as he was crossing it. Walking in love is about learning to love. Moving to Atlanta, I’ve inherited some wonderful graces and one of those great graces is I’ve become friends with Ambassador Andrew Young.

He was with Dr. King and many, many others at all the major intersections of this country’s last 60 years. You might be edified to know that all of his work in his mind – he’s an ordained person – all of his work and all of his walking is guided by his faith in Jesus Christ. He used to say, “Hell, I’ll sit down with anything. After all, I’m a Christian pastor.” I mean, this is how he understood himself. While Dr. King was preaching all this wonderful sermon, Andy was in the back room with people who could not be publicly seen with Dr. King doing a deal. That’s who he is.

I’m a history geek and I’ve read everything there is to read. The first time I met him, we were doing a fancy wedding at the Cathedral of St. Philip in Atlanta. Fortunate for me, the bride was late, which means he and I were locked in a sacristy for about an hour. Me gushing, him polite.

Now here’s the point. Given that my undergraduate degree is, as I said, in history, now was the time for me to plumb the depths of his mind and to learn the secret strategic plan that he and Dr. King and others had worked from. I asked him, after we got through the pleasantries – in the south we make much out of the, “How’s your mom and them,” all that sort of stuff. Once we got through all of that, I said, “Tell me, what was the strategic plan? I read the stuff. Tell me what the strategic plan was. How did you accomplish it all? Desegregation, civil rights, voting rights, how’d you do it?”

Well, I cannot repeat his answer to you. This company is far too polite to use those words. I’ll just let you know that in responding to my question, he used the gerund form of a verb. You got it, yes? Saying to me, “Young man –” I know he wanted to say, “Young fool.” “There was no plan. There was no flipping plan. Every day we rose, we kissed our wives, our affairs were in order. We might not come home. We tried again. We tried again. We ran experiments. We exercise our faith in places like Albany, Georgia, and Cicero, Illinois. We got our teeth kicked in and our tails handed to us, but we kept on learning, kept on experimenting. The stakes were too high not to.” What Ambassador Young knew, what the Apostle Paul knew, is that for the church to be her truest and best self, she has to commit to continued learning.

We are not the people who memorialized God's former acts. God is not dead, God is alive. We are the people who are partnering with God who's moving now. We know that the best growing comes from going. The best learning comes from running experiments for Christ's sake. If we're going to walk in love, we're going to have to disassemble together the culture of fear and failure that exists too much in our churches. We're going to have to pivot, to planning, trying and running experiments in evangelism, hospitality, teaching, church consolidation, church growth, and yes, even liturgy. I know somebody said, "Now you're going too far right there." The reason I know that that's a big thing is you're all laughing.

Yet, the preface to the Prayer Book is clear. That everything that we do as Episcopalians is to excite piety. Therefore what it means to be a faithful Anglican is not to hold on to what was until our knuckles turn white, but it is to live on the spectrum of how do we deliver forward the best of our tradition, while, and I quote, "Paying attention to the exigencies of time." All that in the Prayer Book.

That's Anglicanism. Not that we're religious ambulance chasers, but considered prayerful, deep, thoughtful way to hold on to what has been delivered to us, and yet, lean forward with Christ. That's who we are. That's the basis of our work. We've got to be converted to the mindset that there is no failure in running data driven faithful experiments to the glory of God. None, none. We've got to disassemble that culture. There's only new learnings, only new learnings that are possible. That's it. If it didn't work, great. What's the pivot? What's the refinement? What's next? What's a new conclusion? Walking in love means truly and profoundly that we walk by faith.

Don't believe me; listen to what the Archbishop of Canterbury has said. He worries. He said, "It's not wickedness," he says, "that he fears in the church. Not wickedness, as much as woodiness in the church." God is not dead, God is alive. If God is alive, then come on you all. What experiment is God calling us to run in Virginia? In your parish? In your own soul? What is the Spirit's prompting, nudging? The Diocese of Atlanta, we have the very best precondition for spiritual depth. With all due respect to Virginia, it's called traffic.

We've got about seven and a half million people driving over an infrastructure for about two million people. So I challenged my Diocese, turn off the radio. I don't care what version of the news you listen to, turn it all off and just say, "Here I am, Lord. Your servant is listening." Make that our practice. Can't get to the Prayer Book first thing in the morning? Can't do compline at night time? That's fine; we got our commute to use. If that sounds like it works for you, I double dog dare you to use it. You see, this God is not done talking. This God is not done talking. This God is speaking. Faithfulness requires us to partner with that. That's our way forward, no matter what the political climate is, to fasten ourselves to that. That's our add value, that's what we have for the world.

Lastly, let me say that walking in love presupposes generosity. I suppose that is why we use that phrase as our offertory sentence. When we say that phrase on Sunday, God's people start walking and reaching and singing and preparing all acts of generosity. Each action is an expression of generosity. Generosity, as far as I know, is best born of deep and abiding gratitude. You ever thought about it? What an immense privilege it is to just be baptized. A privilege. What a gift it is to each of us to be set aside in this world to increase the celebrity of Jesus Christ. What a great compliment God has paid each of us to do God's work at such a pivotal time in the world and in the church. What must God think of us, that we are equal to that work in this moment? What gratitude we should feel? Grateful for the life, for life and the portion of health that you and I enjoy, grateful for our common life as a church, grateful that our hands are on a plow designed by God Almighty.

As we walk in love, remember what Paul said in another place: that everyone should give as they have their mind made up to give. Not because of guilt or obligation, but because God loves a cheerful giver. Somehow if I give out of gratitude, it affects my facial muscles. My smile broadens and deepens and warmth radiates. Paul knew that as we walk, our sharing has to be purged of any guilt or obligation

or shaming. Paul's a genius. He bet the whole thing on this. That if you and I could connect with our gratitude to God – not denominationalism, not with assessment – you and I could connect to our gratitude for God, then the church would have all she needs to do her work. Not just maintenance work, but cutting-edge mission work. Work that you and I can't imagine right now. That you and I would more perfectly be situated in a relationship of shared purpose and mutual affection. That's what that's about. By all this, by our walking in love, that the world would know something of this wonderful God who has caused us to walk.

Now as I go to my seat, three things come to my mind. One, I remember the words of Myrle Evers, who would have been justified in cynicism and hatefulness, but on an invitation to speak on the national mall, at the second inaugural of President Obama, she said this, "There's something in me that holds the reigns. There's something in me that banishes the pain. There's something in me I just can't explain, but thank God Almighty, there's something in me." That's how we walk. Then I'm reminded of what Rumi said, that Muslim sage, when he said, "I was dead, then I was alive. I was weeping, then I was laughing. Love –," he says, "– came into me, and I became fierce like a lion, but gentle like an evening star." That's what the world wants to see in us. But let the Methodists have the last word. You know it so well; we sum up everything we've said so far in this. It's an exclamation point in my opinion. "Oh, for a thousand tongues to sing my great redeemer's praise. The glory of my God and King, the triumphs of His grace." Brothers and sisters, walk in love.

BISHOP JOHNSTON: Well, now you know. You know why. Thank you so much, Rob, just terrific.

Ballot Two Results and Ballot Three

THE RT. REV. SHANNON S. JOHNSTON: I'm pleased to bring results of the second ballot. Elaine Ellis Thomas has been elected as clergy deputy to General Convention, and Ed Jones has instructions for the third ballot.

THE REV. DEACON ED JONES: Thank you, Bishop. We go to our third ballot, which will be green. We are now electing alternates for General Convention. Deputies to General Convention, alternates in both the lay and clergy order. There are four candidates for four positions in each order. The reason we are voting is because the end result we're trying to achieve is a ranking of the four alternates in each order. We will know who the first alternate is, the second alternate. I might mention that though you do have the right to vote for four. If everybody voted for four, we would end up with a four way tie and no ranking; keep that in mind if you would.

Here are the candidates for clergy deputy alternates for General Convention:

The Rev. Christopher Agnew
 The Rev. Barbara Marques
 The Rev. Justin McIntosh
 The Rev. Jane Piver

You can vote for up to four. On the alternate deputies to General Convention for lay:

Ms. Betsy Anderson
 Ms. Ellyn Crawford
 Mr. Patrick Keyser
 Mr. Stephenson Walker

BISHOP JOHNSTON: You have a green ballot. If you remember, if you know anything about how General Convention works, it will help us greatly if we're able to achieve this ranking. Voting accordingly which would be for one or two or three instead of all four, would be very helpful toward that purpose.

Introduction of Guests

THE RT. REV. SHANNON S. JOHNSTON: Okay, let's press forward to catch up a little bit on time. As we collect ballots, I'm going to proceed. We've got the introduction of the front table. There's a special table that's reserved up front for guests. I'd like to introduce – they're not so much guests, they are our local celebrities. I'm going to read it in the order that is in my script. Ellen comes first, she's had to duck out for a second, but Ellen is at that table. Ms. Barbara Gulick is there. Barbara, where's Barbara? She's not here yet. The Rev. Tom Holliday, I'm glad you're there. The Rt. Rev. David Jones, how are you my brother? Ms. Kay Jones. The Canon to the Ordinary, the Rev. Canon Pat Wingo. Mr. David Charlton, where's David? He's at his booth, so he's working hard for the Church Schools. He's President of Church Schools, so another round of applause, thank you.

Introduction of New Clergy and Candidates for Holy Orders

THE RT. REV. SHANNON S. JOHNSTON: Now to introduce new clergy and candidates for Holy Orders. We'd like to invite all clergy who are new to this Diocese, deacon or priest, if you are clergy, if you're new to this Diocese, to introduce yourself. If you would start making your way to the front of the room and use the podium and microphone on the stage to my right, where Bishop Rob gave his stirring address, to give your name and your church. If you are new to the Diocese as a priest or deacon, if you'd come forward and introduce yourself, name and church, to the Convention.

The following clergy introduced themselves to Convention.

The Rev. Daniel Spors, St. Peter's, Arlington
 The Rev. Robin Razzino, St. Clement, Alexandria
 The Rev. Kristine Johnson, St. John's, McLean
 The Rev. Hilary Streever, St. James's, Richmond
 The Rev. Jim Hughes, Trinity, Manassas, and Leeds, Markham
 The Rev. Rachel Rickenbaker, Trinity, Upperville
 The Rev. James Rickenbaker, Aquia, Stafford
 The Rev. Lee Gandiya, St. Paul's, King George
 The Rev. Fran Gardner-Smith, Grace and St. Mary's, Berryville
 The Rev. Kimberly Reinholz, Grace & Holy Trinity, Richmond
 The Rev. Andrew Reinholz, Epiphany, Richmond
 The Rev. Deacon Sally Gunn, St. Mark's, Richmond
 The Rev. Deacon David Curtis, St. John's, Richmond
 The Rev. Dr. John Hall, St. Anne's, Reston
 The Rev. Deacon Joseph Klenzmann, Holy Comforter, Richmond
 The Rev. Deacon Brian Hutcherson, St. Luke's, Simeon
 The Rev. Deacon Theresa Lewallen, St. Alban's, Annandale
 The Rev. Catharine T. Gibson, St. James, Potomac, Maryland

BISHOP JOHNSTON: I introduce to you now, those who are seeking Holy Orders. I'd like to present to you the men and women seeking Holy Orders in the Diocese of Virginia in 2017, God willing, and pending the consent of the Standing Committee and myself. It's always struck me, it's rather strange. All these men and women are preparing for ordination to the priesthood. As I say your name, please come forward and stand in front of the stage.

Mr. Josh Bascom, who finished his degree at Duke, presented by Christ Church, Charlottesville.
 Mr. Jason Cutshall, Anglican studies candidate at VTS, presented by St. Mary's, Arlington.
 Ms. Taylor Devine, senior at VTS, presented by Grace, Standardsville, and the Young Priest Initiative.
 Ms. Katherine Dougherty, senior at Sewanee, presented by St. Paul's Memorial, Charlottesville.
 Ms. Lisa Erdeljon, senior at Berkeley at Yale, presented by St. Timothy's, Herndon, and the Young Priest Initiative.

Ms. Erin Maxwell-Steele, Anglican studies candidate at Virginia Theological Seminary, presented by Emmanuel, Harrisonburg.

Mr. Matt Rhodes, senior at VTS, presented by The Falls Church, Falls Church.

Mr. Bryan Spoon, Reading for Orders, presented by San Jose, Arlington.

Mr. Will Packard, at VTS, presented by Immanuel on-the-Hill, Alexandria.

Anyone else? Okay. All right. Thank you all very much.

I'd like to offer applause for the tellers for their hard work in the balloting. Thanks to Rawles Jones for his exemplary work as Chief Judge and Lindsay Ryland as Head Teller.

Now for Ed Jones to make announcements before we adjourn for lunch.

THE REV. DEACON ED JONES: Just bear with me for a couple of minutes. I want to make sure you know what's coming up. Starting as soon as possible, after we adjourn here, will be a couple of open hearings. The budget open hearing will begin as soon as possible after we adjourn in Lake Anne. Constitution and Canons will be in Regency B. Then after those hearings, the Budget, Resolutions and Constitution and Canons Committees of Convention will meet thereafter during lunch. Now please remember that we will reconvene this afternoon, and instead of 1:30, we're going to say 1:45. Please plan to be back in your seats no later than 1:45. On your way out, make sure you take some time to visit our many exhibitors who are out there. The workshops will begin at 2:40 this afternoon. There are descriptions about those outside. We have some fantastic workshops offered this afternoon beginning at 2:40. Also at 2:40 today and at 7:30 tomorrow morning in the Lake Thoreau room, Bishop Wright will host a book signing. If you don't already have one of his books they will be available for purchase at the Shrine Mont table outside. My fellow deacons are collecting socks for those who need them. Am I right fellow deacons? Who's been in the back of this hall? Couple over here, a couple over there, look for the bins if you've brought some socks to contribute. I want to remind you that tomorrow morning at 7:00 a.m., there's a hot breakfast set up in the foyer. Please remember the Convention Eucharist will begin to 5:30 in this room. The bulletins will be waiting for you. They were not in your packets; you don't have to worry about bringing them. Also, I hope you've noted that the UTO blue boxes are on your table. Please do be generous in giving to this ministry of our church. That's all I have Bishop.

BISHOP JOHNSTON: One final very special announcement. There are many of you who know and remember fondly Malcolm Rogers, our dear friend from Liverpool. Liverpool is a treasured link diocese for the Diocese of Virginia. I am delighted to tell you that Malcolm has just been inducted into the Order of the British Empire and is now an MBE member of the British Empire by Queen Elizabeth in Buckingham Palace. I'll convey my congratulations to Malcolm from this Convention. It's time for lunch, folks. Enjoy.

Ballot Three Results

THE RT. REV. SHANNON S. JOHNSTON: All right, let's come to order. I have results from the third ballot. Thank you. Results from the third ballot for clergy alternates:

First alternate, Justin McIntosh

Second alternate, Jane Piver

Third alternate, Barbara Marques

Fourth alternate, Chris Agnew

Lay alternates for General Convention:

First alternate, Ellyn Crawford

Second alternate, Betsy Anderson

Third alternate, Steve Walker

Fourth alternate, Patrick Keyser.

That's the results from the third ballot.

Report of the Committee on Resolutions

THE RT. REV. SHANNON S. JOHNSTON: Taking up the order of business on the agenda, I welcome the Very Rev. Phoebe Roaf to the podium to give the report of the Resolutions Committee.

THE VERY REV. PHOEBE ROAF (ST. PHILIP'S, RICHMOND): Bishops Johnston, Goff and Gulick, Members of Convention, good afternoon. I'm here to present the recommendations of the Resolutions Committee. At all of your tables, there should be copies of amended resolutions, R1s and R2s. As you all are circulating those and making sure that you have copies in front of you, I would like to thank the members of the Resolutions Committee for all of their hard work, especially over the past month. If we could just ask all of the members of the Committee to please stand and be acknowledged.

R1s: On Family Leave

The full text of R1s can be found on page 176.

THE VERY REV. PHOEBE ROAF (ST. PHILIP'S, RICHMOND): The Committee moves for adoption of the amended or substituted R1 which is entitled, On Family Leave. The Committee also moves that we divide this resolution into two in which the last resolve would become a separate resolution that is the focus outward, more of an advocacy standpoint. The other resolves in the amended R2 are focused inward on our life together as a diocese.

BISHOP JOHNSTON: The resolution moved is from Committee and needs no second. It is in order to move to divide. It is moved to divide, so we're going to take up the question of dividing the resolution. Is there discussion or questions about dividing the resolutions? It's not debatable I'm advised, thank you. Okay. We're moving on then to vote to divide. All in favor, say, "Aye."

MEMBERS OF CONVENTION: Aye.

BISHOP JOHNSTON: Any opposed? Okay. Motion carries. It is divided. R1s through the next to last resolved is on the table.

MS. ROAF: Thank you. When the Committee originally got the version of Resolution R1s that was circulated electronically to everyone prior to Convention, we contacted our Chancellor, J.P. Causey, because we had a question about whether or not we had jurisdiction. J.P. Causey has advised us that vestries cannot be compelled to require specific amounts of benefits to either their lay employees or their clergy via a resolution of Annual Convention. That would actually require an amendment to the Canon, a Canonical change.

The main focus of our work, in terms of the Committee's work, was to show our support and complete affirmation of the underlying intent which is to be as liberal as we can and as generous as we can when it comes to maternity and paternity, really family leave in its broadest form. You will see in the revised resolution that we are first starting off by asking our own diocesan staff to review the compensation and benefit guidelines that pertain to clergy to make sure that we are offering everything that CPG provides and that those be expanded to include broader family leave policies. We also want to make sure that our lay employees receive the same level of benefits. We're asking vestries to look at their own compensation guidelines, the transition office to consider these things as new clergy are called to the Diocese. Two action items, one is that this Convention would send a letter to Church Pension Group asking for expansion of coverage. Then, that the Virginia Deputation to General Convention, which has just been elected, would come back to the 223rd Convention, which will take place in November, with the resolution to carry to the next General Convention so that we can raise it up to that level. With that, I would ask if there are any questions or turn it back over to the Chair.

BISHOP JOHNSTON: Thank you. Questions and discussion?

THE REV. DEACON ED JONES: I just want to make sure that everyone's aware that the original resolution was part of your packet that you received. I hope everybody now has access today to the substitute resolution.

BISHOP JOHNSTON: All right, microphone six.

THE REV. CAYCE RAMEY (ALL SAINTS SHARON CHAPEL, ALEXANDRIA): I stand in joyful support of these resolutions. The health of our church is part and parcel with the health of our families, our lay professionals and our clergy. I'm especially grateful that CPG already covers the cost of paid maternity leave for our women clergy. I'm honored to be part of a movement to see these important benefits extended to a broader section of our church and to include the grace-filled realities of adoption and care for extended family members. I remember returning to work after spending far too few days with my own newborn sons. I've seen the struggle in my own family to care for aging and ill parents.

Now is the time to update the work of 25 years ago to support all families and to aid the caregivers among us. I encourage everyone here to vote in favor of both of these resolutions so that we and those throughout our commonwealth may enjoy such benefits.

BISHOP JOHNSTON: Thank you. Microphone two.

THE REV. LAURA MINNICH LOCKEY (HARRISONBURG CAMPUS MINISTRY AND YOUNG PRIEST INITIATIVE DIRECTOR): We're abundantly blessed in this Diocese with young clergy. In the very recent past, most of our clergy were beyond child-bearing years. When I got here at age 38, I was one of the youngest clergy in the Diocese. We now have many clergy who are in their 20s and 30s. We have many of our clergy who have recently had or are about to have new babies. If we wish to continue attracting young, energetic clergy that add to the life of our Diocese and our churches, we need to take care of them. As we heard this morning, love presupposes generosity. We can certainly afford to be generous with our clergy. I speak for this resolution.

BISHOP JOHNSTON: Thank you. Microphone four.

THE REV. DAVID LUCEY (ST. FRANCIS', GREAT FALLS): I just have a question. The question is in regard to the resolution to address the Church Pension Group to expand family leave benefits. Is there a specific parameter that we're asking them to expand to?

MS. ROAF: Well, in the open hearing that we had yesterday, we learned that while Church Pension Group does provide up to 12 weeks of paid leave for female clergy who bear children under a short term disability policy, the same is not true for lay employees, for example. That was one example where we really thought, if possible, the benefits should be the same. But it's also everything that's listed above for them to consider all the sorts of leaves, so secondary caregivers and for parents and elderly relatives to be cared for.

MR. LUCEY: Okay, thank you.

BISHOP JOHNSTON: Thank you. Microphone five.

THE REV. ALEX RIFFEE (ST. JAMES, LOUISA): First, I just wanted to thank the Diocese and everybody who helped with the fact that I do have a little one. I did not expect that even child care would be provided [at Convention], not against the Diocese, but in general, nor the fact that I even didn't have to pay. I was all ready to do that so I can't thank you enough for that, for the help of that.

I'm lucky enough to be in a parish where I got 10 days paternity leave. I didn't ask for more for the last, but a lot of times it's not offered as a male. I don't think it's necessarily that rare nowadays but I am the primary caregiver in our household. I know that it has happened, from clergy that I know who are female, that they're afraid to ask for maternity leave to begin with sometimes, or they may lose their job for other reasons because they're going to take that maternity leave regardless.

I'm in full support of this in its broader version of trying to take a look at Canon law and how we might be able to look at parents, adoptive parents, and the fact that sometimes the dad is – I'm glad to see that it's becoming more so – the primary caregiver. That's all I can basically say. Sorry. I just want to say thank you.

BISHOP JOHNSTON: Thank you. Is there anyone else? At microphone six.

THE REV. KIM REINHOLZ (GRACE & HOLY TRINITY, RICHMOND): I found out I was pregnant, Second Advent last year. Owen is five months old. My husband, Andrew, has been called as the rector of the Church of the Epiphany in Richmond. He was called when I was six months pregnant. Part of his letter of agreement negotiation was how do we handle paternity leave. In part, that was because with our daughter, Audrey, who is three and is in child care – and thank you for that – he did not have that conversation. About two days after Audrey was born, he had to go away for a very long day on a diocesan event, because he was working on diocesan staff in the diocese where we worked and were ordained.

I didn't think I would be emotional sharing this, but that was one of the longest days of my entire life. I had the benefit of my family being close by. My mother was there, my father was there, my uncle was there, and it was still a very lonely and long day. We now live five hours from our nearest blood family so we needed that. Everybody should have their opportunity, whether it's a biological parent or an adoptive parent or a foster parent, because you need as much support as you can get. We, as the church are called to be a community of support, intergenerational support; it is the only place we get that outside of our families. Some of us don't get that out of our families, so please remember that when you have these conversations in vestry meetings and in negotiations of letters of agreement, because we are coming as lay and clergy to be part of your community. We want our children to be loved. Owen wants to sing you some more songs of his people, but I will resign the microphone.

BISHOP JOHNSTON: Thank you, both of you. Four or three? Microphone four, we believed you rose first.

MS. LESLIE MARTIN (ST. PETER'S IN THE WOODS, FAIRFAX STATION): I'm not sure if this is the right time to bring this up, but at the very end, the last resolved, the very last word, you're speaking to "our fellow citizens" and I have concern that we're excluding our legal immigrants who are not yet citizens. I just want to bring that to your attention.

BISHOP JOHNSTON: All right, Leslie, you're on the last resolve. The resolution has been divided so when we take the resolution, the very last resolve, it's a separate resolution then if you would come to the microphone for that.

MS. MARTIN: Okay, thank you.

BISHOP JOHNSTON: Thank you. Microphone three.

THE REV. JOHN SHELLITO (ST. GEORGE'S, ARLINGTON): My wife is eight months pregnant so I wanted to express my support for this resolution as well as my gratitude to St. George's and the rector that I do have paternity leave. It makes a huge difference to be able to support my wife, and I look forward to sharing in the care-giving of our child. I also think that this resolution is about supporting and retaining excellent clergy no matter gender. Thank you.

BISHOP JOHNSTON: All right, microphone one.

THE REV. JAMES CIRILLO (GRACE, CASANOVA): I believe what Owen was saying was we need to call the question so we can vote this in, because nobody's going to disagree with it, so we need to vote this in. Thank you.

BISHOP JOHNSTON: Calling the question's in order. The motion is to close debate, and call the question. All in favor of the motion to close debate and call the question, say, "Aye."

MEMBERS OF CONVENTION: Aye.

BISHOP JOHNSTON: Any opposed? Motion carries. We will vote on the resolution as it has been divided. All in favor of R1s as it has been divided, say, "Aye."

MEMBERS OF CONVENTION: Aye.

BISHOP JOHNSTON: Any opposed? Done. Microphone four.

MR. JOHN LOWE (ST. FRANCIS', GREAT FALLS): My purpose in being here is not to oppose but to add some information for those who are going to consider this next year. On the version yesterday, I noticed it referred to aging family members. I would respectfully suggest that they spell that out. If I have a second cousin in California, I'd like to go visit, that doesn't base but if we're talking about parents, they just would say "parents." Number two, it should address the issue of serial problems. If the secretary's mother is sick this year, two weeks, if she gets sick again next year, is it another two weeks? Or, if a father gets sick next year, is it two weeks or is that two weeks a lifetime period? I just think it should be spelled out to scrub away trouble.

BISHOP JOHNSTON: Are you offering an amendment?

MR. LOWE: No, I'm just offering that to whoever is going to be working on it because I understand it's just not working.

BISHOP JOHNSTON: I understand. All right, that's duly noted. Thank you. Anyone else rising to the microphone? Seeing none, call the question then without objection? All in favor of the divided resolution at the very end of your submission of R1s please say, "Aye."

MEMBERS OF CONVENTION: Aye.

BISHOP JOHNSTON: Any opposed? Done. Thank you.

R2s: Healthcare for the Poor

The full text of R2s can be found on page 182.

THE VERY REV. PHOEBE ROAF (ST. PHILIP'S, RICHMOND): The next resolution is resolution R2s. It's currently entitled Healthcare for the Poor. The resolution that the Committee received originally was focused on expansion of the Affordable Care Act in the Commonwealth of Virginia. It was the Committee's opinion that since we're not sure about the status of that legislation and that bills come and go, and names changed over time that instead of limiting it to one specific piece of legislation, we would have a broader statement of affirmation for healthcare coverage for all, especially the most vulnerable within our midst.

You will see in the explanation that the 2009 General Convention passed two resolutions, specifically, addressing these same issues, so this is really just affirming what is already happening on the national level to show our support here in the Commonwealth.

THE RT. REV. SHANNON S. JOHNSTON: Thank you. Is there anyone to speak to R2s? Microphone four.

THE REV. DEACON CAREY CHIRICO (ST. GEORGE'S, FREDERICKSBURG): I'd like to speak in support and thanks for this wording. We know that approximately 400,000 people in Virginia are shut out from healthcare by the fact that Medicaid has not expanded in our state. It is becoming more important than ever that we care for those at the margins of our community. As we work more and more with the legislative bodies in our state, it's important that we have words that come from our Diocese as well as from our national church when we go— What we've been told is this is a pro-life issue. Our legislators are very grateful for being given words that come out of the faith community and allow them to work across the aisles to pass this. Thank you.

BISHOP JOHNSTON: Thank you. Anyone else for debate, discussion or question? Seeing none, I call the question— There is someone rising to microphone one.

MR. ALAN SPEAR (ST. ANDREW'S, MT. JACKSON): I just have a question on the wording. Would you please explain to me, since I'm not too smart, what the word in the resolve section as a "single payer" is? Are you expecting an individual to pay that or all the people who are involved in this or are you expecting, per an expression, the federal government to pay 100%?

BISHOP JOHNSTON: I'm hearing questions as to your place of citation.

MR. SPEAR: Under the first resolve, second resolve, and probably the fourth one. No, maybe first two, sorry. Second line of resolve says establishing a "single payer universal healthcare program." What does it mean by "single payer?"

BISHOP JOHNSTON: All right, just we were trying to get to the answer of your question, microphone four.

THE REV. DAVID LUCEY (ST. FRANCIS, GREAT FALLS): Single payer means there will be one payer to healthcare providers throughout the United States so there would be a centralized payment system that covers everybody. Single payer is referring to who is paying the healthcare out. It's like the British healthcare system. It's a single payer healthcare system. That's what single payer refers to, by definition.

MS. ROAF: Russ is coming forward. I was just going to say, "Come forward Russ."

MR. RUSS RANDLE (CHRIST CHURCH, ALEXANDRIA, AND MEMBER OF RESOLUTIONS COMMITTEE): The point that was brought up is not before this Convention.

Ms. ROAF: Correct.

MR. RANDLE: The question goes to language that was passed by General Convention nine years ago. It is not before us presently and thus, while we can have a debate offline about single payer or something else, what is before us presently does not speak to that at all.

BISHOP JOHNSTON: The Chair agrees.

MR. SPEAR: I apologize, Bishop, for my ignorance. I guess I don't understand the Queen's English of single payer. Thank you.

BISHOP JOHNSTON: Microphone three.

MR. DOUG HENRY (IMMANUEL CHURCH-ON-THE-HILL, ALEXANDRIA): Just to be clear, what we're discussing here is the first resolve, the expansion of Medicare benefits to a greater proportion of the population of the Commonwealth, correct?

Ms. ROAF: That is correct. Everything else is an explanation to give some context, but you're not called to vote on that.

BISHOP JOHNSTON: Again, number three.

MR. PAUL ROSBOLT (THE FALLS CHURCH, FALLS CHURCH): Just a question, it relates to the lady's question on a previous resolution. Why did we use the word "citizen" rather than "resident?"

BISHOP JOHNSTON: Right, I would take that answer. It was a mistake on my part to move ahead but I had promised that we would revisit that so we will come back to that.

MR. ROSBOLT: But it applies to this resolution now. We've used that same language, "citizen" rather than "resident."

BISHOP JOHNSTON: It is in here?

Ms. ROAF: Yes. Correct, that was the language that was in the original resolution that we received so we kept that language in.

MR. ROSBOLT: Is it appropriate to offer an amendment?

BISHOP JOHNSTON: At this time, it certainly is.

MR. ROSBOLT: I would move that we replace the term "citizen" with "resident."

BISHOP JOHNSTON: It is moved. And seconded?

MEMBERS OF CONVENTION: Seconded.

BISHOP JOHNSTON: So it is and that's in order. Is there discussion on the amendment to replace "citizen" in line three of the one and only resolve that we're taking up, line three, first word, replace "citizen" with the word "resident." Microphone four.

THE REV. JOE HENSLEY (ST. GEORGE'S, FREDERICKSBURG): My question is just one of clarity. It says, "By which the Episcopal Church endorsed," et cetera, "for every citizen." The question is, did the Episcopal Church endorse adequate healthcare insurance for every citizen or every resident because that's what we're saying, is that the Episcopal Church did that. Can we get clarity on that?

BISHOP JOHNSTON: Thank you. Anyone else debating? Yes, microphone one, debate on the proposed amendment.

MR. GREGORY KING (ST. PAUL'S, BAILEY'S CROSSROADS): I just want to respond to that previous question by pointing out that there's two General Convention resolutions cited here, one of them specifically says, "Healthcare coverage for all the people of the United States," the other ones mentions the word "citizens." In my estimation, either word would be appropriate.

MS. ROAF: If you have copies of the amended resolutions, if we turn over on the backside, the resolve does say, "By the end of 2009, guaranteeing adequate healthcare and insurance for every citizen."

BISHOP JOHNSTON: All right, just a moment. Since the resolution states as fact "by which the Episcopal Church endorsed" et cetera "for every citizen," it is out of order, the amendment is out of order to replace that with the word "resident." Is that clear? When we were stating as a fact that the Episcopal Church stated that, and we see where that is so, so the ruling from the Parliamentarian and the Chair is that the amendment is out of order. So we're back to the original resolution at the top of the page R2s. Microphone four.

THE REV. SVEN VANBAARS (ABINGDON, GLOUCESTER): It's my understanding that this resolution before us is referencing two General Convention resolutions. I understand the ruling of the Chair, if my assumption is correct; I would offer an amendment to change our resolution from "every citizen" to "all people" which is what the resolution from General Convention that we're referencing does say.

MS. ROAF: That is found under the text on the first page after the resolution number and title. The very first resolved does say, "Provide healthcare coverage for all the people in the United States."

MR. VANBAARS: Correct. So my amendment is that we strike the words "every citizen" replacing it with "for all people," which is from the General Convention resolution.

BISHOP JOHNSTON: I'm ruling that in order. Thank you. And the amendment is seconded. We are discussing now the amended R2s replacing the word "citizen" with the word "people" that is consonant with the explanation resolution with the Episcopal Church General Convention, "all people." Microphone five.

MS. JUNE TATE (ST. JOHN THE BAPTIST, IVY): I have a concern with this statement. The concern being that "all people of the United States" needs further definition. Does this mean that anyone who is here as a visitor, anyone who is here as a student, anyone here who is from another country but residing here currently, does that cover them? Because "people of the United States," most people are going to take that as people living in the United States. Can this be clarified?

BISHOP JOHNSTON: Sven, as the proposer of the amendment, would you like to state what your intent is?

MR. VANBAARS: My intent is that people are people.

BISHOP JOHNSTON: Does that clarify for you what the intent is? That there really is no distinction intended in this amendment?

MS. TATE: Okay, so that means we're covering anybody and everybody under our healthcare system.

BISHOP JOHNSTON: That's my understanding of what the amendment's intent is. That's my understanding about the amendment's intent is. Now that's the ruling of the Chair, but that can be challenged. Microphone three.

THE REV. DR. SARAH COLVIN (ST. PATRICK'S, FALLS CHURCH): I just like to point out that this resolution appears to be one of intent. Since it says, "Especially the people of limited means," it's not as if the hospital is going to bill somebody who has a million dollars traveling from the UK. This is one of intent and our intent is to say that we are standing up for the poor, which of course is what we're doing.

BISHOP JOHNSTON: Thank you. I saw microphone four first. Mic four.

UNNAMED MEMBER OF CONVENTION: I just want to say that it doesn't say our resolution says to urge to extend wider healthcare coverage. We're just resolving to urge the governor and legislature to that. We're not voting for universal coverage. We're just based on the legislation of the General Convention which may have been ambiguous, wouldn't be a surprise from General Convention sometimes. Those things are not totally clear but we are urging wider healthcare. It seems like that's what we're voting on is do we want to urge for wider healthcare? Thank you.

BISHOP JOHNSTON: Thank you, microphone two.

THE REV. DANIEL ROBAYO (EMMANUEL, HARRISONBURG): I like the language of "all people." As somebody who has lived through various stages of residing in the United States as a dependent of a diplomat, as an international student, as a permanent resident and now as a citizen, I can tell you that basically, if it applies to a citizen, it applies to a permanent resident and that's where the line ends, generally speaking for these things. I like the idea of "all people" because that's "people are people" as my friend said. But for the purposes of this resolution, if you're that uncomfortable with that, really, the only language here that applies is after that comma, following the word "midst." That's what we're voting on. What we're voting on is this Convention urged the governor and legislature to extend wider healthcare coverage in Virginia through Medicaid and other appropriate measures, especially to people of limited means. So let's do that.

BISHOP JOHNSTON: Thank you. Mic five, please.

MS. VIRGINIA MCKAY-SMITH (MEADE MEMORIAL, WHITE POST): I wanted to say two things. One is that Medicaid safety in our hospitals, public EDs, all have their own rules and guidelines about patients they bring in. Lots of people, lots of non-citizens would be covered by that. I think the healthcare industry, in general, is going to know how to interpret this.

The second thing I wanted to say is, it strikes me that this resolution is really speaking to what we were discussing this morning and that generosity springs from the kind of love Jesus wanted us to show. I would like to speak in favor of this resolution.

BISHOP JOHNSTON: Thank you. Who is next? Microphone three.

THE REV. LUCIA LLOYD (ST. STEPHEN'S, HEATHSVILLE): I just wanted to point out that that title on the papers that we're handed out says, "Healthcare for the Poor," and on the screen, it says, "Healthcare for Poor People."

MS. ROAF: I think what's on the screen is actually an older version. It should read, "Healthcare for the Poor." Thank you for noting that.

BISHOP JOHNSTON: Right, microphone one.

MR. BOB FAITHFUL (ST. JOHN'S, CENTREVILLE): Going to Google – which answers all – the Medicaid criteria says, “You are United States citizen or you are an immigrant that lives in the country legally.” If we’re going to be tying this to Medicaid, and this is from the Medicaid guide, there is a limitation there. We may want to expand that but from the criteria, it says, “US citizen or an immigrant that lives in the country legally.” Just for clarification.

BISHOP JOHNSTON: We’re still debating the amended resolution. It’s microphone five.

THE REV. CATHERINE CAMPBELL (CRISTO REY AND SAN JOSE, ARLINGTON): I know quite a few folks that do not have insurance that live on the margins. I really do believe that the resolution that says, “all people of the United States,” reflects a lot of their needs. I would be urging you to vote in favor of the amendment. Thank you.

BISHOP JOHNSTON: Thank you. Microphone six.

MR. THOMAS JONES (MEADE MEMORIAL, ALEXANDRIA): I would just like for everyone to consider the fact that we are doing this as part of our scriptural commands to care for other people. To me, that means that that includes those that are not necessarily residents but they are humans that need healthcare and need compassion. And to tie it to something like citizenship, which is a legality, our effort is based on human compassion and love, which is a little bit different from the legalities of citizenship and whether one is a legal resident for now. I would strongly urge you to consider when you’re voting that that is the original intent of this resolution: to care for other people, to meet a human need.

BISHOP JOHNSTON: Thank you. Microphone four.

THE REV. TOM HOLIDAY: I think it’s important to note that when we pass a resolution such as this, we are lending our moral support to those in the General Assembly toward making healthcare universal. They’re going to then debate all of this stuff about whether we call them citizens or residents or whatever, it won’t end if they do anything that we suggest. They will end up looking much like what we suggest. If “all people” conveys to us in this room our biblical directive, our biblical imperatives, then why not pass it and not try to do the General Assembly’s work.

BISHOP JOHNSTON: Thank you. Let me call that the clause is considered out of place according to Convention rule, please. Microphone five.

MS. MOIRA SKINNER (ST. ALBAN’S, ANNANDALE): I just wanted to point out because I think the intent behind and what everyone is focusing on – which I think is great – on all people. There may be some other lawyers who are in the room who look at language – that of the United States – has the ambiguity. Maybe that’s the part that needs to be stricken, or as the gentleman said earlier, we’re really asking for wider healthcare coverage in Virginia, because of the United States could be interpreted to limit.

That was my suggestion and maybe that should be stricken so it just says, “all people” or “all people in Virginia,” if the general consensus is we want to focus on the main intent. I think that sometimes the language can get in the way. Thanks.

BISHOP JOHNSTON: Thank you. Any others? We’re still debating the amendment, microphone one.

MS. HELEN SPENCE (ST. CHRISTOPHER’S, SPRINGFIELD): I call the question.

BISHOP JOHNSTON: Question is called. It's not debatable. All in favor of closing debate and calling the question say, "Aye."

MEMBERS OF CONVENTION: Aye.

BISHOP JOHNSTON: Any opposed? Okay, we will call the question for the amendment. We're on line three, the word "citizen" is replaced with "all people." Line two, the word "every" is stricken so that it reads, "Healthcare and insurance for all people of the United States," et cetera. All in favor of the amendment say, "Aye."

MEMBERS OF CONVENTION: Aye.

BISHOP JOHNSTON: Any opposed?

MEMBERS OF CONVENTION: No.

BISHOP JOHNSTON: Noted, the amendment to the resolution carries. We are now discussing the amended resolution R2s. Here we go. Microphone four.

THE REV. LAURA INSCOE: I call the question.

BISHOP JOHNSTON: That is in order. All in favor of closing debate on the amended R2s, closing debate and calling the question say, "Aye."

MEMBERS OF CONVENTION: Aye.

BISHOP JOHNSTON: Any opposed? All right, motion carries. Now, calling the question, all in favor of the amended resolution say, "Aye."

MEMBERS OF CONVENTION: Aye.

BISHOP JOHNSTON: Any opposed? Done, it carries. It's amended.

Courtesy Resolutions

The full text of CR1, CR2, CR3, CR4, CR5 and CR6 can be found on page 183-187.

THE VERY REV. PHOEBE ROAF (ST. PHILIP'S, RICHMOND): Thank you. There are now six courtesy resolutions which had been presented for our consideration. The first will recognize the Rev. Lynda Hergenrather for many faithful years of service in this Diocese. The second courtesy resolution recognizes the many years of faithful service of the Rev. Laura Inscoe. Third, recognizes the many years of service of Ms. Harriet Witt Moore. The fourth recognizes the many years of faithful service of the Rev. Jim Papile. The fifth recognizes the many years of faithful service on behalf of our diocesan staff of Mildred "Millie" Lofton. The sixth recognizes the retirement and faithful service of the Rev. James Mauney, who was the bishop of the Virginia Synod of the ELCA.

THE RT. REV. SHANNON S. JOHNSTON: Thank you. At this point, I call on Ted Smith, the Treasurer of the Diocese, for comment. There's microphone four, sorry.

MR. RUSS RANDLE (CHRIST CHURCH, ALEXANDRIA): Mr. President, point of order. We didn't finish resolution one. There's still a resolve hanging out there that we need to act upon in some fashion. We divided the resolution.

Ms. ROAF: We voted.

BISHOP JOHNSTON: We voted and I note that I made a mistake in not recalling to the microphone someone who spoke about the word “citizens” there. I planned to take that back up. Thank you. All right, we’ll continue with current business. Ted Smith, Treasurer of the Diocese, for comments. Where is Ted?

MR. TED SMITH: Bishop, thank you for allowing me to make a comment and thank you also on behalf of the rest of the diocesan staff, who I see back there. They filtered in to hear this. Bishop has allowed me to read the resolution in memory of Millie Lofton, who was a staff member on the finance staff of the Diocese for 20 years. Here we go with this,

CR5 Mildred “Millie” Lofton

Whereas, Ms. Millie Lofton served for 20 years as a dedicated staff member of the Diocese of Virginia; and

Whereas, her efforts as Bookkeeper made her a valued colleague to staff members and a key resource for clergy and parishioners across the Diocese; and

Whereas, Millie supported the ministries of many bishops of Virginia: Peter Lee, Clay Matthews, David Jones, Frank Gray, Shannon Johnston, Ted Gulick and Susan Goff; and

Whereas, Millie made each day at Mayo House sweeter by greeting each person as “Sugar” and enriched our lives with her irreverent sense of humor, incisive commentary and Oscar-worthy performances; and

Whereas, Millie offered honest counsel and keen insight delivered from a fullness of life experience and with knowing love of the person confiding in her; and

Whereas, Millie departed this life, limboing into the arms of Jesus, June 10, 2016; therefore, be it

Resolved that the 222nd Annual Convention of the Diocese of Virginia offer its profound thanksgiving for the life of Millie Lofton and her dedicated and compassionate service to this Diocese; and

Be it further resolved that a copy of this resolution be sent to her son, Mr. Rodney Lofton, as a gesture of thanksgiving for the joy and inspiration she brought to so many in the Diocese and beyond.

Thank you, Bishop.

BISHOP JOHNSTON: Thank you.

MS. ROAF: Bishop, the Committee moves that all of the courtesy resolutions be adopted.

BISHOP JOHNSTON: Thank you. Without objection, I’ll call that question, that motion from the Committee. All in favor of adopting all of the courtesy resolutions as moved, please say, “Aye.”

MEMBERS OF CONVENTION: Aye.

BISHOP JOHNSTON: Any opposed? Thank you.

R1s: On Family Leave

The full text of R1s can be found on page 176.

THE VERY REV. PHOEBE ROAF (ST. PHILIP'S, RICHMOND): Do we need to go back to the question that Russ Randle raised?

THE RT. REV. SHANNON S. JOHNSTON: Yes, thank you. What needs to happen with an error from the Chair is, I need a motion to reconsider the final resolve on R1s. A motion to reconsider by someone who voted for it. I hear it moved. Is it seconded to reconsider? It is seconded. Thank you so much. With apologies from the Chair, may I ask the original speaker to come forward and address the question?

MS. LESLIE MARTIN (ST. PETER'S IN THE WOODS, FAIRFAX STATION): I move that the last sentence of the last resolved be changed from, "for our fellow citizens" to "for all employed within Virginia."

BISHOP JOHNSTON: "For all employees within Virginia" to replace "fellow citizens."

MS. MARTIN: Yes.

BISHOP JOHNSTON: Thank you. That's in order. Is it seconded? It is seconded. Thank you. Is there a debate on the amendments to the separated part of R1s and now numbered R1s (2)? Understood by all? Without objection, I'll call the question. All in favor of the amendment say, "Aye."

MEMBERS OF CONVENTION: Aye.

BISHOP JOHNSTON: Any opposed? Done. Noted and done. The resolution carries.

MS. ROAF: Bishop, I request that the Resolutions Committee be dismissed.

BISHOP JOHNSTON: You are dismissed with the Convention's thanks.

MS. ROAF: Thank you.

THE REV. DEACON ED JONES: Ladies and gentlemen, if I can have your attention for just a moment to make sure you understand our schedule. We are running just a few minutes late, so as soon as possible, the first round of the workshops will begin. The directory of all the different workshops, there are a number, is right outside the doors. They were scheduled to begin at 2:40, so they will begin just as soon as possible, then, there will be a second round right around 3:50 to repeat all of the workshops.

UNNAMED MEMBER OF CONVENTION: Point of order. My understanding is that the vote we just took is on the amendment to the last resolve and not on the resolve itself. Is that correct?

BISHOP JOHNSTON: You're correct, you're correct. We do need to vote on the amended resolution as a whole. You are correct. I'm sorry, I'm trying to hurry us up and it caught up with me. All right, I'm going to call the question on the amended resolved. All in favor of the resolved as it is amended say, "Aye."

MEMBERS OF CONVENTION: Aye.

BISHOP JOHNSTON: Any opposed? Properly done. Thank you.

MR. JONES: Also, at 5:30 this afternoon, in this room, will be the Eucharist. That's at 5:30 in this room. After the Eucharist, please enjoy dinner on your own, but please also plan to come back to the Hyatt because in Regency A and B, right around the corner on this level, we will be offering,

beginning at 8:30, dessert and music and we'll feature non-other than the coast-hopping, platter-spinning DJ EGK. Now, I assure you, you're not going to want to miss this because DJ EGK will entertain us throughout the evening taking requests so you may boogie, you may woogie – Who's writing the script down? – Or, you may simply enjoy the sensational sounds of this world-renowned DJ. I know some people have noted an eerie resemblance between this disk jockey and our own Ed Keithly of the diocesan staff. We are looking into that.

Now, the Convention would reconvene tomorrow morning at 8:30 in this room. At seven o'clock in the foyer, that's 7:00 a.m. tomorrow, there will be breakfast, not continental but a hot breakfast, served at 7:00 a.m. in the foyer. Before you go today, please clear your tables, take any personal items with you when you leave. Please note there will be a service of Compline at 9:30 tonight in Town Center A. Also, a note that checkout time from your rooms tomorrow will be at 11:00 a.m. We will have a break from 10:00 to 10:25, but since there will be a rush, you may want to consider checking out earlier.

BISHOP JOHNSTON: Finally, it's been called to the Chair's attention that today is a solemn day of remembrance, it is International Holocaust Remembrance Day. Today is International Holocaust Remembrance Day, something for your prayers, at some point, before or during Compline. Thank you. Time for workshops.

Convention in recess until evening Eucharist.

Sermon from Convention Eucharist

THE RT. REV. ROBERT WRIGHT: Spirit of the Living God fall afresh on us. Melt us. Mold us. Fill us. Use us. Spirit of the Living God fall afresh on us. In the name of the Father and of the Son, and of the Holy Spirit, amen.

MEMBERS OF CONVENTION: Amen.

BISHOP WRIGHT: Good evening. I greet you this evening in the name of Yahweh, the almighty. In the name of Allah, the beneficent. In the name that I know best, Jesus of Nazareth, who is Savior to me and Lord of my life. Am I in the right place this evening?

MEMBERS OF CONVENTION: Yes.

BISHOP WRIGHT: I know what some of you are saying, "Not this guy again." All right. The prophet, the plan, the peacemakers. The prophet, the plan, the peacemakers. Don't you love the prophets? No, you don't. The prophets come to us under the heavy burden of a word. They come prompted by Spirit. They sit at distance from the system. They walk to marble corridors of power and they notice the disparity. In their quiet time, the Word that is outside of them comes through them and into our life. They tell us an inconvenient truth. Mostly, we like our prophets dead.

Is anybody honest today? I told you I lived in Atlanta and I talked to people there who did the stuff and did the work that you and I are the beneficiaries of. They noticed for me, that Dr. King got a lot more friends once we entombed him than he had in the days in our midst.

The prophets. The prophets are charged with this amazing task. They're charged to know the ideal and to pay attention to the current reality, and to talk to us about the gap. We need the prophets. We need the prophets to say back to us the words which we say we're about. We need them to point out to us our current reality. They need to tell us and we need to embrace the fact that there's a gap.

That's what happens in Micah. All of this, this word comes to him. To him, a word that shatters mountains and lays people low. "All I ask of you," God says, "All I want is people to do justice, love kindness, walk humbly as my partners." You people want to keep giving me bulls. I said bulls. Sheep and doves, isn't that like us? Isn't that like us? All I want you to do is en flesh the stuff. Be the thing.

So Micah comes. This is important because I hear this Micah text through a book I've most recently read – and I commend it to you – it's Walter Brueggemann's book from 2012 called *Reality, Grief, and Hope*. Just take my word for it, just read it. Just buy it, go ahead. I'm not getting a cut, so go for it. It was a 2012 book that he wrote based on the Old Testament prophets. He held up that book because he noticed a parallel between Jerusalem after the Babylonian exile and post 9/11 America. In a way that only his bright mind can do, he holds these two together and we see ourselves. He says that the three most urgent tasks for the church, the three most urgent prophetic tasks for the church are these: reality, grief and hope.

To get the truth in the room, reality. To get the truth in the room. To not succumb to denial. To be able to hold steady with the gap. To own our part of the gap. To say, "I'm in collusion with the status quo." To acknowledge that the problem is me and therefore, hallelujah, the solution is also with me. To get the reality in the room. To not turn away. To make eye contact with our demons.

He goes on to say that the next piece is to grieve, is to actually find a space, and I hope we're doing this in our churches, where we can name the loss. The loss. There's a lot of loss or is it just me? I'm a baby boomer, there's a lot of loss. The world is coming at us with incredible velocity. The anxiety is all around, there's an incredible loss.

Brueggemann says, "And the prophets hold this out, that if you and I don't ever square up to the loss, if you and I keep painting over the loss, if you and I keep having not a sound and solid lent, then all we get at the end of that is a fake hallelujah." He says, "If you hold steady and name the loss, say the thing that we're grieving, that what you do is, then you come out the other end with authentic hope being born."

So we bless the prophets because they say that thing to us that sometimes we're not so courageous to hear. The thing we need to hear. That, where do I sit a distance from doing justice? Where do I sit a distance from loving kindness? In the south, I mean the Deep South, for us kindness is nice. I don't know about Virginia. In Georgia, we get to say all manner of polite hostility as long as we punctuate it by saying, "Bless your heart." Yes?

MEMBERS OF CONVENTION: Yes. Amen.

BISHOP WRIGHT: Ravenous wolves, bless your heart, to walk humbly with God. Some of our relationships need to be amended with God. We like to think of ourselves as God's counselor. We'd like to give God advice. That's the relationship that we want to enter into, rather than the reverse. "I'm yours, God. Thoroughly, totally, ultimately. What could I do for you today?" This is a growth aspect for our prayer life. Some of us have done what I call the Santa Clausification of God.

Our prayer book outlines seven genres of prayer. What's your default? Some of us petition, some thanksgiving, some praise. I double dog dare you to find the one you know the least about and for a season pray that. It'll unlock a door for you with God. I double dog dare you to land on oblation which is the pouring out of ourselves. This is ultimately what Micah would have us to be about. Is to realize that health cannot come in us or through us until we really put what is first, first.

A long time ago, I remember I was in a room; we were doing some continuing education with Barbara Crafton. She did a wonderful job with us. It was a big group. She asked us to write down the 10 identifiers of ourselves. Some wrote African-American. Some wrote New Englander. Some wrote ex-military. Some wrote breast cancer survivor. Some wrote LGBTQ, et cetera. Then it got better. She

said, “Now strike five. What are the five you would leave? Harder still, strike that down and come up with three.” The most difficult was the one thing that you would leave. In a room full of Christians, only one person finished with Christian. No shame, no obligation. No condemnation in Christ Jesus, but an opportunity to think deeply about what’s first for us. Walking humbly with God.

We get a slice of this in Paul’s letter to the church in Corinth. I love Paul in the church in Corinth, don’t you? Paul can throw shade, can’t he? Not many of you are wise. Not many of you are from noble birth. Nobody can do you like Paul, you know what I mean? He can locate you. He can locate you, he can strip you down. You know what, too often he’s right. Paul realizes that you and I cannot be bound together in any important way if we’re just doing it based on pretense. We can’t do it. What can bind us together is if we own our blemishes and we let that be our bind, and that this God loves those of us who bare blemishes. This God loves that.

I’m an Episcopalian for a lot of reasons. A lot of things I love about us. You know what I love about us perhaps most? Is that every week at our church there’s an altar call. On my left there’s a sinner when I come to the altar rail and on my right there’s a sinner. Then there’s the sinner in the middle. We get to do this, which is an important gesture of saying that, “I’m unfinished.” We don’t do it in private, we do it together. Paul says, “This is the foolishness that has bound us together, that somehow the cross of Christ makes something out of that.” As soon as we see ourselves in that holy moment, we turn away and we forget that that’s really who we are. We go out to the parking lot and then we do the thing. The us’s and the them’s, and the we’s, and so on.

Now see me, I’m smart and I’m svelte. Don’t you see me? Love me. In 1964, I was adopted by two 50-year-olds who walked through an orphanage full of babies and they stopped at my crib. Now, I have told myself over the years that they had stopped at my crib because I was clearly the most handsome child in the orphanage. I mean, come on. The truth is actually much more profound, much more penetrating. That is, for no good reason, no good reason, two people unencumbered by formal education, without a retirement or a 401k, doing their best to follow Jesus, stopped at my crib and gave me a life. How much that parallels what Paul wants to get across to us. Not because of who you are, what you’ve accomplished, what you achieved, that’s great, good job. That will fasten you to the thing, and the world needs to see the thing. They call it foolishness. We call it life.

Paul tells the plan; the plan is so no one can boast in their own smarts. You can only boast in mercy extended, mercy received. I’m 52, soon to be 53-years-old. I’m still trying to dig out from that expression of grace in 1964. How about you? I know I’m not the only poster child for grace in the room. If I have ever walked in love, it’s because I remembered that in a minute in a conversation, at the head of my day or the conclusion of my evening. This is our call, to totally en flesh that, to realize, it’s him, it’s him, it’s him.

One of the best pieces of smarty pants advice I ever got was from some senior clergy person who probably saw me popping off. I may be prone to arrogance. Anybody else? I’m the only one, huh? Sure. I was talking about this or that and I was sounding oh so smart. He said to me, “You know, Rob, it’s a cross not an executive key.” Use that as you will.

It’s a lynched 33-year-old Jew who is the pioneer and perfecter of our faith. A man lynched in front of his mother and his friends on the garbage dump outside the city walls. All that grotesqueness finished just in time so the religious people could have temple service. Paul says, “That. That. That’s our thing. That’s what we can say to the world.” What the world needs right now from us is for you and I to double down on the paschal mystery. That Christ has died. That Christ has risen. That Christ is coming again. That these fresh expressions are poking through like the first crocuses of the new spring. They’re all around us, I’ve seen them. Even in this Convention they’re all around us.

Finally, Jesus says this – he says a lot of things on that hill – he says, “Blessed are the peacemakers, for they shall be the children of God.” We can make peace with people because peace has been made with us. When you know in your own life experience with God that God is making peace with you, that you’re so aware of your foibles and your failures and fallibility, and yet the message from scripture, the message from this table is, “You’re my beloved in whom I’m well pleased.” God is making outreach and peace with you.

We are the peacemakers because peace has been made with us. Paul says in another place, “We comfort the world with the comfort that we ourselves have received.” We have been comforted by an audacious peace. Not the absence of chaos or problems, but the presence of something that holds in the storm. That’s our peace. Peace and happy are two different ideas. Happy tends to flee as soon as the happenings are not happening.

As a young foolish priest I remember sitting at the bedside of a woman who was dying. In my immaturity, my naivety, I start spouting off all the stuff. Just nervous, didn’t know what to do, wasn’t quite sure of the product. She reached out to me, on her deathbed and said, “I know, honey.” – You don’t get to sound this smart without making a lot of mistakes. – She said, “I know, honey. Let us pray the prayers of the church.” She was fastened to it. That’s the peace that passes all understanding. She was making peace with me, who had given himself over to anxiety.

That’s who we are. That’s all the prophets always want to do, is just to remind us who we are and whose we are, so that we can go out unto the world that God loves – God loves the world, by the way – Make friends with the world for Christ’s sake. These are the contents of what it means to walk in love.

First, we’ve got to go down so that we can go out. When we do that, we still have something to offer the world. This is our privilege. We’re fastened to this, not by our own doing, but by the goodness of God. Maya Angelou perhaps says it best. At least she says it best for me. She speaks for God and she speaks for us when she says,

“The sun has come and the mist is gone. We see at a distance our long way home. I was always yours to have. You were always mine. We have loved each other in and out of time. Before the first stone looked up at the dazzling sun, or the first tree struggled up from the forest floor. I had always loved you more. You saw me lost, hurt, injured by chance, bludgeoned by circumstance. I screamed at the heavens. Loudly screamed trying to turn nightmares into dreams. But,” she says, “The sun has come and the mist is gone. We see at a distance our long way home. I was always yours to have. You were always mine. We have loved each other in and out, in and out, in and out of time.”

This is the God that we are fastened to. This is the God we walk in love with. Thanks be to God. Amen.

Day Two

Saturday, January 28, 2017

Morning Devotional

THE RT. REV. SHANNON S. JOHNSTON: The morning devotional is found in the book that’s on your table.

THE REV. LEE GANDIYA (ST. PAUL’S, KING GEORGE): Good morning. We begin our service by singing “There’s a Wideness in God’s Mercy.” Would you please stand?

Members of Convention participated in singing "There's a Wideness in God's Mercy."

MR. GANDIYA: Your word is a lamp to our feet.

MEMBERS OF CONVENTION: And a light to our path.

MR. GANDIYA: Almighty God, you have enriched your church with a singular learning and holiness of your servant Thomas Aquinas. Enlighten us more and more, we pray, by the disciplined thinking and teaching of Christian scholars. Deepen our devotion by the example of saintly lives through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God forever and ever. Amen.

MEMBERS OF CONVENTION: Amen.

MR. GANDIYA: We sit for our reading. "I received from the Lord what I also handed on to you. That the Lord Jesus, on the night when he was betrayed, took a loaf of bread. When he had given thanks, he broke it and said, 'This is my body that is for you. Do this in remembrance of Me.' In the same way, he took the cup also after supper saying, 'This cup is the new covenant in my blood. Do this as often as you drink it in remembrance of me.' For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes."

We stand up to sing "I, the Lord of Sea and Sky."

Members of Convention participated in singing "I, the Lord of Sea and Sky."

MR. GANDIYA: Let us pray. Jesus, you are the light of the world.

MEMBERS OF CONVENTION: May your light open our eyes to see those in need.

MR. GANDIYA: Jesus, you are the light of the world.

MEMBERS OF CONVENTION: May the works of our lives demonstrate your love.

MR. GANDIYA: Jesus, you are the light of the world.

MEMBERS OF CONVENTION: May your wisdom enlighten our decisions.

MR. GANDIYA: Jesus, You are the light of the world. Hear the prayers of our hearts. We bring our own personal concerns before God. As you enlighten our lives may we be the light to others.

MEMBERS OF CONVENTION: Our father in heaven, hallowed be your name. Your kingdom come. Your will be done on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from us the time of trial and deliver us from evil. For the kingdom and the power and the glory are yours, now and forever, Amen.

MR. GANDIYA: Open our eyes that we may see. Incline our hearts that we may discern. Order our steps that we may follow the way of your commandments.

MEMBERS OF CONVENTION: Amen.

MR. GANDIYA: Your word is the lamp to our feet.

MEMBERS OF CONVENTION: And a light for our path.

Introduction of Special Guest and Announcements

THE RT. REV. SHANNON S. JOHNSTON: I'd like to make to a special announcement of a very special guest who is with us here this morning. Lynnaia Main is a member of the Presiding Bishop's staff, is the Global Relations Officer for The Episcopal Church and is the Episcopal Church's Representative to the United Nations. Lynnaia is also responsible for the Episcopal Church's activities at the United Nations' Commission on the Status of Women and has worked with a number of women throughout the Diocese of Virginia in that capacity. Lynnaia will be with us all morning, so please introduce yourself to her and find out about the role of the Church at the United Nations. Thank you very much for being with us.

I have some tidying up of some details from yesterday. We've gotten the official record of the resulting of the General Convention ballots that orders the deputies and alternates in both the clergy and lay order. This is crucial because it determines the ranking of the deputation in terms of who is the official leader of the deputation and the ranking of the alternates in likewise, how they are ranked in terms of the order of priority, in terms of their votes.

In the lay order: Mr. J.P. Causey is Head of the Deputation, which means that he received more votes in the balloting than any person lay or ordained.

- L1 and Head of Deputation, Mr. J.P. Causey
- L2, Mr. Russell Randle
- L3, Ms. Cindi Bartol
- L4, Ms. Helen Spence

The lay alternates:

- L5, alternate one, Ms. Ellyn Crawford
- L6, alternate two, Ms. Betsy Anderson
- L7, alternate three, Mr. Stevenson "Steve" Walker
- L8, alternate four, Mr. Patrick Keyser

In the clergy order:

- C1, the Rev. Lucia Lloyd
- C2, the Rev. Robert Pritchard
- C3, the Rev. J. Randolph "Randy" Alexander, Jr.
- C4, the Rev. Elaine Ellis Thomas

Alternates for the Clergy:

- C5, alternate one, the Rev. Justin McIntosh
- C6, alternate two, the Rev. Jane Piver
- C7, alternate three, the Rev. Barbara Marques
- C8, alternate four, the Rev. Christopher "Chris" Agnew

That is your General Convention deputation.

We also have a couple of announcements. I've been asked to announce about the offering that was designated for campus chaplaincy that was taken at the Eucharist yesterday afternoon. The offering total is \$4,900.

Further on the topic of giving, I have been asked by several people, and we've had several responses to the Shout it from the Mountain Campaign for Shrine Mont Camps. We are hoping that people will still feel moved to respond with the pledge of \$1,000 for three years – a total of \$3,000 pledge. We are now only 14 pledges away. I hope we can get that done very shortly, if not today, then certainly by the end of February. I'm very confident about that, but it takes people to step up.

Then finally I've had several questions about posting my presentation on the internet, the video of the presentation. We're looking at uploading issues. We're going to try to get the presentation up on the website and link through social media sometime today. If it doesn't happen today, we'll have it up no later than Tuesday as I've given the staff Monday off. The same goes for the official text of my pastoral, which as the delegates to this Convention, I hope you will take the time to read. The text is much fuller; it provides much more detail and context for the things which I highlighted. That text will be uploaded if not today, then not later than Tuesday as well. Thank you. Now I call on Ed Jones for some announcements.

THE REV. DEACON ED JONES: Thank you Bishop, I just have a couple. The first is to remind you, as the Bishop said yesterday, that we are asking you not to turn off your phones and devices, but please do silence them during our time together. Look for opportunities, as you already have in many cases, to continue to tell people where you are or what you're doing, what you're hearing. Let those bits of information ripple across the Diocese and around the world. It's a form of evangelism really, I suggest to hear that. During the break you might want to even add to that by taking maybe a selfie of yourself and your neighbor. I wouldn't, but maybe you would. Everybody has different preferences, so maybe you would.

BISHOP JOHNSTON: I hope that's not because of who is your neighbor.

MR. JONES: Yes. Let me just say this is your former Secretary. I have adjusted my thinking; I'm very much into getting a selfie of yourself and your neighbor. Particularly your neighbor and the person to the right of you, no offense.

That wasn't actually part of the announcement script, but let me just say, for those of you who were shopping by Roslyn's table yesterday, you're probably wondering who won the Roslyn basket. Well, I can answer that question for you. That would be the Rev. Kate Bryant of St. James', Leesburg. You are the winner.

As said and what I know, no one wants to leave here, but there is an 11:00 a.m. checkout deadline. Many of you may have already checked out. We will have a break that's scheduled to be around 10:00, there will be about a 25 minute break. That's all I have, Bishop.

BISHOP JOHNSTON: All right. This time I call on Bishop Goff for her report, Bishop Susan.

Report of the Bishop Suffragan: The Rt. Rev. Susan E. Goff

THE RT. REV. SUSAN E. GOFF: Greetings. Thanks for God, wishes, prayers and support. Thanks to my brothers Shannon, Ted and David for the collegiality we share that allows any one of us to be away while still leaving the leadership of the Diocese in good hands.

Sometimes it's hard to find a pair of shoes that really fit. You know, the kind you can walk in for miles without aches or blisters. St. Paul offers one fit that promises to be perfect. In his letter to the Ephesians (6:15), he writes, "As shoes for your feet put on whatever will make you ready to proclaim the gospel of peace."

This year as a Diocese, we have put on those shoes. We've put on Gospel shoes in order to walk in love. Gospel shoes have taken us to places where love is manifest and places where love is most achingly needed.

At this Convention, two congregations will put on their Gospel shoes and walk into a new relationship with the Diocese.

St. Luke's, Simeon, in the Charlottesville area, and St. Paul's, Nomini Grove, on the Northern Neck, will become parishes later this morning. It will be pure joy to celebrate with them.

Walking in Gospel shoes led us to close a church this year – St. Martin’s, Doswell.

The tiny congregation regularly put on their Gospel shoes in a vibrant food ministry to people in Hanover County. When the county moved the food distribution site, the congregation developed exciting plans to farm the church grounds and add wholesome produce to the county-provided fare. In the end, though, they did not have a critical mass of workers to bring the vision to reality, and the few members disbursed to other nearby churches. We will give thanks for the life and ministry of St. Martin’s over generations as we deconsecrate the church building later this year. (Please do note that with this closure, we are now a diocese of 180 churches.)

Gospel shoes took me to the dump in Guatemala City. It’s a place of filth and stench and danger as garbage 10 stories high shifts and slides, and pent-up gasses explode. It is a Dante-like vision of hell.

Men and women go there every day, gleaning among the moving dump trucks, for glass and plastic and metal, which they sort and recycle to earn a few dollars a day. They live in “Invaciones,” neighborhoods built on reclaimed landfill. Children are born there with little promise for a life beyond the dump. But there is beautiful hope for over 200 children because Carlos Molina, who grew up there, has a different vision, and because Greg Lowden from Leeds Church, Markham, empowers local organizations that serve youth-at-risk. We will hear from Greg and Carlos later this morning in a video of greetings from mission partners around the world.

Gospel shoes lead us to walk in solidarity with Latino brothers and sisters who experience fear and uncertainty in the shadow of harsh rhetoric about immigrants in our midst.

Early in Advent, I visited Las Damas Visioneras, the women’s group, of La Iglesia de Santa Maria. One woman told me about her 16-year-old son who was born in the U.S., who speaks English without a hint of a Spanish accent, who is excelling in school and who will likely be the first member of the family ever to attend college. Through her tears, she said that in November, her precious boy was bullied at school – for the first time in his life. He was told that he was not wanted in America.

Because of her story and others like it, the Gospel shoes of your bishops and other Episcopalians from around the Diocese walked us to Santa Maria on December 4 for Un Servicio de Luz y Esperanza – a Service of Light and Hope. Bishop Shannon spoke of this yesterday.

We sang together, heard words of strength, lit candles, and pledged to walk in love with our immigrant brothers and sisters, no matter where that walk takes us. Even into acts of intentional, faithful, holy civil-disobedience.

Gospel shoes lead us to concrete service for the sake of others. Last February, a tornado cut a path of destruction in parts of Virginia, including Essex County.

Members of St. John’s, Tappahannock, worked with others in the community to provide water and basic needs, and to support a sister church, St. John’s, Baptist, that was completely destroyed.

People of St. John’s and St. Paul’s and other churches in Richmond build community with neighbors in the East End of the city through Laundry Love.

People in most of our congregations provide food for those who are hungry or coats for those who are cold, or warm socks, or Thanksgiving meals or Christmas gifts, or diapers, or other necessities to those who need them. You walk in your Gospel shoes to visit people who are sick or in jail, and you stand in Gospel shoes for joyful worship each week.

Gospel shoes took men, women and children from this Diocese to Washington last Saturday, where we joined hundreds of thousands of others. I shared my reason for going in a video of my sermon at St. Catherine's upper school the week before I went. I heard at this Convention stories from many of you – about your decision process, about experiences there. I share just one of many gift encounters.

Midday, a few of us stepped into the Museum of African American History and Culture where I met an elderly African American man, a Methodist minister, who was taking a break from the crowds. He told me that he had marched in Washington with Dr. King in 1963. Tears of gratefulness sprang to my eyes. Those tears fell when he said that he was the first African American to check out a book from the public library of his small, southern town – after having been beaten time and time again for trying. He said he was in Washington this time to voice his insistence that no man, woman or child ever again be denied their dignity as a human being. Mindful of my privilege as a wealthy white person, I was humbled to see his Gospel shoes and to walk for a moment in his beautiful shadow.

We strap on our Gospel shoes and walk in love because we are made for love by God who loves us fiercely. We love God. We pray to God. We listen to God. We strive to walk with God.

This love between us and God is a vertical spirituality.

Then, with God, we get other people; that's the deal we agreed to at baptism. When we enter into relationship with God, we get relationships with others. There's no way around it.

We come to know God in and through others; we share the love of God with others; we serve God in others. This love of God in other people is a horizontal spirituality.

When you put the two together, what do you get?

The cross. We live as Christians, right at the heart of the cross, at the intersection of love for God and love for others.

At the heart of the cross, we live. From the heart of the cross, we serve. In the heart of the cross, we strap on Gospel shoes and go to wherever God's love takes us.

And when we get there, we live out our bias. Because, yes, we as Christians are biased. It's not a partisan bias; it's not about one political party or another; It's a Jesus bias. It's a bias we reaffirm every time we renew our baptismal vows and promise to seek and serve Christ in all persons, to love our neighbors as ourselves, to strive for justice and peace, and to respect the dignity of every human being. We have a Jesus bias that shapes and forms who we are, a Jesus bias that takes our walking feet wherever Jesus needs to be.

So lace up, strap on, slip into your Gospel shoes, Diocese of Virginia.

Go out and be witnesses to your Jesus bias. Walk in love wherever you are – today, tomorrow and every day of your lives.

Report of the Committee on Related Organizations

THE RT. REV. SHANNON S. JOHNSTON: Thank you very much, Bishop Susan, that was most engaging and inspiring and I know that I speak for the Convention in wishing you the very best of blessing and gratification in your sabbatical. Moving ahead in the agenda for the Committee reports: I call on the Rev. Bernie Schroeder, St. Thomas, McLean, Chair of the Committee on Related Organizations, for his report and for the report of the Committee on Related Organizations.

THE REV. BERNIE SCHROEDER (ST. THOMAS, MCLEAN): Morning, Bishop.

BISHOP JOHNSTON: Good morning, Bernie.

MR. SCHROEDER: The Committee on Related Organizations makes the following recommendations.

For the Diocesan Missionary Society, we promote the Rev. Amelie Wilmer Minor from All Souls, Mechanicsville.

For the Trustees of the Funds we recommend:

Mr. Keith Dull, St. Stephen's, Richmond
Ms. Lana Ingram, St. George's, Fredericksburg
Ms. Susan McShane, Grace, Keswick
Ms. Janet Osborne, Christ Church, Alexandria
Mr. Steven Peterson, St. Peter's, New Kent

And finally for the Virginia Diocesan Homes, we nominate:

Ms. Nina Janopaul, St. George's, Arlington
Mr. Jerry Kirks, St. Paul's, Alexandria
Mr. James Wehr, St. Peter's, Purcellville

Bishop, we offer all of these names *en banc* for consideration by the Convention.

BISHOP JOHNSTON: Right, so that's offering a whole slate of nominations for one vote, is that understood? Okay, thank you, Bernie. It comes from a Committee so the motion needs no second. I will call the vote without objection unless there are questions. Okay, all in favor of accepting the slate by acclamation say, "Aye."

MEMBERS OF CONVENTION: Aye.

BISHOP JOHNSTON: Any opposed? Done.

MR. SCHROEDER: Mr. Chairman I ask that the Committee on Related Organizations be dismissed.

BISHOP JOHNSTON: You are dismissed with our gratitude. Thank you, Bernie.

Report of the Standing Committee

THE RT. REV. SHANNON S. JOHNSTON: Now, I call on Mr. Craig Anderson of Holy Comforter, Richmond, and President of the Standing Committee to give the Standing Committee report and then present for the slate of the Disciplinary Board.

MR. CRAIG ANDERSON (HOLY COMFORTER, RICHMOND, AND STANDING COMMITTEE PRESIDENT): Good morning. Bishops, members of the Annual Convention, I'm Craig Anderson, President of your

Standing Committee. Our full report is in your packet. I've served as an usher along with my wife Laurie for many years. I love the quiet business of the church when we arrive early to assume our duties. One can hear the choir practicing. The altar is prepared. Candles are lit. In the narthex we organize the bulletins and adjust the lighting. In time, the verger and acolytes assemble with torches, banners and a cross. Clergy and deacons vest. Congregants arrive, making their way into the pews, carrying with them all the distractions and concerns of their busy lives. With all the players in place there is an invitation to worship. A processional hymn is sung, and magically a faith community is formed. I love this.

The Standing Committee is much the same. We meet monthly in Faulkner Hall at St. George's Church, Fredericksburg. I like to arrive early to open up, to turn on the lights, to distribute agendas and to center myself for the day. In time, the members of our Committee, in ones and twos, wander in the door, often with coffee in hand, carrying with them all the distractions and concerns of their busy lives. The Bishop arrives with all the players in place. There is an invitation to worship, and magically a faith community is formed. I love this.

The Committee consists of 12 members. By the design of the Canons, we are equally lay and ordained. By God's grace, we come from various parts of the Diocese. We are of varying ages, both male and female. We are single and married. We are gay and straight. We are parents and grandparents. We are employed and retired. As a Committee, we have grown into a faith community that cares deeply for and about one another. Out of tradition, we begin each year with a celebration of the Holy Eucharist. Each subsequent meeting begins with some form of worship; a shared responsibility. We are, as a beloved member says, people of prayer.

In addition to praying together, we work, laugh and break bread together. Serving on the Standing Committee is a significant commitment. Collectively we drove more than 35 hours and over 1,500 miles round trip, to each of our eight meetings this year and roughly the same for our April retreat.

During our meetings, we have a two-hour conversation with Bishop Johnston. Deacon Ed Jones often accompanies the Bishop to these meetings, another welcome and wise voice at the table. These councils of advice range from the informative to the deeply moving. We thank the Bishop for his candor and for his transparency. We thank him for welcoming and encouraging our input. We are fortunate to have a Bishop with such thoughtful wisdom. Our Bishop listens closely. He's willing to have difficult conversations. We are blessed by that.

Several times during the year we met with Ed Keithly and Canon Pat Wingo from the Office of Transition Ministry. We have greatly appreciated their thoughtful collegiality. The Committee also spends a considerable amount of time engaged in the ordination process. This is typically the most meaningful aspect of our work. After receiving recommendations from the Committees on the Priesthood and the Diaconate, it is our canonical responsibility to review the reflections of each postulant. We read application packets ranging from 60 to 100 pages in length. Included are the recommendations and commentaries from the mentors, supervisors and faculty that have helped shape their formation. We also consult with our contact person. Prior to the interviews, we consider and discuss each postulant. In many ways, we function as the final gatekeepers. In turn, we have striven to be deliberate and prayerful in our process. Know that we have consistently been impressed by, and often touched by, those that have come before us seeking ordination.

Tears, imbued by the Holy Spirit, have been shed. Our Diocese does an exceptional job of formation. The capable and responsive diocesan staff facilitated much of our work as a Committee. Ed Keithly, Canon Pat Wingo, Kathlyn Jones and Vicky Bickel gave us much needed support as we work with those in the ordination process. Deacon Ed Jones and Amy Williams serve as vital liaisons with our bishops in Mayo House.

In conclusion, the Standing Committee has been much more than a committee working to do a job. We are a group of 12 canonically called. We've come to honor and trust one another in the service of the Church. We are a faith community grounded in prayer. We have walked in love with one another. Retiring from the Committee at this Annual Convention are:

Dr. Barbara Allison-Bryan
The Rev. Catherine Campbell
The Very Rev. Jane Piver
And myself.

If you will please stand and be recognized.

It has been a great honor to serve with such faithful, bright and wise colleagues. They can each be trusted to speak their truth. I have valued this more than they can know. My affection and respect for Barbara, for Catherine and Jane is considerable. I also have great affection and great respect for those continuing. I'm grateful for the dedicated service of each member of our Committee and for the friendships formed.

I wish God's blessing on the Standing Committee as it continues to serve God's kingdom in our Diocese. Walk in love as I know you will. Thank you.

Disciplinary Board Appointments

MR. CRAIG ANDERSON (HOLY COMFORTER, RICHMOND, AND STANDING COMMITTEE PRESIDENT): I have one last order of business. I need to present elections for the Disciplinary Board. According to Canon 27.2(c), the Standing Committee nominates members of the Disciplinary Board to be elected by the Convention. The Disciplinary Board consists of 11 persons, six clergy and five laypersons, 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 four members to the Disciplinary Board for a three-year term ending at the 224th Convention in 2020.

The Standing Committee nominates:

Ms. Janet Peyton
Mr. Steve Walker
The Rev. Susan MacDonald
The Rev. Leslie Steffensen

to serve on the Disciplinary Board for a three-year term ending at Convention in 2020.

Due to a vacancy on the Disciplinary Board in the lay order, Annual Convention must select a person to serve through the remainder of the unexpired term, which ends at Convention in 2019. The Standing Committee nominates Ms. Karen Grane to serve on the Disciplinary Board for a two-year term ending at Convention 2019.

THE RT. REV. SHANNON S. JOHNSTON: Thank you. I call for a motion to elect the entire slate presented by the Standing Committee. Moved and seconded. In order, this will be by voice vote. All in favor of the motion to elect the slate presented by the Standing Committee, please say, "Aye."

MEMBERS OF CONVENTION: Aye.

BISHOP JOHNSTON: Any opposed? Done. The slate is elected. Thank you.

MR. ANDERSON: Thank you, Bishop. And lastly the Standing Committee is going to meet; there's been a room change. We're going to be in Lake Anne B at the conclusion of the meeting today. Thank you.

BISHOP JOHNSTON: Thank you very much, Craig. As a point of personal privilege, I would like to say that it is invariably a highlight of my working month, that I get a chance to meet with the Standing Committee for several hours on a Thursday of every month. And it is something that I am privileged in and deeply, deeply appreciate the faithful service on that body. Craig's leadership has been absolutely superb. Thanks again, Craig.

Commission on Ministry Appointments

THE RT. REV. SHANNON S. JOHNSTON: All right, I've got some Commission on Ministry appointments to report out. I remind the Convention that per diocesan Canon 22 section 1(b), the Bishop may annually appoint not more than 10 members for one-year terms, subject to confirmation by this Convention. These are my one-year appointments.

The Rev. Randy Alexander, Immanuel Church-on-the-Hill, Alexandria
Ms. Martha High, St. John's, McLean
Dr. Marilyn Lightfoote, St. Paul's, Alexandria
The Rev. Allison Liles, Director of the Episcopal Peace Fellowship
The Rev. Megan Limburg, Grace, Kilmarnock
The Rev. Laura Lockey, James Madison University Campus Missioner
The Rev. Dr. Craig Phillips, St. Peter's, Arlington.

Members of the Commission continuing in previously elected terms

The Rev. Deacon Holly Hanback, St. Gabriel's, Leesburg
Ms. Barbara Johnson, Epiphany, Richmond
Ms. Elizabeth Ward, Christ Church, Alexandria
Mr. W. Keith Davis, Emmanuel, Greenwood.

I'd like to nominate the following to serve three-year terms ending at the 225th Annual Convention. I'm nominating for your election and confirmation:

The Rev. Barbara "Bambi" Willis
Mr. Thomas Hahn, Christ Church, Alexandria.

I call for a motion to elect the slate for the Commission on Ministry. Moved and seconded. It is in order. This also is by voice vote. All in favor of the motion to elect the slate for the Commission on Ministry, please say, "Aye."

MEMBERS OF CONVENTION: Aye.

BISHOP JOHNSTON: Any opposed? Done. Thank you.

Episcopal Appointments and Elections

THE RT. REV. SHANNON S. JOHNSTON: Now to the Episcopal appointments and elections. These are appointments of the deans of the regions for the year 2017, effective at the conclusion of this 222nd Annual Convention. The deans are as follows:

Region I The Very Rev. Catherine Hicks, St. Peter's, Port Royal (newly appointed)
Region II The Very Rev. Gary Barker, Kingston Parish, Matthews
Region III The Very Rev. Andrew Merrow, St. Mary's, Arlington (newly appointed)
Region IV The Very Rev. Charles McCoart, Emmanuel, Alexandria
Region V The Very Rev. Hillary West, Epiphany, Oak Hill
Region VI The Very Rev. Charles Brock, St. James, Mount Vernon, Alexandria
Region VII The Very Rev. Timothy Heflin, St. Andrew's, Burke (newly appointed)
Region VIII The Very Rev. Jeff Shankles, St. Alban's, Annandale

Region IX The Very Rev. Catherine McKinney, Varina Church, Henrico (newly appointed)
Region X The Very Rev. David Niemeyer, St. Mark's, Richmond
Region XI The Very Rev. Phoebe Roaf, St. Philip's, Richmond
Region XII The Very Rev. Shirley Smith Graham, Christ Church, Glen Allen (newly appointed)
Region XIII The Very Rev. John Sheehan, Church of our Redeemer, Aldie (newly appointed)
Region XIV The Very Rev. Webster Gibson, Christ Church, Winchester
Region XV The Very Rev. Jane Piver, Grace Church, Stanardsville

These appointments have been confirmed by the Standing Committee and become effective, as I said, at the end of this Convention.

Now I would like to announce the award finalists for:

The Bishop's Outreach Award, honoring churches and faith-based nonprofit organizations.

The Harriet "Happy" Pullman Award, honoring individuals who have demonstrated exemplary work in Christian social ministries or outreach programs.

The Meet Me in Galilee Award, given in honor of the lifelong efforts of Mareea Wilson, Gladys Lewis, Joseph Royster and Maurice Spraggins as leaders in the Diocese for reconciliation.

The Bigger Powers Award honoring individuals who are active in their church and in their community in the area of older adult ministry.

As I call out honoree names, please come forward and stand in front of the stage to receive your certificate and our thanks for your faithful ministry. For the Bishop's Outreach Award, we want to honor Hunger Free Alexandria's West End Food Pantry. In October 2016, Hunger Free Alexandria opened a new food pantry to serve the area's West End. The food pantry is a collaborative and ecumenical effort done in conjunction with the organization Rebuilding Together Alexandria through the collaborative effort of all eight City of Alexandria Episcopal churches. The Food Pantry, in a few short months, has provided food for 161 families. I would like to recognize the eight churches of Region IV that have worked so hard in shaping this food ministry. Christ Church, Emmanuel Church, Grace Church, Immanuel on-the-Hill, Meade Memorial, Church of the Resurrection, St. Clement and St. Paul's. I'd like to call on the Rev. Jo Belser and Melanie Gray to come forward to accept this award. Melanie Gray is sick and so you're receiving for her. Thank you.

We also want to honor St. Luke's Episcopal Church in Alexandria with the Bishops Outreach Award. St. Luke's, Alexandria's, outreach program is a parish-wide effort coordinated by Ms. Zelda Shute – of nearly 300 volunteers and 4,500 hours of service to support the many Outreach Ministries of the church. These ministries include food drives, tutoring, a hypothermia shelter, providing school supply backpacks, knitting blankets for newborns and disabled children in the Diocese of Jerusalem and coordinating 89 volunteer families and individuals who adopted 67 families for the "Adopt-a-Family Christmas Gift Program." We would like to call on Ms. Zelda Shute from St. Luke's, Alexandria, to accept this award. There you are. All right.

Now for the Harriet "Happy" Pullman Award. We want to recognize Lydia Kessler. Lydia, 87 years young, from St. Luke's, Simeon, is the creator of "Luv Mitts" in honor of her son, Rob, who was killed in an accident in 2001. Luv Mitts are upcycled from wool sweaters that Lydia finds in thrift shops. Each pair is unique and finished with a specially chosen button and a note. "Luv Mitts to bring you comfort. Wear or pass on as a random act of kindness." Lydia's simple act of kindness is offered free to everyone from homeless people, to street musicians, to teachers, as well as patrons of the post office, the bank, library and Ronald McDonald House. Lydia has demonstrated how a

mustard seed sized idea can grow and offer a connection of peace, healing and comfort, to strangers and friends alike, mirroring the unconditional love of God. Lydia is unable to be with us today. Joanne Brost will be accepting for her. Thank you.

We recognize also Helen Spence. Helen has been nominated by her church, St. Christopher's, Springfield, and endorsed by Region VII. Helen's name is one you have heard many times in connection with diocesan committees, St. Christopher's, Springfield, and indeed serving ministries in her own community. From serving on the Standing Committee, Chair of the diocesan Stewardship Committee, President of Region VII and leader of the Education for Labor Committees at VTS. The list goes on. It is with pleasure to award The "Happy" Pullman Award to Ms. Helen Spence.

Marie McDermott from St. John's, Centerville, has been a long time and faithful volunteer at Western Fairfax Christian Ministries in Chantilly. WFCM provides food and financial education to those in need. Marie volunteers Mondays and Tuesdays at the food pantry, and when she is not offering her ministry there she is at St. John's serving on the altar guild and the vestry as well as volunteering weekly at the local animal shelter. It is with great pleasure to introduce to you Marie McDermott and to award her the Harriet "Happy" Pullman Award.

The Committee on Race and Reconciliation has chosen St. John's Church, Church Hill, in Richmond, to receive The Meet Me in Galilee Award. St. John's initiated a ministry in 2015 named "Conversations in Black and White" to provide a safe place for everyone, regardless of racial background, to openly talk about their societal biases and distrust. For these conversations to be productive, St. John's reached out to several sources and sought expertise concerning the causes of racial strife in Richmond and America at large. A partnership ultimately developed between St. John's, which is a predominantly white congregation, and St. Peter's, East End, a predominantly black congregation, which has helped both congregations better understand their respective perspectives. Please join me in congratulating St. John's for their committed efforts of racial reconciliation in their community as I award them the Meet Me in Galilee Award.

The Committee on Aging would like to award the Bigger Powers Award to Michael Knowles. For many years, Michael has been serving as a lay minister to Sunrise Assisted Living at Bluemont on the first and second Sundays of the month. Through this ministry, he has touched many lives across a variety of cultures offering the Episcopal lectionary and Eucharist to Episcopalians, Baptists, Presbyterians and any who desire to be part of this celebration of God's Word and life-giving communion. Michael accepts these elderly residents and their companions as his brothers and sisters in Christ, sharing both the mundane and the sacred points of their lives. His ministry "to" has become ministry "with," as the residents there have fed him spiritually as much as he has fed them.

I call on Ed Jones to make announcements prior to the break.

THE REV. DEACON ED JONES: Thank you very much, Bishop. I have just a couple of announcements. J.P. Causey, the Chair of our deputation to General Convention asks that during the break the deputation meet briefly by the piano. Apparently, they're going to sing their way all the way to Austin. See you at 10:15.

Stories of the Diocese: St. Francis' Korean Church, McLean, Drum Ensemble

THE REV. DAVID MAY (GRACE, KILMARNOCK): Worship is experienced through music and that music takes all forms. We are particularly delighted now to welcome the Rev. Young Choi from St. Francis' Korean Episcopal Church. Welcome Young. Will you take just a moment to introduce who you have with us and what you'll be doing?

THE REV. YOUNG CHOI (ST. FRANCIS' KOREAN CHURCH, MCLEAN): Good morning everyone. We are from St. Francis Korean Episcopal Church, and this is our drum ministry team. Years ago, a United Methodist pastor and a lay leader from Ghana, Africa, and me, three of us, we gathered and we created this new worship format that is designed to build in multicultural or intercultural ministry. It does not take many words. What we will ask from you is that when we shout phrases, please shout and repeat along with us aloud. That's all. Then, I'm not going to explain what this worship is all about because you will see it yourself and you'll be part of with us today. Thank you. This is Grace, newly ordained, our diocesan deacon. This is Key Kwon, this is Attanasio Park, and this is Veronica Choi, Mina Choi (she's my wife), Aileen Choi (she's my daughter) and Sophia Kim and Therese Liam and then Unju Kwan. May we begin. Grace?

THE REV. DEACON GRACE LEE (ST. FRANCIS' KOREAN CHURCH, MCLEAN): Hello everyone. Today's story is from tomorrow's Gospel reading, Matthew 5:1-12. Here is the story. When Jesus saw the crowds, he went up the mountain and after he sat down, his disciples came to him then he began to speak and taught them saying, "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they will be comforted. Blessed are the meek, for they will inherit the earth."

MR. CHOI: Wait a minute preacher, I have a question. I don't understand your saying on, "Blessed are the poor in spirit or blessed are those who mourn part." Why is it blessed when your spirit is poor? I'm not sure if I want that.

MS. LEE: Well, it is a good questions. First of all, let's all say, "Blessed are poor in spirit."

Members of Convention repeated "Blessed are the poor in spirit," while the drummers drummed.

MS. LEE: Have you ever felt you were lonely or weary or all alone? Felt like no one would care about you? Have you ever felt that before?

MR. CHOI: Well, I remember there was a time when I was away from my home and I was cold and hungry and didn't even have money to suit my needs. I missed my home. I missed my warm room. I missed my favorite Korean food, kimchi mom made for me. So, I cried. That's right. That state of being may be understood as poor in spirit. You just said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." I see, so the condition poor in spirit puts you into the position of receiving God's grace. "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

Members of Convention repeated "For theirs is the kingdom of heaven," while the drummers drummed.

MR. CHOI: Aha, so in that context, you are also saying, "Blessed are those who mourn and blessed are the meek."

MS. LEE: That's right. That is not all. Jesus said more, "Blessed are those who hunger and thirst for righteousness, for they will be filled."

MR. CHOI: Wait, are you sure you said it right? Isn't it supposed to be, "Blessed are those who hunger and thirst for food and drink for they will be filled with their stomach?"

MS. LEE: Wow, that makes sense too. Yes. Filling our stomach with the food is a very important matter for us, but here, Jesus is talk about a different kind of hunger and thirst. Do you ever say, "I'm thirsty for love" or "I am thirsty for truth?" We do say such expressions, don't we? Here, Jesus is saying that about Christ's righteousness because we don't have our own righteousness. We become righteous children of God through the impartation of the righteousness of Christ.

Members of Convention repeated “For they will be filled,” while the drummers drummed.

MS. LEE: The story goes on. Jesus also said, “Blessed are the merciful, for they will receive mercy. Blessed are the pure in heart, for they will see God.”

MR. CHOI: Wow, they will see God? Really?

Members of Convention repeated “For they will see God,” while the drummers drummed.

MR. CHOI: Amen. Praise the Lord for we will see God.

MS. LEE: Yes indeed and that’s not all. “Blessed are the peacemakers, for they will be called children of God.”

Members of Convention repeated “For they will be called children of God,” while the drummers drummed.

MS. LEE: There is more. “Blessed are those who are persecuted for the righteousness sake, for theirs is the kingdom of heaven. And blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad. Your reward is great in heaven.”

Members of Convention repeated “Rejoice and be glad,” while the drummers drummed.

MS. LEE: That’s right. “Rejoice and be glad. For your reward is great is heaven. For in the same way, they persecuted the prophets who are pray for you.”

MR. CHOI: Preacher, thank you so much. Let’s all praise God by lifting our voice by singing. Amen.

Members of Convention repeated “Amen,” while the drummers drummed.

MR. MAY: Now, I’m on. My script says to thank you for an incredible performance but I’d rather thank you for an incredible, staggering, beautiful performance. Where are they? I think I want to go to your church. Thank you very much.

Stories of the Diocese: St. Mary’s, Whitechapel, Community Food Bank

THE REV. DAVID MAY (GRACE, KILMARNOCK): Our next story of the Diocese comes from a small but mighty parish. St. Mary’s, Whitechapel. They have developed a food pantry that once again, with the power of the Holy Spirit, has become more than anyone could have scripted from the beginning. Please welcome my friends, Janine and Bill Pennell, to tell their story. Janine, Bill.

MS. JANINE PENNELL (ST. MARY’S, WHITECHAPEL): Good morning. I’m Janine Pennell. My husband and I serve as the coordinators for the River Road Food Pantry. As David said, we’re just a very small pantry in the Northern Neck of Virginia. We’re going on three years now. Where’s Julie [Simonton, staff]? Julie asked me to come and talk to a small crowd. I have a feeling if I’d known the crowd was this big, we wouldn’t be here today. Anyway, it is a small parish. It is a fairly small food pantry, but it is a wonderful thing. One of the things that Mother Theresa said is, “I want you to be concerned about your next door neighbor, but do you know your next door neighbor?” That’s one of the things that we found with our food pantry, it’s not only offering food for people’s stomachs but is also offering food and connection to the community for people’s souls.

We got started back in 2014, when the then director of the Northern Neck Food Bank came to our then Rector of St. Mary’s, Whitechapel, Torrence Harman, and she asked her if we’d be willing

to open a temporary pantry to serve people in our end of the county that were traveling about 50 miles round trip to White Stone to get food. At that time, gas was about four dollars a gallon. It was very expensive and very hard for people to do because there's no public transportation down in our area. We agreed to do that on a temporary basis and was such a success that we ended up doing it on a permanent basis. Torrence asked Bill and I to head this up because she knew that we had partnered with another couple in our church for several years providing food baskets at Christmas and Thanksgiving time, to what we thought were the people in need in our community: about 16 families. We were surprised when we opened the doors to the food pantry and found out how many people there truly were in need, so, talk about not knowing your neighbors.

So, without any prior experience, we jumped into this, but knew our church wasn't big enough to handle both the financial and the volunteer support that was going to be needed to run a food pantry. We reached out, and again this was Torrence's idea because she's always wanted to partner with some of the other churches along what we call the River Road Corridor – which is why we're called River Road Food Pantry. We reached out to a sister church, Trinity Episcopal. Down the road we went to Corrottoman Baptist Church, which is a predominantly white church. Two predominantly black churches: Queen Esther Baptist and Hartswell Baptist. They all agreed that they would go in with us to start this. Part of that was figuring out what our budget was going to be and then asking them to pledge a monthly stipend that they would pay to us in order to make this work. Between us, through having money coming in and volunteers from the churches committed, we opened the doors and after three months we knew that this needed to be a permanent venture, not just a temporary venture.

We thought we would serve about 50 families, about 100 people, that were already registered with the Northern Neck Food Bank. Once our doors opened, we were serving over 100 families, over 300 people, on a monthly basis. A lot of these people were senior citizens who fall through the cracks for government assistance programs. We found that the more we did this and the more comfortable people became, the more community connection there was between the volunteers and clients – and probably 50% of our volunteers were also clients. They would bring their children in the summer. They would spread the word to their communities. We had this community of volunteers and we had the community of the people who were our clients coming.

We had opened the doors permanently after three months. Then in 2015, we became a USDA pantry which helped reduce our cost by about 40%. We're still serving about a hundred families a month, or about 300 people. The only qualifier we use is income, and that's set by the USDA. People come even from other counties outside of ours because again, it's very rural, very widespread and we're closer than a lot of places in Richmond County or other places that would truly be the ones that should serve them.

So just let me tell you a little bit about the pantry. You'll see some photos here. About 30 volunteers show up about 11:00 on the second Thursday of every month. We do it once a month. Before the door is open, the Northern Neck Food Bank delivers the food to us; our volunteers assemble it all and get it all ready for people to come in at 2:00 to pick it up. Once they arrive, our volunteers help them to select the food and transport it to the cars.

Between the time we set it up and open the doors, we have a volunteer luncheon. I've always believed if you feed them they will come. We put on a volunteer luncheon. It used to be that Bill and I did it every month for about a year and a half. Now all the volunteers are saying, "Let me bring something." So they're also helping bring the food to serve other volunteers, so that's what I mean about the community of volunteers. They now serve each other. I think the most rewarding thing to see from this food pantry is seeing both our clients and our volunteers standing in groups at Walmart, or a Food Lion or a local store supermarket now talking – people that have probably lived next door to each other or in similar communities all their lives and never knew each other. So we have now

gotten to know the community that we actually serve, and we serve each other by, before the doors open, our volunteers all gather together and offer prayers of support or thanksgiving or whatever we need to do to support each other as a community.

It is an important outreach ministry. I encourage any small church that's thinking of doing it to get started. Just let go and let God. If you need the FeedMore organization in Richmond to help you, they have all kinds of people set up to do exactly that. Lance Barton used to say, "Feeding people is important, but making connections and building relationships is more important." And I truly believe that. I truly believe no matter the size of your church, you can join with other churches and you can make this happen and I know you will not regret it. Thank you very much.

MR. MAY: Thank you so much, Janine and Bill, for that uplifting story. I think it was an example of how Bishop Rob said that you build the bridge as you're crossing it. It sounds like you've done that.

Stories of the Diocese: All Saints Sharon Chapel, Alexandria, Catechesis of the Good Shepherd

THE REV. DAVID MAY (GRACE, KILMARNOCK): Let's shift the focus a bit to a church that started a Catechesis of the Good Shepherd ministry that turned into more than the parish expected. Let's welcome to the stage the Rev. Cayce Ramey, Davette Himes and Sarah Himes from All Saint's Sharon Chapel to tell us their story.

MS. DAVETTE HIMES (ALL SAINTS' SHARON CHAPEL, ALEXANDRIA): Morning, everyone. I am the Director of Catechesis of the Good Shepherd at All Saints' Sharon Chapel in Alexandria, and behind me, I have our Rector, Cayce Ramey, and Sarah Himes, who is now a Lead Catechist of the Good Shepherd. We want to share a little bit about what we're doing at Sharon Chapel, which began very small, like a mustard seed. We started with three children at our nursery, and I was at this stage I guess about 10 years ago when I said, "We were thinking of leaving the church because there were no kids, there were no children, there are no families," and we were looking for something, and we landed upon the Catechesis of the Good Shepherd.

We went to the Diocese and said, "We are small but we are able, and you all have the grace to let us run with it." And boy has it taken off. So, I'm going to share with you a little bit of what we're doing at Sharon Chapel. Sharon Chapel, just to give you a little snapshot of us, we are located just outside the Beltway in Washington, DC, and we have families who commute from all over the area, so they come from Northern Virginia, they come from Maryland and even farther out. Some families commute quite a distance to come.

In 2001, I went to the Diocese and said, "We want to do this Catechesis of the Good Shepherd." And they said, "Well, can you do outreach?" I said, "Sure, absolutely I can do outreach." And so not knowing what all that entailed, we just jumped in and received that Mustard Seed Grant and our program was off and running.

The 2001 Mustard Seed Grant started the first level of Catechesis of the Good Shepherd serving three- to six-year-olds.

2004, we went back to the Diocese because I had acolytes hanging outside of my door wondering what the little kids were doing and why they didn't have it. So we expanded to age 12.

And then fast forward to 2009, I thought about a little experiment. I got inspired by seeing lots of families with very young children and thinking, "What about toddlers? What are they doing in

the nursery? Why aren't they in the atrium?" And so we started to launch our own program serving toddlers 18 months to 36 months. And thinking back on my own experience of church, I sort of went away from the church in my 20s. Once you get married and you have children you start thinking about church again. We thought, "Golly, people come in, baptism happens, they go away and we want them to stay. We don't want them to come back when they're six, so I want them to stay and think, oh my gosh, when we're walking, we can be in that atrium which is beautiful."

We have two-fold outreach: we do a parent-toddler group which meets mid-week. This is outside of Sunday mornings and these families are outside of the parish. These are not parish families. These are people who live in the neighborhood and come from the community. One family even was commuting from Calvert County. People find us because there is nothing else like it in existence, particularly for young children. The outgrowth of that is our Family Advent Fair, which has grown into being a happening. This was originally sponsored by the toddler group families, and has grown into our marquee event. We're pushing people out the door and people look forward to it each year. What I can say is, if you're looking for a sticky program, somehow we've found a way to be sticky, the families stay.

We serve the very youngest, 18 months, and the Catechesis of the Good Shepherd works as a Montessori approach of formation. My take on it is to involve the families, so this is a family formation. It's a small group by design, we're talking six to eight families, children and parents. It is not a drop off program and we're not a preschool. It's formation that's deep, that helps families live a liturgical year, because the Catechesis of the Good Shepherd is liturgical and biblical and follows the church.

These are families, some of them are the "nones," you know, those Pew Studies "nones?" No, we're spiritual but we're not religious. You can be spiritual here. You can be Baptist, you can be Methodist, you can be Jewish. We don't care, just come and let your child experience God. That's what Maria Montessori said, "Help me come closer to God by myself." And we help the parents observe their child and then take a little bit of that home. So it's also coaching of, "How do I do this God thing? How I integrate that into my home life?" and we're saying that you don't need anything fancy, you don't need computers, you don't need Playstations, the children come and they love what we offer them.

If you look at these parents, they see this is a gift that is just bar none, just that time they have with their child just to be quiet, just to be still. Think of mindful parenting, these are some mindful parents and this is something that, as a church, if you're doing formation on Sunday mornings, can you offer it during the week? Why shut that door when a church happily thought "Golly, there must be somebody who will come." These are samples of home prayer tables. We had Hanukkah one year.

We have families who come from all over, and the tie that binds is Jesus, the Good Shepherd. Fellowship is a big part of our day so we always have a meal and that's time for the parents to meet. Grandparents come, dads come, they take off work. It's a place they want to be and we can accommodate just so many people in our little space, and we find outside time to get together. And now Cayce is going to talk about our marquee event.

THE REV. CAYCE RAMEY (ALL SAINTS SHARON CHAPEL, ALEXANDRIA): Our mid-week parents help drive the entire parish to open up, and to share this deep and rich experience that they were having with the Good Shepherd all week to a broader, wider community. So we have one day in Advent, normally around first Advent, to invite what has turned into 150 or more people, kids and their families, largely 75% or more from outside of the parish, who come and experience themes of Advent: light and life.

Jesus is the light of the world, and now the midweek parents and the parish parents all come together to offer this to the community. We've had one family that I know of who participated in the Advent Fair, moved to Nepal, came back two or three years later and found us again because they knew and

remembered how much the Advent Fair meant to them. I'd like to introduce Sarah Himes, one of the children of the atrium to conclude for us.

MS. SARAH HIMES (ALL SAINTS SHARON CHAPEL, ALEXANDRIA): I grew up in the atrium and I spent my most formative years in my small but mighty and loving church in the atrium. Once I aged out of the program, I wanted more, I wanted to serve my church and to give other children the same wonderful, enriching experience that I had in the atrium to others. I became a Level One Catechist to serve children three- to six-years old, not only on Sundays but also on our weekday program. Later on, along the same timeline, I was able to attend Shrine Mont every summer, and those were the two places I knew God best: In my home church parish, in the atrium, in the Catechesis of the Good Shepherd program, and also at Shrine Mont. This past summer I was honored to serve as Level One Catechist at Shrine Mont Family Camp, who's celebrating their 65th year this summer, and to bring the Catechesis of the Good Shepherd to those children, to reach more children in this Diocese and to share and walk in love with them through this wonderful program and this amazing experience with God.

MR. RAMEY: Our ASA is just over 80. We have worked passionately on this for 15 years under Davette's leadership. We are walking in love with the Good Shepherd. Now Davette and other ministers in the atrium are helping churches throughout our Diocese start these programs. We started in a six-by-ten square foot space behind the couch in the nursery. You can do this. We can do this together. On March 4, we will be having an open house for people interested in learning more about this training and about this wonderful gift that we believe is for all children. Thank you.

MR. MAY: That's beautiful, God bless you. Thank you, Cayce and Davette and Sarah. It's amazing how the Spirit can expand our hearts and our ministries when we say yes.

Stories of the Diocese: Globe Trekking

THE REV. DAVID MAY (GRACE, KILMARNOCK): As many of you know, the Diocese of Virginia has relationships across the Anglican Communion. It is these relationships that remind us that we are a part of a global church, facing global issues. As our concluding story of the Diocese, we thought it would be nice to hear from some of these partners, so let me introduce Buck Blanchard, the diocesan Director of Mission and Outreach and an extraordinary human being, to take us on a tour around the world.

MR. BUCK BLANCHARD: Thanks everyone, it's nice to be back on stage. It's especially nice that David May is the emcee now and I don't have to do it, so it's very much a pleasure to be back and be with you. Yes, we're going to start by showing some videos from folks who are friends of ours around the world, but let me emphasize before we get started that, as before, probably 85% plus of the outreach and connections that we have with churches in the Diocese of Virginia is local, and that's the way it should be. Local work is awesome and should continue, but it's not the only thing we should be doing because we are part of a much larger world, and these short videos this morning are going to show you some of the places where we're connected with the Anglican Communion at large. So, let's start with Bishop Paul from the Diocese of Liverpool with whom we have a very special relationship.

The following are videos received from various international partners, which were played for members of Convention.

THE RT. REV. PAUL BAYES (DIOCESE OF LIVERPOOL, ENGLAND): Friends, I'm speaking to you from my study in the Diocese of Liverpool, and I bring you warm greetings from all of us in this Diocese together with ongoing thanks to God for the partnership that we have together. I wish you every blessing in your Annual Convention and in this coming year. It will be a year of challenge for you as it is for us, and I know that with you, we have a partnership of the Gospel, whereby we can work together to make as big a difference as we can for the values of the Kingdom of God. It's a huge privilege for us to have Bishop Susan Goff as one of our Assistant Bishops.

I know that my colleague Canon Malcolm Rogers is really looking forward to the work that the youth pilgrimage will be able to do in this year to enrich the experience of young people from both of our dioceses. Together with the Diocese of Kumasi, Ghana, we have high hopes now for a Triangle of Hope which will bring lights where the dark triangle, the slave triangle, used to be.

I know that you in the Diocese have so many other links across the world church, and I know that some of your link people will be speaking to you in the future. This comes with my prayers and with my love to you all and with a request to you to pray for us here in the Church of England, as together with you, we try to make sense of the Anglican Communion around the world, more people knowing Jesus, more justice in the world. God bless you all.

MR. BLANCHARD: Bishop Paul mentioned the Triangle of Hope with the Diocese of Kumasi in Ghana, so let's go there next.

THE RT. REV. DANIEL SARFO (DIOCESE OF KUMASI, GHANA): Hello good friends of the Diocese of Virginia. On behalf of the Archbishop, Bishops, clergy and the lay faithful people of the Anglican Diocese of Kumasi in particular and the entire Province of Ghana in general, we wish the general assembly or synod of the Diocese of Virginia very well. We wish you well and we will pray that the Holy Spirit will preside at your assembly.

We want to reiterate the fact that we treasure the Triangle of Hope between the Diocese of Virginia, Diocese of Liverpool and the Diocese of Kumasi. The three bishops, diocesan bishops, reaffirmed our commitment at the last Bishops Consultation in Dialogue in May at Aburi in Ghana. We want to continue. We bless you and pray that you have a successful general assembly.

THE REV. JOSEPH JOSÉ: I send you greetings, especially to St. Peter's, Church Hill, and to the Peter Paul Center. I believe with the rejuvenation of the Triangle of Hope, we'll meet, discuss and then talk to each other. May the Lord bless you all. Amen.

BISHOP SARFO: Amen. Thank you very much. We wish you well. God bless.

MR. BLANCHARD: The second speaker there was Father Joseph José who, while he was studying at Virginia Union in Richmond, served as the vicar of St. Peter's Church in the East End. I showed this video to Ron Carey, who's a member of St. Peter's Church, and all of a sudden, he looked around and said, "Oh, that's Little Joe, that's Little Joe."

Nice to have an old friend, and speaking of old friends we have a visitor from Asia who came a couple of years ago, we're going to hear from him now. This is Bishop Dhilo from the Diocese of Colombo, Sri Lanka.

THE RT. REV. DHILORAJ RANJIT CANAGASABEY: My dear brothers and sisters in Christ, I greet you from the Church of Ceylon, Sri Lanka. Even as you gather to hold your Annual Convention of the Diocese of Virginia, I'm speaking to you from St. George's College, Jerusalem, and this tells us how connected we are and we can be as members of the Anglican Communion. I have vivid memories of my visit together—

MR. BLANCHARD: Well, they're working on it. I won the bet; I bet that there would be a technical glitch at some point during the program because I've never been to a program that didn't have a technical glitch. So, I win my dollar. Let's give it just a second to see if they can get it back online.

Okay, well, we're cutting Bishop Dhilo's talk a little short there. You heard from Bishop Susan about our relationship with a parishioner and others down in Guatemala, and we'll hear from them now.

MR. GREGORY LOWDEN: Greetings, everyone, from Guatemala. I'm Greg Lowden from Leeds Church in Markham, Virginia. I work with a non-profit called Iniciativa Guatemala that helps local partners in Guatemala work with youth at risk. Today, I want to present you all to Juan Carlos Molina who's the director of Guatemaltecos Extrordinarios.

MR. JUAN CARLOS MOLINA: I'd like to thank Bishop Goff, who has visited us here in Guatemala. It's been a great year thanks to all of the donations we have received from the Diocese. We have helped more than 200 youth at risk. It has been incredible with them because we have reached their families and their hearts, so we really appreciate all of the help and for believing in the work that we are doing with them. Thank you very much.

MR. LOWDEN: Thank you all so much for your support and hope you have a great time in the Convention.

MR. BLANCHARD: Next up is – we tried to get a video from the new Bishop of Goma in the Eastern Democratic Republic of the Congo. He had a few internet problems and was not able to get a video to come through but he did send us a letter in greetings, which we can show on the screen. Well, while waiting for it, let me tell you about this guy. He's awesome. His wife is a powerhouse. Her name is Claudaline. There they are. This is at his consecration that I attended, along with the Africa Desk Officer for 815 and the International Officer for the Office of Government Relations from the Episcopal Church. We've had a lot of folks from the Diocese of Virginia that had visited in Goma. It was part of another diocese called Bukavu but it's now its own diocese. And our old friend, a priest, Desiree, is now the Bishop of Goma and would love to have visitors from the Diocese of Virginia.

Okay, we're going to shift continents now and go and hear from Brazil. It takes a long time to get from Africa to South America.

UNNAMED GUEST SPEAKER FROM THE CHURCH OF BRAZIL: In this important moment of your Convention, Diocesan Convention, I'm very happy to celebrate this occasion – the companionship between the Diocese of Virginia and the Church of Brazil. Firstly, we start with the missionaries who started the work with Brazilian church in the end of Century 19. Also, during our 126 years, permanent companionship between us and you, especially through the missionary work of Heidi and Monica, and also a companionship with some initiatives in the Diocese of Rio de Janeiro. I personally remember your warm invitation to me to stay with you a couple years ago.

We are very happy that Virginia and Brazil are long, long time companions on the way of mission. God bless the Convention. May the Holy Spirit be upon you all and we continually walk on the way of mission and service to the world. God bless you.

MR. BLANCHARD: Well, we've heard from Africa, we've heard from Asia, we've heard from South America and we've heard from Europe so, let's hear from the Middle East, from the Diocese of Jerusalem. For those of you who don't know, the Diocese of Jerusalem sounds like just Jerusalem, except it's a little more than that. It's Jerusalem, it's Israel, it's the West Bank, it's Gaza, it's Lebanon, it's Syria and Jordan. Talk about a hard job as a bishop.

We're now going to hear from a fascinating place that would love to have visitations from the Diocese of Virginia, and many of you have been there, in Jordan.

UNNAMED GUEST SPEAKER FROM THE DIOCESE OF JERUSALEM: Dear Virginian friends in America, we would like to send you greetings. We wish you a very happy and prosperous and peaceful New Year. Blessings.

MR. BLANCHARD: Well, thank you all very much. As the theme of Convention is walk in love, remember that we don't just walk in love – we fly, take a boat, take a motorcycle, a piki piki, a bicycle ride, a jeepney – whatever it is that gets you around the world, because that's going to expand our horizons, expand our connections and our love of the Anglican Communion. As we like to say in our office, the magic happens on the road, so, keep walking.

MR. MAY: Thank You, Buck. Thank you for your ministry that equipped so many of us to see so much of the work of Christ in this world. Well, that's it for the Stories of the Diocese for the 2017 Annual Convention, but it's certainly not the end of the story. The powerful Holy Spirit driven ministries that all of us engage in and shape and define who we are as Episcopalians, as Christians and as human beings. Let's celebrate all that we do, while at the same time rededicate ourselves to reaching out to our neighbors as we all walk together in love. With that, I'd like to turn it back over to Bishop Shannon.

THE RT. REV. SHANNON S. JOHNSTON: Thank you so much, David. We are very fortunate to have you as our emcee. Thank you for your ministry in that role.

At this time I call on Bishop Gulick for his report.

Report of the Assistant Bishop: The Rt. Rev. Edwin F. “Ted” Gulick, Jr.

THE RT. REV. EDWIN F. “TED” GULICK, JR.: Good morning. It's my privilege to stand before you to give my seventh address to this Diocese after my three-year commitment to Bishop Shannon.

I'm going to begin with a story, and those of you that were here last year will think I'm repeating myself. I'm really not. It happened again.

I got a message from a member of my Bible study that there was going to be another lecture at the Warrenton Community Center by a former CIA agent who wanted to educate us for the second time about the danger of having a mosque in our community. We, Episcopalian disciples, decided to attend as we had done the previous year. Upon arrival, we learned that the speaker decided to address a different topic than the one stated. Before we could breathe a sigh of relief, the new topic was announced, and it was on the relationship between the Black Lives Matter movement and its marriage to radical Islamic terrorism.

I am not exaggerating. After a very strange series of slides, one of which blamed the marriage on the policies of all sweet people, the United Methodist Church, it was mercifully time for questions and answers. A man found his voice and said, “I've googled you. I know the thousands of dollars you make spreading your untruths and half-truths. Even if everything you said was entirely true, I would still have an obligation from my Lord and my savior, Jesus Christ, to love my neighbor as myself.”

There were several Muslim women and men in that same room listening to the terror talk. Then this calm, clear disciple pierced this crazy cacophony with a trumpet blast of the reign of God. Right there in the Community Center of Warrenton, Virginia. Sisters and brothers, we need such clear disciples now more than ever in my lifetime. Voices are emerging, and one of our congregations, the Falls Church, eager to form discipleship began to study a book about the testimony of a village in France that saved 5,000 Jews, one village, one Huguenot Protestant Christian village in the nation, with 300 Christians, saved 5,000 Jews because of one word: discipleship.

It trumped everything. It trumped everything. They're reading that book at the Falls Church, and so I asked John Ohmer if I could have a copy. Its first chapter is miserable reading. You see, we commemorated the anniversary of the Holocaust yesterday. The Holocaust in Europe could simply

be described as the most consequential failure of discipleship. But in that village in Southern France, lives were saved, lives were transformed, and simple answers were given when the Gestapo came and said, “How many Jews do you have?” They said, “We only have human beings.” That clarity – discipleship clarity – is a matter of life or death.

I’m enjoying this council – this Convention. I like it. I went to one that changed my life. In 2001, I attended the Diocesan Convention of the Diocese of Byumba in Rwanda. My friend, his son is like a son, Bishop addressed the senate and – It was 2001, seven years after the genocide – he said, “I ask one question. Why was our ethnicity as Hutu or Tutsi more significant than our identity, than our baptism?” Discipleship, clear discipleship is a matter of life or death. When I was 19 years old, I had the accidental grace to go to a little college run by the Christian Church (Disciples of Christ). I was an English major, but all of these interesting newly minted Yale PhDs were teaching in the Religious Studies Department.

I thought I was going to be a priest, so I started taking those courses and I learned about something called the Barmen Declaration. Barmen Declaration is something about discipleship written by the confessing church in Germany as things were getting dark and bleak. Discipleship would be a matter of life and death, and they wrote these words, “Jesus Christ is the one word of God which we have to hear and which we have to trust and obey in life and in death.” That’s clear.

They went on to say, “He is God’s mighty claim upon our whole life.” That’s clear. “We reject the false doctrine as though there were other areas of our life in which we would not belong to Jesus Christ, but to other lords.” That’s also clear – essentially clear for discipleship. While attending that meeting Thursday night, it was the night before the inauguration, I learned from some clear disciples, who of all things are Episcopalians, that St. Stephen’s, Culpeper, was doing the great litany at 12:30 on inauguration day.

I was invited, and I accepted, and I knelt on my knees with about 65 people in St. Stephen’s Church, and prayed that God would, and I quote, “Rule the heart of thy servant the president of the United States and all others in authority that they may do justice, and love mercy, and walk in the way of truth.” Ben Shelton had us continue with a Supplication. I’m not sure I’d read the Supplication in 30 years. I remind you, “Oh, Lord, arise. Help us and deliver us for Thy name’s sake.” It felt pitch perfect.

Then we got up, and we followed the leadership of a pretty committed disciple named Michael Curry who reminded us that we should pray for the president of the United States, and then like African-Americans, get up from our knees and walk for justice. Four Episcopalians said to me, “It just feels like today’s the day. Today is the day that we should go to the mosque for Friday prayers in Culpeper, Virginia.” Four of us went to the mosque.

Now, it’s a very little mosque because it is as hard to build a mosque in Culpeper as it is to build a Christian church in Saudi Arabia. Maybe in that one sense, we could make America greater again. We arrived unannounced, said, “We simply want to be with those people. Would that be okay?” They hugged us, and one guy had tears. Then they couldn’t go fast enough to the back room to get the folding chairs so we wouldn’t have to sit on the floor like they did. They thought we might not be comfortable. They said, “We are so honored. We are so grateful. What can we do? Thank you.” Then they had Friday prayers, and there was a sermon.

The content of the sermon was about the danger of knowledge without guidance and the danger of too much devotion to one teacher. It was a very interesting sermon. Then after the service, more people who had arrived during the time of prayer and who hadn’t greeted us greeted us. They embraced us, and they talked to us, and we started talking and talking. Then a guy said, “I own a restaurant. I own a pizza restaurant in Culpeper. I’m going to call ahead. Could we have lunch? This

is too good. We got to keep this going.” He called ahead, and 10 minutes later, we found ourselves in the restaurant. The room had been rearranged; there was a long table with a beautiful table cloth and endless delicious pizza. The only subversive thing about it was that it’s called Mama Mia’s.

We talked about our families. We talked about what it’s like to go to the airport when you’re having to fly back to Pakistan because your mother is sick. We talked about the cost of college tuition at JMU. We talked about lots of things. Then we left. Sometimes, when I’m called upon to talk to the body at a Convention, I try to remind people that it’s the bishop’s job to look over the thing. That’s what episcopate means, to see, to look over. I think I want to do a different job today. I want to share with you what I’ve overheard, not so much what I’ve overseen.

I want to tell you about a talk I had with a parishioner at Santa Maria – our fellow Episcopalian, not some other person who’s the object of your largess. Your sister who has two children who were born here, but she wasn’t. She’s making plans in case – within 24 hours of that conversation, I was approached by another Episcopalian. Strong sense of discipleship who said, “I’m a lawyer, and I really know how to delay things.” I think he’s one of those kinds of disciples that would probably agree with Pastor Andre and that French village, that we don’t have any immigrants here, we just have human beings. Recently, a parishioner said to me – a really bright, articulate, African American woman, a museum curator, she said, “It feels like to me that the new order with the constant talk of law and order is giving the subliminal message that it’s open season on people that look like me.” She said, “It’s the first thing I think about when I wake up. It’s the last thing I think about when I go to sleep.”

Some of you might have been surprised yesterday when our Bishop said that in this season of our life, we might well be called to engage in actions of civil disobedience. I mean, Shannon said that, come on. Such a gentle, brilliant, musical person. It’s the fault of the Diocese of Virginia that he said it. I blame all of you for the fact that he said that, every one of you. Because you see, you elected him, you elected him. Because you elected him, he had to be consecrated. Because he had to be consecrated, he had to go through a liturgy of the *Book of Common Prayer*. We all know that in our church, as we pray so we believe in that liturgy. Then you made Susan go through the same thing, darn it. Then the Standing Committee let me come here because Shannon asked, and people of Kentucky made me go through the same liturgy. I know that we were all trembling when that bishop burrowed his eyes into our souls and said, “Will you be merciful to all? Show compassion to the poor and strangers and defend those who have no helper.” You forced that upon us. Knowing our own inner realities, our sin, our cowardness, our fear, we all said, “I will, for the sake of Christ Jesus.” It’s your fault.

It’s an echo of a vow that I extract from disciples every week when I rendezvous with them at the baptismal font, and I say to them, “Will you seek and serve Christ in all persons, loving your neighbor as yourself?” That’s your vow. It’s an echo of the heart of Jesus Christ. Even though we are all called to a costly moment, we’re all called to this now where – What’s going on in this now? I think it’s a great time to be the church, a wonderful time to be the church because what’s happening in this now is that membership is being transformed to discipleship like bread and wine transformed to the body and blood.

Part of what I have heard from all of you is this transformation is happening. This transformation is happening. It’s hard work. I got a letter that I spent a lot of time answering. Whenever I get really a kind of challenging letter, I always write back with a handwritten letter. It said, “I feel that you judge me, Bishop, because of the way I voted.” It’s a tricky moment when advocacy seems to result in judgement. One of my friends who differs profoundly with me on many aspects of our common life voted differently from me. He feels his roots as a child, a blue collar working class, underemployed people in Western Missouri, causes him to be tremendously misunderstood.

Every Thursday at the McDonald’s in Bealeton, we talk it through. I was thinking about him as I was reading the Facebook feed for the *Washington Post* this week. There was an amazing story about this

couple from Texas who came to see their president inaugurated. They were very excited. They came, and they enjoyed the inauguration and the spectacle of that peaceful transfer of power. It was deeply moving for them. As they got to Washington, they got increasingly interested in this march that was going to happen. They went to the inauguration, and they went to the march.

Then they went to some sort of coffee house, bookstore place in Washington, D.C. They were very smart and intuitive people, and they realized it really wasn't probably a red hat kind of place, so they put those hats away and started engaging their waitress. She was so welcoming, and so glad they were there. They were telling her that they actually had come for the inauguration as glorious as that was for them, seeing 500,000 people exercising their rights. "What a great country," they said to the waitress, and they continued conversation. Then the man left her a tip, \$450 tip.

We are not going to divide the body of Christ by what decisions we made on November 8. We cannot and we will not do that. What we have to do is pray for the power of the Holy Spirit in our Now – capital N – and figure out how all of us baptized critters will be radical disciples for Jesus Christ. That's what we do. In a recent article that was the front-page article in the *Christian Sentry*, Marty quoted this C. S. Lewis quote. I think it's almost as good as Bishop Rob's quote yesterday. C. S. Lewis said, "Hatred is often the compensation by which a frightened man reimburses himself for the miseries of fear." I'll say that again. C. S. Lewis said, "Hatred is often the compensation by which a frightened person reimburses herself for the miseries of fear." We're not going to divide ourselves by what decisions we made on November 8. What we do now is claim the fact that we're crucial.

Last week in the liturgy, St. Paul reminded us that the message about the cross is foolishness to those who are perishing, but to those who are being saved, it is the power of God. Week after week, Shannon and Susan and I, and many of our priests and deacons, meet people at the font, and we put a cross on their foreheads. The word crucial comes from the Latin for cross. The moment we're in now is the moment of claiming that we are all crucial: Crucial to being disciples of the Lord Jesus Christ in this Now. We are so crucial that if we can claim that, we will transform the world.

What separated that village in France from other villages was that they never forgot that they were crucial, and so are we. I'm going to end, and I want you to repeat after me. Not so much like the shouting prayer at Shrine Mont, but maybe a little more slowly, a little more carefully, a little more prayerfully, and humbly these words, "I am crucial."

MEMBERS OF CONVENTION: I am crucial.

BISHOP GULICK: I am crucial.

MEMBERS OF CONVENTION: I am crucial.

BISHOP GULICK: I am crucial.

MEMBERS OF CONVENTION: I am crucial.

BISHOP GULICK: Thank you so much.

Reports Continued

THE RT. REV. SHANNON S. JOHNSTON: Thank you so much, Bishop Ted. All of you have had the chance this morning to see what a privilege I have in working with my colleagues. We continue with reports. At this time, however, I call on the Rev. Deacon Emmetri Beane, a vocational deacon of the Diocese, as a point of personal privilege to be taken up.

THE REV. DEACON EMMETRI BEANE (LITTLE FORK, RIXEYVILLE): Thank you, Bishop. Being aware that this is a point of personal privilege, I will try to be brief. As serving as a vocational deacon, one of my duties to the church and to the Bishop is to bring the concerns of the world back to the church, and I believe this is timely following on Bishop Gulick's address.

Yesterday on Friday, Holocaust Remembrance Day, January 27, President Trump signed an executive order that suspended entry of all refugees to the United States for a period of 120 days. This was especially applicable to refugees from predominantly Muslim countries. Entrance of Syrian refugees has been suspended indefinitely. President Trump said that the goal is to screen out radical Islamic terrorists but that priority for admission would be given to Christians. This is deeply troubling, I'm sure not just to myself but to all of us in this room. One of the things that troubled me was that the name of Christ was co-opted into the justification for this action. I was also troubled by this in light of our gathering here where we've heard so much reflection on the charge to walk in love. This is not simply a business meeting of the Diocese. We are the Church. This is not a meeting of the Ruritan or the JCs.

One of the things that distinguishes us from those meetings is that we have a special call to prayer. I asked the Bishop for this point of privilege because I just could not sit by and let us walk out of this room without us taking a moment to pray specifically for this executive order and for anything else concerning this situation as God guides you, as the Holy Spirit puts it on your heart. I ask that we take a moment for the prayers that God is putting on your heart and my heart, and then I will simply close us with the prayer for the human family from the Book of Common Prayer.

Let us pray. O God, you made us in your own image and redeemed us through Jesus your Son: Look with compassion on the whole human family; take away the arrogance and hatred which infect our hearts; break down the walls that separate us; unite us in bonds of love; and work through our struggle and confusion to accomplish your purposes on earth; that, in your good time, all nations and races may serve you in harmony around your heavenly throne; through Jesus Christ our Lord. Amen.

Thank you.

BISHOP JOHNSTON: Thank you very much, Emmetri. I suggest to this Convention that you have just witnessed the ministry of the deacon.

Report of the Episcopal Church Women

THE RT. REV. SHANNON S. JOHNSTON: All right, we continue with our reports. I call on Jodie Pully from Grace and Holy Trinity Church in Richmond and President of the Episcopal Church Women for the report of the ECW.

MS. JODIE PULLY (ECW PRESIDENT, GRACE AND HOLY TRINITY, RICHMOND): Thank You, Bishop Shannon. Bishop Susan, Bishop Ted, honored guests and brothers and sisters in Christ, this is the day that the Lord hath made.

MEMBERS OF CONVENTION: Let us rejoice and be glad in it.

MS. PULLY: We had a glorious day at Aquia Church a few months ago with Bishop Susan including a powerful program from GraceInside Chaplain Services and the presentation of our human trafficking posters. It was such a great blessing to distribute these posters. We had 140 in attendance with 30 churches and 11 regions represented.

Human trafficking is a huge problem in our Diocese, with teens being approached on social media and in public places. Once they are lured in, they see no way out. They're told that if they tell, their

parents will be killed. It is happening under our noses. Please warn and inform your children and your grandchildren. In many cases, they're picked up from school, made to work for a few hours and then taken home. The head of human trafficking from the FBI in Richmond asked for our help and encouraged us to be alert and call in anything looking suspicious.

Most of us don't even know what to look for in these situations. That is why we created these posters, which we are still getting out to all of our churches. We ask that you become familiar with these posters. They have bullet points, things for us to look for. Keep them displayed in your churches please, in your schools, in public restrooms and in public places. Know what to look for in victims and in situations. Make the call and make a difference in someone's life.

The Episcopal Church Women of the Diocese of Virginia are supporting the appeal of our Presiding Bishop by including the Jesus Movement in our programs this year. Our spring meeting to be held in Harrisonburg at Emanuel on Saturday, May 6 from 1:00 to 4:00 will focus on reconciliation. With our new format, we have time for small group discussions, fellowship with refreshments, and we'll conclude with worship. I'm pleased to announce that we're having an extra meeting this year in the Northern Neck on August 26 at St. Stephen's, Heathsville. Our fall meeting is on Thursday, October 12, Christ Church, Glen Allen. Continuing with Bishop Curry's theme, we will have a program including workshops on evangelism. Also, Bishop Shannon will announce the next ECW President of our Diocese. Every woman in this room is invited and every woman in your church. Keep in mind that we have free childcare. Please check our website and e-Communique for more information, or feel free to contact me.

We are also following the example of our founder, Ms. Sallie Stuart, whose annex cross I have the honor of wearing. Even during challenging times, through the years, the ECW of this Diocese has remained focused on her steadfast and faithful commitment to mission and ministry. Please see the list of missions and ministry we support on our remittance form that was sent to you by our diocesan staff this week.

Thank you for continuing to support Gifts and Scholarships, our program, by giving to the Book of Remembrance and the Gift of Life books. We gave 14 students \$500 each last year. It's a wonderful way to remember someone or a specific event in one's life, and support a college student, or a seminarian in need in our Diocese. Here, our altar guild for the first time has offered a swap meet and it's been very successful. We had over 20 churches participating and the people that have taken items are grateful. There are still many items, you are welcome to go by afterwards and see if you need in your church. The gifts of God, for the people of God. The items will be sent out to missions, the ones that are left over. We thank you for your prayerful contributions to United Thank Offering. Please, let us know if you need materials or guidance to promote this mission in your churches. Please, remember the blue boxes on your tables today before you leave.

Finally, I invite you to attend our Lenten Quiet Day to be held at Roslyn on Thursday, March 16. Martha Buford will lead our music, and the Rev. Tom Blair will present our program with the theme, "Searching for light, living by the parables." May all the Episcopal Church Women of this Diocese walk in love and go forth with joy in service, continuing to love and serve the Lord. Thanks be to God.

Report of the Secretary

THE RT. REV. SHANNON S. JOHNSTON: Calling the Rev. Deacon Ed Jones, diocesan Secretary and Chief of Staff of the Diocese, for the Report of the Secretary.

THE REV. DEACON ED JONES: Thank you very much, Bishop. On your behalf, I would like to thank the vocational deacons of the Diocese of Virginia for the sock drive they've done at this Convention

and the last one we held as well. It looks like, from the bins you can see in the back of the room, that the drive has been very successful. Let us pray.

We pray that these garments will warm those in need, that they will be physical reminders to us of our call to reach out in love, particularly to those on the margins. Amen.

Brothers and sisters of this Convention, it has been my honor to serve as your Secretary and as Bishop Shannon's Chief of Staff for almost four years. It has been exhilarating, exhausting and thoroughly rewarding. The greatest reward has been in my discoveries about those with whom I work. It's inspiring to me to be able to confirm to you that when you look behind the curtain, our bishops are precisely the people you would hope they would be. There are deeply committed leaders with gifts that complement each other, and we are so blessed to have them.

As one Convention attendee told me yesterday, "I can't believe we have all three in our Diocese. Don't tell any other diocese about this." Let me put it to you this way; I would be honored to be in a selfie with any one of these bishops.

It's been my honor to work with such a talented, passionate, funny and never boring group like the diocesan staff. Allow me to speak about them ever so briefly. One of the things we love about working at Mayo House for the Diocese of Virginia, both at Mayo House and at our Northern Virginia Office in the Falls Church, is that we have the atmosphere of a family culture. We have discovered over the past few months that in addition to that family atmosphere, we need to strengthen, or to refocus, on other parts of our community. If we are to support the ministries and priorities of the bishops and the Diocese to our full potential, we need a priority driven agenda with clear expectations of what we can realistically do and not do. We need a transparent culture where every team knows what other teams are doing. We need ways to measure our progress on achieving key goals – not measuring our activity, but our results. We need staff leadership that is collaborative, but also strong and vigorous. We need focus, and yes, we need structure.

That's what we've been working on over the past few months with the help of a gifted consultant. That's what we will begin to implement in the coming year. This all addresses this key question: How can we model humility, kindness and love for one another while also producing results and holding each other accountable to high standards? How can we cultivate a culture that encourages listening, really listening to one another? As we work on this, we will keep reminding ourselves of our core values of why we have been called to this transforming work of mission and ministry. Our professionalism is needed, but so is our witness to the love that God has for all of us. In this respect, I am learning so much from the staff.

Our dollars may be tight, but the needs are great and the priorities are inspiring. Perhaps by lifting ourselves, we can model to you and others how our community of faith can produce results by living into our faith. We'll keep you posted. Thank you.

Report of the Regional Re-visioning Task Force

THE RT. REV. SHANNON S. JOHNSTON: I call on Diane Miller, St. Timothy's, Herndon, co-Chair of the Regional Re-visioning Task Force, along with the Rev. Rob Banse of Trinity, Upperville, for the report of the Regional Re-visioning Taskforce.

THE REV. ROB BANSE (TRINITY, UPPERVILLE): Good morning. Diane and I want to thank you for allowing us this opportunity to report to you the work that has been prayerfully done thus far by this task force. Over the past two days, my sisters and brothers, we have heard some remarkable, wonderful, powerful, incarnational stories taking place in our congregations. This is where the

Diocese does its best and most important work – in these local contexts. Lest you and I ever forget the polity of our tradition calls us to think, pray and work beyond the boundaries – geographical and otherwise – of a local parish. Beyond the end of the block is the Diocese, and we are called together to be Christ’s body as opposed to being an eye over here, a foot over there, a pair of hands somewhere north and west of Culpeper.

Several years ago at the behest of Bishop Shannon – who understood and embraced the potential for regional ministries while acknowledging the tremendous change in demographics, technology and the new opportunities for shared resources – invited this group to ponder anew the existing regional structures. The Committee includes, and if you’re here I’m going to ask you to stand now,

Dr. Sharon Boivin, St. James, Louisa, who was our technology wizard number one.

Mr. Steve Walker, Cople Parish, Hague.

The Rev. David Crosby, Immanuel on-the-Hill, Alexandria.

The Very Rev. Jeff Shankles, St. Alban’s, Annandale, technology wizard number two.

The Rev. Buck “I never go north of Fredericksburg” Aiken, St. Mark’s, Richmond, (by the way, he has now gone north of Fredericksburg).

Mr. Ed Rhodes, All Saints’, Richmond.

Mr. Steve Wachenfeld, Grace Church, Keswick.

By the way, my friends, the one who has kept us rolling and on task, the organizer par excellence, Ms. Diane “I’m in Dubai right now, headed to Singapore with a quick stop in Kathmandu, but I’ll have it all to you by the end of the day” my friends, I’m not exaggerating, Diane Miller of St. Timothy’s, Herndon.

We would not have been able to do this work without the incredible support and assistance of the Rev. Deacon Ed Jones and Mr. Bill Martin of our Diocese. Bishop Wright, your comments yesterday about our Bishops extend to our entire staff, “They are good. They are really, really good.”

Now, my friends, Diane will share with you what we have done thus far.

MS. DIANE MILLER (ST. TIMOTHY’S, HERNDON): We had a few objectives that Bishop Shannon laid out for us when we launched in the third quarter of 2015. It really was looking at an organizational mechanism by which we could increase the collaboration and communication across all of our regions and between our Diocese and our congregations. Look at a way that we could support each other so that we could have more consistent performance across the various regions. Also, look at a sustainability model so that we can help each other that way as well.

Based on that, where our focus has been in 2016 is we were really focused on collecting information from various stakeholders and constituents across the Diocese. We got fantastic information – both positive and negative as you can imagine – about people’s experiences with region engagement with a rich collection of information. We did a lot of data analytics. We drafted some concepts and threw them before different groups and committees, and took that feedback in as well. It was an iterative process, we all learned together. I think that very much informed and improved how we moved forward from there.

One of the things we needed to do was establish a common understanding that we could use consistently to refer to a region. We drafted this definition, which was later accepted by diocesan leadership. There’s two parts to it, and it is geographically focused, which our regional boundaries are now, obviously. But really to enhance the communication and collaboration is the second key part.

Our near-term actions: We knew there were lots of opportunities to make significant improvement to achieve our objectives, especially in collaboration and communication, and enhance our opportunities for consistent and sustainable regions. We’re beginning our work on a region portal, which will be everything you ever want to know about regions, and that will be hosted on the

diocesan website. We will be working with the new Director of Communications on diocesan staff and with our technology wizards on our Committee. A key part of that is a tool kit. There is such a rich experience of Region Presidents and Executive Councils in these different regions, that we're pulling together practices to share among each other. You can use it, not use it, do what you wish – but it really is a resource so that as we turnover our lay leadership in our regions, we can have sustainable and consistent performance. It was a key objective there, but lots of near-term actions.

Our long-term vision: As we were meeting with people, the feedback we received is it's clear we needed to consider redrawing the current region boundaries. We developed a very objective, data driven process to do that. We created these three criteria for regional alignment. These are very important because these were drawn from the positive and negative feedback that we received from everyone that we identified. These were characteristics that can enhance a regions' opportunity for success. Universally, people told us it was important to meet together in person. We literally took Google Maps and made sure that it was not going to take more than 45 minutes to get from one end of a region to another. We also heard that there needed to be a critical mass for sustainability and they needed to have a certain number of sustainable parishes that could contribute to this shared ministry. The third part was, we share a common mission in ministry, we do things together, we have a common identity. Those three elements were important as we went forward. It was on those three elements that we based all of our conversation about potential boundary changes.

We drew a few geographical changes, I must show you that. This is our initial draft and I will reinforce the two words of initial and draft. We did show this to the joint meeting of the Executive Board with Region Presidents and Region Deans in November. Again, it was an opportunity for us to collect feedback. We made little tweaks here and there. I will tell you that this is the launching point; this is just our launching point. What we're going to do now is visit with all 15 of the Region Councils. I met this morning with the Region Presidents who've been well supported by Bishop Ted and we'll go and talk a little bit, but listen a lot, and pull all of the feedback together so that we can present an idea to the Standing Committee.

The second part of this – it's very important to us – is we're pulling together the concept of communities of ministry. That means that regardless of what geographic region you are in, if you are called to a ministry around, say food banks or housing for the elderly, that we can all pull together. Any parish that's interested in pursuing that shared ministry can work together and leverage their resources and make an even bigger impact. We're working out those concepts now, and transition ideas and things like that that we'll be working on it over the next several months. You'll hear from us again at the November, 223rd Annual Convention.

MR. BANSE: As Diane said, we are not quite done. We know that if this work is to have effect, if this is to work, if this is really to take root and be a blessing for the Body of Christ in this Diocese, it cannot, my friends, be done from the top down. This is grassroots renewal, so there does need to be an opportunity for further discussion and feedback. To that end, Diane, yours truly and the members of our Committee want to come and visit with each and every regional council and clericus – I've always wondered, is the plural of clericus, "clerici?" – that is presently up and running and is willing to meet with us. In order to stay on our present timeline we would like to meet with you all at some point in the next four months. We would ask that you let us know what your calendars look like, I know Diane is gathering that information already, but I'd say especially to you newly appointed Deans, if you would let us know when your clericus is gathering, when your council is gathering, we would like to be added to your calendar. So let's choose the best time for us to get together and we do very much look forward to continuing these conversations. Thanks very much.

BISHOP JOHNSTON: Thanks very much, Rob and Diane, for excellent work and leadership with your whole Committee. I'm very grateful to all of you.

Report of the Alcohol Policy Task Force

THE RT. REV. SHANNON S. JOHNSTON: At this time, I call on the Rev. Herbert Jones, Church of Our Saviour in Montpelier and Chair of my ad hoc Alcohol Policy Task Force, for their report.

THE REV. HERBERT JONES (CHURCH OF OUR SAVIOUR, MONTPELIER): Good afternoon, everyone. I've been practicing "good morning," so I'm already off my game. Thank you for giving me some time to share with you the exciting work of the ad hoc diocesan Committee on Alcohol Policy, Addiction and Recovery. We are underway and we're looking forward to doing the work that we have before us. I have been asked to tell you briefly what we're up to and where we are in our efforts. The Committee is focusing primarily on three areas of interest that fall underneath the overall umbrella of alcohol use, addiction and recovery.

First, we're working on developing an alcohol use policy for the Diocese that recognizes the healthy and appropriate use of alcohol, while at the same time assures that people are not put in a position that compromises their membership in the Body of Christ or their own integrity. In order to welcome and accommodate participation in the discussions around policy in the next few months, a member of our Committee will also be present at the regional meetings. This process has already begun with a few of the regions and we look forward to seeing many more of you very soon.

Secondly, we want to explore, gather, and provide resource for clergy and other pastoral caregivers who encounter addiction related issues in their work in ministries. As members of the Committee attend the regional meetings, we will also be seeking people willing to act as resource persons. These will not be substance abuse counselors, but will be volunteers who will be giving training to know how to identify some issues and also giving information about what is available in each geographic area to help those who suffer. I am in conversation with Chris Bowers at the Virginia Institute of Pastoral Care and we're working on putting together the right set of tools to offer that person.

Our third area of interest is in providing help for clergy, seminarians and church professionals who themselves have issues around substance abuse, whether those issues be addiction, codependency or anything else in the substance abuse arena that is having a negative impact on their lives and their work. There are a number of models that we can work from that already exist in other fields such as the legal and health care professions. We're looking at all of those.

We want to make it easy and non-threatening for those who think that they may need help, to get help. We will also be starting 12 Step meetings for clergy based on the principles of AA and al-anon. I'm also very pleased to report that our first 12 Step Eucharist took place in Richmond just this past Tuesday at Richmond Hill. This will be a monthly offering on the fourth Tuesday of each month at Richmond Hill, and I hope others will start up as well. I want to thank Bishop Shannon for providing me with an excellent 12 Step Eucharist that he put together for his parish when he was a rector, which I will be happy to share with anyone who would like to offer a 12 Step Eucharist at your own parish. The slide behind me also gives a screenshot of another excellent resource on recovery ministries of the Episcopal Church. Now, I urge you to take a good look at this website as well for really good resources.

Please feel free to contact me or any of the other members of the Committee if you have questions or suggestions. I am Herbert Jones and the other members are Valerie Hayes, Peter Ackerman, Hilary Smith, and Buck Aiken. Also, if you are interested in helping out, please let me know. The three areas that I have touched on are what we are considering now. There is an overriding theme that encompasses our hopes for the Committee and for the Diocese. My hope is that we will all begin to talk more about recovery; recovery of every sort.

Addiction is a spiritual disease and also a disease of shame and denial. It is a disease that hurts. It affects many people in many different ways. The church, by providing a safe, open and honest community to talk about these issues, is uniquely suited to make a very real impact on the lives of its members and their loved ones who were affected by all of these issues. Thank you.

Report of the Committee on Constitution and Canons

The full text of C-1, C-2 and C-3 can be found on page 191-192.

THE RT. REV. SHANNON S. JOHNSTON: I call on Mr. J.P. Causey, St. John's, West Point, and Chair of the Committee on Constitution and Canons, for the report of that committee.

MR. J.P. CAUSEY (ST. JOHN'S, WEST POINT): Mr. President, bishops, members of Convention. This is the report of the Committee on Constitution and Canons. For that report, you should look for two pages entitled "Amendments to the Constitution and Canons," which were in the first distribution from the secretary's office for this Convention. I'd like to recognize and thank the members of the Committee for their help this year and ask them to stand:

Mr. Alex Slaughter
The Rev. Vinnie Lainson
The Rev. Shirley Smith Graham
The Rev. Cass Bailey
Mr. J.B. Burch

Thank you for your help.

The first proposal is C-1. This is an amendment to Article 13 of the Constitution. Amendments to the Constitution need to be passed in identical form at two consecutive Conventions. This was passed last year, so it will be before us on a second reading, which would be the final approval. On behalf of the Committee, we recommend approval and I move approval of C-1.

One editorial note on this: A question that has been asked at least two or three times, is the use of the word council in this proposed amendment. This amendment started its journey before the name change. Because it's supposed to be adopted in identical form twice, we left it the way it was originally passed at the last Convention and the way it started its journey. Under the name change resolutions, if and when it is approved, the secretary has authority to automatically change the reference to Annual Convention.

BISHOP JOHNSTON: Thank you, J.P. We heard the motion made by the Committee recommending passage of C-1. The motion is before us. Is there discussion or questions? Seeing no one rise to the microphones I will call the question without objection. All in favor of C-1 as proposed, please, say, "Aye."

MEMBERS OF CONVENTION: Aye.

BISHOP JOHNSTON: Any oppose? Done.

MR. CAUSEY: C-2 is an amendment to Canon 3, which is the canon that relates to deputies to Provincial Synod. Last year, we found out that when a deputy to Provincial Synod gets sick or has a problem and can't go to a meeting, we had no canonical provision for sending somebody else. This is intended to respond to that situation and provide for one alternate in each order so that we have a higher chance of having representation at Provincial Synod. The Committee recommends approval of this, and on behalf of the Committee, I move adoption of C-2.

BISHOP JOHNSTON: Thank you. The question is before us. Is there discussion or questions about the resolution? Seeing no one rise, all in favor of the resolution as recommended by the Committee, please say, "Aye."

MEMBERS OF CONVENTION: Aye.

BISHOP JOHNSTON: Any opposed? Done.

MR. CAUSEY: I would ask that the Chair rule for the record that that was a two-thirds vote.

BISHOP JOHNSTON: Certainly done.

MR. CAUSEY: Thank you. I am trying to prove to you all that lawyers can not only delay but can expedite.

C-3 is a proposed amendment to Canon 7 relating to the Executive Board and it's submitted at the request of the Executive Board. The rationale is with this, but it's basically a fact that the Executive Board felt when we changed the meeting of Convention to November, you're going to have an Executive Board changing in the middle of a budget year and that it would be helpful to have continuity throughout the budget year, which is a calendar year, as opposed to changing the Executive Board terms in the middle of the budget year. The Committee recommends approval of C-3, and I move adoption of C-3.

BISHOP JOHNSTON: Thank you. The question is before you. Anyone speaking to the motion? Seeing none, I call the question. All in favor of C-3 as proposed and recommended by the Committee say, "Aye."

MEMBERS OF CONVENTION: Aye.

BISHOP JOHNSTON: Any opposed?

MR. CAUSEY: Again, I would ask the Chair determine that that's a two-thirds vote.

BISHOP JOHNSTON: A hearty two-thirds, yes.

MR. CAUSEY: That concludes our report. I thank the Chair for the opportunity to serve and request that we be discharged.

BISHOP JOHNSTON: We are most grateful for your service and the Committee is dismissed, thank you.

Report of the Treasurer

THE RT. REV. SHANNON S. JOHNSTON: I now call on Ted Smith, Treasurer of the Diocese, for his report.

MR. TED SMITH: Thank you, Bishop Shannon. Bishops, distinguished guests, ladies and gentlemen of Annual Convention: good afternoon, I'm Ted Smith, your diocesan Treasurer. Having already had to revise my script to change morning to afternoon, I'm going to jump right into this. 2017 was another year of change in the Treasurer's Office at Mayo House. Millie Lofton, our bookkeeper and unofficial staff conscience, died in June. Her loss is felt acutely by the staff. I'll take a second to thank everybody for your kind words after the end of yesterday's afternoon session. I need to note that I did not write that resolution. It said that the bottom, "Submitted by Mayo House staff." We all wrote it together. It might be one of the few group drafted documents that everyone is happy with at the end. I just wanted to make sure everybody on the staff gets credit for that resolution.

Sissy Bice joined us part-time as Benefits Coordinator this past spring and has stepped up to take on additional responsibilities. I'm very thankful to her and to Stas Jones for stepping in, to take care of extra work during Millie's illness and also dealing with a boss whose anxiety level was, if I can invoke Nigel Tufnel from Spinal Tap, pegged at 11. Thank you both very much.

A few notes for you about the Church Pension Group and the medical trust. CPG remains on sound financial footing with assets, as of their last annual report, of about \$11.4 billion. In the past year, the pension fund paid out benefits to just shy of 8,000 retired clergy and almost 2,700 surviving spouses, with an average annual benefit of \$30,420. Fun fact – and I might be the only person in the room that finds CPG minutia fun – CPG's inception was in 1917, so they're having a centennial (fun fact number one). Over those 100 years the pension plan has paid out \$5.7 billion in benefits to retired clergy and their dependents. They've done a lot of good work in those 100 years.

In December, CPG announced that effective January 1 of this year, there will be 0.3% cost of living increase for beneficiaries of the pension plan. Also, effective January 1 is an increase of \$500 to \$37,700 to the amount of principal church collected income that retired clergy may earn in a 12-month period. You may have also read that there are changes coming to the structure of the clergy pension plan. After a long period of review, comment and revision, the changes were approved by the CPG board earlier this month and will go into effect January 1, 2018. Having sat through presentations twice about what those changes are, I'm not going to delineate them here because it's a 50-page PowerPoint and those water glasses make good projectiles. It's not because of the content of the changes, it's because everybody is hungry. That said, I offer to you that I'm working with CPG's communications team to bring several presentations to the Diocese and parish administrators this year so we can all get familiar with what's going to happen, including at the spring conference, up at Shrine Mont. I've already scheduled that. They are going to be there so that we can understand those impacts.

Our health insurance rates through the medical trust increased just over 6% on average this year. Some plans were flat, our most popular plans were right at 7% over last year. I hope we've moved out of the period of double digit underwriting related increases that we experienced from 2013 through 2016. The most recent increases were right at the national average for both the medical trust and employer sponsored plans as a whole across the country.

Turning to the income statement for 2017: There are still some significant accounting entries to be made which are dependent on December 31 investment results and there are still 2016 pledge payments coming in. When these items are accounted for, we will have finished 2016 at a slight deficit and a final statement will be published on the Convention website for any and all to review. The audit report shows that we've received 111 2015 audits today. That's 113 – I promised I would say this in my address – thanks to Grace and Holy Trinity and Holy Cross Korean who submitted their audits between when that document was published and right now. That is more audits than we have received prior to the Convention in several years, a number that I would still like to see higher. I know I have been a bit of a broken record on this issue but it's clear I've been heard by virtue of that number in the communications I receive from clergy and vestries asking me to work with them to get back on track. I really appreciate that.

In my last two reports to you, I expressed my conviction that audits are a critical part of our fiduciary duties. Today, I'm going to point out that this is not a personal hobbyhorse. It's a canonical requirement, and I cite the Episcopal Church Canons 171F and Virginia 13.4. The 2016 audits are due August 31 of this year. I'd like to see that audit report show 150 2016 audits, that's not quite 85% of the audits, when we meet in November, so let's go.

Pledging: We arrive at Convention with received pledges that are down 1%. You will see when the budget is presented in a few minutes, that the Budget Committee has adjusted the draft budget

for that, made an allowance for uncollectable pledges and pulled a couple of income levers so that program has not been affected. Those income items are short-term Band-Aids rather than fountains. Last year, I reported that asking from the wider Episcopal Church, which we meet fully every year, would gradually decrease from 19% to 15% over the 15 to 18 triennium. That has come to pass. However, between the loss of the Robinson Trust income last year and decreases in giving, we haven't been able to expand our programs. Next year we'll benefit from one further 1.5% reduction in our support of the greater church. It's a great opportunity for us to do more here at home and around the world, but it won't happen if pledging recedes again.

I know this may be received as me hectoring everyone to do more, but that's not it. Clearly, we're at a crucial point. I'm not ready to fold up the tent and I don't think anyone in this room is. I know that. Julie and I and others on the staff are here to help with stewardship, whether a parish might need just a little bit of consulting or a stewardship program overhaul. Certainly, there are parishes out there that need a high five and for Julie and I to steal your ideas to share with everybody. We're keenly aware that there's hard stewardship work going on out there right now. We do read the letters that come in with your pledge cards. We hope we're going to be able to share some success stories very soon.

This brings me to my final item: the budget. The Budget Committee of the Executive Board was charged to prepare an initial budget for 2017 and has done that work. The Chair is the Rev. Jay Morris at Aquia Church in Stafford. Immediately following my address you'll receive a report from Jay as the Chair of the Budget Committee of Annual Convention. The budget was adopted at the December meeting of Executive Board with a much smaller percentage of pledge reports than we have today and balanced at the time of \$5,121,500, about \$10,000 less than the 2016 budget. The Budget Committee met at this Convention and addressed the current state of anticipated pledge income and those few additional income sources in order to present a balanced budget to Convention. Jay will speak further to these points in his address presenting the budget. I thank him and the entire Budget Committee for their diligence in this important work.

A few points of order for the discussion later: in order for a budget item to be discussed from the floor, it must have been spoken to at the open hearing yesterday. When Jay makes his presentation, we'll display on screen a one-page document with those changes that I've talked about, changes in income and expenses.

There will also be a list of those topics eligible to be spoken to on the floor. If you wish to change one of these eligible line items with a 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. In closing, I thank you for your time this morning and I look forward to serving you as Treasurer in 2017. Thank you.

BISHOP JOHNSTON: Thanks very much, Ted. We appreciate your diligent work in managing the changes and challenges in your office over the year. I can certainly tell you in this Convention, Ted is a master at his job and is a great pleasure to work with.

Report of the Committee on Budget

THE RT. REV. SHANNON S. JOHNSTON: I call on the Rev. Jay Morris of Aquia Episcopal Church in Stafford, and Chair of the Committee on Budget for the Committee's report.

THE REV. JAY MORRIS (AQUIA, STAFFORD): Good afternoon Bishops, distinguished guests, members of this Annual Convention. I make a report now on behalf of this Convention's Budget Committee. The work and reports of committees like ours is sometimes called sausage making, but because we have an increasing number of vegetarians, pescatarians, vegans, ovo-lacto vegans and others in our

parishes and institutions, even some omnivores like myself are trying to eat a little bit healthier these days, maybe the analogy of sausage making isn't the best comparison to make. Besides, the supposed sausage making conducted by committees sometimes suggest greasy, fat-laden, behind the scenes deals in smoke-filled rooms with back slapping cronies or backstabbing power brokers. None of that at all reflects how this budget process operates with remarkable transparency and accountability at various levels.

The budget that you will have presented for you is developed over several months' time. It starts with previous year's budget as has been monitored carefully by the diocesan finance staff and by the budget working group of the Executive Board. Then, we receive through formal process requests from various committees, commissions and other groups of the Diocese about their funding desires, and needs, and expectations. Then draft budgets are prepared for the last two meetings of the Executive Board each year. They have been posted on the website of the Convention, together with a narrative budget to provide some explanation of the work of the various groups and line items. We are able to receive comments once they've been posted about the draft budget over email. We also have an open hearing at Convention – that was held yesterday. There's discussion afterward amongst the members of the Convention's Budget Committee.

In sum, there are lots of opportunities for comments, questions and feedback from across the Diocese, and lots of scrutiny as well. The goal of all this is to prepare a budget that you can trust, a budget in which you can have confidence. So that as we formulate it, we in this Diocese together, can walk in love as we carry out the mission and ministry God has given us.

The slide that you see before you on the screen indicates some changes that the Convention's Budget Committee recommends to the draft budget approved by the Executive Board in December 2016. The Convention's Budget Committee has recommended a small handful of changes that now appear before you. One change that we suggest, is to reduce the amount of income anticipated from pledges overall in the amount of \$55,000. That is due very simply to the fact that, of the pledges we have received to date and the pledges that based on historical performance we can anticipate receiving, the number of pledges overall has dropped 1% from what we could work with for the 2016 year. Ted has already mentioned that in his presentation.

We also propose to reduce the amount of income we actually expect to receive from the fulfillment of pledges by an additional \$55,000. That's not a duplication of two lines, it's two different considerations. With the second line, we might anticipate that some parishes might not be able to fulfill the pledges they have faithfully made based on economic uncertainty, based on clergy transitions, based on financial difficulties in their local situations. Because we walk in love together in this Diocese, we respect those local difficulties, but for the sake of planning a budget for responsible spending, we do need to be able to anticipate that some pledges might not be able to be fulfilled by year end, as intended. The second change proposed is something to anticipate how we might end up with a shortfall of pledged money.

We are happily able to anticipate an increased amount of income from some rental properties that the Diocese owns. We propose adjusting the budget we've received as a draft by \$65,000 for that line.

We also propose to increase the amount of income from one particular bequest, in the amount of \$45,000. The Walker estate has made a bequest to the Diocese of Virginia and because of some improved financial realities; we anticipate that upon closure of that estate, the Diocese will receive \$45,000 more than our draft budget had originally anticipated.

These four changes in income result in a net zero change for the diocesan budget draft that you've received earlier. We also proposed four adjustments on the expense side that likewise appear before

you on the screen. First, we propose to reduce the expense of support to the National Church by the very specific amount of \$3,257. As Ted explained in his Treasurer's Report, that is based simply on the more precise figures we have of anticipated income.

We also suggest making an increase in the same amount for Episcopal collegiate ministries. In some discussions prior to Convention and in the Convention's open hearing, we have heard a lot of support indicated for what we can do together as a Diocese by staffing Episcopal collegiate ministries, and by making campus ministry groups available for our college students around the Diocese. So when we have had the reduction available to us in support for the national church, the Convention's Budget Committee suggests taking that money and reallocating it to the Episcopal collegiate ministries.

Our Saviour, Montpelier, has requested to reduce the aid they receive from the Diocese by \$5,000. That is a sign of their growing financial health and general vitality, and we congratulate them on that accomplishment. We have taken the suggestion in light of those \$5,000 saved, to increase the aid available to the Commission on Congregational Missions, so that they may have a stronger reserve fund in case some of our mission congregations experience financial difficulties in the coming year. In cases of clergy transition, in case of economic uncertainty, in case of capital repair needs, there might be unforeseen expenses among our CCM groups, and we would like to have more money on reserve in order to assist them in those situations. These four changes proposed by the Convention's Budget Committee, result in a net zero change for the expense side.

A total budget that our Budget Committee proposes for our diocesan mission and ministry together is \$5,121,500, the same total figure as in the draft you received before Convention, but with these eight changes in mind coming as recommendations from the Budget Committee. As Senator Everett Dirksen once said, "50 billion here and 50 billion there, before too long, you're talking real money." We're on our way there and we do have opportunities to do more in the time ahead. But this proposed budget, as revised by the Convention's Budget Committee, will provide what we think will be needed as we in this Diocese walk in love together during 2017 and do the work that God has given us to do.

Let me remind you, as Members of Convention, that according to the Rules of Order for Convention, no line item in this proposed budget may be addressed or may receive comment from the floor of Convention unless the item has been brought to the Committee's attention during or prior to yesterday's open hearing. The four budget line items that were mentioned during the hearing along this line are posted on the screen. We are aware of a couple of additional line items that had attention called to them prior to the hearing. They are available for discussion as well. Also, in accordance with our Rules of Order for Convention, any proposal to increase a budget line item from the floor must be accompanied by a corresponding reduction in another line item in order to offset the change and keep the final budget budget-neutral and balanced.

Bishop Shannon, the Budget Committee of Convention hereby submits the draft budget from the Executive Board as amended by the Committee as just explained, for Convention's consideration.

BISHOP JOHNSTON: Thank you so much. Please convey our gratitude to your hard-working Committee and accept our thanks for your superb leadership. Thank you.

MR. MORRIS: I will, Bishop, thank you.

BISHOP JOHNSTON: The budget, as suggested by the Committee, is before you. At this time we can enter discussion and questions, clarification. Rise and go to the microphone. Yes, microphone one.

THE REV. DR. ED MILLER (ST. JOHN'S, McLEAN): Just a question about the income side which Ted Smith eluded to the loss of some trust income. I just wonder what you can tell us about that.

MR. MORRIS: Ted, you are here somewhere. Do you have some information available for that?

MR. TED SMITH: There's a member of Christ Church, Alexandria, Mr. Clarence Robinson, who died in the early 80s, 1982, I believe. He left two trusts. He created one while he was alive and a second when he died. There are several recipients of the income from those trusts and one of them is the Trustees of the Funds of the Diocese of Virginia. For about 30 years, the course of business was that the trustees gave the income from their trust to the Diocese and it supported everything we do. In 2015, the trustees made a decision not to distribute that money to the Diocese anymore. Those of you who are participants in the Trustees of the Funds now receive a pro rata share of that income reinvested into whatever investments you have at the Trustees of the Funds.

BISHOP JOHNSTON: Thank you, Ted. Is there a further question? Discussion? Microphone one.

THE REV. LAURA MINNICH LOCKEY (HARRISONBURG CAMPUS MINISTRY): We would like very much to thank you for the increase in the line item for collegiate ministry. So many people find their need for Jesus in college. When the first crisis without mom and dad available, when just whatever life happens to throw at them and the church by supporting them tells them that, "We're here for you, we love you and we care for you." My generation started leaving the church when the church said, "College students don't pledge." Remember that? 1982? We almost made that same mistake in 2012. So I am so grateful, as is Valerie, for the increase in the support of campus ministry. It's a vital part of who we are as a church, and I just can't thank you enough for doing that for us.

BISHOP JOHNSTON: Thank you. Again, microphone one. No applause, please. We'll need to keep things moving if you take a look at your watches.

THE REV. VALERIE HAYES (HOLY COMFORTER, VIENNA): I am your Episcopal rep for Arise Campus Ministries at George Mason, which also serves all the Northern Virginia Community College campuses. Arise is an ecumenical ministry but it wraps in the Episcopal, so I also speak on behalf and thank you, as Laura said. There are campus ministries particularly at George Mason, Arise is explicitly open and welcoming to all students. I'm working with Drew Ensz as Campus Minister. Again, I thank you for the support of college ministries, it's so very important.

BISHOP JOHNSTON: Thank you. Microphone two.

MR. JEAN REED (GRACE CHURCH, ALEXANDRIA): I am the diocesan representative to the Provincial Synod and the Provincial Council. At the October meeting of the Council, the Council reduced its overall asking for the Diocese. I'm not aware if that has been communicated to the Diocese. It was raised prior to the meeting of the Committee. The asking was reduced from \$12,075 to \$9,019. It is possible to reduce that budget item and still be in accordance with the asking, I would submit that it would be appropriate, given the emphasis on campus ministries, to reduce line item C6 for the Provincial asking and add that to the line item for campus ministries.

BISHOP JOHNSTON: Is that understood? Is that a motion that is being made?

MR. REED: I would put that in the faction of a motion, yes.

BISHOP JOHNSTON: I've heard it as such. Jay, is there anything to do to address this as you understand it? I was not able to attend the meeting.

MR. MORRIS: There's nothing else that I'm aware of, Bishop Shannon, except for Convention to consider this from the floor as an amendment to what the Committee has proposed.

BISHOP JOHNSTON: All right. Would you, for the purposes of clarity, state briefly what you are suggesting that we change in terms of recipients and where the deficit comes from and where the addition goes to?

MR. REED: The addition to the line item budgets would be to increase the amount for college ministries by \$3,000, to reduce item C6 by \$3,000, that's the amount of giving to the Province.

BISHOP JOHNSTON: I understand. That's the motion before you. Is it seconded? It is seconded. Time for discussion on reducing the asking from C6 by \$3,000 and give that to campus ministries. Without objection, I'll call the question. All in favor of the motion, say, "Aye."

MEMBERS OF CONVENTION: Aye.

BISHOP JOHNSTON: Any opposed? Done. Congratulations to campus ministries.

All right. Are there other comments or questions, clarification about the budget now that it has been revised? Seeing no one else rising to the microphone, I'll call the question without objection. All in favor of the revised budget, please say, "Aye."

MEMBERS OF CONVENTION: Aye.

BISHOP JOHNSTON: Any opposed? Well, okay. The budget is passed.

MR. MORRIS: Bishop Shannon, may I make three brief remarks on behalf of the Budget Committee please for Convention's awareness?

BISHOP JOHNSTON: All right, proceed.

MR. MORRIS: The incoming Executive Board will continue to monitor the diocesan income and expenses at each regular meeting this year. In-between those meetings, our diocesan staff will continue that same monitoring. Rest assured that if your church can increase its pledge or make gifts above and beyond its already made pledges, then, the increase will be welcomed warmly. Likewise, rest assured that if a reduction in your pledge or in your gifts toward your church's pledge becomes necessary for reasons of financial circumstance, then, your situation will be respected by your sisters and brothers in Christ who are walking in love with you.

Let me also call attention to the fact that there will be some changes coming to the process of setting the diocesan budget. As you know, the next meeting of our Annual Convention for the 223rd Annual gathering will take place at a one-day session this November in Richmond.

That change of Convention time frame does not fit perfectly exactly with the usual time frame when parishes set their own budget and then, in turn, make their pledges to the Diocese for the 2018 calendar year.

In turn, there will inevitably be some changes forthcoming in how the Executive Board will propose its draft budget, and in how the future meeting of the Annual Convention will be able to be involved in the adoption of a final budget. A likely possibility is that this coming November's Convention will take some steps toward budget planning without yet adopting a final version of the budget. The details of the final budget will be set by the Executive Board within 2018 after pledges from parishes have been received and all considerations for income and expenses have been met. The Executive Board, after all, is empowered to act on behalf of Annual Convention in between sessions of the Convention, but nothing yet has been set in stone about that and the situation will be developed. In

any case, there surely will be efforts to keep everyone across the Diocese apprised of our financial status, opportunities and need. I encourage you to stay tuned for future announcements from the Diocese about how there will be new procedures for setting a budget in the time ahead, especially, in the time of transition to a November Annual Convention.

Finally, a word of thanks goes to the diocesan finance staff for their support and for their assistance this year, including Stas Jones, but especially our diocesan Treasurer, Ted Smith. Ted has served this Diocese as Treasurer for three years now. I have personally enjoyed getting to watch him settle into the office and to lead with his expertise, his good humor and good cheer to everyone's benefit throughout this Diocese. On behalf of the budget working group of the Executive Board, the full Executive Board, the Convention's Budget Committee, and this entire Convention, Ted, please accept our gratitude for helping us to walk in love together so well.

This Convention's Budget Committee asks to be discharged from its duties now.

BISHOP JOHNSTON: You are discharged with our gratitude. Thank you, Jay.

Report of the Committee on Church Status

THE RT. REV. SHANNON S. JOHNSTON: I now call on the Rev. David Niemeyer of St. Mark's, Richmond, and Chair of the Committee on Church Status for the Report of the Committee on Church Status. David?

THE REV. DAVID NIEMEYER (ST. MARK'S, RICHMOND): Good afternoon everybody. Last but not least, a very important, very special time. I'd note to you that after the presentation and the endorsement of these two churches this afternoon that Bishop Goff will then also address us briefly. Very briefly, she says.

Bishop Johnston, Bishop Goff, Bishop Gulick, Mr. Secretary and members of the Convention: the Committee on Church Status has met and reviewed the petitions of St. Luke's, Simeon, and St. Paul's, Nomini Grove, to move to full church status. Both parishes have met all the requirements as set forth in the Canons of the Diocese of Virginia and received all the necessary endorsements to move these petitions to the floor of Convention for a vote. The Committee unanimously, enthusiastically and joyfully endorses the petitions of St. Luke's, Simeon, and St. Paul's, Nomini Grove, and asks that the full Convention do the same.

BISHOP JOHNSTON: Hard to gavel that one down but we've got to keep moving. Bishop Goff?

THE RT. REV. SUSAN E. GOFF: What I add, very briefly, is a message to share some of the background of this situation; that neither of these congregations have ever received diocesan funding during their long, long histories. They were missions because they didn't have priests serving them full time. Four years ago, we adjusted our definition of what it means to be a mission congregation so that receiving diocesan aid is now the sole defining criterion. It didn't take any canonical changes for that to happen. It took a change in our tradition, our traditional understanding and practice. This change allowed these congregations to go forward with their petitions and receive what we are about to share with them today. We hope it will be an inspiration to other mission congregations that also currently do not receive diocesan aid and diocesan grant, and that it might be an inspiration to all.

I especially also want to thank CCM, the Committee on Congregational Missions, for their work in shepherding these congregations, in shepherding other congregations as well. Those that might one day be before this Convention, those that may likely never be before this Convention for parish status, but that nevertheless are partners with the rest of us in the important and crucial ministry we do together.

BISHOP JOHNSTON: Thank you. Are we ready to receive St. Luke's, Simeon, and St. Paul's, Nomini Grove?

MEMBERS OF CONVENTION: Yes.

BISHOP JOHNSTON: That's right. That's what I'm saying, to receive them. All right, all in favor of the Committee's recommendation to receive St. Luke's, Simeon, and St. Paul's, Nomini Grove, into full church parish status, please say, "Aye."

MEMBERS OF CONVENTION: Aye.

BISHOP JOHNSTON: Any opposed? Done. Please find the hymn, "We All Are One in Mission" in page six of your worship packet, and we will receive the congregations.

Members of Convention join in singing "We All Are One in Mission."

BISHOP JOHNSTON: Congratulations to St. Luke's, Simeon, and St. Paul's, Nomini Grove. At this time with the gratitude of the Convention, I discharge the Committee on Church Status. David, thank you very much.

Closing Remarks and Adjournment

THE RT. REV. SHANNON S. JOHNSTON: All right. A couple of announcements as we move in toward adjourning: I'd like to inform you, I've received a note from our new Director of Communications. By the way, Tanya Howard, our new Director of Communications is right here. Would you stand, please? We are thrilled to have Tanya with us on staff. She has informed me that the Pastoral Address that I presented is now posted. You can find it on the website of thediocese.net. You go to "Who We Are" tab, and then "Governance."

On the happy topic of the staff, we've got most of our staff; we've had five or six who have already had to leave. Where is the remaining part of the staff? Right back there in that corner. Let's give a hearty thanks to our diocesan staff for their hard work. I'd also like to extend a hearty thanks to the staff of the Hyatt hotel. They've done a marvelous job of accommodating us during our meeting. Let's give them a round of applause.

BISHOP JOHNSTON: Now, I call on Ed Jones to make the final announcements.

THE REV. DEACON ED JONES: Standing Committee meeting in 55 seconds in room Lake N.B.

BISHOP JOHNSTON: The script says, "Closing remarks before an adjourning hymn." The adjourning hymn is page seven. The only closing remark is, thank you for a wonderfully spirited Convention. The morale has been terrific, your work has been superb, we had a joyful time together, we are deeply grateful. Let's go out indeed and walk in love. Please stand, "Rise, O Church, Like Christ Arisen."

Members of Convention join in singing "Rise, O Church, Like Christ Arisen."

BISHOP JOHNSTON: Before the blessing, I'd like to extend the thanks of Convention to our musicians and to the diocesan Committee on Music and Liturgy.

The love of our Lord Jesus Christ, draw you to himself; the power of our Lord Jesus Christ, strengthen you in his service; and the joy of our Lord Jesus Christ, fill your hearts. And the blessing of God Almighty, Father, Son and Holy Spirit be upon you now and remain with you forever. Amen.

Go in peace to love and serve the Lord.

MEMBERS OF CONVENTION: Thanks be to God.

BISHOP JOHNSTON: We are adjourned, *sine die!*

Committees of Convention

Committees of Convention

Committee on Budget

The Rev. Jay Morris, Aquia, Stafford, Chair
Mr. Tommy Dunning, Christ Church, Millwood
The Rev. Paul Rowles, St. Peter's, New Kent
Mr. Chris Conrad, St. Andrew's, Burke
The Rev. David Crosby, Immanuel Church-on-the-Hill, Alexandria
Ms. Ann Brown, Ware, Gloucester
Ms. Dawn McNamara, Grace & Holy Trinity, Richmond
Mr. Joe Paxton, Emmanuel, Harrisonburg
The Rev. Kathy Guin, St. Margaret's, Woodbridge
The Rev. Amanda Knouse, Emmanuel, Delaplane

Committee on Church Status

The Rev. David Niemeyer, St. Mark's, Richmond, Chair
Ms. Sandra Kirkpatrick, St. Stephen's, Heathsville
Ms. Deborah Taliaferro, President, Region XI
The Rev. Sean Rousseau, St. Paul's, Haymarket

Committee on Constitution & Canons

Mr. J.P. Causey, Jr., St. John's, West Point, Chair
Mr. Alexander Slaughter, St. James's, Richmond
The Rev. Vinnie Lainson, Trinity, Manassas
The Rev. Shirley Smith Graham, Christ Church, Glen Allen
The Rev. Cass Bailey, Trinity, Charlottesville
Mr. Jack Burch, St. Stephen's, Richmond
Mr. Brian Carr, St. Paul's, Richmond

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. Bernie Schroeder, St. Patrick's, Herndon, Chair
The Rev. Catherine Hicks, St. Peter's, Port Royal
Ms. Sharon Boivin, President, Region I

Committee on Resolutions

The Rev. Phoebe Roaf, St. Philip's, Richmond, Chair

The Rev. Jenks Hobson, Retired

Mr. Russ Randle, Christ Church, Alexandria

Mr. Jack Schick, St. Peter's, Arlington

Mr. Ronald Carey, St. Peter's, Richmond

The Rev. Daniel Velez-Rivera, St. Gabriel's, Leesburg

The Rev. Margaret Peel, Church of the Holy Comforter, Vienna

Kendall Lloyd, Youth Delegate, Region II

Ms. Janet Peyton, St. James's, Richmond

The Rev. John Sheehan, Church of Our Redeemer, Aldie

Mr. Craig Anderson, Holy Comforter, Richmond, Standing Committee

Committee on Convention Journal

The Rev. Deacon Ed Jones, Secretary of Convention

Assistant Secretary - Matt Rhodes, Seminarian

Assistant Secretary - Lisa Erdlejon, Seminarian

Resolutions

Resolutions

R-1 Family Leave Resolution

As submitted.

Whereas, the Diocese of Virginia has not updated its guidelines for maternity and family leave in over 25 years and guarantees nothing to a new family in terms of leave of absence for new parents; and

Whereas, the current recommendation for parental leave from the Diocese is a guideline and not a requirement, and there is no provision for family leave to care for aging and ill family members, which is a rapidly growing need; and

Whereas, numerous studies have shown that the health and well-being of new children and their parents depend on having paid parental leave, thus we understand that family leave is a necessity and a human right for the good of the family and the hiring organization; and

Whereas, the diocesan policy does not address the special needs of adoptive parents or the needs of lay staff, which is a serious gap in benefits that does not live up to the Gospel values of upholding the needs of all; and whereas other needs of family leave are not addressed by this policy, such as employees who need time to care for aging parents or ill family members; and

Whereas, the Church Pension Group (CPG) provides financially for 12 weeks of paid maternity leave for female clergy from the moment the baby is born; and whereas if that leave is filed for and taken, the hiring organization (parish, school, diocese, etc.) is reimbursed 70% of the female employee's salary during that time, or \$1,000 per week, whichever is less; and whereas this money can be used to reimburse the hiring organization for the payment of its clergyperson, or may be used to hire short-term supply clergy to cover the needs of the organization during the leave taking; and

Whereas, the cost in time and resources to search for, hire and train replacements for lay employees who have left an organization due to no or unpaid maternity or paternity leave outweighs the value and cost of retaining said employees and providing them with paid parental leave; therefore let it be:

Resolved, that the vestries and other governing bodies of the organizations within this Diocese guarantee paid maternity leave for clergy consistent with the policies of the Church Pension Group, and extend these benefits to their lay employees and adoptive primary caregivers. The maternity leave would be paid based upon the full pay rate that applies to each person receiving said maternity leave; and be it further

Resolved, that the vestries and other governing bodies of the organizations within this Diocese guarantee two weeks paid parental leave for clergy, lay and adoptive secondary caregivers. The paternity leave would be paid based upon the full pay rate that applies to each person receiving said paternity leave; and be it further

Resolved, that the vestries and other governing bodies of the organizations within this Diocese guarantee for two weeks paid family leave for employees with aging or ill family members. The family leave would be paid based upon the full pay rate that applies to each person receiving said family leave; and be it further

Resolved, that this 222nd Convention sends a letter on behalf of this Diocese to the elected representatives of this Commonwealth in support of legislation that requires paid maternity and paternity leave for our fellow citizens.

SUBMITTED BY THE REV. LAURA LOCKEY, CAMPUS MISSIONER, HARRISONBURG, AND THE REV. HILARY STREEVER, ST. JAMES'S, RICHMOND.

Also signed: Sue Bland, President, Region IX; Mickie Jones, President, Region X; Jeff Guenther, President, Region XIV; Richard Randolph, President, Region XV; the Rev. Peter Ackerman, St. Christopher's, Springfield; the Rev. Abbott Bailey, St. Andrew's, Richmond; the Rev. Rhonda Baker, Grace Memorial, Port Republic; Ms. Cindi Bartol, Christ Church, Alexandria; Ms. Emily Bennett, Episcopal Campus Ministry, VCU, Richmond; the Rev. Dr. Thom Blair, St. James's, Richmond; the Rev. Molly Bosscher, St. Paul's, Richmond; the Rev. Sarah Brockenbrough, Emmanuel, Greenwood; the Rev. Emily Rowell Brown, St. John the Baptist, Ivy; the Rev. Sarah Colvin, St. Patrick's, Falls Church; the Rev. Dr. Bob Friend, St. James's, Richmond; the Rev. Carmen Germino, St. James's, Richmond; Mr. Nathan Harpine, Canterbury Episcopal Campus Ministry, UMW, Fredericksburg; the Rev. Susan Hartzell, St. Peter's in the Woods, Fairfax Station; the Rev. Joe Hensley, St. George's, Fredericksburg; the Rev. Megan Limburg, Grace, Kilmarnock; the Rev. Susan MacDonald, St. Paul's on-the-Hill, Winchester; Ms. Glena Martens, St. Peter's in the Woods, Fairfax Station; Ms. Leslie E. Martin, St. Peter's in the Woods, Fairfax Station; the Rev. E. Weston Mathews, St. Stephen's, Richmond; the Rev. Christopher Miller, St. Stephen's and St. Agnes School, Alexandria; the Rev. Dr. Jenny Montgomery, St. Andrew's, Arlington; the Rev. Caroline Parkinson, St. James's, Richmond; the Rev. Gay Rahn, St. George's, Fredericksburg; the Rev. Cayce Ramey, All Saints Sharon Chapel, Alexandria; the Rev. Andrew Reinholz, Church of the Epiphany, Richmond; the Rev. Kimberly Reinholz, Grace and Holy Trinity, Richmond; Ms. Marissa Scholler, Canterbury Episcopal Campus Ministry, Harrisonburg; the Rev. Jeff Shankles, St. Alban's, Annandale; the Rev. Adrianna Shaw, St. Andrew's, Burke; the Rev. John Shellito, St. George's, Arlington; the Rev. Hilary Smith, Holy Comforter, Richmond; the Rev. Kathleen M. Sturges, Church of Our Saviour, Charlottesville; the Rev. Elaine Ellis Thomas, St. Paul's Memorial, Charlottesville; the Rev. Bambi Willis; the Rev. Sara-Scott Wingo, Emmanuel, Brook Hill; the Rev. Noelle York-Simmons, Christ Church, Alexandria; the Rev. J. Randolph Alexander, Immanuel on-the-Hill, Alexandria; the Rev. Elizabeth Tomlinson, St. Paul's, Bailey's Crossroads; and Mr. Griffin Watson, Canterbury Episcopal Campus Ministry, Harrisonburg.

Background:

The Diocese of Virginia is a strong leader in The Episcopal Church (TEC). The 194th Annual Council of the Diocese of Virginia was generous and ahead of its time when it passed Resolution R-14 in 1989 recommending eight weeks maternity leave and ten days paternity leave (not including Sundays); by comparison the U.S. Family and Medical Leave Act would not be passed for another four years.

According to the 2016 Compensation Guidelines of the Diocese of Virginia:

The 194th Annual Council of the Diocese of Virginia adopted Resolution R-14 in 1989. This resolution provided instruction to the Compensation Committee of the Diocese of Virginia for the development of a standard maternity and/or paternity policy for full-time ordained employees. Their report to Wardens and Vestries of the diocese reads in part:

Parental Leave: Regarding Resolution R-14 adopted at the 194th Annual Council of the Diocese of Virginia, the Committee recommends as a guideline that vestries provide maternity leave of eight weeks with full compensation for full-time parochial clergy mothers, and provide paternity leave of ten days (not including Sundays) with full compensation (within one year of the date of the birth of the child) for full-time parochial clergy fathers. This recommended benefit should be independent of any sick leave policy or vacation time.

Again, as a reminder, the Short-Term Disability insurance is included as part of the overall benefits for clergy through the Church Pension Fund when all assessments are up-to-date in payments. Lay employees would have to have Short-Term Disability insurance paid for and as noted previously

under the ShortTerm Disability section of these guidelines, that billing process is directly through the church employer.

PLEASE NOTE: The Church Pension Fund has waived the 30-day waiting period for clergy only for filing a Short-term Disability claim when the claim is due to a pregnancy. This should be kept in mind by both the ordained employee and the employing church entity. Although this section on “Maternity and Paternity” is a guideline of the Diocese of Virginia, and not a requirement, generosity in this area is encouraged for the well being of your church staff. Resolution R-14 in 1989 does not address the example of adoptive parents; much less clergy versus lay, but it is encouraged that the church employer gives adequate consideration to the special needs of adoptive parents and to the needs of their lay staff.

The authors believe that our proposed resolution is in keeping with the original spirit of R-14. Our Lord’s incarnation not only as an adult but as an infant and child demonstrates the sacramental nature of humanity. In his earthly ministry, Jesus Christ served in particular those in states of weakness. The divine nature of the Trinity too points to the holiness of the relationship of parent and child, and serves as the model for our own relationships, familial and otherwise.

As mentioned in the “whereas” section of this resolution, numerous studies and reports point to the importance of paid parental leave for the wellbeing of child and parents. For example:

- Studies have showed that paid maternity leave during the first year of a newborn’s life decreases stress on pregnant women and new mothers, which in turn leads to infants and children who are physically and socially healthier and perform better in school (Rossin, <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC3698961/>).
- New mothers with fewer than 12 weeks maternity leave of any kind and fewer than 8 weeks paid maternity leave are more likely to suffer from depression (Chatterji and Markowitz, <https://www.ncbi.nlm.nih.gov/pubmed/22813939>).
- The Centers for Disease Control and Prevention found that employed women who received 12 weeks or more of paid maternity leave were more likely to start and continue breastfeeding their baby, as recommended by the American Academy of Pediatrics (Mirkovic et al, <https://www.ncbi.nlm.nih.gov/pubmed/26991788>).
- For new fathers, even as little as 4 weeks paid paternity leave increases father-child bonding, increases the father’s parental responsibilities later in the child’s life, and increases a child’s performance in school later (Cools et al, <http://onlinelibrary.wiley.com/doi/10.1111/sjoe.12113/full>).

Moreover, national or social policies that provide paid maternity leave decrease infant mortality. Heymann et al. found that

An increase of 10 full-time-equivalent weeks of paid maternal leave was associated with a 10% lower neonatal and infant mortality rate ($p \leq 0.001$) and a 9% lower rate of mortality in children younger than 5 years of age ($p \leq 0.001$). Paid maternal leave is associated with significantly lower neonatal, infant, and child mortality in non-Organisation for Economic Co-operation and Development (OECD) countries and OECD countries.

(<http://www.ncbi.nlm.nih.gov/pmc/articles/PMC3150137/>).

Parental leave policies in the 110 dioceses of The Episcopal Church vary, but other Episcopal dioceses and Christian denominations in the U.S. are already ahead of the Diocese of Virginia in this matter. For example, the Diocese of Long Island articulates its parental leave policy for clergy in a manner that is consistent with the Church Pension Group’s policy for biological mothers, then provides for fathers and adoptive parents; it does not cover lay employees:

Birth of a Child – Primary childcare parent to receive 12 weeks paid leave. Non-primary childcare parent to receive 2 weeks paid leave. Employee giving birth should submit a claim for short term disability, which will reimburse the employer for 70% of the cleric’s total compensation figure (up to \$1,000/week) for up to 12 weeks from the date of the baby’s birth. Adoptive parents will receive the same time off with pay as a birth parent but will not be entitled to file a disability claim. (<http://www.dioceseli.org/resources/for-clergy/clergy-compensation-guidelines/>)

The United Methodist Church’s policy provides for their clergy: biological mothers 8 weeks paid leave mandatory, and up to 12 weeks at the discretion of the local church, and for biological fathers up to 8 weeks paid (Methodist Book of Discipline, 2013, page 275, section 356). The Virginia United Methodist Conference provides the following expectation for all staff in their Sample Personnel Policies document:

Parental Leave. Maternity, Paternity and Adoption Leave are available for eight workweeks of paid leave and an additional four workweeks of unpaid leave for all staff members who work in excess of 8 hours per week. Health and pension benefits will continue during all weeks of parental leave. (vaumc.org/NCFileRepository/BOM/SPRC/SamplePersonnelPolicies.doc)

Our additional concern is for church employees who may have family members who are ill or aging. While many parishes and other Episcopal organizations already account for this leave in their staff policies, we felt the need to acknowledge this issue in this resolution, particularly for members of the “sandwich generation.” We felt we could not ask for parental leave without also considering the needs of those who provide care and support to other family members.

Finally, we acknowledge that this issue of parental leave is larger than our Diocese or The Episcopal Church:

- In 2015 in the U.S. only 12% of people working in the private sector are covered by a paid family leave policy through their employer, which includes caring for a newborn child or an ill family member (U.S. Dept. of Labor: https://www.dol.gov/wb/resources/paid_leave_fact_sheet.pdf).
- Of 186 developed nations in the world, the U.S. is the only nation with no national paid family leave policy, is one of nine developed nations with no national paternity leave policy, and is one of two nations in the world with no national maternity leave policy (OECD: http://www.oecd.org/els/soc/PF2_1_Parental_leave_systems.pdf; Gault, et al., 2014: http://www.iwpr.org/publications/pubs/paid-parental-leave-in-the-united-states-what-the-data-tell-us-about-access-usage-and-economic-and-health-benefits/at_download/file).
- In 40% of households nationwide in the U.S., women are now the primary breadwinners for their families (Wang, et al., 2013: <http://www.pewsocialtrends.org/2013/05/29/breadwinner-moms/>).

Our Diocese is well-positioned to speak to this issue in terms of social power and moral authority. The authors recognize our responsibility to speak to those responsible for state or federal policies, asking them to provide parental leave for all American parents, for the health and well-being of all children, parents, and families.

The Diocese of Virginia has often been at the forefront of these justice issues in the Episcopal Church USA and in the nation. It is critical and urgent that our diocese work to resolve this important issue in a timely fashion. If we as a diocese want to participate in the growth and flourishing of the Church, particularly among younger generations, we must recognize, respect, and stand up for the needs of families, beginning with those we hire. The issue of well-being and care for our employees is a priority for the Church, *for when our clergy and lay employees are healthy, the Church is healthy.*

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R-1s (a) On Family Leave

As adopted.

Whereas, the Diocese of Virginia has not updated its guidelines for maternity and family leave in over 25 years and makes no recommendation in terms of family leave for secondary caretakers, for adoptive parents or for family illness care; therefore be it

Resolved, that the Diocese of Virginia's Compensation and Benefit Guidelines be updated to reflect the current policy of the Church Pension Group on paid maternity leave for clergy; and be it further

Resolved, that those guidelines be expanded to address broader family leave benefits to include paid leave for adoption as well as birth, for secondary care takers of new children, and for family in aging and illness; and be it further

Resolved, that all these family leave benefits be equally addressed in the guidelines for lay compensation; and be it further

Resolved, that the vestries and other governing bodies of the organizations within this Diocese are called to address the resulting compensation guidelines in their care for their clergy and lay employees and their families; and be it further

Resolved, that the Diocese of Virginia Transition Office is asked to encourage addressing these guidelines in the development of all Letters of Agreement developed in the call and hiring processes; and be it further

Resolved, that this 222nd Convention sends a letter on behalf of this Diocese to Church Pension Group to request expanded family leave benefits coverage to include both clergy and lay employees.

Resolved, that the Virginia Deputation to the 79th General Convention frame a resolution to be presented to the 223rd Convention of the Diocese of Virginia for presentation to the 79th General Convention, to carry forward expanded family leave benefits funded by the Church Pension Group.

Resolved, that this 222nd Convention sends a letter on behalf of this Diocese to the elected representatives of this Commonwealth in support of legislation that requires paid maternity and paternity leave for our fellow citizens.

SUBMITTED BY THE COMMITTEE ON RESOLUTIONS OF THE 222ND ANNUAL CONVENTION.

R-1s (b) On Family Leave

As adopted.

Resolved, that this 222nd Convention sends a letter on behalf of this Diocese to the elected representatives of this Commonwealth in support of legislation that requires paid maternity and paternity leave for all employees within Virginia.

SUBMITTED BY THE COMMITTEE ON RESOLUTIONS OF THE 222ND ANNUAL CONVENTION.

R-2 Acceptance of the Affordable Care Act in Virginia

As submitted.

Resolved, that this 222nd Convention of the Diocese of Virginia supports the acceptance of the Affordable Care Act in Virginia to allow the over 400,000 Virginia residents to have access to health care. And be it further

Resolved, that the Bishop is hereby asked to support the need for the Medicaid expansion to allow these uninsured residents of Virginia to have access to adequate health insurance, which will allow them to go to doctors rather than hospital emergency rooms for non-emergency health care.

SUBMITTED BY THE REV. DEACON CAREY CHIRICO.

Background:

The healing ministries of the churches in the Episcopal Diocese of Virginia are both inspired and directed by the teachings of Jesus Christ in Matthew 25, when he admonishes us that whatever we do to the poorest in our society, we do to God. This inspires us to pay close attention to the needs of the poorest in our society. One of these needs is sufficient health care, allowing these members of our community to return to productive, healthy lives, thereby removing an unnecessary burden from both the Commonwealth of Virginia and the helpful, but many times insufficient, charitable services.

These Virginia residents need our collective help to be productive members of society. Even in ancient Hebraic law, God demanded that we must care for our poor brothers and not close our hearts to their needs, allowing them to return to the community of God. In today's Virginia, this means returning to full membership in Virginia society, joining with others to benefit from the advantages that most citizens enjoy.

As this inequality in the treatment of God's children continues to prevent our neighbors from a productive, healthy life, this resolution calls for a strong statement of support by the Bishop to urge the Virginia General Assembly to reverse its earlier decision to deny acceptance of the Affordable Care Act.

R-2s: Health Care for the Poor

As adopted.

Resolved, in keeping with General Convention Resolutions 2009-D048 and 2009-D088, by which The Episcopal Church endorsed legislative efforts to guarantee adequate health care and insurance for all people of the United States, and in keeping with Scriptural commands to care for the poor and sick in our midst, this Convention urges the Governor and Legislature to extend wider health care coverage in Virginia through Medicaid and other appropriate measures, especially to people of limited means.

Courtesy Resolutions

CR 1: Courtesy Resolution on the Occasion of the Retirement of the Reverend Lynda S. Hergenrather

Adopted by Convention.

Whereas, Lynda Hergenrather has faithfully served the Lord Jesus Christ in our midst for 37 years, and

Whereas, Lynda was one of the first women to be ordained to the priesthood in the Episcopal Church in June of 1979, and

Whereas, Lynda has served at Saint Luke's in the capacities of Assistant to the Rector, Priest-in-charge, and Priest Associate, and

Whereas, Lynda has also been a close friend and advisor to so many in this parish through the years, and

Whereas, Lynda has decided to retire and to move to Florida to be closer to her brothers and their families, and

Whereas, she leaves Saint Luke's taking with her the gratitude and affection of the parish, therefore be it

Resolved, that Sunday, July 3, 2016, is to be known as the Reverend Lynda Hergenrather Sunday at St. Luke's, Alexandria.

Resolved, the 222nd Annual Convention of the Diocese of Virginia thanks the Reverend Lynda Hergenrather for her service to date and commends its prayers for her continued service to all; and

Be it further resolved, that a copy of this resolution be provided to Lynda and that it be recorded in the minutes of the 222nd Annual Convention.

SUBMITTED BY THE VESTRY OF SAINT LUKE'S EPISCOPAL CHURCH, ALEXANDRIA

CR 2: Courtesy Resolution on the Occasion of the Retirement of the Rev. Laura D. Inscoe

Adopted by Convention.

Whereas, the Reverend Laura D. Inscoe, a priest of this Diocese recently retired after 14 years of ordained ministry; and

Whereas, Laura served as Assistant Rector of St. Mary's, Goochland, for 7 years; and

Whereas, Laura was called as the 24th Rector of St. John's Church, Church Hill, in 2009 and as the first female Rector of St. John's Church since its founding in 1611; and

Whereas, Laura lived into her baptismal and ordination vows through her pastoral presence, her insightful preaching and her warm and gracious welcome to all; and

Whereas, Laura, throughout her ministry, empowered laity, mentored clergy and those in the process toward Holy Orders, and encouraged and strengthened many; and

Whereas, Laura created a collegial body of associated clergy at St. John's; and

Whereas, Laura models the emptying out of one's life for Christ and for God; and

Whereas, Laura worked ecumenically with other churches in Church Hill on different ministries, especially in the creation and funding of the Armstrong Priorities Academy; and

Whereas, Laura assisted with racial reconciliation at St. John's through Conversations in Black and White; and

Whereas, Laura will enter her retirement, filled with joy and excitement, to be with the Rev. Ray Inscoe, her beloved husband, and her family; and

Whereas, we at St. John's will miss her greatly; now therefore be it

Resolved, the 222nd Annual Convention of the Diocese of Virginia thanks the Reverend Laura Inscoe for her service to date and commends its prayers for her continued service to all; and

Be it further resolved, that a copy of this resolution be provided to Laura and that it be recorded in the minutes of the 222nd Annual Convention.

SUBMITTED ON BEHALF OF THE CONGREGATION OF ST. JOHN'S CHURCH, RICHMOND, BY THE VESTRY, STAFF, AND ASSOCIATED CLERGY OF ST. JOHN'S.

CR 3: Honoring the Christian Service of Ms. Harriet Witt Moore, St. Thomas, Orange, Parishioner

Adopted by Convention.

Whereas, Harriet W. Moore has been an active and devoted member of the Episcopal Diocese of Virginia for over 64 years, 49 of those years serving in historic St. Thomas's Parish, of Orange, Virginia, and on various commissions and ministries of the Diocese of Virginia;

Whereas, Harriet Moore served as a knowledgeable, faithful, and compassionate reader of countless General Ordination Examinations (GOE) for over ten years, thus serving the ministry of the wider Church;

Whereas, Harriet Moore has patiently served as a Spiritual Director, counselor and guide to numerous persons in the Church, both clerical and lay, most notably to young men and women considering a path to ordination in the Episcopal Church of the United States, and whereas she has demonstrated the noteworthy spiritual gift of encouragement as a counselor and guide with the Young Priest Initiative (YPI) for 15 years from its inception through 2015;

Whereas, despite her routine commitments to: teaching Sunday School and Vacation Bible Schools, attending Bible Studies, serving on church Vestries and as Senior Warden, on altar guild, serving as a Lay Eucharistic Minister and Visitor, as a GOE reader, and serving the diocesan YPI program, she also displayed her Christian commitment to serving the incarcerated when she created and managed for over ten years a jail ministry and worship program in the Central Virginia Regional Jail, a program which included Sunday weekly worship for all inmates and an additional Monday night program for female inmates; now therefore be it

Resolved, the 222nd Annual Convention of the Diocese of Virginia join with the Vestry and congregation of historic St. Thomas Episcopal Church and with the diocesan Young Priest Initiative program in honoring Ms. Harriet Witt Moore for her extraordinary example of dedicated Christian leadership, faithful discipleship, and patient servanthood to Our Lord and Savior Jesus Christ, and be it further,

Resolved, that a copy of this resolution be sent to Ms. Harriet Moore and that it be recorded in the minutes of the 222nd Annual Convention.

SUBMITTED BY THE REV. DR. LINDA HUTTON, RECTOR, ON BEHALF OF THE VESTRY AND PARISH OF ST. THOMAS CHURCH, ORANGE, VIRGINIA, AND BY THE REV. LAURA M. LOCKEY, DIOCESAN CAMPUS MINISTER ON BEHALF OF THE YOUNG PRIEST INITIATIVE.

CR 4: The Rev. Jim Papile

Adopted by Convention.

Resolved, that the 222nd Annual Convention of the Diocese of Virginia gives thanks for the service and ministry of the Rev. James (“Jim”) Papile: especially,

- for his 17 years of inspirational stewardship and spiritual leadership as Rector of the St. Anne’s Episcopal Church parish community in Reston from 1999 until his retirement in 2016;
- for his fostering of a deep sense of community and welcome wherever he has served;
- for his role in shepherding St. Anne’s growth as a caring, welcoming, inclusive and progressive spiritual home for all its people;
- for his commitment to helping St. Anne’s grow as an especially welcoming and nurturing place for families and children to flourish and thrive;
- for his leadership and commitment to outreach at St. Anne’s – both in parish programs and partnerships working in the local community – and in mission trips within this country and abroad, through which the people of St. Anne’s have formed new relationships and have provided assistance to more distant communities;

- for his sympathetic pastoral ear, counsel and help, always ready for those in any kind of need or trouble;
- for his many services to this Diocese, including his ministry to other clergy in the Fresh Start program;
- for his probing and inspired insights in preaching, as a teacher, and in the Education For Ministry (“EFM”) program – both as an EFM mentor at St. Anne’s and nationally in helping shape the EFM curriculum and in training EFM mentors;
- for being a bold and prophetic voice – at St. Anne’s, in this Diocese and in the broader church as deputy at General Convention – in support of social justice, inclusivity, equality and a loving respect for all persons; and be it further

Resolved, that the Secretary of the Diocese be requested to send a copy of this Resolution to the Rev. Jim Papile and that it be recorded in the Journal of the 222nd Convention.

SUBMITTED BY: THE REV. JOHN C. N. HALL, RECTOR, ST. ANNE’S, RESTON; THE REV. LAURA COCHRAN, ST. ANNE’S, RESTON; KATRINA ALEXANDER, LAY DELEGATE, ST. ANNE’S, RESTON; PAUL JONES, LAY DELEGATE, ST. ANNE’S, RESTON; SHEILA SANDFORD, LAY DELEGATE, ST. ANNE’S, RESTON. ENDORSED BY THE VESTRY OF ST. ANNE’S EPISCOPAL CHURCH, RESTON.

CR 5: Courtesy Resolution in Thanksgiving for the Life of Mildred “Millie” Lofton *Adopted by Convention.*

Whereas, Ms. Millie Lofton served for twenty years as a dedicated staff member of the Diocese of Virginia; and

Whereas, her efforts as Bookkeeper made her a valued colleague to staff members and a key resource for clergy and parishioners across the Diocese; and

Whereas, Millie supported the ministries of many bishops of Virginia: Peter Lee, Clay Matthews, David Jones, Frank Gray, Shannon Johnston, Ted Gulick and Susan Goff; and

Whereas, Millie made each day at Mayo House sweeter by greeting each person as “Sugar” and enriched our lives with her irreverent sense of humor, incisive commentary and Oscar-worthy performances; and

Whereas, Millie offered honest counsel and keen insight delivered from a fullness of life experience and with knowing love of the person confiding in her; and

Whereas, Millie departed this life, limboing into the arms of Jesus, June 10, 2016; therefore be it

Resolved, that the 222nd Annual Convention of the Diocese of Virginia offer its profound thanksgiving for the life of Millie Lofton and her dedicated and compassionate service to this Diocese;

Be it further resolved, that a copy of this resolution be provided to her son, Mr. Rodney Lofton, in thanksgiving for the joy and inspiration she brought to so many in the Diocese and beyond, and that it be recorded in the minutes of the 222nd Annual Convention.

SUBMITTED BY THE MAYO HOUSE STAFF.

CR 6: The Rev. James Mauney

Adopted by Convention.

Whereas, the Rev. James Mauney is retiring after eighteen years of devoted service as the Bishop of the Virginia Synod of the Evangelical Lutheran Church in America and,

Whereas, during his episcopate he has not only served his synod with distinction, but has been a leader in the Virginia Council of Churches, the Lutheran Anglican United Methodist and Roman Catholic (LARCUM) fellowship in Virginia, and the Virginia Interfaith Center for Public Policy, and

Whereas, his ecumenical vision, devotion to the Gospel, passion for justice, and sublime gifts as a preacher have built up the entire Christian community in Virginia, and

Whereas, he has been a consistently encouraging and sustaining partner in our full communion relationship, therefore be it

Resolved, that this 222nd Annual Convention of the Diocese of Virginia wishes him Godspeed in this next season of his ministry, and assures him of our prayers as the Virginia Synod chooses his successor.

SUBMITTED BY THE RT. REV. EDWIN “TED” GULICK.

Amendments to the Constitution and Canons

Canonical Amendments

Strikethrough words are sections to be omitted. Bold and underlined words are sections to be added.

C-1 Amend Article XIII of the Constitution by adding a second section as follows:

Second reading

Article XIII. The Chancellor of the Diocese.

Section 1. A Chancellor of the Diocese shall be appointed by the Ecclesiastical Authority ~~or by the Standing Committee, if it is at the time the Ecclesiastical Authority.~~ He ~~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. He ~~The~~ Chancellor shall be the legal advisor of the Ecclesiastical Authority of the Diocese, and of the Council 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 Council, but shall not have a vote unless the Chancellor does not attend a meeting of the Annual Council and certifies to the Secretary of the Diocese that a Vice Chancellor will attend the meeting of Annual Council in the place and stead of the Chancellor, in which case, the certified Vice Chancellor shall have a vote.

Rationale: This is enabling legislation to allow the Ecclesiastical Authority to appoint one or more Vice Chancellors, if such is deemed necessary and appropriate. Many Dioceses have one or more Vice Chancellors to provide legal expertise in specific fields of the law or to assist the Chancellor in performing his duties. This amendment (a) would not increase diocesan expense, since the Chancellor and Vice Chancellor(s) provide their services pro bono, and (b) would not increase the size of Annual Council since only the Chancellor, or a Vice Chancellor certified to act in place of the Chancellor, would have a vote at Annual Council.

SUBMITTED BY: J.P. CAUSEY, JR., CHANCELLOR

C-2 Amend Canon 3 as follows:

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 and **one member of the Clergy and one Lay person to be Alternate Deputies to the Provincial Synod to serve as a Deputy if a Deputy unavailable for a meeting of the Provincial Synod, all of whom shall serve until their successors are elected. A report shall be made by the Provincial Synod Deputies to the Annual Convention following each meeting of the Synod. Qualifications for election as a Deputy or Alternate Deputy to the Provincial Synod shall be the same as for election as a Deputy to the General Convention.**

Rationale: Under unforeseen circumstances an elected Deputy to the Provincial Synod may not be able to attend a meeting of the Provincial Synod. This amendment provides for the election of an Alternate Deputy in each order so that the Diocese may be represented at meetings of the Provincial Synod.

SUBMITTED BY J.P. CAUSEY, JR., CHANCELLOR

C-3 Amend Canon 7, Section 2, as follows:

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~~ **end of the appropriate calendar year.**

Rationale: Terms of members of the Executive Board are three years (Canon 8.5(d)) and currently expire at the conclusion of the appropriate meeting of Convention. Two of the important functions of the Executive Board are to prepare a budget for approval by Convention and execute the programs of the Church in the Diocese between Conventions. With moving the date of Convention from January to November, the terms of one-third of the members of the Executive Board will expire at the conclusion of the November Convention and those members will not be available to address any concerns about the implementation of the budget they helped prepare which arise after the November Convention and the beginning of the budget year. The proposed amendment extends the conclusion of the terms of members of the Executive Board to the end of the appropriate calendar year so that all of the members of the Executive Board who prepared the diocesan budget are available to participate in resolving any concerns about the budget after Convention approves it and before the new budget year starts.

As a legislative history and for the avoidance of doubt, assuming this amendment is approved by the 222nd Convention, the following transition will take place:

- a. Before the 222nd Convention in January 2017 five regions will have elected members of the Executive Board who will take office at the conclusion of the 222nd Convention in January 2017. Their terms of office will conclude on December 31, 2019.
- b. Before the 223rd Convention in November 2017 five other regions will elect five members of the Executive Board who will take office on January 1, 2018. Their terms of office will conclude on December 31, 2020.

SUBMITTED BY THE EXECUTIVE BOARD

Annual Reports

Anna Julia Cooper Episcopal School

Anna Julia Cooper Episcopal School (AJC) is well into its eighth year as a school serving low income families from Richmond's East End. 75% of our families now come from nearby public housing communities. Our mission remains the same: *Through a program focused on the whole child, we help empower students and graduates to change the trajectory of their lives, setting their sights on success in high school, college, and serving their communities.* I believe our success has been genuine, even remarkable. That notwithstanding, our challenges and, at times, failures are also a part of the life of the School.

Our Episcopal identity is central to who we are as an institution. I sometimes describe AJC as a religious organization in the form of a school. We prize and value our relationship to the Episcopal Diocese of Virginia as one faith-based institution united with many others in the wider Church. We feel blessed to be part of that communion.

An update on our status this year would include the following:

- AJC was formally accredited by the Virginia Association of Independent Schools (VAIS) this past spring. (Hooray!)
- We added a 4th grade this year in an effort to have an additional year to work with our students academically and socially.
- We currently have 101 students enrolled in grades 4 through 8.
- We have 98 graduates and stay in close contact with almost all of them through our Graduate Support Program. This program assists former students in countless ways, including tuition, fees, SAT prep, an on-site after-school program, transition into high school and college, transportation, employment, counseling and tutoring. Much of that work is done in conjunction with UP RVA, a new non-profit based here at AJC.
- Our budget is nearly five times what it was when we had 25 students in 2009. For the second year in a row we are almost forward-funded for the coming year. Because we are a full-scholarship school, however, we know that we must continue to raise funds year-round to meet our growing needs.
- We recently began a significant addition on the building which will:
 1. Nearly double our cafeteria/gathering/chapel/assembly space
 2. Free up a large classroom (currently used for overflow eating)
 3. Add a classroom dedicated to our graduate support program
 4. Provide at least one additional bathroom and some additional office space
 5. Expand the size of our kitchen.

We believe the addition, currently slated to be done sometime in February, will transform the day-to-day life of the School. We are in the midst of a campaign to raise money for the project and are confident we will meet our target by the time the addition is completed.

In addition to those significant milestones and developments, we continue our annual review of the curriculum and the commitment to solid, professional development for our teachers. We strive, through training and practice, to be a trauma-informed school where healing goes hand in hand with traditional academic work. Our board has grown to 18 members who continue to be extraordinarily devoted to the School, both as caretakers of the mission and donors. We continue to attract a growing number of volunteers who enrich the life of the School immeasurably. Finally, our relationships with other schools, collaborating non-profits, churches, and other organizations continue to grow and deepen.

I feel that in every area of the life of the School and the wider community of affection that comprises all of Anna Julia Cooper Episcopal School, we are stronger and more vibrant than we were just a year ago. The great challenge will be to sustain that high level of commitment, generosity and excellence

day after day – particularly in the most important area of the interactions, among staff and students – so that we can continue to facilitate a change in the trajectory of our students' lives.

SUBMITTED BY: MR. MICHAEL MARUCA, HEAD OF SCHOOL

Bloomfield

Bloomfield appreciates the support it receives from various churches in the dioceses of Virginia, Southern Virginia and Southwestern Virginia. Its application form may be printed out from the Bloomfield website to distribute to any child in your community that may need its assistance.

An example of the requests received is an adaptive bike so a disabled child or young adult can have the ability to exercise and be with their peers. Such equipment can cost up to \$7,000, this being a financial impossibility for most families dealing with the expenses of raising a disabled child. Bloomfield receives requests for ramps and lifts for cars to transport a child. Sometimes it is requested to provide funds for bathroom modifications that include wheelchair accessibility for showers. The Trustees try to meet each request no matter how daunting and are appreciative to the companies that supply equipment at discounted prices.

Included with this report is a list of grants given in 2016. The Board meets in May and November of each year to review its grant requests. Total grants given in 2016 equal \$144,489.

SUBMITTED BY: MS. COURTNEY GODDIN KOHLER, PRESIDENT

Church Schools in the Diocese of Virginia

Academic year 2015-16 was the fifth successive year during which one of our schools was in a transition of leadership. St. Christopher's School celebrated the accomplishments of Charley Stillwell while simultaneously searching for the next Head of School. Dr. Terrie Scheckelhoff, after four years of steady progress and remarkable accomplishments at St. Catherine's School, is now a Church Schools veteran. Mrs. Lindy Williams resigned Head of St. Margaret's in June of 2016 and the Governors and Trustees moved immediately to ask Mrs. Cathy Sgroi to fill the post. Mrs. Sgroi had been serving as Assistant Head of School and in 2016-17 will begin her forty first year of service to St. Margaret's School.

Ms. Kirsten Adams completed her second year as Head of St. Stephen's & St. Agnes and, after a year of learning and listening, has begun to put her mark on the school and lead an ambitious process of strategic planning. All in Church Schools offered grateful thanks and best wishes to Charley and Sallie Stillwell as they set off for the next chapter of their lives after eighteen years leading St. Christopher's. At the time of this writing Mason Lecky, his wife Megan and their three children have been welcomed into the Church Schools family and all look ahead to Mason's tenure as Head of St. Christopher's School.

Our schools face demographic and financial challenges. The day schools share in a national experience of softening demand at Kindergarten and First Grade while the boarding schools combat significant changes in the demographic makeup of the boarding market and substantial shrinkage of the domestic boarding market. These challenges and changes are the focus of board and school leadership attention. Notwithstanding the noted challenges, five of our six schools finished 2015-16 with operating surpluses and go into 2016-17 with the same. I continue to believe that our strong leadership, professional and volunteer, as well as our collective financial strength and collegial creativity around marketing have helped us outperform many schools that do not have our advantages.

The project to publish a second volume of the history of the Church Schools is on track and well underway. Dr. Edward Bond, author of a recent history of the Diocese of Virginia is the primary author and he is supported in research by Julia Randle, Archivist for the Diocese of Virginia. Dr. Bond is retiring from his higher education teaching career at the end of 2016-17 and then will be able to make the Church Schools History project his top priority allowing us to project a completion date sometime towards the end of 2018.

Bishop Johnston has been joined by Bishop Susan Goff in making annual visits to each of our schools a reality. These are wonderful half-day visits during which our bishops visit classes, lead worship and meet with student and faculty leaders in a visible reminder that we are all part of something very important and much larger than ourselves and our schools. Bishop Goff, former Chaplain at both St. Margaret's and St. Catherine's, has a particular interest in our schools and has become involved in a very helpful way as our schools engage issues of gender identity that have begun to emerge and become more visible everywhere in our society.

I close by repeating what I cannot say often enough. Our Episcopal tradition of welcome and inclusion is at our core. It informs our lives in every way. Our professional leadership and excellent volunteers in governance are particular strengths of the Church Schools system as well. The extraordinary number of bright, successful and generous professionals and volunteers that work in and support our schools is the envy of our colleagues. I am particularly grateful to the Heads of Schools and their Governing Board chairs. I am grateful also to my colleagues in the Corporate Office and to the Rev. Edward O. Miller who, as Chair of the Church Schools Board of Trustees, is unfailingly supportive and accessible. Thank you each and all.

SUBMITTED BY: MR. DAVID H. CHARLTON, PRESIDENT

Report of the Committee on Congregational Missions

The Committee on Congregational Missions (CCM) assists the Bishop Suffragan in her delegated oversight of the mission churches of the Diocese. Its members serve as lay liaisons or as area priests. Each lay liaison works closely with the mission(s) assigned to him or her and provides regular reports to the Bishop Suffragan and to the other members regarding each mission's spiritual well-being and financial stability. Area priests serve as resources for the liaisons and the mission churches in various matters, such as application of diocesan canons or providing advice on pastoral matters.

We are grateful for the leadership and support of our Bishop Suffragan, the Rt. Rev. Susan E. Goff. Bishop Susan's leadership has helped us to maintain our focus on supporting the mission congregations that we serve, but has also caused us to refine and revisit elements of our work as a committee. We are thankful for the advice and assistance of our diocesan staff liaison, Ms. Stephanie Gurnsey Higgins.

One particularly engaging element of CCM is that we meet "on site" at a mission congregation four or five times a year. This allows us to meet at different locations throughout the Diocese and to understand more fully the mission context for the church that serves as host for us. This also gives mission congregations an opportunity to share with us their hopes and dreams as well as to better explain their needs. After our business meeting and a presentation by the church, we share a meal together before returning home.

CCM assists missions in their quest for full parish status. In 2016, we assisted St. Luke's, Simeon, and St. Paul's, Nomini Grove, in their movement to full parish status within the Diocese. When Bishop Goff first joined us, she noted that many churches in the Diocese had been financially independent

for years and even decades, but had remained at mission status. Both St. Luke's and St. Paul's are examples of this. We are thankful that they will become independent parishes at Annual Convention in 2017.

In 2016, we continued to emphasize our desire to have each mission church under CCM supervision to complete a covenant with CCM, on behalf of the larger Diocese. Our calling as Christians is to go forth into the world in the name of Jesus Christ to serve and to spread the Good News. Our CCM Covenants demonstrate that our committee does not seek to simply provide funds to balance budgets. We want to partner with mission churches in sponsoring outreach into the community. The Covenants we received in 2016 witnessed to a wonderful variety of energy and service on the part of our mission congregations.

The members of CCM are a talented, dedicated and lively group. Our meetings are filled with energy and 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

Committee on Mission and Outreach

General

The Committee on Mission and Outreach is organized to encourage the national and international mission efforts of parishes throughout the Diocese of Virginia. The Committee issues grants for mission trips, develops training materials, organizes informational meetings and conferences and makes mission-related resources available to parishes throughout the Diocese.

Grants

The Committee on Mission and Outreach issued the following grants for mission trips during 2016:

Individual Grants

Peter Hartwig	Basel, Switzerland	\$250
Samantha Herrell	Christ the King, South Africa	\$250
Emma Jones	Puerto Rico	\$250
Diane O'Hare	Haiti	\$250
Frances Stadlin	Christ the King, South Africa	\$250

Church Grants

Abingdon, White Marsh	Dominican Republic	\$500
Blue Ridge School, St. George	Haiti	\$500
Church of Our Saviour, Charlottesville	Philadelphia, Pennsylvania (youth)	\$500
Church of the Creator, Mechanicsville	Virginia Beach (youth)	\$500
DOV Sponsored Youth Mission Trip	Philadelphia, Pennsylvania	\$500
Emmanuel, Alexandria	Haiti	\$500
Emmanuel, Greenwood	Appalachia Service Project	\$500
Emmanuel, Harrisonburg	Rosebud Reservation, South Dakota	\$500
Grace, Red Hill	Pine Ridge Reservation, South Dakota	\$500
Pohick, Lorton	Charleston, West Virginia	\$500
St. George's, Fredericksburg	North Carolina (youth)	\$500
St. James', Warrenton	South Carolina	\$500
St. Mark's, Alexandria	Puerto Rico	\$500
San Marcos, Alexandria	Puerto Rico	\$500

St. Mary's, Arlington	Tanzania	\$500
St. Paul's, Ivy	Tanzania	\$500
St. Paul's Memorial, Charlottesville	Grace House, Virginia	\$500
St. Peter's, Purcellville	Guatemala	\$500
Trinity, Washington	Haiti	\$500
Organizational Grants		
Hope for Humanity, Inc.	Sudan	\$500
Five Talents International	International	\$500
Dominican Development Group	Dominican Republic	\$1,000
AFRECS	Sudan	\$1,000
EPGM	International	\$500
GEM	International	\$500
Tri-Cities Workcamps	Jerusalem	\$500
Missioners from the Diocese of Virginia – Young Adult Service Corps		
Adrienne Davis	Hong Kong	\$1,000
<i>Total grants given in 2016:</i>		<i>\$16,000</i>

Committee on Sexual Misconduct Prevention

The Committee comprises five members and two consultants who assist in reviewing sexual misconduct prevention material. Oversight of the Committee and all programs are done by the Canon to the Ordinary, the Rev. Canon Patrick Wingo, who serves as the liaison to Bishop Shannon Johnston. Diocesan support staff includes Ed Keithly, Staff Liaison, and Vicky Bickel, Registrar.

In 2016, the objectives were to train all the diocesan abuse prevention trainers on the new curriculum that was developed in 2015 and to offer trainings to clergy so that they could train their parishioners on child abuse and adult misconduct prevention. Multiple trainers' meetings took place to make this happen, and at this point all of the trainers are up to speed – the group numbers 33. Clergy trainings occurred throughout the year and will continue in 2017. Another goal was to make sure trainers were in place at Virginia Theological Seminary, and that is in process.

Online training is becoming more utilized by those needing to renew certificates after 10 years, and 111 of the 192 parishes in the Diocese are now taking advantage of this offering. Whereas in-person sexual misconduct prevention training is strongly encouraged for first-time takers, there are instances where this is not possible. Special considerations for online training can be approved when supervising clergy contact either Carolyn Voldrich or Ed Keithly.

SUBMITTED BY: MS. CAROLYN VOLDRICH, CHAIR

Diocesan Ecumenical and Interfaith Relations Committee (DEIC)

The Rev. Dr. Christopher M. Agnew serves as Ecumenical Officer and chair of the Diocesan Ecumenical and Interfaith Relations Committee (DEIC). In 2016 your Ecumenical Officer and the DEIC have 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 2016 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). The principal focus of this Lutheran-Episcopal joint committee was a Lutheran-Episcopal clergy conference at Shrine Mont May 16-18 entitled “In the Breaking of the Bread: Finding Christ in Full Communion.” Katherine L. Johnson, director of Ecumenical and Inter-Religious Relations of the Evangelical Lutheran Church in America, and Margaret Rose, Deputy for Ecumenical and Inter-Religious Collaboration for the Episcopal Church, spoke to the gathering on Monday evening. The principal presenters for the conference were liturgical scholars the Rt. Rev. Neil Alexander and the Rev. Gordon Lathrop. The Virginia Lutheran-Episcopal Joint Committee also produced “A Directory of Lutheran and Episcopal Churches in Virginia by Region.”

The Metropolitan Washington Lutheran-Episcopal Joint Coordinating Committee has continued to meet. This committee is made up of representation from the Episcopal Dioceses of Washington and Virginia as well as the Metropolitan Washington Synod of the ELCA. The Rev. Dr. Christopher Agnew, 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 LARCUM conference took place in Ashland on December 2 and December 3. The theme of the 2016 conference was “Reformation, Then and Now.” This year the presenter was Dr. Joseph D. Small who served as director of the Presbyterian Church (U.S.A.) Office of Theology and Worship from 1989 to 2011.

The National Workshop on Christian Unity and the annual meeting of the Episcopal Diocesan Ecumenical and Interreligious Officers took place this year in Louisville, Kentucky, April 18-21. 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, the Presiding Bishop’s ecumenical staff and the Standing Commission on Ecumenical and Interreligious Relations. The Annual Meeting of the National Episcopal Ecumenical and Interfaith Officers (EDEIO) takes place concurrently with the Workshop. Dr. Agnew completed his service as Vice-President of the National Episcopal Ecumenical and Interfaith Officers at this year’s meeting.

The principal ecumenical agencies supported by the Diocese of Virginia are the Interfaith Center for Public Policy and the Virginia Council of Churches. The Center for Public Policy works on behalf of the faith community with the General Assembly. The Virginia Council of Churches has recently seen the end of its role in refugee resettlement and its ministry of providing Head Start education for the children of migrant workers, two of the major programs of the council for many years. The Diocese of Virginia has been one of the major contributors to the council. The Rt. Rev. Edwin F. Gulick, Jr., and the Rev. Dr. Christopher M. Agnew serve on the Coordinating Cabinet of 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

Episcopal Church Women (ECW)

On January 19, we hosted a reception at All Saints, Richmond, honoring our guests, the Rt. Rev. Peter John Lee, his wife, the Rev. Gillian Mary Lee, and 4 others from the Diocese of Christ the King, South Africa. We celebrated our 25 year relationship with the Mothers Union of Christ the King.

Our Winter Board Meeting was held at St. Asaph's, Bowling Green, on February 6.

On March 3, we hosted our Lenten Quiet Day Retreat at Roslyn Conference Center. Our theme was "Death is Conquered We are Free...So What?" The implication of Easter faith for discipleship led by the Rt. Rev. Edwin F. "Ted" Gulick, Jr., and music was led by Martha Burford.

Our Spring Meeting was held at Grace & Holy Trinity, Richmond, on April 16. We had 60 in attendance and one 7 year old daughter. Women came from as far away as Abingdon Church, Gloucester, and Grace, Haymarket.

Mother Phoebe Roaf, Rector of St. Phillip's, Richmond, led our program on the 5 Marks of Mission focusing on the first mark: To proclaim the Good News of the Kingdom. We broke into small groups for discussion and the women enjoyed the chance to meet others from around the Diocese and share. The common comments were focused on food – "Feed them and they will come." a new idea was suggested from one of the group – we need an Episcopal TV Network. Everyone else is doing it!

We heard a report from past president, Beblon Parks on the United Nation's 60th Conference on the Status of Women.

As outreach, we packed court advocacy bags with specific items to help human trafficking victims while in court pressing charges against their trafficker. Items such as lavender oil to smell to calm their nerves, adult coloring books, silly putty, spicy candy and more. All of these items were requested and received by Elizabeth Ihara from Gray Haven, a non-profit in Richmond focused on providing hope, restoration and opportunity to survivors of human trafficking.

When our guest speaker, Kathryn Weber, head of human trafficking for the FBI in Richmond, spoke, we all sat up, listened and asked questions. She suggested that we as citizens help her to locate the victims saying they cannot do this alone.

We announced that with the encouragement of Bishop Shannon, we are in the process of developing a human trafficking awareness poster for our churches and for restrooms along Interstate 95 to be ready at our Fall Meeting.

The ladies from Aquia came in a bus to this meeting and invited everyone to their church for the Fall Meeting on Thursday, October 13. Bishop Susan will be with us and deliver our program.

The new format was well received again this year: Starting at 1:00 p.m. with program, a half hour of fellowship and refreshments at 2:30, followed by the speaker and ending with Holy Eucharist. Our Holy Eucharist service was led by the Rev. Carmen Germino of St. James's, Richmond. She has such a calm way about her and helps to hold you in the present moment. Many commented on her

captivating and interesting sermon on the Gospel reading, John 21:1-19. The setting sun streaming through the stained glass windows over the altar at Grace & Holy Trinity was exceptionally beautiful.

I was asked by the president of the ECW at Christ Church, Middlesex, to speak at their ECW meeting on August 13. There were 30 women and their priest in attendance on a Saturday morning. I shared news from our Diocese such as our Gifts & Scholarship program as well as a draft of our human trafficking posters. The ladies approved our posters and thought they would make an impact where displayed.

Our Summer Board Meeting was held on August 20 in Richmond. We met and welcomed our soon to be UTO Chair and made plans for our Fall Meeting as well as reviewed our human trafficking posters.

Our Fall Meeting and United Thank Offering Ingathering was hosted by the Rector, the Rev. Jay Morris, and the Women of Aquia, Stafford, on October 13, 2016. We met in the Great Hall, their new Christian Formation Building. It was a pure joy working with the women of Aquia Church. They presented a beautiful display of delicious food at both breakfast and lunch. Their work and attention to details was most appreciated. We had 140 in attendance.

For the past four years we have heard heartbreaking stories from victims, police officers and the FBI head of human trafficking in Richmond, and we have lifted up prayerfully and financially ministries that help victims. We decided to do something more and created awareness posters. We sent them to Bishop Shannon Johnston for his opinion and he thought they were excellent and appropriately stark for this important initiative. He said he is grateful for the work ECW is doing on this issue. Each church took home 8 posters to display. We provided the posters in English and Spanish as we have 5 Hispanic Latino churches in our Diocese.

We lifted up our Communion Alms recipients, hearing a presentation from the Rev. Lynn Litchfield from GraceInside Chaplain Services for prisons, as well as Gifts & Scholarships, the only diocesan scholarship program assisting college students and seminarians.

Our Viva Voce program has been lifting up ministries helping victims of human trafficking and domestic violence covering all of our 15 regions every three years. The donations this year went to The Haven, STEP, Artemis House, Homestretch and New Creation.

Our Altar Guild is holding a Swap Meet to be held at our Annual Convention. Churches are asked to clean out their sacristies and bring extra items to be swapped. Anything left over will be sent out with mission teams.

We had a full slate of new board members and were fortunate to have the Rt. Rev. Susan E. Goff to install them. Our gathering continued as Bishop Goff led our program "Walk in Love" as she shared photographs and stories from her ministry and travels including her trip to Guatemala with the covenant group of the Anglican Church of the Central Region of America (IARCA), her visit with Pope Francis, and her ongoing relationship with the Diocese of Liverpool. Following lunch our Holy Eucharist service was led by the Rev. Jay Morris and the Rt. Rev. Susan E. Goff. She preached and was our Celebrant. We are all grateful to have had her with us! It was a glorious day.

Deanne Samuels, President of the ECW of the Diocese of Washington, asked me to speak about human trafficking at their Fall Meeting on Saturday, October 29. Our posters were well received.

Our Overnight Board Retreat was held at Roslyn Conference Center November 9 and 10. We had a business meeting planning for 2017, a reception including past presidents Ruth Gibson, Anna Lou Flynn and Beblon Parks, as well as our guest priest, the Rev. Molly Bosscher from St. Paul's, Richmond, who led our evening Holy Eucharist service in the chapel. Our spiritual program

Thursday morning was “Finding Joy in Every Season of the Soul” led by Jill Baughan. We are grateful for this time together.

United Thank Offering received \$75,809.60 from our Diocese in 2016. Every penny will be sent directly to National UTO for awarding grants.

It is truly a joy serving as President of the ECW of the Diocese of Virginia.

SUBMITTED BY: MS. JODIE PULLY, PRESIDENT

Education for Ministry (EfM)

EfM is a theological education-by-extension program for laity, and includes both individual and group work in weekly seminars under the guidance of trained mentors. The four-year program of study includes the Old Testament; the New Testament; Church History; and Theology, Ethics, and Interfaith Relations. We are grateful for the financial support from the Diocese of Virginia, through which EfM participants enjoy a reduced enrollment fee. For the 2016-2017 EfM year, there are 202 EfM participants enrolled in 23 EfM groups, led by 39 trained EfM mentors. Compared with last year, this is a net decrease of two groups and a net increase of 38 group participants.

In July, a training hosted by our Diocese was held at Roslyn Conference Center in Richmond for 51 EfM mentors from Virginia and beyond. In addition to four basic “Foundations of Seminar Life” training sessions, we offered formation training in “Spirituality” and “Vocation – Ministry in Daily Life.” EfM mentors are required to attend a training every 18 months. Training events must be authorized by Sewanee, which trains and provides trainers for the event. Our Virginia EfM training event is one of the largest in the US. The next training will be July 20-22, 2017, at Roslyn. At the training, we enjoyed a visit with the Rev. Deacon Edward W. Jones, Secretary of the Diocese, who brought greetings from Bishop Shannon and expressed thanks for the EfM program on behalf of the Diocese of Virginia.

Also in July, \$1,306 in scholarships were awarded to support a portion of tuition fees for 5 EfM participants in our Diocese, and one individual attending the Diocese of Virginia mentor training. Funding for the scholarships came from two sources: \$832 in dues paid to the University of the South – Sewanee by EfM alums from the Diocese of Virginia, and \$474 of surplus income from the 2015 EfM mentor training.

The EfM program curriculum, materials and reading selections are directed by the University of the South – Sewanee. EfM was founded in 1975 and is now in its 41st year. The program was significantly updated in 2013 and rollout is now complete with the issue of the “Reading and Reflection Guide, Volume D: Living into the Journey with God.” Themes for volumes A, B and C are, respectively, “Living Faithfully in Your World,” “Living Faithfully in a Multicultural World,” and “Living as Spiritually Mature Christians.” Volumes A through D will continue to be read on a four-year cycle. Each volume guides EfM participants through their assigned readings and helps them learn how to think and reflect theologically, and to use various systematic theology methods. Sewanee will continue to evaluate and update the contents of the Reading and Reflection Guides, and of the assigned readings that accompany the Guides. Each year, Sewanee selects two “interlude” books that participants in all four years of EfM read together. 2016-2017 interlude books are *Transformed Lives: Making Sense of Atonement Today* by Cynthia S.W. Crysdale and *Care for Creation: a Franciscan spirituality of the earth* by Ilia Delio, Keith Douglass Warner and Pamela Wood.

Here is a sampling from several EfM groups, to tell the story of what EfM is, and does, in our Diocese.

From Christ Church, Middlesex: Our reading and discussion of “Jesus and the Disinherited,” by Howard Thurman had a great impact on the women in the group. Our group sponsored an individual for Christmas through the local Department of Social Services. Also, some women in the group reached out to the parish as a whole for two activities – we sponsored a yard sale to raise funds for the Cryer Center, an umbrella entity that houses and facilitates several local groups – Hands Across Middlesex, the local food bank and Habitat for Humanity, and a week of working on two habitat houses that were nearing completion. Parishioners, led by several members of the group, painted the interior of one house, helped install sheet rock and baseboard on another, and cleaned up and hauled away construction debris from both houses, which were constructed on adjacent lots. The parish also participated in the “pounding” – provided pantry items for the new owners – and Father Stuart led the house blessing and dedication. This year, we have changed our meeting time to participate in Father Stuart’s mid-week Eucharist on Wednesdays mornings, and find that moving directly from that brief, very reflective service to our class session adds a deep spiritual dimension to our studies. Also, half of the class and a couple of EfM grads attended Fall Camp as a group this year. We are planning to sponsor one or more persons through Social Services this Christmas as well. We are also planning a field trip for a labyrinth walk.

St. Matthew’s, Sterling, has formed its first EfM group which began meeting in October with six year one, one year three and a graduate. We are excited to embark on this journey together and hope to grow our group next year.

*The EfM group from St. James’s, Richmond, developed the following collect at the close of their year:
 God who is... always faithful, loving, patient, forgiving, showing yourself in all of us,
 We thank you for... this year together, the “aha” moments, showing up every Tuesday night,
 pushing us to grow,
 We pray that... we will remember your teaching and that we will be more understanding,
 So that... we become more mature in our faith and spirituality. Amen*

Executive Board

Mission:

The Executive Board is the governing body of the Diocese of Virginia in between sessions of Annual Convention and is responsible for oversight of the budget and program of the Diocese. The Board is composed of the Bishop, the Bishop Suffragan, the Assistant Bishop and 15 members elected by the 15 regions of the Diocese to terms of three years. By custom, the Episcopal Church Women are represented by the ECW President, who has seat and voice but no vote on the Board. The Bishop is the President of the Board, and a lay vice president is elected annually. For further information, see: <http://www.thediocese.net/who-we-are/governance/executive-board/>

Procedures:

The Executive Board meets six times a year and typically receives reports from the bishops, the diocesan staff, and other leaders of programs or task forces with special or timely interest to the Diocese. Often there are particular topics of interest presented for information or for specific actions. The Board contains two standing work groups: one for programs, the other for budget. The actions of each work group are presented to the Executive Board by the work group chairs. In 2016, the chairs were:

- Program: Jim Bailes, St. Mark’s, Alexandria (Region VI); and
- Budget: The Rev. Jay Morris, Aquia, Stafford (Region I)

Summary of 2016:

- Received briefings from the task force on Regional Re-Visioning charged with reviewing the current status of the 15 regions and to think creatively about how regions can be more effective.
- Received briefings from the R-8 task force, whose mission was to update the inventory of the physical assets of the Diocese and develop recommendations to leverage these assets more efficiently.
- Approved multiple requests for diocesan grants such as Mustard Seed, Minority Scholarship and Small Church Revitalization.
- Reviewed, discussed and provided feedback to various proposed policies such as sabbatical leave and alcohol abuse.
- Approved various real estate actions.
- Received briefings on the management and operations of the Trustees of the Funds.
- Reviewed and approved regional budgets.
- Endorsed St. Luke's, Simeon, request to move from mission to church status and forwarded the request to the Committee on Congregational Missions.
- Formulated the Draft Diocesan Budget for 2017.
- Endorsed St. Paul's, Nomini Grove, request to move from mission to church status and forwarded the request to the Committee on Congregational Missions.

SUBMITTED BY: MR. CHRIS CONRAD, VICE-PRESIDENT

Working Group on (2016) R-1 Justice Pay Equity and Leadership

The R-1 2016 Working Group was selected by Bishop Shannon in the late fall of 2016. Our charge was to analyze the problem of pay inequity between male and female clergy to see if we could find key factors that continue to contribute to such inequity.

We met for the first time on January 7 and again on January 26. The group is a mix of laypersons and clergy, including: Mr. Richard America, St. Anne's, Reston; the Rev. Margaret Peel, Assistant, Holy Comforter, Vienna; the Rev. Shearon Williams, Rector, St. George's, Arlington; Mr. Calvin Gibson, Hanover with Brunswick Parish, King George; the Rev. Cayce Ramey, Rector, All Saints Sharon Chapel, Alexandria; the Rev. Susan MacDonald, Rector, St. Paul's on-the-Hill, Winchester; and the Rev. Dr. Mary Thorpe, Director of Transition Ministry and diocesan staff liaison.

The members bring a variety of gifts. Some of us have experience in related public policy work, in quantitative and qualitative analysis, in civil rights and issues of race and gender, and in pay equity. Others have the lived experience of such inequities and have worked and continue to work to change the status quo.

We anticipate our work will focus on data analysis to define the scope of the issue and any key variables, on qualitative work which might include focus groups or surveys to lend depth to the issues, and – we pray – to identify some mechanisms that can address the issue of pay inequity in this Diocese. We look forward to reporting on our work in much greater depth at the November 2017 diocesan Convention.

SUBMITTED BY: THE REV. DR. MARY BRENNAN THORPE, DIRECTOR OF TRANSITION MINISTRY AND STAFF LIAISON TO THE WORKING GROUP

Peter Paul Development Center (PPDC)

Peter Paul Development Center (PPDC), located in the East End of Richmond, is one of only two Affiliated Organizations of the Diocese working in one of the highest concentrations of urban poverty in the Diocese. In the PPDC neighborhood, the median household income is approximately \$15,500 (poverty threshold for a family of four is \$22,314). Almost half (46%) of the adults over age 25 have not completed high school or its equivalency, a key ingredient for continued impoverishment and dependency.

PPDC's consistent presence and impact on the East End community over the past 37 years has established it as a place of hope and promise for children, their families and the broader community. The mission of PPDC is to support the residents of the East End and educate its students, equipping them to serve as positive contributors to their family, community and society.

PPDC Youth Program

PPDC's flagship program, the academically-based Youth Program, consists of the After School Learning Immersion Program and Summer Promise. Children growing up in PPDC's service area are more affected with behavioral problems, delayed academic development, truancy, suspension and drop out. The Youth Program aims to help its students by providing them with academic and enrichment support.

The After School Learning Immersion Program 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 Youth Program goes beyond academics to provide emotional, behavioral and nutritional support. Students receive nutritional meals, safe transportation and access to cultural resources, all provided at no cost. PPDC's unique commitment to serving the "whole child" gives participants a safe, consistent, structured and loving environment in which to thrive. Currently, the program serves 185 students in grades two-12 at three locations: its building on North 22nd Street, Fairfield Court Elementary School, and Woodville Elementary School.

Additional Programs at PPDC

Family and community supports are important components of Peter Paul's mission and purpose statement "to educate the child, engage the family, and empower the community." 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 FeedMore and St. Peter's, Richmond). Last fiscal year, PPDC served 59 senior citizens and 6,414 cumulative individuals through food distribution (some individuals would have participated in the program multiple times).

Richmond Promise Neighborhood at PPDC (RPN@PPDC) 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 to RPN@PPDC and take form in the Promise Family Network, Info Feasts and Community Field Day. In addition, RPN@PPDC hosts five action teams built around a specific focus area (early childhood, 2nd-8th grade education, high school education, health and wellness, and housing) that facilitate community dialogue and direction with neighborhood residents and service providers. Through community events last fiscal year, RPN@PPDC welcomed 1,355 individuals and 50 community partners (some individuals and partners would have participated in multiple events).

PPDC Growth

With the adoption of PPDC's 2013-2018 Strategic Plan, a vision was launched for an expansion (physical and programmatic) as well as the retirement of debt and the first endowment for the organization. The Strategic Plan required a comprehensive fundraising campaign in order to fulfill its goals; therefore, two years ago, PPDC embarked upon a \$5.5 million expansion campaign, the *Campaign for the Children of Richmond's East End*. To date, 89% of the funds have been raised for the Campaign. The four components of the *Campaign* are building expansion, program expansion, debt elimination and endowment. All of the funds required for a 5,000 square foot building addition have been raised through the Campaign, and the building addition opened this month. Beginning in January 2017, PPDC will have the space to welcome 70-75 additional students into its on-site programming.

PPDC's Board and management have continued the renewal of the organization's dedication to financial stewardship; the annual report is available on the PPDC website at www.peterpauldevcenter.org. PPDC's financial focus remains on prudent expense management, continuing to build revenue streams and conscientiously managing debt.

PPDC is extremely grateful for the encouragement and support of the Bishop and his staff, and the churches, individuals, corporations, foundations and other supporters who have contributed so much this past year. Our work is not possible without your support.

"Love your neighbor as yourself.' There is no commandment greater than these." Mark 12:31

Region I

Region 1 is composed of the 19 churches at the center of the Diocese of Virginia from the Blue Ridge to the Northern Neck. Geographically, it is the largest region of the Diocese, stretching some 100 miles from Piedmont, Madison, to St. Peter's, Port Royal, and from Aquia, Stafford, to St. James, Louisa. Each parish is unique, with its own history, traditions and culture. Our local parishes are at the core of our mission and ministry; they are where we live and serve God in community. Our Regional Council consists of clergy and lay representatives from each parish who see the value of regional collaboration in supporting local ministry, and in responding to larger community needs and diocesan priorities.

Diane Wright from St. Mary's, Arlington, was our guest speaker for the April Regional Council meeting. She served as a delegate from the Episcopal Church (ECUSA) to the United Nations Commission on the Status of Women conference in New York in the Spring. Diane provided a brief history of the commission, its representation and events. The theme for the Commission was "Women's Empowerment and the Link to Sustainable Development." The conference focused on the 17 Sustainable Development Goals and how the lack of resources particularly affects women in society. Some specific topics included the proportion of women and men in the workplace, differential compensation, drought, natural disasters, war, peace and gender equality. Region 1 was pleased to be able to offer Ms. Wright a small stipend to offset her travel expenses.

In September, the Region 1 Council began talking about racial reconciliation in our church and our communities. JohnL. Johnson, a member of St. Mary's, Colonial Beach, led a discussion about what it means to be an anti-racist church. Council members then broke into small groups to discuss two questions:

1. What are some steps that we can take to talk about race relations and reconciliation?
2. What resources are there that can help?

As a follow up, St. George's in Fredericksburg hosted a showing of the film *American Denial* in the fall. This thought-provoking film led to a deep discussion of the role of race in our society and the effects of systemic racism on all Americans. For our November Council meeting, delegates and clergy read two documents prior to the meeting: a letter from the House of Bishops on the Sin of Racism and Bishop Desmond Tutu's speech, "Why we should oppose racism," both from 1994. A lively discussion followed as Council members tackled tough questions, issues and concerns about the path forward to a fully anti-racist Church.

A number of Region 1 churches are in the midst of clergy transitions at the end of 2016. During this past year, St. Asaph's in Bowling Green said goodbye to the Rev. Bambi Willis and the Church of the Incarnation in Mineral bade farewell to the Very Rev. Marian Windel. We welcomed the Rev. Lee Gandiya as the Rector of St. Paul's in King George, and the Rev. James Rickenbacker, the new Assistant Rector at Aquia in Stafford. Of the churches in active search, Hanover-with-Brunswick Parish in King George is receiving names, Vauters in Loretto is building their portfolio, and St. Mary's, Colonial Beach, is forming a new search committee.

Each year, the Region 1 Council funds restricted accounts to support mission trips, youth ministry, congregational emergency needs and clergy sabbaticals. This year, the Regional Council established a new restricted fund to help defray the travel expenses of future Region 1 representatives to the Episcopal Church Women's Triennial meetings. We contributed \$1,000 to the Shrine Mont Camps Capital Campaign and continued to provide an annual subsidy of \$2,500 to the University of Mary Washington's Canterbury Episcopal & Lutheran Campus Ministry.

Geographic distance among the churches in Region 1 poses a barrier to ministry collaboration. I'm pleased to be serving on the Bishop's Regional Re-Visioning Task Force and am optimistic that the recommendations of that group will result in regions better equipped to bring people, resources and prayer together in community to address community needs. While boundary changes will certainly mean a decrease in the size and breadth of Region 1, discussions within our Region and Diocese this year about the proposed boundaries should focus on building effective regional ministry with the capability to share the Good News of Jesus Christ in the Diocese of Virginia and beyond.

SUBMITTED BY: MS. SHARON BOIVIN, PRESIDENT

Region II

Regional quarterly meetings were held on March 13 at Cople Parish, Hague; May 22 at Ware Church, Gloucester; September 18 at St. Paul's Church, Nomini Grove; and November 15 at St. John's Church, Tappahannock.

Clergy and lay delegates unanimously voted to support parish status for St. Paul's, Nomini Grove. The church has been a mission since its founding in the 1880s but has been financially self-sustaining.

Annual evensong was held on Wednesday, June 1 at Grace Church, Kilmarnock. A combined choir provided inspirational music. The Rt. Rev. Ted Gulick was guest preacher with some 200 people in attendance. Seminarian Patrick Keyser was present and was introduced. A festive barbecue supper followed the service.

Steve Walker of Cople Parish and Ann Brown of Ware Church were elected to second three-year terms as President and Vice President, respectively.

2016 revenue was \$14,978.92 with expenses of \$14,130. Expenditures included \$8,200 in mission support, \$1,000 for youth attendance at Shrine Mont, and \$2,000 scholarship for Patrick Keyser of

Burgess, VA, to attend Berkeley Divinity School at Yale.

New interim clergy in 2016 is the Rev. Dr. Ronald Okrasinski of St. Mary's, Whitechapel, and Trinity, Lancaster.

Informative speakers included the Rev. Charles Sydnor on property preservation/restoration and the John Paul Hanbury Award, and Lawrence Latane on the rezoning of Fones Cliffs in Richmond County.

Region II president is a member of Region Re-Visioning Task Force of the Diocese and attended all meetings of the committee.

SUBMITTED BY: MR. STEVENSON T. WALKER, PRESIDENT

Region III

Region III Council Members – clergy, delegates and alternates from the nine parishes and missions* of Region III, all in Arlington County – met at St. George's Church three times in 2016: April 21, September 15 and December 15.

Meeting topics included updates on Clericus meetings, Executive Board meetings, budget discussions, combined program planning and the Shrine Mont 'Shout It From The Mountain' campaign.

In addition, on March 19, 2016, Region III parishes sponsored a joint FEED THE HUNGRY event at St. Peter's. Dozens of parishioners from all Region III parishes participated in this event which involved the preparation of hundreds of packaged meals for distribution by the FEED THE HUNGRY organization.

*Region III parishes/missions: La Iglesia de San Jose, St. George's, La Iglesia de Cristo Rey, St. Andrew's, St. John's, St. Mary's, St. Michael's, St. Peter's and Trinity.

SUBMITTED BY: MR. PETER WEHMANN, PRESIDENT

Region IV

Region IV includes the eight Episcopal Churches within the city limits of Alexandria. The Regional Council meets four times each year: February, May, September and November. Business outside of our meetings is conducted via e-mail, telephone and through committee meetings.

Our Representative to the Executive Board, the Rev. David Crosby, reports to the region about the activities and news of the Diocese. Our Dean, the Rev. Chuck McCoart, re-invigorated our regional Clericus group in 2016 and invited all members of the clergy who live or work in the city to participate. Our President, June Huber, provided overall leadership to Regional Council and attended two Executive Board meetings during the past year. Our Executive Board Representative, Dean and President work well together, and meet for lunch before each Council meeting to discuss and set the agenda. Our Vice President, Annette Foster, attended the Regional Presidents' retreat in June at Shrine Mont because the President was unable to attend. Our Treasurer, Barbie Frank, provides careful stewardship of the regional budget, to which all eight parishes contribute.

Region IV continues to focus on ways to assist those in need in the City of Alexandria. Each of our parishes is active in feeding and/or affordable housing programs. We share ministries with each other and with other denominations and faith communities. Our active Outreach Committee, led by Betsy Faga, has members from each of the eight churches. Each year we support a hypothermic shelter that operates at the Church of St. Clement during the winter months. We participate in “Hunger-Free Alexandria,” a program that collects food donations from grocery stores and serves local food pantries – Church of the Resurrection raised over \$1,000 for this program by holding a concert. We also provide support to the “West End Lazarus Program” which, as part of providing financial assistance, also provides counseling to assist the clients reach a more independent life for themselves and their families; the Child and Family Network, which serves over 140 children and their families; food and furniture programs with Alexandrians InVolved Ecumenically (ALIVE!); and affordable-housing initiatives led by Virginians Organized for Interfaith Community Engagement (VOICE). Some individual parishes have their own food pantries, support Meals on Wheels and contribute to a Brown Bag Lunch program hosted by Meade Memorial Church.

Our 2016 Lenten Series, “The Theology of Harry Potter,” was so successful (especially with families) that we plan to follow up in 2017 with “Theological Themes in Star Wars.” Region IV sponsored a “Pumpkin and Bonfire Extravaganza” for all regional youth on October 23 at Immanuel Church-on-the-Hill. The region’s youth were also invited to participate in the laying of wreaths at Old Town Alexandria’s National Cemetery as part of the “Wreaths Across America” campaign.

We once again elected both a youth delegate and an alternate youth delegate, and both will be attending Convention in January.

SUBMITTED BY: MS. JUNE HUBER, PRESIDENT

Region V

Region V achieved profound results through our “Region Life Committee,” an initiative to discern and act upon our “shared mission and ministry.” We identified a number of challenges in our community for which we wanted to offer a Christian response, and pulled our shared resources to deliver a comprehensive program on a selected topic each year. In 2016, we focused on Race & Reconciliation. Region V hosted a screening of the Emmy-nominated documentary, “Traces of the Trade: A Story from the Deep North.” Filmmaker Katrina Browne led discussion around this film in which she discovers that her New England ancestors were the largest slave-trading family in U.S. history. Ms. Browne then followed-up to show “Repairing the Breach: The Episcopal Church and Slavery Atonement,” Ms. Browne’s short film shared the process that the Episcopal Church went through to address the Church’s role in slavery and to embark on dialogue and repair. Afterwards, led by the Diocese’s Ellyn Crawford and Ms. Browne, we explored where we individually or collectively might feel led by the Spirit to further engage issues of racial equity in our community. We continued to seek opportunities to leverage the strengths and resources of our individual parishes to make an even greater impact in Northern Fairfax County. Highlights include:

Youth and Young Adult Ministry

Blessed with an extremely gifted and energetic Region Deacon, the Rev. Mary Beth Emerson, our youth ministry was very active again this year in Christian formation, opportunities to seek and serve Christ in others, fellowship and great fun! Highlights were the annual Region V Youth Service Event, the annual youth mission trip to Dunganon, Virginia, and hosting Syrian refugees settled in our community to share a meal and improve understanding through personal engagement. Ms. Emerson continued to leverage the network she created among youth leaders in our Region’s parishes, led our Youth Delegate nomination process and shepherded Youth Delegates at the Annual Diocesan Council.

Strengthening our Congregations

Region V meetings actively engaged our delegates and increased awareness of activities and opportunities in other Region parishes and in our broader community. External speakers and diocesan representatives also sparked our imaginations and helped us identify ways to strengthen our congregations and our shared ministry.

Evangelism and Proclamation

With relatively close proximity of our parishes, we sought creative ways to engage and serve God's people wherever they may be in our community. We continued to provide financial support to the ARISE Campus Ministry at George Mason University. Epiphany's 3rd annual Hypothermia Prevention Shelter brought volunteers and supplies from across Region V.

Multiculturalism and Ethnic Ministries

The Latino Ministry at St. Timothy's, Herndon, continued to flourish with active engagement from the Rev. Adolpho Moranta of St. Mark's, Alexandria. In addition to weekly celebration of the Holy Eucharist in Spanish, the Latino Ministry celebrated baptisms, confirmations and marriages. All activities hosted by our Latino Ministry are open to all in the Region. We are blessed to also have St. Francis Korean congregation in our Region.

Mission Beyond Ourselves

A highlight is our annual youth mission trip to Dunganon. Over 60 youth from across the Region participated in this week-long service trip to one of the poorest areas in Virginia. Through strong collaboration among our parishes and youth leaders and financial support from the Region, this continues to be one of our flagship initiatives and a model of effective shared ministry. Most Region V parishes have active domestic and international mission programs. For 2017, the Region dedicated funds for a young adult mission trip to Grace House on the Mountain in St. Paul, Virginia.

In 2017, we have re-dedicated ourselves to local, regional and diocesan outreach by sponsoring new and expanded ministries. We will seek broader participation in the Region Life Committee as we continue to address critical issues in our area from a Christian perspective.

SUBMITTED BY: MS. DIANE MILLER, PRESIDENT

Region VI

Region VI is comprised of 10 parishes in a compact area along the Potomac River between Alexandria and Woodbridge. It includes a contemporary congregation (Church of the Spirit, Kingstown), and a Latino Ministry (San Marcos). Three parishes (All Saints Sharon Chapel, St. Luke's and St. Mark's) started out as missions of Virginia Theological Seminary, and one (San Marcos) is a mission of the Diocese. The region seeks to facilitate communication between the Diocese and the parishes, and to focus our synergies for mission and ministry within our geographic area and the Diocese.

The region was deeply affected by the upheavals of 2007, with four congregations either leaving the Diocese or suffering wrenching divisions. Several property disputes ensued, all in Woodbridge. Even before 2007, the region recognized that the demographics of the Woodbridge area pointed to success in the establishment of a Latino congregation, and the possibility of expanding the San Marcos congregation into the recently-recovered Church Hill site seemed very promising. The Diocese ultimately decided to sell the Church Hill property, but extended the possibility of utilizing the Omisol Rd site, also recovered under Dayspring, for Latino ministry. Discussions on pursuing this opportunity are ongoing.

The region also committed itself to fulfilling the goal of implementing General Convention resolutions requiring all clergy and lay leaders to receive formal anti-racism training using the Seeing the Face of God in Each Other curriculum authorized by General Convention.

At the January 14, 2016, Region VI meeting at St. Luke's:

The proposed budget for 2016 was presented and accepted, and region funds were approved to reimburse San Marcos for the cost of food and a mariachi band related to the Epiphany celebration and production of a video, all by unanimous vote.

Dean Charles Brock's report primarily recapped the Regional Deans Meeting at Mayo House in December 2015. Dean Brock also made plans to contact Ellyn Crawford and David Niemeyer about the creation of a Racial Reconciliation workshop within Region 6.

At the April 16, 2016, Race and Reconciliation Workshop meeting at St. Luke's:

Jeff Underwood of Olivet was elected leader and plans for more meetings were made.

At the May 12, 2016, Region VI meeting at St. Luke's:

Dean Charles Brock reported on the February meeting of the deans with Bishop Johnston. Topics included revision of the Bishops' Visitation Schedule and the transition ministry process with the intention of providing more quality and value for the parishes.

Executive Committee Representative Jim Bailes reported that he was appointed chair of the Program Committee, and that the Committee approved a number of Mustard Seed Grants. Also approved was a letter of intent to sell all 12 acres of the Church Hill Road property in Woodbridge.

President Doug Varner made mention of society's failure to develop a balanced approach to drug abuse involving both enforcement and treatment.

A considerable amount of discussion under the heading of New Business revolved around the Executive Board decision to sell the Church Hill property. A number of points were raised urging the Diocese to dedicate the property, or at least a portion of it, to the use of a worshipping congregation, noting that local demographics are particularly favorable to a Latino congregation, and a resolution urging this path was unanimously approved.

It was also noted that the Rev. Adolpho Moronta had been selected to attend a conference on Latino ministry in Arizona, and that All Saints Sharon Chapel had received a Peter James Lee Small Church Revitalization Grant for their Pray and Play program.

The Race and Reconciliation Workshop met on June 18 at St. Luke's, July 23 at Olivet, and September 17 at St. Aidan's for discussion and recommitment. A group met at Pohick during the summer to study *Between the World and Me* by Ta-Nehisi Coates.

At the October 13, 2016, Region VI meeting at St. Mark's:

Dean Charles Brock reported that the Proposal for Regional Boundary Realignment would be presented at the joint Executive Board meeting in November at St. Mary's, Arlington. There was also discussion of the new Episcopal Visitation Schedule and the intention and meaning of confirmation. With the finalization of plans to sell the entire Church Hill property, Bishop Goff stated that proceeds from the sale could be used to support church growth and invited the region to prepare a proposal for Episcopal Latino Ministry at a property on Omisol Rd. in Woodbridge. San Marcos expressed an interest in using the Omisol Rd. property for Bible study one night a week rather than regular Sunday worship. With this in mind, follow-up work to be done before the January 2017 meeting includes:

- The Rev. John Weatherly will report on the costs of operating the Omisol Rd. property.
- Mr. Jim Bailes will report on the plans for using the proceeds from the sale of the Church Hill property.
- The Rev. Charles Brock will clarify whether one night a week Bible study at Omisol Rd. would be permitted.
- The Rev. Adolpho Moronta offered to lead a Church Planting Task Force, including Mr. Brock, Mr. Baker and Mr. Bowerfind, to prepare a proposal for Episcopal Latino ministry at Omisol Rd.

President Doug Varner reported on the Region President's retreat at Shrine Mont. The work of the Regional Realignment Task Force was presented as having no impact on Region VI, and a look at the recent improvements to the camps was highly uplifting and rewarding to those who participated in the Capital Campaign.

Mention was also made of the work of the Racial Reconciliation Task Force and Mr. Weatherly made a motion that the 14 hour workshop Seeing the Face of God in Each Other be completed by all clergy, lay leaders, vestry and lay employees, and it passed unanimously. Ten people completed the course at Trinity, Arlington, on November 4 and are planning a Training of Trainers workshop for 2017 as preparation for leading workshops within the region in 2017.

Natalie Pineda of San Marcos was nominated as the Region VI youth delegate to diocesan Convention, and San Marcos invited the region to join them for the annual Festival Celebration of the Epiphany at 6:30 p.m. on Friday, January 6, 2017, at St. Mark's on South King's Highway. After the service, dinner will be served accompanied by a mariachi band, and a wonderful time will be had by all.

SUBMITTED BY: MR. DOUGLAS VARNER, PRESIDENT

Region VII

Region VII continues to be a vital group of seven parishes ranging from Springfield to Manassas. There is good ministry going on across Fairfax County and into Prince William County. Our clericus meets monthly, and began to include clergy from Region VIII in the final quarter of the year. We look forward to continued work with our brothers and sisters in central Fairfax County.

The Regional Board met quarterly, and we encouraged our parishes, in May of 2016, to participate in a walk to bring awareness to the shameful practice of human trafficking; something that touches our lives locally as well as globally.

During the course of the year, the Dean and regional President were part of some ongoing conversations regarding the Truro Campus, and how it can be used by the Diocese of Virginia for mission and ministry – in concert with our ACNA brothers and sisters who currently lease the space from the Diocese. Truro Anglican made some proposals to the Diocese, and we have made some responses. The dialogue is ongoing.

The biggest event for our Region took place in August, when our Dean, the Very Rev. Dr. DeDe Duncan Probe, was elected Bishop of the Diocese of Central New York. We said goodbye to her at our meeting in September, and wish her Godspeed as she moves into this new call in her life. We welcome the Rev. Carol Hancock as Priest-in-Charge at St. John's in Centreville, the Rev. Adrianna Shaw as the new Assistant Rector at St. Andrew's in Burke, and the Rev. Bruce McPherson as the Interim Rector at the Church of the Good Shepherd.

We celebrate our new Dean, the Very Rev. Timothy Heflin, of St. Andrew's in Burke. As we move into 2017, we hope to find renewed purpose and structure in the work we do together to be Christ in the world for each other and the people around us.

SUBMITTED BY: MS. HELEN K. SPENCE, PRESIDENT

Region IX

In 2016, the plucky band of six Region IX churches, comprising Westover Church, Charles City; eponymous Varina Church, Henrico; St. Peter's, New Kent; St. John's, Richmond; St. Peter's, Richmond; and St. Paul's, Richmond, met four times. With some application of the rules of order, a quorum was achieved, both of clergy and lay members, at all quarterly meetings and accomplished several important actions, including:

Unanimously nominating the Rev. Paul Rowles for 2017 Standing Committee, and voted to support our neighboring Region X lay nominee, Brad Davenport; adding our voice as a sponsor of the diocesan Family Leave Resolution, and after hearing of several acts in November of vandalism and violence, resolved to send a message of our sincere sympathy and support to acknowledge those churches and parishioners experiencing such hurtful aggression.

Joyfully "lifting up" St. Peter's, Richmond, and invite all to join us in contributing, to fully fund installing an elevator at their extremely vertical church property. We also provided funds for the third year of the Armstrong High School Freshman Academy, and returned "our" Shrine Mont camper to summer camp. As further validation of our support of Shrine Mont, during our September meeting, we heard a moving account from a mom and two kids of the heart-level benefit that Shrine Mont has had on more than one child, their family and their church.

Re-electing Baxter Jones, Westover, 2017 Youth Delegate, to attend Annual Convention as snow prevented attendance in 2016.

Meeting with Bishop Ted Gulick during our February meeting at St. John's for a loving look and a wide-ranging discussion about our Diocese, our systems and regional changes, wherein he expressed his continuing encouragement of our regions to be missional beyond administrative. Throughout the year, we continued defining what a region may be and how our region might realign, and consider regions unbound by geography, instead bound together through mission focus as God's Beloved Community, such as food distribution issues – present, future and historical.

We recommend to others to modify and modernize the duties of Region Secretary to be a Mission Reporter, and applaud the Rev. Andrew Terry as he initiated this new way to seek what inspires and energizes our churches:

- Reaching outward and inward, many of our churches are wrestling with grace, race and reconciliation through conversations and deep research;
- Bishop Susan Goff joined us at a Church Hill laundromat for one of several Saturdays to strengthen neighborhood relationships through Laundry Love, which seeks community in Richmond's East End, while providing detergent, kids' crafts and quarters.
- We sought solace through prayer in services of remembrance for victims of the Orlando shooting and other events of our times, and through the power of our rituals and music with hymn sings and caroling;
- Westover cleverly hung a banner proclaiming "Cyclists Welcome" along the new Capital Bike Trail.

In another streak, we retained all clergy through 2016. Even two who escaped on sabbatical returned voluntarily, and as stewards of God's gifts, led several churches in focusing on necessary infrastructure fixes and the capital required to fund such. During our May meeting at Richmond Hill, we welcomed the Rev. Joel Blunk as the Community's new co-pastor with the Rev. Janie Walker. Then, during our final meeting at St. Paul's, we had a bittersweet moment celebrating the deep and devoted service of our friend and co-conspirator, the Rev. Laura Insoe, as she leaves St. John's and our region to retire in January 2017.

Region IX goals for 2017:

Continuing prayerful consideration of how best to define and free Region IX in terms of our spiritual affinities, and welcoming opportunities to serve with radical love God's people all around us, within and beyond our walls.

SUBMITTED BY: MS. SUSAN D. BLAND, PRESIDENT

Region X

Region X comprises five parishes in Richmond – Grace & Holy Trinity, Holy Comforter, St. Andrew's, St. James's and St. Mark's. We meet five times per year on the first Thursday of the following months: January, March, May, September and November. Business outside of our meetings is conducted by e-mail.

All of the parishes within Region X have active mission and community outreach programs. Some of the highlights of the past year include:

- The continuing success of the Grace-on-the-Hill program at St. Andrew's, with five (5) recent college graduates serving internships and living together in an intentional Christian community on Oregon Hill in Richmond. This is the fourth year for this program.
- St. Mark's re-established the Reading Stars Program started by Trinity in Highland Springs. The program was active throughout the summer. Plans are underway to make it an annual summer program.
- All of the churches participate in ACTS (Area Congregations Together in Service), an area-wide program to prevent homelessness, and CARITAS, a provider of homeless services within the city of Richmond. Congregations within Region X serve as shelter sites and, in some cases, intake sites.
- The Grace-on-the-Hill residents partnered with RVA Clean Sweep (a local environmental organization to host another Oregon Hill neighborhood clean-up. The residents partnered with members of St. Andrew's, Oregon Hill residents and representatives of RVA Clean Sweep
- St. Andrew's and St. Mark's operate a joint Saturday Soup Kitchen twice a month in conjunction with the food pantry; Holy Comforter has a growing food pantry ministry; Grace & Holy Trinity has established a Food Pantry for students who fall into food crisis, and also operates the Red Door Ministry. This Ministry meets the needs of those in poverty and food insecurity in Richmond. They also provide prescription assistance.
- St. Andrews offers a Laundry Ministry for the Homeless at a local laundromat.
- St. Mark's serves as a cooling center in the summer – one of the few in the city that will allow pets.
- Grace & Holy Trinity is organizing a Circles Chapter. This is a program offering a unique relationship-based strategy that engages the entire community to move from a focus on the management of poverty, to collaborative ownership of the solutions to poverty. The Circles model works to inspire and equip individuals and families to permanently move out of poverty and thrive, and inspire and equip communities to pursue a 10% reduction in the poverty rate over 10 years. (For more information go to www.circlesusa.org)
- St. Mark's continues its tradition of providing a Community Dinner on the first Tuesday of each month.

- Mission efforts within the Region include trips by St. James's to Cuba, Honduras, North Carolina, Appalachia and Haiti; Grace & Holy Trinity sent a group to Belize; St. Mark's partnered with Taylor & Parrish Construction on a Youth Mission project in Richmond; and St. James's is a supporter of the World Pediatric Project.
- Other commonly supported organizations include Anna Julia Cooper School and RVA Rapid Transit, an initiative to bring a rapid transit system to the Richmond Metropolitan area.

As a region, we provide financial support to the VCU Campus Ministry. About twice a year the region sends a cooking team to provide one of the Sunday night dinners for the students. This ministry makes its home at Grace & Holy Trinity and is developing a companion relationship with the Anglican Diocese of Belize.

Several staff changes have occurred over the past year:

- St. James's lost their Rector, the Very Rev. Randolph Hollerith, when he was called as Dean of the National Cathedral. The Rev. Thom Blair is serving as Interim Rector.
- St. Mark's was pleased to welcome the Rev. Deacon Sally Gunn.
- The Rev. Bo Millner took a well-deserved sabbatical over the summer.
- Ms. Ellen Johnston was called as the Director of Music at Holy Comforter.
- Mr. Nick Stephenson, organist and choirmaster at St. Andrew's, retired in September.

Other key items include:

- Celebration of St. Marks' 150th anniversary on April 24.
- St. James's has completed their strategic planning process and is well into the search for a new Rector. They will be receiving names until February 15.
- St. Andrew's received a Peter Lee Small Church Revitalization Grant from the Diocese.
- St. Mark's received a Distinguished Merit Citation from the Richmond Chapter of the Virginia Center for Inclusive Communities.
- St. Mark's continues discussions on Race and Reconciliation and the Faith Community.
- St. Andrew's is continuing work on their strategic plan, and has begun Renovations on their chapel.
- Several churches – Holy Comforter, St. Andrew's and St. Mark's – are seeing a growth in the number of young families attending services.

SUBMITTED BY: MS. MICKIE JONES, PRESIDENT

Region XI

Region XI is led by Region Dean, the Very Rev. Phoebe A. Roaf and Region President, Deborah Taliaferro. The Executive Board members are: Ginny Ferguson, Treasurer; Margaret Woody, Secretary; and Cynthia Dyson, Diocesan Executive Board Member. Our Youth Delegate for 2016 was Nadia Greene from St. Philip's and Alternate Youth Delegate was Grace Mewborn from St. Thomas.

Region XI's fourteen congregations include urban, suburban and rural parishes located in the City of Richmond and counties of Hanover, Henrico, and King William. Although Region XI is vast, clergy and laypersons support and build relationships by sharing information, ideas and communicating about their ministries related to the Diocese of Virginia and The Episcopal Church.

Meetings are held quarterly throughout the region. The 2016 meetings were held in February at St. Philip's, Richmond; May at Emmanuel Brook Hill, Richmond; August at St. Philip's, Richmond; and November at St. Paul's, Hanover.

Region XI Transitions in 2016

Clergy Transitions:

- The Rev. Nik Forti was installed as Rector at Fork Church
- The Rev. Andrew Reinholz was called to Epiphany and had a baby
- The Rev. Anna Brawley was called to St. James the Less
- The Rev. Herbert Jones was married

Lay Transitions:

- David McCormick, St. Thomas' Musical Director/Organist, retired after 60+ years of service.
- Gladys Lewis and Anna Washington Girl Scout Leaders (St. Philip's) retired after 65+ years of service to one of the first African-American Troops south of the Mason Dixon.

Finance

Financial support was extended to All Souls' Church, the Mustard Seed Fund, the Anna Julia Cooper School, Peter Paul Development Center, and to the St. Thomas Refugee Resettlement Project. St. Philip's, Richmond, received a U.T.O. grant of \$14,500 for their community garden and outdoor meditation area.

Highlights of 2016

There were many exciting, fun, educational and spiritual events that took place around the region in 2016. Some of the highlights are listed below.

Special Services:

Many creative and special services took place across Region XI such as: Absalom Jones Day Services and Celebrations, Blessing of the Animals, Blue Grass Mass, Contemplative Mass, Duke Ellington Jazz Mass, Ecumenical Thanksgiving Eucharist, Healing Services, and Jazz Eucharist.

Lenten Programs:

Most churches held Lenten programs. Some of the programs were created by the churches and some used known curricula such as: "Rule of Life" by the Society of St. John the Evangelist, "Episcopal Church 101," "Basic Christianity" by John Stott, "Parables of Jesus," and "Crazy Christians" by Presiding Bishop Michael Curry.

Youth:

Children/Youth education was a high priority. Some of the programs, curricula and accomplishments were: "Cherub School," "Godly Play," "J2A," full day Vacation Bible Schools, Youth Sundays and Youth Sermons.

Adult Education and Formation:

EFM (Education for Ministry), book groups, contemplative Bible study, yoga groups, tai chi groups, vestry retreats at Roslyn and college ministries enhanced adult education and formation throughout the region.

Mission Work:

Adult group home residents, CARITAS (Congregations Around Richmond Involved to Assure Shelter), community gardens (7 of 15 congregations), ecumenical projects, "Sack Hunger" lunch bags, firewood ministries, youth food collections for Peter Paul Development Center, food pantries, Habitat for Humanity, home winterizations, Halloween party at Peter Paul Development Center, Micah Initiative, school supply drives, youth mission to South Carolina,

tutoring neighborhood students and Episcopal Church Women projects were just some of the mission work around Region XI.

Special Events and Fun Times:

There were special events and lots of fun activities also such as: church bazaars and yard sales, oyster and chili festivals, Brunswick stew cook-offs and sales, parish picnics and many parish retreats at Shrine Mont.

SUBMITTED BY: MS. DEBORAH TALIAFERRO, PRESIDENT

Region XII

Region XII, made up ten parishes located from West Richmond west to Columbia, met over the course of 2016 with the goal of gaining more participation during the year. We welcomed new clergy to our parishes and said goodbye to a past Dean in June who retired.

At our first meeting of the year, the Rev. Deacon Ed Jones, Chief of Staff and Secretary of the Diocese of Virginia, spoke about the upcoming Convention, topics of discussion and votes. He also referenced the impending weather event and its effect on the meeting and when we would know.

At our March meeting, Ms. Ellen Johnston spoke on The Center for Liturgy and Music. She opened with questions to the Region as to whether we feel that the music in our churches is fulfilling and transformative. She went on to discuss the mission of the Center.

In May, we held our annual Ascension Day Service at the Bishop's Chapel at Roslyn, with music provided by the All Saints, Richmond, Choir of Men and Boys.

At our September meeting, we elected our Youth Delegate. The Very Rev. Lee Hutchison, Dean, reported on the flooding in West Virginia.

In November we held our annual Region dinner at Roslyn with guest speaker Bishop Ted Gulick.

Our Executive Board member, Tom Crockett, attended the board meetings along with our President Ed Rhodes attending two meetings. Our President is serving as a member of the Regional Re-Visioning Task Force. The Region Executive Board members also attended the Ordination of Deacons in April.

Our Dean, President and Executive Board member are completing their terms at Convention and we will have elections at our January 2017 meeting, with a new Dean being appointed at Convention.

SUBMITTED BY: MR. ED RHODES, PRESIDENT

Region XIII

Region XIII includes churches from Fauquier, Loudoun, Prince William and Rappahannock counties. Church communities range from larger suburban churches (St. David's, Ashburn, and St. Matthew's, Sterling), to our bilingual mission (St. Gabriel's, Leesburg), to small, rural churches.

Including all churches in region activities was a goal for 2016, yet several churches remain inactive at the region level. However, representatives from nearly all region churches attended at least one of the five region meetings in 2016.

Highlights of region and region church outreach activities during 2016 include:

Region-wide Activities/Initiatives

St. Gabriel's Church:

Fundraiser BBQ: involved Christ Church, Lucketts; St. James', Leesburg; St. David's, Ashburn; and several Loudoun county community churches to raise \$5,000 for St. Gabriel's Church.

Haitian Trade School and St. Marc's Church, Trouin, Haiti:

The region supported several old and new initiatives this year, from a solar electricity generator to goat farming, with extra funding for recovery from Hurricane Matthew. The region provides funds, and manages funds provided from individual churches. Christ Church, Lucketts; Emmanuel, Delaplane; Leeds, Markham; St. David's, Ashburn; St. James', Leesburg; Trinity, Upperville; Trinity, Washington. Region church members made two mission trips to Trouin, Haiti during 2016.

Mission Grant Fund:

Region XIII has an independent Mission Grant Fund to provide funding for missions and projects in the region. A committee of clergy and lay members receives and approves applications for funds. This year, the region granted St. Gabriel's Church funding for two of their youth members to attend a church camp in New York State with the youth group from St. David's, Ashburn. The St. Gabriel's youth continue to be active with the St. David's youth group.

Regional groups sharing their strengths

Clergy, Lay Staff, Parishioners, Vestries and Committees

- Episcopal Evangelism Society: St. Gabriel's Church Father Daniel Velez-Rivera was invited to join the board of the Episcopal Evangelism Society, an organization that works with seminary communities to fund projects of innovative evangelism effective in the fall, 2016.
- St. Gabriel's Hispanic service held the first Baptism at its Chapel in the Woods on its plot of land in Leesburg on May 22, and is also holding Sunday morning services on the land one Sunday a month for the summer.

Transitions

- Emmanuel, Middleburg, is beginning a transition process anticipating the retirement of the Rev. Anne Hallmark.
- Grace, The Plains, anticipates calling a new Rector in the coming months, with God's help. Interim Rector, the Rev. Becky Michelfelder, recently accepted a call as Rector to her home church in Ohio, leaving a re-invigorated congregation and vestry.
- St. Gabriel's, Leesburg, now has advantages of the ministry of the Rev. Deacon Holly Hanback, who moved from St. James', Leesburg, to St. Gabriel's, Leesburg.
- Trinity, Washington, has a full-time rector, the Rev. H. Miller Hunter (after an interim year with the Rev. Bill Queen, after 42 years with the Rev. Jenks W. Hobson). Rectory and Parish Hall renovations are complete. The Parish Hall (facing the Inn at Little Washington, a well-known local restaurant and inn) provides an important community resource. It is now fully handicap accessible.

Ecumenical

Loudoun Interfaith Bridges:

St. James', Leesburg; St. Gabriel's, Leesburg; and Christ Church, Lucketts, meet with over 20 religious organizations in Loudoun county to build relationships, respect and community across faiths. <http://www.loudouninterfaithbridges.org/about.html>

Community Preschool:

Several churches, including Leeds, Markham, and St. Stephen's, Catlett, provide community preschools using assistance from their parishes to provide scholarships.

Community

Carry to Full Term:

St. Paul's, Haymarket, joined with several other churches in the Haymarket-Gainesville area to provide housing and more for pregnant women with no support and few resources. There are 4 women currently in residence, with another 2 slated to arrive in the next few months, filling the house to capacity. The women (and their babies) are supported with a safe house, food, clothing and options for work.

DACA/DAPA Community:

St. Gabriel's, Leesburg, Father Daniel Velez-Rivera attended an orientation for community leaders regarding DACA/DAPA (Deferred Action for Children/Parents) in Silver Spring, Maryland, on May 9-10, 2016.

Fauquier County Wood Ministry:

Grace Church – along with the Warrenton Baptist Church, Grace Bible Church in Marshall, and St. Peter's Orthodox Church, Bealeton – provides wood for families and individuals who need it for winter heat. They provide wood for dozens of homes in Fauquier County.

Habitat for Humanity Project:

Emmanuel Church, Delaplane, (Amanda Krouse) Trinity Church, Washington, (Bill Queen, Interim) Rappahannock County Methodist Charge, Blue Ridge Universal Unitarians and other groups and individuals have come together to build a house for a family in Huntly, Virginia (Rappahannock County).

Social Media

Region XIII has a Facebook page, now mostly dedicated to the Haiti mission: Region 13 of the Episcopal Diocese of Virginia. We are exploring the possibility of a region web page.

SUBMITTED BY: MS. CADY SOUKUP, PRESIDENT

Region XIV

Region XIV consists of the churches and missions of the Shenandoah Valley. We also have the privilege of having the Diocese of Virginia's Cathedral Shrine of the Transfiguration in our region. Our region also supports the diocesan Canterbury Episcopal Campus Ministry (serving James Madison and Eastern Mennonite Universities along with Bridgewater and Blue Ridge Community Colleges), Harrisonburg. Region XIV currently has quite a few parish openings, some of whom benefit from interim supported work as the parishes seek new clergy.

Region XIV continues to seek ways to encourage a regional understanding of our parishes partnering in mission. We met four times during 2016: March, June, September and November.

Our leadership includes our Treasurer, Jay Munnikhuysen; President, Jeff Guenther; and Dean, Webster Gibson. This past year we began to pilot a program to provide full and complete scholarships (including all camp necessities) to the children of the incarcerated throughout our region. This went well and will be expanded over the next year.

SUBMITTED BY: MR. JEFF GUNTHER, PRESIDENT

Region XV

Region XV is comprised of 18 churches within the city of Charlottesville, the county of Albemarle, and also in parts of Greene, Fluvanna, and Orange counties.

The Region XV Regional Council, composed of the clergy and lay leadership of the 18 churches, meets three times annually. Each of our gatherings is held at a different parish within our region. Each evening begins with an evening service conducted by the host rector, a fellowship social gathering, a dinner and a business meeting. In addition, the Executive Committee meets four times per year to discuss how best to address the mission of Region XV.

In 2016, the Regional Council met on April 28 at Christ Church, Glendower, for a video presentation by Helen Plaisance on the mission and support requirements of the Ministry for the Aging. At that meeting the idea of Region XV hosting a region-wide day of worship and discussion with one of our diocesan bishops was first discussed. At the Regional Council meeting on September 28 in the parish hall of St. Thomas, Orange, diocesan historian Julia Randle provided us with an informative and witty summation of Episcopal church history in the region. At our final Regional Council meeting on November 17 in the new parish hall of Buck Mountain Church, our discussion focused on what the mission of our region is and how we can best support the Kingdom of God in our region.

Region XV has historically embraced a broad range of outreach ministries. We feel called now to undertake support for missions that are not addressed by our individual churches and that address regional needs. The Schoolhouse Thrift Shop at Rio, reaching its silver anniversary of 25 years in 2018, is the leading, annual contributor of funds to Region XV. Because of the aging of their building and of the heating/cooling system, Region XV has set aside funds in the 2016 budget and intends to do the same with the 2017 budget to address long-deferred capital improvements with the building. This will assure that shopping, donating and volunteering at the Thrift Shop are as pleasant a set of experiences as possible for everyone. The Alliance of Interfaith Ministries (AIM) at Buck Mountain continues to serve people facing emergencies by helping with prescriptions, utility bills and transportation. Region XV also provided food support for the Christian Emergency Council in Orange County and assistance for battered women at Mitchell House, run by the Grace Alliance. For the second year running Region XV is helping to underwrite the educational expenses of a deacon-in-training in our region (St. Paul's Memorial). PACEM, a local homeless shelter and program, also received our backing.

Unfortunately, The Ministry with the Aging, one of Region XV's keystone programs, suspended operations last July 1 due to funding shortages. The Region is seeking churches in the region that might be interested in taking on the role of supporting the spiritual and emotional needs of the elderly who reside in nursing homes. Finally, several rectors in Region XV are organizing a day of collective worship and discussion, scheduled for May 6, to be led by Bishop Goff. Region XV has set aside funds in the 2016 budget and will dedicate resources from the 2017 budget to support both this event-in-planning and a potential region-wide, interfaith day of celebration of religious tolerance in the fall, hopefully led by Bishops Gulick and Curry. We are conscious in Region XV that we are called as Christians of conviction to Christ's essential teachings:

And he opened his mouth and taught them, saying:

"Blessed are the poor in spirit, for theirs is the kingdom of heaven.

"Blessed are those who mourn, for they shall be comforted.

"Blessed are the meek, for they shall inherit the earth.

"Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

"Blessed are the merciful, for they shall receive mercy.

"Blessed are the pure in heart, for they shall see God.

"Blessed are the peacemakers, for they shall be called sons of God.

"Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

“Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.”

All of us in Region XV are looking forward to furthering God’s call to serve others in need in our region and to build his living community in our midst in 2017.

SUBMITTED BY: MR. RICHARD F. RANDOLPH, PRESIDENT

Region Re-Visioning Task Force

Bishop Johnston launched a task force to study our current region structure with goals to enhance collaboration and communication across all levels of polity and develop a means for consistent effectiveness and sustainability of our regions.

Re-Visioning Task Force Membership includes:

Bishop Shannon S. Johnston

Co-Chairs: The Rev. Rob Banse, Trinity, Upperville and Ms. Diane Miller, President, Region V

Diocesan Staff Support: The Rev. Deacon Ed Jones, Secretary of the Diocese, and Mr. Bill Martin, Assistant to the Secretary of the Diocese

Region I	Dr. Sharon Boivin, St. James, Louisa, Region I President
Region II	Mr. Steve Walker, Cople Parish, Hague, Region II President
Regions III and V	Ms. Diane Miller, St. Timothy’s, Herndon, Region V President
Regions IV and VI	The Rev. David Crosby, Immanuel on-the-Hill, Alexandria
Regions XIII and XIV	The Rev. Rob Banse, Trinity, Upperville
Regions VII and VIII	The Very Rev. Jeff Shankles, St. Albans, Annandale, Region VIII Dean
Regions IX and X	The Rev. Buck Aiken, St. Mark’s, Richmond
Regions XI and XII	Mr. Ed Rhodes, All Saints’, Richmond, Region XII President
Region XV	Mr. Stephen Wachenfeld, Grace, Keswick

Diocesan leadership approved the following definition of a Region, developed by the Task Force:

A Region of the Episcopal Diocese of Virginia is a community of congregations formed to collaborate in shared ministry within a geographic area and to enhance communication between the Diocese and congregations.

The Task Force conducted numerous data collection activities from various constituencies across the Diocese, categorized all findings in order to provide focus and discern priority, and developed a set of near-term and long-term recommendations. Those recommendations were presented for feedback to the Standing Committee, the Executive Board, the Region Deans and Region Presidents. Near-term recommendations, which focus on infrastructure and operational improvements, include:

- Create a diocesan-hosted portal for all Region-related information to enhance collaboration and communication.
- Populate a toolbox of practices to enhance Region Council effectiveness and sustainability.
- Develop “Criteria for Region Re-Alignment” based upon feedback collected from all stakeholders.

Long-term recommendations, which focus on proposed revised region boundaries, include:

- Using the “Criteria for Region Re-Alignment,” review current regions to assess the opportunity for revision so that each region met the criteria; prepare a draft of proposed revised boundaries.

- Draft a notional concept for “Communities of Mission” – a community framed by a specific ministry rather than geographic boundary.
- Finalize the proposed revised boundaries and present a proposal to the Standing Committee.

In 2017, the Task Force will present and discuss the draft proposed region boundaries with each Region Council, collect and incorporate all stakeholder feedback, develop a transition plan and present a proposal to the Standing Committee for their approval. Information about the transition and implementation is planned for the 223rd Annual Convention in November 2017. We are honored to serve the Diocese as members of the Task Force and would be delighted to address any questions or comments.

The Virginia Diocesan Center at Roslyn

2016 was another satisfying year for Roslyn. The center welcomed almost 300 groups, served more than 29,000 savory meals, hosted well-received complimentary clergy retreats, prepared a fabulous Easter Brunch for nearly 200 people and saw an increase in the number of Pathways: Spiritual Direction program participants.

To kick off the New Year, Roslyn sent a survey to Episcopal parishes in the Diocese of Virginia. Results reflected satisfaction with Roslyn’s pricing structure and facilities, an “exceeds expectations” rating for food services and a large interest in Roslyn programming – specifically vestry training. As a result of this feedback, a vestry training with the Rev. Abbott Bailey, who is a certified Daring Way™ Facilitator-Candidate (based on the research of Dr. Brené Brown), will be offered at Roslyn this June.

Throughout 2016, Roslyn focused on sustainability and marketing plans, which included redesigning its website and developing a new business brochure. In addition, an electronic newsletter was created and ongoing Facebook and Twitter posts kept the public informed of Roslyn’s events and activities. Looking ahead, Roslyn will have a booth at this year’s annual meeting of the Consortium for Endowed Episcopal Parishes.

Other calendar items for 2017 include a complimentary clergy retreat in April; the Pathways: Spiritual Direction program with Linda Nelson and Rev. Howard Kempzell; and Storytelling and Red Tent Weekends. Easter Brunch will also continue. Details of these and other events will be shared via Roslyn’s e-newsletter and at www.roslyncenter.org.

In addition to planning and programs, Roslyn staff also worked on some significant capital projects in 2016. Roslyn’s driveway was repaired and recoated and the interiors of Walker and Gibson Halls received fresh coats of paint and new carpeting. The exteriors of the Picnic Pavilion and The Bishop’s Chapel were also painted. Capital projects will continue in 2017, with upgrades to one of the Hall lodges and plans to partner with the Education for Ministry to build a labyrinth at Roslyn.

With all that was accomplished this past year, Roslyn’s board and staff look forward to continued growth in 2017 and to sharing more about Roslyn’s new programs. They remain enormously thankful to all of the center’s groups, organizations and donors as they make Roslyn the success that it is today.

Shrine Mont

Shrine Mont hosted over 13,000 guests and 900 campers and staff during the 2016 season. Some highlights from 2016:

- 83 parishes from the Diocese held retreats parish wide, for youth, men, women, young adults and confirmations.
- Over 400 Diocese of Virginia middle and high school students participated in Parish Youth Ministry weekends.
- Bishop Shannon hosted the Annual Spring Conference for Clergy, Lay Professionals and their Spouses in May, and the Annual Fall Clergy Retreat in October.
- Shrine Mont hosted a clergy conference for the Lutheran and Episcopal clergy from Virginia.
- Shrine Mont hosted a retreat for the deacons of the Diocese of Virginia.
- Shrine Mont hosted a number of nonprofit conferences including a new gathering for those in recovery from addiction.
- 125 volunteers attended our Annual Work Weekend providing Shrine Mont an invaluable service in preparing to open for the season.
- 12 parishes from outside the Diocese held retreats at Shrine Mont.
- Shrine Mont hosted the following programs: Women's Retreat, Writing Retreat, Painting Creation Workshop, Boomer Camp (summer camp for adults), Arranging for the Joy of It, Walking the Labyrinth Retreat, two Digital Photography Workshops and a Hike & Bike. A new retreat called Christ Walk was added this year.
- The annual Bishop's Jubilee was held the weekend of July 2-5.
- The Gourmet Dinner and Wine Tasting sold out and was a success at raising funds for Shrine Mont.
- The Rev. Michael Cadaret joined us in celebrating the 91st anniversary of the Consecration of the Cathedral Shrine of the Transfiguration on August 6.
- 60+ golfers joined Bishop Jones for the Tee with the Bishop Golf Tournament, which raised an excess of \$16,000 for Shrine Mont.
- The St. Stephen's & St. Agnes cross country team came to Shrine Mont for pre-season training. St. Stephen's & St. Agnes also brought their senior class for its annual retreat.
- The Shenandoah Valley Music Festival held its 54th season with nearly 6,000 attendees. This year Shrine Mont and the SVMF partnered to sell packages with concert tickets and overnight accommodations. Thirty two people took advantage of this offer.
- More than 20 art groups met for workshops and retreats.
- The marching bands from Oakton and Thomas Jefferson High Schools returned for their annual band camps in August, as did the Falls Church High School Band Alumni.
- Community partnerships included hosting the West Shenandoah Ruritan Club and the Shenandoah County Sheriff's Department Leadership Camp.
- Shrine Mont hosted the Broadway High School football camp.

Shrine Mont added new parish retreats and events to our calendar including:

- Abingdon, Ware and Kingston parishes joined together for a combined parish retreat. We welcomed back Christ Church and Church of Our Savior from Charlottesville. A number of new families came to Shrine Mont for reunions in 2016 as did numerous women's, creative arts and personal retreats.
- The Cathedral Shrine hosted a wedding, six baptismal services and one confirmation.

Giving to Shrine Mont continues to grow both in annual donations to support our operations and for major projects. In 2016 annual giving surpassed 7% of Shrine Mont's operating budget. As a result, Shrine Mont rates continue to be held steady for double occupancy and only slightly increased in other areas. Shrine Mont has also received very generous gifts to support a complete renovation of

Meade Cottage and an endowment for Meade's continued care. In early 2017, Shrine Mont received a \$100,000 gift to go to the Shrine Mont endowment for maintaining and/or establishing gardens at Shrine Mont or alternatively for any land or forest management expenses associated with the Thousand Acre Woods.

The Shrine Mont Camp facilities were renovated as part of the Shout It From the Mountain campaign. All the camp cabins were updated, new latrines were built at St. George's and a new staff house was built at Bear Wallow. The resulting improvements made the camps better and safer for campers and staff.

On June 4 Bishop Shannon was joined by Bishop Ted and Bishop David Jones and a number of friends and donors to rededicate the newly renovated Shrine Mont Camp sites and celebrate the success of the Shout It from the Mountain campaign. This wonderful event was coordinated by a tremendous group of people including Mary Beth Abplanalp, Colleen Hopkins, Pete Nunnally, Mitzi van der Veer, Anne Wilkins and Abby Young. The event was sponsored by Bay Trust Bank, Farmers and Merchants Bank and Trio Fasteners, Inc.

To date, the Shout It From the Mountain campaign has raised over \$2,453,000 towards the \$2.5 million stretch goal with the expectation that the goal will be met in early 2017. For more information about the campaign visit www.shoutitfromthemountain.org.

In 2017 Shrine Mont will undertake the following projects in addition to the normal repairs and upkeep of the property:

- A complete renovation of Meade Cottage.
- Replace bathroom floors in the Maryland House.
- Replace plumbing in the Pennsylvania House.
- Make improvements to Warner Cottage.

Other Shrine Mont news:

- Shrine Mont completely updated its website, www.shrinemont.com.
- In 2016 Gary Shook of St. James, Warrenton, joined the Shrine Mont Board of Directors.
- At the end of 2016 Kathleen Hobson stepped down from Shrine Mont's Board of Directors having fulfilled two terms. We are deeply appreciative to Kathleen for her leadership and commitment to Shrine Mont.

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 2017 and hope that every member of the Diocese will spend some time with us.

SUBMITTED BY: MR. KEVIN MOOMAW, EXECUTIVE DIRECTOR

Standing Committee

The Standing Committee had another productive year as we have attended to and discharged our canonical responsibilities. It has been a great honor for all of us to serve the Diocese and the Church in this capacity.

The committee consists of 12 members. We are elected to a three-year term. By design of the canons, we are equally lay and ordained. Two lay members and two ordained members are elected to each class. By God's grace, we come from various parts of the Diocese. We are of varying ages, both male and female. We are single and married. We are gay and straight. We are parents and grandparents. We are employed and retired. Several of our members serve on other diocesan committees, and each of us is active in our own parishes.

As a committee, much of our work was facilitated by the very capable and responsive diocesan staff. Ed Keithly, Canon Pat Wingo, Kathlyn Jones and Vicky Bickel gave us much needed support as we worked with those in the ordination process. Deacon Ed Jones and Amy Williams served as vital liaisons with our bishops and Mayo House.

The Standing Committee serves as a council of advice to the Bishop. The Standing Committee is also involved in the ordination process, consent to the election of bishops, as well as church indebtedness – among other responsibilities.

We meet monthly at St. George's, Fredericksburg, and we are grateful to its rector and staff for their hospitality.

As a committee, we have grown into a faith community that cares deeply for and about one another. Out of tradition, we begin each year with a celebration of the Holy Eucharist. Each subsequent meeting begins with some form of worship, a shared responsibility. We are, as a beloved member says, "people of prayer." In addition to praying together, we work, laugh and break bread together. We have also prayed for and supported each other through major life events. Collectively, we drove more than 35 hours and over 1,500 miles roundtrip for each of our eight meetings at St. George's, and roughly the same for our April retreat at Roslyn.

During each of our meetings we have a two-hour conversation with Bishop Johnston. Deacon Ed Jones often accompanied the Bishop to these meetings, a welcome and wise voice. These "councils of advice" have ranged from the informative to the deeply moving. We thank the Bishop for his candor and for his transparency. And we thank him for welcoming and encouraging our input. We are fortunate to have a bishop with such thoughtful wisdom. Our bishop listens closely and is willing to have difficult conversations. We are blessed by that.

During the year we met with Ed Keithly and Canon Wingo a number of times. This was for educational purposes, to confer about issues of common concern, and to help facilitate good communication between the Standing Committee and the Office of Transition Ministry. We have been greatly appreciative of their thoughtful collegiality. Our conversations have led to increased collaboration with Mayo House. It also informed several refinements in the formation process, a reorganization of the content of application packets, and a revision of a number of documents used in the ordination process.

In addition, Ed Keithly, Canon Wingo and Dr. Doug Thorpe (President of VIP Care) met with the Standing Committee to consider both the process and the content of the psychological evaluations used with postulants for ordination. This led to several conversations and a follow-up meeting. As a result, a significant revision of the psychological evaluation was proposed to the Bishop, seeking to be more consistent and more comprehensive.

This year, at the suggestion of Roger Inger, the Standing Committee revived a dormant tradition of holding a retreat at the start of a new year for the Committee. We held our retreat at Roslyn and were ably led by the Very Rev. Jane Piver.

The committee also spends a considerable amount of time engaged in the ordination process, meeting with postulants in both priestly and diaconal tracts.

After receiving recommendations from the Committee on Priesthood and the Committee on the Diaconate, it is our canonical responsibility to review the reflections and histories of each postulant. The committee also reviews recommendations and commentaries from the mentors, supervisors and faculty that have helped to shape their formation. We typically read application packets ranging from 60 to 100 pages for each postulant. In addition, we consult with their contact person, and we consider and discuss each postulant prior to their interview. In many ways, we function as the final gate keepers. In turn, we have striven to be very deliberate and very prayerful in our process. This is typically the most meaningful aspect of our work as the Standing Committee. We have been consistently impressed by – and often touched by – those that come before us seeking ordination. Tears have been shed. It has also been both assuring and inspiring to witness an increasing number of young, faithful, talented – and mature beyond their years – postulants coming before us in recent years. Our Diocese does an exceptional job of formation.

Upon receiving our consent, Bishop Johnston may accept these postulants as Candidates for Ordination. This year we gave our consent to five postulants as candidates for the Transitional Diaconate (Matthew Rhodes, Taylor Poindexter, William Packard, Lisa Erdeljon and Katherine Dougherty). We approved six candidates for ordination to the Transitional Diaconate (Rachel Rickenbaker, Jordan Casson, Randi Hicks Rowe, Catherine Gibson, Kristine Johnson and Emily Cobb Dunevant). We consented to six Transitional Deacons for ordination to the priesthood (Catherine Gibson, Kristine Johnson, Rachel Rickenbaker, Jordan Casson, William Bradley Roberts and Emily Cobb Dunevant). And we consented to the candidacy of one priest for the reception to Holy Orders in the Episcopal Church (James Hughes). We have not seen any postulants for the vocational diaconate this year, a transitional year between classes in the Deacons' School.

The Standing Committee gave our consent to the Bishop's action allowing two priests to engage in part-time secular employment (the Rev. William Burk and the Rev. Mary Jane Ledgerwood). We also recommended that the Bishop accept one priest's request to be released and removed from the ordained ministry of the Episcopal Church (The Rev. Stephen Edmondson). In addition, we consented to the Bishop's appointment of an interim member of the Disciplinary Board (Karen Grane).

The General Church requires that the Standing Committee of each diocese grant approval to dioceses that plan to hold an election for a bishop, as well as to consent to the election of bishops. This year we gave consent to hold elections for Bishop Coadjutor (Haiti) and Bishop Suffragan (West Texas) in two dioceses. We consented to election of one Bishop Suffragan (Armed Forces and Federal Ministries). And we consented to the election of eight Bishops Diocesan (Spokane, Indianapolis, Central NY, Western NC, Easton, Northern Indiana, Pennsylvania and Eastern Oregon).

We also celebrated the role of youth in our Diocese. This year, the Standing Committee consented to the election of five collegiate delegates to Annual Convention (Melissa Schaller, Griffin Watson, Emily Bennett, Jordan Elizabeth Cooke and Nathan Harpine).

In conclusion, the Standing Committee has been much more than a committee working to do the job we have been canonically given to do. We are a group of 12 who have come to honor and trust one another in service of the Church. We are a faith community grounded in prayer. We have "walked in love" with one another. I am enormously grateful for the friendships I have formed in this group and for the dedicated service of each member.

Retiring from the Committee with me at this Annual Convention are the Rev. Catherine Campbell, Dr. Barbara Allison-Bryan and the Very Rev. Jane Piver. It has been a great honor to serve with such faithful, bright, and wise colleagues. They each can be trusted to speak their truth. I have valued this more than they can know. My affection and my respect for them is considerable.

Continuing in the Class of 2018 are the Rev. Jo Belser (who has served as Secretary of the Standing Committee this year), Mr. William Pennell, Jr., the Rev. Herbert Jones and Mr. Roger Inger. Continuing in the Class of 2019 are the Rev. Elaine Ellis Thomas, Ms. Helen Spence, the Rev. Randy Alexander and Mr. Steve Wachenfeld.

I wish God's blessings on the Standing Committee as they continue to serve God's kingdom in our Diocese.

SUBMITTED BY: DR. CRAIG ANDERSON, PRESIDENT

Stewardship Committee

2016 was a VERY busy year for our diocesan Stewardship Committee. In addition to several virtual meetings, we rolled out our first ever Annual Giving Campaign program: "Walk in Love." Three all-day workshops were presented in the summer, presenting the elements of the campaign to our brothers and sisters in Christ, along with break-out sessions on proportional giving, narrative budget (telling your story), social media strategies and planned giving. We ended with a plenary session discussing what's trending in stewardship.

Between the all-day workshops and other scheduled annual giving presentations, almost 200 lay leaders and clergy from across the Diocese of Virginia attended a "Walk in Love" workshop!

There have been calls from individual parishes to members of the committee, and to Julie Simonton, diocesan Officer for Congregational Development and Stewardship, for more personal and intimate meetings describing Annual Giving, Stewardship, Planned Giving, Capital Campaigns, Generational Giving, Parish Vitality and more. We also introduced an electronic mailing for Planned Giving that goes out each week to over 2,700 people across the Diocese.

We are thankful for Julie and her hard work and enthusiasm. She is truly the driving force behind the work that we do. She and her Mayo House compatriot, Stephanie Gurnsey Higgins, keep the stewardship train running on time and smoothly here in the Diocese of Virginia. Many thanks to the members of the Committee – Allison Blanchard, Jay Morris, Tim Redden, Laurie Rogers, Liz Rudolph, Tammy Shackelford, Deal Tompkins – and the diocesan staff members who helped with our workshops – Kendall Martin and Ashley Cameron of the Communications staff, and Ted Smith, Diocesan Treasurer. We are blessed to have so many individuals with talent and enthusiasm for the work that we do.

Walk in Love, Diocese of Virginia!

SUBMITTED BY: MS. HELEN K. SPENCE, CHAIR

The Trustees of the Funds

As a year in review, 2016 had some dramatic ups and downs, starting with the worst 10-day period in equity markets to start a year. The surprise of BREXIT, coupled with the never-ending election drama in the United States created several additional stressors in global markets. TOTF held to its investment policy and remained strong throughout the year. Even with several planned large withdrawals coupled with the outflow of \$2.3 million in cash for the 2016 payout, the overall market value is up about two million dollars at year-end. I thought this summary may be helpful to you in recalling the many good things we accomplished during 2016.

The core portfolio added 10 new funds during the year, moving to 669 specific funds under management. These 10 new funds included the first two funds from Johns Memorial Episcopal Church in Farmville, Virginia, a church of the Diocese of Southern Virginia. This was welcome news to TOTF in its effort to broaden the services offered to the other two dioceses in Virginia. Much of what we do in terms of management becomes more efficient with a higher asset market value and thereby becomes more cost-effective for all involved. While manager adjustments were very minor, the other key news for the core portfolio was in taking the final step in the adjustment to the annual distribution model, arriving at 20-quarters for our calculations. This was the last step in a multi-year plan to mitigate the volatility of the spending rate, especially as all signs point to a moderation in global growth. We continue to work closely with our consultant, Prime Buchholz and Associates, and we closed 2016 with a detailed review of the core portfolio asset classes, historic stress testing and portfolio modeling across eight potential asset mixes. Based on expected return and expected risk, minimal adjustments were felt needed, but the process is helpful to keep the portfolio as best designed for our overall needs and those we serve.

The STAMP portfolio, for short-term investments, added nine new funds during the year, moving from 31 to 40 funds. Market value also jumped to just over \$4 million at year-end. Approaching the five-year mark since inception, STAMP is performing as hoped, ending 2016 with a net return of +1.84% and an inception to date return of +1.25%, while maintaining 100% liquidity for participants.

2016 saw the launch of a Gift Annuity Fund as the third offering of TOTF. Two years in the making, this fund should provide a ready-made planned giving vehicle for use in local capital campaigns and in longer-term gift planning. The Trustees, and Bishop Johnston, unanimously approved this offering to go live in the third quarter of 2016. As with all that TOTF does, this program will be run at cost, providing 100% of the resulting residuum to the named beneficiaries and will be a key focus of TOTF for 2017.

In other key news for 2016, the Trustees authorized the first distribution of earned income from the Clarence J. Robinson Trust, gifting \$110,000 to participants of the core portfolio. Mr. Robinson was a supporter of the broader Episcopal Church in Virginia and the Trustees, with this new ability to make such support possible, saw this return of income to all ministries to be of a like mind. TOTF was a key player in encouraging SunTrust to merge two trusts created by the late Mr. Robinson into one and to move the underlying trust management from the personal trust offices to the institutional trust offices of SunTrust. In each of these two operational adjustments, the underlying beneficiaries (TOTF being one of five) gain better efficiencies and this should result in better long-term returns.

The standalone web site for The Trustees of the Funds was launched in late December 2016. Please visit www.trusteesofthefunds.org when possible! It is the hope of the Trustees that this will provide a more accessible platform for TOTF information. As our footprint moves into the other two dioceses in Virginia, this conduit for information will be more important than ever in serving the Episcopal Church.

Operationally, TOTF received a clean audit for 2015, and continues to run at a very efficient expense ratio of just under 0.56%. Part of this efficiency is supported through the creation of a fund by a donor to support the work of TOTF operations. “Fund 500” has now received donations from several persons and every dollar generated is applied to expenses. As the initial donor to this new fund said, “the more efficient I can help make your work, the better for all.” Beyond the other work already mentioned for 2017, a Request for Proposal process for audit work was unanimously authorized by the Trustees at the December 2016 meeting and work will begin on that in mid-2017.

TOTF takes the work of being an unbiased and conflict-of-interest free fiduciary very seriously. In overseeing investments of the Episcopal Church dating back to 1754, we always seek to be good stewards of the missionary resources entrusted to our care.

SUBMITTED BY: MR. MICHAEL J. KERR, CEO

Virginia Diocesan Homes

Over the course of the past year and a half, the Virginia Diocesan Homes (VDH) Board of Trustees has engaged in strategic reflection designed to reaffirm our mission and accelerate accomplishment of our desired outcomes. The purpose of this communication is to share with you our thoughts and activities and to open up a dialogue as to how we might collaborate with other diocesan groups as we move forward.

We have reaffirmed our two primary responsibilities as:

1. Increasing access to housing for diocesan seniors, particularly those with low and moderate incomes; and
2. Serving as the liaison between the current affiliated homes for seniors and the Diocese/Bishop.

To further our objectives, we are amending our bylaws to create three working committees: Development (focused on creating new housing for seniors), Housing (working with the existing affiliated houses), and Diocesan Relationships (building relationships across the diocesan committees).

While each committee has specific tasks, they will share common objectives:

Objective #1: Increase access to housing for diocesan seniors who are managing on a low or moderate income.

Over the past number of years, we have made presentations at many regional diocesan Councils and to a number of parish leaders about the possibility of repurposing some of the existing church property to support senior housing. Not surprisingly, we found that the complexities of this sort of venture were hard for parishes to comprehend and many well intended efforts foundered. After some considerable reflection, we have embarked on a new approach.

Last Spring, the VDH Board contracted with Greystone, Inc., a firm that specializes in developing & managing housing for seniors, to prepare a document that would provide insight into the process of launching a home for seniors. We wanted to be able to provide a “road-map” that parish leaders could use to understand all the factors that come into play – and to discern a reasonable order in which to proceed. Greystone delivered their product this past summer and it is our intent to have it web-enabled and made available through the diocesan web site (www.thediocese.net). Meanwhile, we provide a copy of the executive summary to you by attachment.

As a follow-on to this initial work by Greystone, we are continuing to work with them to develop a strategic approach to identifying the key factors that need to be in place for a successful senior

housing venture and identifying sites across the Diocese that offer potential for development. We recognize that the Section xxx committee has completed a review of Church properties and we are hopeful that there may be an intersection of interests.

Additionally, we are actively supporting an initiative on-going at St. Paul's on-the-Hill (SPOTH) in Winchester, Virginia. This parish, under the leadership of their rector, hopes to use their land to provide low income housing for seniors in their parish. As with any such project, there are many issues to be addressed, thus we are not yet assured of viability. It is worth noting that SPOTH is targeting a very different market demographic from that served by the Episcopal affiliated home, Shenandoah Valley Westminster-Canterbury, also located in Winchester. Additionally, we do not anticipate that SPOTH would be able to support services such as those offered by the Shenandoah.

Objective #2: Strengthen the relationship between the VDH and the current affiliated homes.

The VDH Board has enjoyed a collegial relationship with the existing homes. It has been the practice of the Board to seek basic business performance information from these homes, for review at quarterly meetings. These meetings are held, on a rotating basis, at the existing homes, where the host Director is invited to present an overview of current projects and initiatives.

The current homes include the following Continuing Care Retirement Communities:

- Goodwin House, Alexandria & Bailey's Crossroads (Northern Virginia)
- Rappahannock Westminster-Canterbury (Irvington, Virginia)
- Shenandoah Valley Westminster-Canterbury (Winchester, Virginia)
- Westminster-Canterbury of the Blue Ridge (Charlottesville, Virginia)
- Westminster-Canterbury Richmond (Richmond, Virginia)

and Lockwood House & Elmwood Houses, which provide federally subsidized housing for seniors (Section 8 Housing) in Northern Virginia.

With a rich history expanding over fifty years, these residences have provided wonderful homes for many, many seniors across the Diocese. However, over the course of time there have been changes in demographics and marketing that have begun to reshape the relationship between the Diocese and the homes.

Over the next year, the VDH Board will engage strategically with the existing homes to clarify expectations with regard to what it means to be affiliated with the Episcopal Diocese of Virginia and seek new ways to increase access to housing for low and moderate income seniors.

Objective #3: Develop relationships with other diocesan organizations that share related goals.

We recognize that we can increase the opportunity for success in achieving our goals if we align with other organizations in the Diocese. Specifically, we plan to reach out to the Committee on Aging, the Diocesan Missionary Society and the task force that addressed 2014 Resolution 8 on Church Property. While our purposes are distinct, there are synergies that can occur by working in tandem.

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.	Gift 1989	\$5,700
26 Acres, 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	N/A
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.; Goresville; 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
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

Properties Held

Grace Church Bremono 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. 2 Lots	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 Rt. 602 Colnbrook Road 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 15015 & 15023 Lee Hwy Gainesville, 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
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
11924 Braddock Road 32.0091 acres	Transferred 2012	\$1,633,500
11814 Braddock Road 4.799 acres	Transferred 2012	\$382,100

Properties Held

Map 0671 01 0034B Braddock Road 5.0121 acres	Transferred 2012	\$403,000
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
10490 Main St Fairfax, VA Parking lot	Transferred 2012	\$1,083,400
1 Truro Lane Fairfax, Va Rectory	Transferred 2012	\$1,267,300

Properties Held

3401 Chain Bridge Road Fairfax, VA Rectory	Transferred 2012	\$737,860
Map 0653 01 0040 Vacant Land, 5 acs. in Centreville	Transferred 2012	\$957,000
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	Purchase/Gift: 1923	\$80,000
110 W. Franklin St.	Renovations 1983	\$608,550
Richmond, City of Richmond		

Property Held in the Name of the Treasurer

<i>Property</i>	<i>How/When Acquired</i>	<i>Cost/Value</i>
Hastings Hunt (Cameron Parish)		
Fairfax Co.		
2.5127 ac./Parcel G Section 6	Unknown/Unknown	\$3,770

Report of Pledges and Contributions

Report of Pledges and Contributions

<i>Region</i>	<i>Parish Name</i>	<i>Annual Budget 2016</i>	<i>Actual as of 12/31/2016</i>
1	Incarnation, Mineral	\$2,808	\$0
1	St. James', Louisa	\$12,000	\$12,000
1	Christ Church, Brandy Station	\$6,110	\$3,083
1	Emmanuel, Rapidan	\$5,200	\$5,250
1	Little Fork, Rixeyville	\$1,500	\$1,500
1	Piedmont, Madison	\$0	\$2,750
1	St. Stephen's, Culpeper	\$20,000	\$20,000
1	Aquia, Stafford	\$12,000	\$24,384
1	Christ Church, Spotsylvania	\$5,200	\$7,126
1	Emmanuel, Port Conway	\$0	\$0
1	Messiah, Fredericksburg	\$7,500	\$7,500
1	St. Asaph's, Bowling Green	\$7,740	\$7,740
1	St. George's, Fredericksburg	\$108,000	\$108,000
1	St. John's, King George	\$5,750	\$300
1	St. Mary's, Colonial Beach	\$1,600	\$1,600
1	St. Paul's, Owens	\$5,750	\$5,750
1	St. Peter's, Port Royal	\$4,000	\$4,000
1	Trinity, Fredericksburg	\$50,000	\$57,273
1	Vauter's, Loretto	\$0	\$3,000
2	Abingdon, White Marsh	\$22,630	\$22,632
2	Christ Church, Christchurch	\$7,000	\$6,417
2	Grace, Millers Tavern	\$1,100	\$5,333
2	Immanuel, King & Queen Court House	\$50	\$55
2	Kingston Parish, Mathews	\$18,750	\$17,613
2	St. John's, Tappahannock	\$0	\$5,250
2	St. John's, West Point	\$14,850	\$15,582
2	St. Paul's, Millers Tavern	\$10,000	\$10,000
2	St. Paul's, West Point	\$1,000	\$1,000
2	Ware, Gloucester	\$20,000	\$18,333
2	Cople Parish, Hague	\$12,236	\$13,799
2	Grace Church, Kilmarnock	\$20,000	\$20,000
2	North Farnham Parish, Farnham	\$1,250	\$1,250
2	St. James', Montross	\$5,000	\$5,875
2	St. John's, Warsaw	\$1,000	\$1,000
2	St. Mary's, Fleeton	\$0	\$2,004
2	St. Mary's, Whitechapel, Lively	\$14,233	\$14,233
2	St. Paul's, Nomini Grove	\$0	\$1,000
2	St. Peter's, Oak Grove	\$2,200	\$2,200
2	St. Stephen's, Heathsville	\$14,000	\$14,000
2	Trinity, Lancaster	\$0	\$7,320
2	Wicomico Church, Wicomico	\$0	\$7,000
3	La Iglesia de Cristo Rey, Arlington	\$2,150	\$2,700
3	La Iglesia de San Jose, Arlington	\$5,000	\$5,000
3	St. Andrew's, Arlington	\$20,862	\$21,912
3	St. George's, Arlington	\$62,533	\$60,524
3	St. John's, Arlington	\$5,000	\$4,101
3	St. Mary's, Arlington	\$180,000	\$232,214
3	St. Michael's, Arlington	\$27,000	\$27,500
3	St. Peter's, Arlington	\$77,128	\$77,128

Report of Pledges and Contributions

<i>Region</i>	<i>Parish Name</i>	<i>Annual Budget 2016</i>	<i>Actual as of 12/31/2016</i>
3	Trinity, Arlington	\$9,000	\$12,800
4	Christ Church, Alexandria	\$169,000	\$169,000
4	Emmanuel, Alexandria	\$31,500	\$31,500
4	Grace, Alexandria	\$80,000	\$81,085
4	Immanuel on-the-Hill, Alexandria	\$78,000	\$78,250
4	Meade Memorial, Alexandria	\$1,000	\$1,067
4	Resurrection, Alexandria	\$12,500	\$12,504
4	St. Clement, Alexandria	\$14,200	\$12,426
4	St. Paul's, Alexandria	\$122,000	\$122,000
5	Epiphany, Oak Hill	\$10,000	\$10,000
5	Holy Comforter, Vienna	\$135,000	\$135,000
5	Holy Cross, Dunn Loring	\$5,000	\$5,000
5	St. Anne's, Reston	\$63,600	\$65,288
5	St. Dunstan's, McLean	\$37,200	\$37,200
5	St. Francis Korean, McLean	\$0	\$1,400
5	St. Francis, Great Falls	\$50,000	\$37,334
5	St. John's, McLean	\$179,000	\$155,815
5	St. Thomas, McLean	\$31,363	\$31,507
5	St. Timothy's, Herndon	\$25,000	\$22,917
6	All Saints Sharon Chapel, Alexandria	\$16,305	\$16,080
6	Church of the Spirit, Alexandria	\$2,200	\$0
6	La Iglesia de San Marcos, Alexandria	\$1,200	\$0
6	Olivet, Alexandria	\$10,000	\$12,100
6	Pohick, Lorton	\$23,000	\$23,000
6	St. Aidan's, Alexandria	\$20,000	\$20,000
6	St. James', Mount Vernon	\$1,000	\$1,000
6	St. Luke's, Wellington, Alexandria	\$38,096	\$33,410
6	St. Margaret's, Woodbridge	\$8,000	\$8,000
6	St. Mark's, Alexandria	\$18,000	\$18,275
7	Good Shepherd, Burke	\$24,000	\$25,000
7	St. Andrew's, Burke	\$113,500	\$113,500
7	St. Christopher's, Springfield	\$41,500	\$41,500
7	St. John's, Centreville	\$6,000	\$5,500
7	St. Peter's in-the-Woods, Fairfax Station	\$4,500	\$4,500
7	Trinity, Manassas	\$26,000	\$26,600
8	Falls Church, Falls Church	\$36,725	\$30,500
8	Holy Cross Korean, Falls Church	\$2,400	\$2,200
8	Santa Maria, Falls Church	\$7,091	\$7,091
8	St. Alban's, Annandale	\$56,896	\$59,048
8	St. Barnabas, Annandale	\$10,000	\$10,000
8	St. Patrick's, Falls Church	\$0	\$5,500
8	St. Paul's, Bailey's Crossroads	\$8,000	\$6,000
9	St. John's, Richmond	\$17,000	\$15,583
9	St. Paul's, Richmond	\$150,000	\$150,433
9	St. Peter's, Richmond	\$1,800	\$2,000
9	St. Peter's, New Kent	\$19,447	\$19,448
9	Varina Church, Varina	\$4,800	\$5,615
9	Westover, Charles City	\$14,000	\$14,000
10	Grace & Holy Trinity, Richmond	\$70,000	\$70,000

Report of Pledges and Contributions

<i>Region</i>	<i>Parish Name</i>	<i>Annual Budget 2016</i>	<i>Actual as of 12/31/2016</i>
10	Holy Comforter, Richmond	\$13,500	\$13,500
10	St. Andrew's, Richmond	\$13,000	\$10,900
10	St. James's, Richmond	\$171,000	\$171,000
10	St. Mark's, Richmond	\$15,167	\$13,903
11	Christ Ascension, Richmond	\$7,000	\$7,000
11	St. Philip's, Richmond	\$25,000	\$23,370
11	St. Thomas, Richmond	\$23,825	\$23,825
11	St. David's, Aylett	\$0	\$0
11	All Souls', Mechanicsville	\$3,500	\$3,500
11	Calvary, Hanover	\$0	\$1,600
11	Church of the Creator, Mechanicsville	\$2,000	\$1,500
11	Emmanuel, Richmond	\$10,000	\$10,000
11	Epiphany, Richmond	\$9,240	\$9,500
11	Immanuel, Old Church, Mechanicsville	\$11,900	\$11,900
11	Our Saviour, Montpelier	\$5,500	\$0
11	St. James the Less, Ashland	\$30,000	\$30,000
11	St. Paul's, Hanover	\$19,000	\$19,000
11	The Fork Church, Doswell	\$5,000	\$5,000
12	St. Stephen's, Richmond	\$216,440	\$216,440
12	St. John's, Columbia	\$1,500	\$1,500
12	All Saints, Richmond	\$34,000	\$34,000
12	Christ Church, Glen Allen	\$62,500	\$62,500
12	Grace, Goochland	\$7,700	\$7,837
12	St. Bartholomew's, Richmond	\$0	\$0
12	St. Francis', Manakin Sabot	\$3,000	\$3,000
12	St. Martin's, Richmond	\$0	\$3,000
12	St. Mary's, Goochland	\$75,000	\$75,000
12	St. Matthew's, Richmond	\$11,300	\$8,287
13	Grace, Casanova	\$2,400	\$2,200
13	St. James', Warrenton	\$54,500	\$54,500
13	St. Luke's, Remington	\$4,800	\$4,800
13	St. Stephen's, Catlett	\$6,000	\$3,000
13	Trinity, Washington	\$16,205	\$15,274
13	Christ Church, Lucketts	\$8,500	\$8,500
13	Emmanuel, Delaplane	\$20,750	\$20,725
13	Emmanuel, Middleburg	\$9,000	\$9,000
13	Grace, The Plains	\$6,750	\$6,750
13	Leeds Parish, Markham	\$17,600	\$15,437
13	Our Redeemer, Aldie	\$0	\$0
13	St. Andrew's, Ada	\$1,006	\$942
13	St. David's, Ashburn	\$11,000	\$11,000
13	St. Gabriel's/San Gabriel, Leesburg	\$0	\$1,018
13	St. James', Leesburg	\$25,000	\$25,000
13	St. Matthew's, Sterling	\$42,750	\$42,750
13	St. Paul's, Haymarket	\$2,724	\$2,497
13	St. Peter's, Purcellville	\$9,311	\$4,024
13	Trinity, Upperville	\$69,910	\$69,910
14	Christ Church, Luray	\$6,853	\$6,853
14	Emmanuel, Harrisonburg	\$31,000	\$31,000

Report of Pledges and Contributions

<i>Region</i>	<i>Parish Name</i>	<i>Annual Budget 2016</i>	<i>Actual as of 12/31/2016</i>
14	Emmanuel, Woodstock	\$12,000	\$12,000
14	Grace Memorial, Port Republic	\$0	\$0
14	Cathedral Shrine of the Transfiguration, Orkney Springs	\$10,000	\$10,000
14	St. Andrew's, Mount Jackson	\$7,500	\$7,500
14	St. George's, Stanley	\$500	\$500
14	St. Paul's, Ingham, Shenandoah	\$400	\$400
14	St. Stephen's & Good Shepherd, Rocky Bar	\$0	\$2,000
14	Calvary, Front Royal	\$18,250	\$3,669
14	Christ Church, Winchester	\$46,000	\$46,000
14	Cunningham Chapel Parish, Millwood	\$13,200	\$13,200
14	Good Shepherd, Bluemont	\$1,550	\$1,550
14	Grace, Berryville	\$8,600	\$8,109
14	Meade Memorial, White Post	\$0	\$0
14	St. Mary's, Berryville	\$1,200	\$0
14	St. Paul's on-the-Hill, Winchester	\$12,000	\$2,000
15	Buck Mountain, Earlysville	\$9,600	\$9,660
15	Christ Church, Charlottesville	\$45,000	\$45,000
15	Christ Church, Gordonsville	\$9,480	\$5,530
15	Emmanuel, Greenwood	\$44,100	\$29,400
15	Good Shepherd, Boonesville	\$700	\$2,700
15	Grace, Bremo Bluff	\$0	\$1,400
15	Grace, Keswick	\$17,600	\$17,600
15	Grace, Stanardsville	\$7,989	\$7,989
15	Holy Cross, Batesville	\$5,345	\$5,345
15	McIlhany Parish, Charlottesville	\$0	\$4,625
15	Our Saviour, Charlottesville	\$60,639	\$60,639
15	St. Anne's, Scottsville	\$0	\$500
15	St. John the Baptist, Ivy	\$4,225	\$3,948
15	St. Luke's, Simeon	\$10,300	\$10,300
15	St. Paul's Memorial, Charlottesville	\$68,500	\$57,083
15	St. Paul's, Ivy	\$55,000	\$55,000
15	St. Thomas's, Orange	\$17,432	\$17,432
15	Trinity, Charlottesville	\$15,000	\$15,000
Total		\$4,229,194	\$4,220,529

Report of Audits

Report of Audits

<i>Region</i>	<i>Parish Name</i>	<i>2011</i>	<i>2012</i>	<i>2013</i>	<i>2014</i>	<i>2015</i>
1	Incarnation, Mineral		1	1	1	1
1	St. James', Louisa	1	1	1	1	
1	Christ Church, Brandy Station	1	1	1	1	
1	Emmanuel, Rapidan	1	1	1	1	1
1	Little Fork (St. Marks Parish), Rixeyville			1	1	1
1	Piedmont, Madison			1	1	1
1	St. Stephen's, Culpeper	1	1	1	1	1
1	Aquia, Stafford	1	1	1	1	1
1	Christ Church, Spotsylvania	1	1	1	1	1
1	Emmanuel, Port Conway				1	1
1	Messiah, Chancellor, Fredericksburg	1	1	1	1	1
1	St. Asaph's, Bowling Green					
1	St. George's, Fredericksburg	1	1	1	1	1
1	St. John's, King George	1			1	1
1	St. Mary's, Colonial Beach	1	1	1	1	1
1	St. Paul's, Owens	1		1	1	1
1	St. Peter's, Port Royal	1	1	1	1	1
1	Trinity, Fredericksburg	1	1			1
1	Vauter's, Loretto	1	1	1	1	1
2	Abingdon, White Marsh	1	1	1		1
2	Christ Church, Christchurch		1	1	1	1
2	Grace, Millers Tavern	1	1	1	1	1
2	Immanuel, King & Queen Court House	1	1	1	1	1
2	Kingston Parish, Mathews		1	1	1	1
2	St. John's, Tappahannock	1	1	1	1	1
2	St. John's, West Point	1	1	1	1	1
2	St. Paul's, Millers Tavern	1	1	1	1	1
2	St. Paul's, West Point	1	1	1	1	
2	Ware, Gloucester	1		1	1	
2	Cople Parish, Hague	1	1	1	1	1
2	Grace, Kilmarnock	1	1	1	1	1
2	North Farnham Parish, Farnham					1
2	St. James', Montross					1
2	St. John's, Warsaw			1	1	1
2	St. Mary's, Fleeeton	1	1	1	1	
2	St. Mary's, Whitechapel, Lively	1	1	1	1	1
2	St. Paul's, Nomini Grove			1	1	1
2	St. Peter's, Oak Grove	1	1	1	1	1
2	St. Stephen's, Heathsville	1	1	1	1	1
2	Trinity, Lancaster	1	1		1	1

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2	Wicomico Church, Wicomico					
3	La Iglesia de Cristo Rey, Arlington	1	1	1	1	
3	La Iglesia de San Jose, Arlington	1	1	1	1	
3	St. Andrew's, Arlington	1	1	1	1	1
3	St. George's, Arlington	1	1	1	1	1
3	St. John's, Arlington	1	1	1	1	1
3	St. Mary's, Arlington	1	1	1	1	1
3	St. Michael's, Arlington	1	1	1	1	1
3	St. Peter's, Arlington	1	1	1	1	1
3	Trinity, Arlington	1	1	1	1	1
4	Christ Church, Alexandria	1	1	1	1	1
4	Emmanuel, Alexandria	1	1	1	1	1
4	Grace, Alexandria	1	1	1		
4	Immanuel on-the-Hill, Alexandria	1	1	1	1	1
4	Meade Memorial, Alexandria	1	1	1	1	
4	Resurrection, Alexandria	1	1	1	1	1
4	St. Clement, Alexandria					1
4	St. Paul's, Alexandria	1	1	1	1	1
5	Epiphany, Oak Hill			1	1	1
5	Holy Comforter, Vienna	1	1	1	1	1
5	Holy Cross, Dunn Loring	1	1	1	1	1
5	St. Anne's, Reston	1	1	1		1
5	St. Dunstan's, McLean	1	1	1	1	1
5	St. Francis Korean, McLean	1	1	1	1	1
5	St. Francis, Great Falls	1	1	1	1	
5	St. John's, McLean	1	1	1	1	1
5	St. Thomas, McLean	1		1	1	1
5	St. Timothy's, Herndon	1	1	1	1	1
6	All Saints Sharon Chapel, Alexandria					
6	Church of the Spirit, Alexandria	1	1			
6	La Iglesia de San Marcos, Alexandria	1	1	1	1	1
6	Olivet, Alexandria	1	1	1	1	1
6	Pohick, Lorton	1	1	1		
6	St. Aidan's, Alexandria	1	1	1	1	1
6	St. James', Mount Vernon	1	1	1	1	1
6	St. Luke's, Wellington, Alexandria	1	1	1	1	1
6	St. Margaret's, Woodbridge		1	1	1	1
6	St. Mark's, Alexandria	1	1	1	1	1
7	Good Shepherd, Burke	1	1	1	1	1
7	Holy Cross Korean, Falls Church	1	1	1	1	1

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<i>Region</i>	<i>Parish Name</i>	<i>2011</i>	<i>2012</i>	<i>2013</i>	<i>2014</i>	<i>2015</i>
7	St. Andrew's, Burke	1	1		1	
7	St. Christopher's, Springfield	1	1	1	1	1
7	St. John's, Centreville			1	1	1
7	St. Peter's in-the-Woods, Fairfax Station	1	1	1		1
7	Trinity, Manassas	1	1	1	1	1
8	Falls Church, Falls Church	1	1	1	1	1
8	Santa Maria, Falls Church	1	1	1	1	1
8	St. Alban's, Annandale	1	1	1	1	1
8	St. Barnabas, Annandale	1	1	1		
8	St. Patrick's, Falls Church	1	1	1	1	1
8	St. Paul's, Bailey's Crossroads	1	1	1		
9	St. John's, Richmond	1	1	1	1	1
9	St. Paul's, Richmond	1	1	1	1	1
9	St. Peter's, Richmond	1	1	1	1	1
9	St. Peter's, New Kent	1	1	1		1
9	Varina Church, Varina	1	1	1		
9	Westover, Charles City	1	1	1	1	1
10	Grace & Holy Trinity, Richmond	1	1	1	1	1
10	Holy Comforter, Richmond	1	1		1	1
10	St. Andrew's, Richmond	1	1	1	1	
10	St. James's, Richmond	1	1	1	1	1
10	St. Mark's, Richmond	1	1	1	1	1
11	Christ Ascension, Richmond	1	1	1	1	1
11	St. Philip's, Richmond	1	1	1	1	1
11	St. Thomas, Richmond	1	1		1	1
11	St. David's, Aylett	1	1	1	1	1
11	All Souls', Atlee	1	1	1	1	1
11	Calvary, Hanover		1		1	1
11	Church of the Creator, Mechanicsville	1	1	1	1	1
11	Emmanuel, Richmond	1	1	1	1	1
11	Epiphany, Richmond	1	1	1	1	1
11	Immanuel, Old Church, Mechanicsville	1	1	1	1	1
11	Our Saviour, Montpelier	1	1	1	1	
11	St. James the Less, Ashland	1	1	1	1	1
11	St. Paul's, Hanover	1	1	1	1	1
11	The Fork Church, Doswell	1	1	1	1	1
12	St. Stephen's, Richmond	1	1			
12	St. John's, Columbia	1	1	1	1	1
12	All Saints, Richmond		1	1	1	1
12	Christ Church, Richmond	1	1	1	1	1

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<i>Region</i>	<i>Parish Name</i>	<i>2011</i>	<i>2012</i>	<i>2013</i>	<i>2014</i>	<i>2015</i>
12	Grace, Goochland					
12	St. Bartholomew's, Richmond	1	1			
12	St. Francis, Goochland	1	1	1	1	1
12	St. Martin's, Richmond					
12	St. Mary's, Goochland		1			1
12	St. Matthew's, Richmond	1	1	1	1	1
13	Grace, Casanova	1	1	1	1	1
13	St. James', Warrenton	1		1	1	1
13	St. Luke's, Remington	1	1	1		1
13	St. Stephen's, Catlett		1	1	1	1
13	Trinity, Washington	1	1	1	1	1
13	Christ Church, Lucketts	1	1	1	1	1
13	Emmanuel, Delaplane	1	1	1	1	1
13	Emmanuel, Middleburg	1	1	1	1	1
13	Grace, The Plains	1	1	1		
13	Leeds Parish, Markham	1	1	1	1	1
13	Our Redeemer, Aldie					
13	St. Andrew's, Ada					
13	St. David's, Ashburn	1	1	1	1	
13	St. Gabriel's, Leesburg	1	1	1	1	1
13	St. James', Leesburg	1	1	1	1	1
13	St. Matthew's, Sterling	1	1	1	1	1
13	St. Paul's, Haymarket					
13	St. Peter's, Purcellville	?				
13	Trinity, Upperville	1	1		1	1
14	Christ Church, Luray		1	1		1
14	Emmanuel, Harrisonburg	1	1	1	1	1
14	Emmanuel, Woodstock	1	1	1	1	1
14	Grace Memorial, Port Republic					
14	Shrine of the Transfiguration, Orkney Springs	1	1	1	1	1
14	St. Andrew's, Mount Jackson	1	1	1	1	1
14	St. George's, Stanley	1				
14	St. Paul's, Ingham, Shenandoah			1		
14	St. Stephen's & Good Shepherd, Rocky Bar					
14	Calvary, Front Royal					
14	Christ Church, Winchester	1	1	1	1	1
14	Cunningham Chapel Parish, Millwood	1	1	1	1	1
14	Good Shepherd, Bluemont			1	1	1
14	Grace Church, Berryville	1	1	1	1	1
14	Meade Memorial, White Post					

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<i>Region</i>	<i>Parish Name</i>	<i>2011</i>	<i>2012</i>	<i>2013</i>	<i>2014</i>	<i>2015</i>
14	St. Mary's, Berryville		1	1	1	
14	St. Paul's on-the-Hill, Winchester	1	1	1	1	1
15	Buck Mountain, Earlysville	1	1	1	1	1
15	Christ Church, Charlottesville	1		1	1	1
15	Christ Church, Gordonsville	1	1	1	1	1
15	Emmanuel, Greenwood	1	1	1	1	1
15	Good Shepherd, Boonesville	1	1	1	1	1
15	Grace, Bremono Bluff					
15	Grace, Keswick	1	1	1	1	1
15	Grace, Stanardsville	1	1	1	1	1
15	Holy Cross, Batesville	1	1	1	1	1
15	McIlhany Parish, Charlottesville	1	1	1	1	1
15	Our Saviour, Charlottesville	1	1	1	1	1
15	St. Anne's, Scottsville	1	1		1	1
15	St. John the Baptist, Ivy	1	1	1	1	1
15	St. Luke's, Simeon	1	1	1	1	1
15	St. Paul's Memorial, Charlottesville	1	1	1	1	1
15	St. Paul's, Ivy	1	1	1	1	1
15	St. Thomas's, Orange	1	1	1	1	1
15	Trinity, Charlottesville		1	1	1	1

Official Acts

2016 Official Acts of the Bishops

Postulants for Holy Orders toward ordination to vocational diaconate accepted by Bishop Johnston:

<i>Name</i>	<i>Date of acceptance</i>	<i>Presenting Parish</i>
Anne Logan Augustine (nee Taylor)	4/7/2016	St. Stephen's, Richmond

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>
Lawrence James Elliott	4/7/2016	St. Paul's Memorial, Charlottesville

Postulants for Holy Orders toward ordination to priesthood accepted by Bishop Johnston:

<i>Name</i>	<i>Date of acceptance</i>	<i>Presenting Parish</i>
Joshua Cooper Bascom	2/12/2016	Christ Church, Charlottesville
Daniel Edward Johnson	2/12/2016	St. George's, Fredericksburg
Philene Ware Dunn	11/11/2016	Holy Comforter, Vienna

Postulants for Holy Orders toward ordination to priesthood accepted by Bishop Goff:

<i>Name</i>	<i>Date of acceptance</i>	<i>Presenting Parish</i>
Patrick Lee Keyser	3/11/2016	St. Andrew's, Richmond
Erin Minta Maxfield-Steele	3/11/2016	Emmanuel, Harrisonburg
Peter Eric Nunnally	11/11/2016	St. Paul's, Richmond
Leslie Colleen Schiefelbein	11/18/2016	St. George's, Fredericksburg

Postulants for Holy Orders toward ordination to priesthood accepted by Bishop Gulick:

<i>Name</i>	<i>Date of acceptance</i>	<i>Presenting Parish</i>
Katherine "Kate" O'Brien Ballard	11/11/2016	Christ Church, Alexandria
Jason Edward Cutshall	2/11/2016	St. Mary's, Arlington

Candidates for Holy Orders toward ordination to priesthood accepted by Bishop Johnston:

<i>Name</i>	<i>Date of acceptance</i>	<i>Presenting Parish</i>
Matthew Wayne Rhodes	2/26/2016	Falls Church, Falls Church

Candidates for Holy Orders toward ordination to priesthood accepted by Bishop Goff:

<i>Name</i>	<i>Date of acceptance</i>	<i>Presenting Parish</i>
Jordan Francis Casson	2/26/2016	St. Paul's, Ivy
Taylor Poindexter Devine	2/26/2016	Grace, Stanardsville
Katherine Griffin Dougherty	12/15/2016	St. Paul's Memorial, Charlottesville

Candidates for Holy Orders toward ordination to priesthood accepted by Bishop Gulick:

<i>Name</i>	<i>Date of acceptance</i>	<i>Presenting Parish</i>
Lisa Michele Erdeljon	10/7/2016	St. Timothy's, Herndon
James Anthony Hughes	4/15/2016	Trinity, Fredericksburg
William "Will" Laurence Packard	10/7/2016	Immanuel on-the-Hill, Alexandria

Vocational Diaconate Ordinations:

<i>Name</i>	<i>Ordination Date</i>	<i>Location/Ordaining Bishop</i>
Jeffrey David Curtis	4/16/2016	Christ Church, Richmond/Shannon S. Johnston
Sally Watkins Pope Gunn	4/16/2016	Christ Church, Richmond/Shannon S. Johnston
Brian James Hutcherson	4/16/2016	Christ Church, Richmond/Shannon S. Johnston
Joseph Gerard Klenzmann	4/16/2016	Christ Church, Richmond/Shannon S. Johnston
Grace Eun Soo Lee	4/16/2016	Christ Church, Richmond/Shannon S. Johnston
Theresa Cammarano Lewallen	4/16/2016	Christ Church, Richmond/Shannon S. Johnston

Transitional Diaconate Ordinations:

<i>Name</i>	<i>Ordination Date</i>	<i>Location/Ordaining Bishop</i>
Jordan Francis Casson	6/11/2016	St. Paul's, Alexandria/Shannon S. Johnston
Catharine Toulmin Gibson	6/11/2016	St. Paul's, Alexandria/Shannon S. Johnston
Kristine Ann Johnson	6/11/2016	St. Paul's, Alexandria/Shannon S. Johnston
Rachel Amelia Rickenbaker (nee Shows)	6/11/2016	St. Paul's, Alexandria/Shannon S. Johnston
Randi Hicks Rowe	1/6/2016	Immanuel on-the-Hill, Alexandria/Susan E. Goff

Ordinations to the Priesthood:

<i>Name</i>	<i>Ordination Date</i>	<i>Location/Ordaining Bishop</i>
Emily Hope Dunevant (nee Cobb)	6/14/2016	St. Stephen's, Richmond/Edwin F. Gulick, Jr.
Catharine Toulmin Gibson	12/10/2016	Good Shepherd, Burke/Shannon S. Johnston
Kristine Ann Johnson	12/10/2016	Good Shepherd, Burke/Shannon S. Johnston
Rachel Amelia Rickenbaker (nee Shows)	12/10/2016	Good Shepherd, Burke/Shannon S. Johnston
William Bradley Roberts	5/22/2016	Immanuel on-the-Hill, Alexandria/Shannon S. Johnston
Randi Hicks Rowe	8/13/2016	Church of the Resurrection, Alexandria/Susan E. Goff

Ordinations to the Priesthood on behalf of another diocese:

<i>Name</i>	<i>Ordination Date</i>	<i>Location/Ordaining Bishop/Diocese</i>
James R. Rickenbaker	12/10/2016	Good Shepherd, Burke/Shannon S. Johnston /East Carolina
David Matlack	1/20/2016	St. Matthew's, Richmond/Steven A. Miller/Milwaukee

Received from churches in the Historic Succession:

<i>Name</i>	<i>Ordination Date</i>	<i>Location/Ordaining Bishop</i>
James Anthony Hughes	12/10/2016	Trinity, Manassas/Edwin F. Gulick, Jr.

Letters Dimissory Given:

<i>Name</i>	<i>Date</i>	<i>Diocese</i>
Kimberly Glenn	1/21/2016	Southwestern Virginia
Matthew Lukens	1/21/2016	Hawaii
Connor Gwin	1/29/2016	Southwestern Virginia
Lyn Youll Marshall	2/8/2016	Toronto
Emily Griffin	4/14/2016	Washington
Ketlan Solak	4/20/2016	Delaware
Alexander Graham	8/9/2016	Hawaii
Christopher Hugin	8/16/2016	East Tennessee
Randolph Marshall Hollerith	8/29/2016	Washington
Leslie Hague	9/1/2016	Southeast Florida
Randi Hicks Rowe	9/6/2016	Western New York
Gideon Pollach	9/22/2016	Long Island
DeDe Duncan-Probe	12/3/2016	Consecrated Bishop of Central NY

Letters Dimissory Recieved:

<i>Name</i>	<i>Date</i>	<i>Diocese</i>
David Lucey	1/21/2016	Rhode Island
Anne West	2/16/2016	West Virginia
Sarah Colvin	8/15/2016	Washington
John C.N. Hall	8/19/2016	Southwest Florida
Andrew Reinholz	9/1/2016	Bethlehem
Hilary Streever	10/3/2016	Southwestern Virginia
Charles Goldsborough	11/29/2016	Central Gulf Coast

Priests Inhibited:

<i>Name</i>	<i>Date</i>	<i>Canon</i>
None		

Priest Removed or Deposed:

<i>Name</i>	<i>Date</i>	<i>Canon</i>
Stephen B. Edmondson	11/29/2016	Canon IV.4.1(c), IV.4. 1(d), IV.4.1(h)8

Priest Restored:

<i>Name</i>	<i>Date</i>	<i>Canon</i>
None		

Priests Suspended:

<i>Name</i>	<i>Date</i>	<i>Canon</i>
None		

Postulants Removed from Holy Orders:

<i>Name</i>	<i>Date of Removal</i>	<i>Presenting Parish</i>
None		

Lay Catechist: 1

Lay Eucharistic Minister licenses issued: 256

Lay Eucharistic Visitors licenses issued: 47

Lay Preacher licenses issued: 8

Worship Leader licenses issued: 16

Remarriage applications approved: 52

Official Acts of the Standing Committee

March 5, 2016 - January 28, 2017

Election of Standing Committee Officers:

President: Dr. Craig Anderson

Secretary: The Rev. Jo Belser

Consent given to hold the election of Bishop Coadjutor in the Diocese of:

Haiti

Consent given to hold the election of Bishop Suffragan in the Diocese of:

West Texas

Consent given to the election of Bishop Suffragan in the Diocese of:

The Rev. Carl Wright (Armed Forces and Federal Ministries)

Consent given to the election of Bishop Diocesan in the Dioceses of:

The Rev. Canon Gretchen Mary Rehberg (Spokane)

The Rev. Jennifer Baskerville-Burrows (Indianapolis)

The Very Rev. Dr. Dede Duncan-Probe (Central NY)

The Rev. Canon Jose A. McLoughlin (Western NC)

The Rt. Rev. Santosh K. Marray (Easton)

The Rev. Dr. Douglas E. Sparks (Northern Indiana)

The Rev. Canon Daniel G. P. Gutierrez (Pennsylvania)

The Rev. Patrick W. Bell (Eastern Oregon)

Consent given to churches to incur debt:

None

Consent given to recognize a church as a congregation in the Episcopal Diocese of Virginia:

None

Consent given for the encumbrance or alienation of church property:

Consent was given to a request by Emmanuel Church, Woodstock, to encumber its property by granting an easement to the Town of Woodstock for a pedestrian walkway.

The Committee voted to rescind the approval for encumbrance previously granted to Resurrection in November 2015. Furthermore, the Committee voted to affirm Resurrection's plan for a 65-year ground lease on a portion of their property to be used for at least 100 units of affordable workforce housing

Consent given for the removal from ordained ministry in The Episcopal Church:

The Rev. Stephen Edmondson

Consent Given for Clergy to enter non-ecclesiastical employment:

The Rev. William Burk

The Rev. Mary Jane Ledgerwood

Consent Given to the Bishop's Appointment of Regional Deans for 2017

(underline = newly appointed):

Region I	<u>The Very Rev. Catherine Hicks</u> , St. Peter's, Port Royal
Region II	The Very Rev. Gary Baker, Kingston Parish, Mathews
Region III	<u>The Very Rev. Andrew Merrow</u> , St. Mary's, Arlington
Region IV	The Very Rev. Charles McCoart, Emmanuel, Alexandria
Region V	The Very Rev. Hilary West, Epiphany, Oak Hill
Region VI	The Very Rev. Charles Brock, St. James', Mount Vernon, Alexandria
Region VII	<u>The Very Rev. Timothy Hefflin</u> , St. Andrew's, Burke
Region VIII	The Very Rev. Jeff Shankles, St. Alban's, Annandale
Region IX	<u>The Very Rev. Catherine McKinney</u> , Varina Church, Henrico
Region X	The Very Rev. David Niemeyer, St. Mark's, Richmond
Region XI	The Very Rev. Phoebe Roaf, St. Phillip's, Richmond
Region XII	<u>The Very Rev. Shirley Smith Graham</u> , Christ Church, Glen Allen
Region XIII	<u>The Very Rev. Jon Sheehan</u> , Church of Our Redeemer, Aldie
Region XIV	The Very Rev. Webster Gibson, Christ Church, Winchester
Region XV	The Very Rev. Jane Piver, Grace, Stanardsville

Consent given for candidacy to the Priesthood:

Mr. Matthew Rhodes
Ms. Taylor Poindexter
Mr. William Packard
Ms. Lisa Erdeljon
Ms. Katherine Dougherty

Consent given for ordination to the Transitional Diaconate:

Ms. Rachel (Shows) Rickenbaker
Ms. Emily Cobb Dunevant
Ms. Catharine Gibson
Ms. Kristine Johnson
Mr. Jordan Casson

Consent given for ordination to the Priesthood:

Ms. Rachel (Shows) Rickenbaker
Ms. Emily Cobb Dunevant
Mr. William Bradley Roberts
Ms. Catharine Gibson
Ms. Kristine Johnson
Mr. Jordan Casson

Consent given to the reception to Holy Orders in the Episcopal Church:

The Rev. James Hughes

Nominated the following slate for election by Annual Convention to serve a three-year term on the Disciplinary Board ending at Convention in 2020:

Ms. Janet Peyton
Mr. Steve Walker
The Rev. Susan MacDonald
The Rev. Leslie Steffensen

Consent given to the appointment of an interim member of the Disciplinary Board to serve a two-year term ending at Convention in 2019:

Ms. Karen Grane

Election of Collegiate Delegates to Annual Convention:

Ms. Melissa Schaller

Ms. Griffin Watson

Ms. Emily Bennett

Ms. Jordan Elizabeth Cooke

Mr. Nathan Harpine

Report of Confirmations and Receptions

Report of Confirmations and Receptions

Church	2016 Date	2016 Bishop	Baptized
Abingdon, White Marsh	7-Aug	Goff	0
All Saints, Richmond	6-Mar	Gulick	0
All Saints Sharon Chapel, Alexandria	6-Nov	Gulick	1
All Souls, Mechanicsville	7-Aug	Johnston	1
Aquia, Stafford	28-Feb	Johnston	0
Buck Mountain, Earlysville	1-May	Johnston	
Calvary, Front Royal	9-Oct	Goff	0
Calvary, Hanover	20-Nov	Johnston	1
Cathedral Shrine, Shrine Mont	3-Jul	Johnston	
Christ Ascension, Richmond	10-Jan	Gulick	0
Christ Church, Spotsylvania	7-Feb	Goff	0
Christ Church, Glen Allen	8-May	Goff	1
Christ Church, Gordonsville	30-Oct	Goff	0
Christ Church, Middlesex	24-Apr	Gulick	0
Christ Church, Alexandria	5-Jun	Gulick	
Christ Church, Winchester	11-Sep	Gulick	
Christ Church, Luray	14-Feb	Johnston	
Christ Church, Charlottesville	8-May	Johnston	0
Christ Church, Lucketts	19-Jun	Johnston	
Christ Church, Brandy Station	2-Oct	Johnston	0
Christ Church, Millwood, Cunningham Chapel Parish	20-Nov	Goff	0
Church of the Spirit, Alexandria	20-Mar	Gulick	0
Cople Parish, Hague	11-Sep	Jones	
Church of the Creator, Mechanicsville	9-Oct	Johnston	
Cristo Rey, Arlington	26-Jun	Goff	
Emmanuel, Middleburg	2-Oct	Goff	0
Emmanuel, Alexandria	13-Nov	Goff	0
Emmanuel, Greenwood	2-Oct	Gulick	2
Emmanuel, Woodstock	16-Oct	Gulick	
Emmanuel, Harrisonburg	13-Nov	Gulick	2
Emmanuel, Rapidan	20-Nov	Jones	
Emmanuel Brook Hill, Richmond	1-May	Goff	0
Emmanuel, Delaplane, Piedmont Parish	17-Apr	Goff	0
Epiphany, Richmond	3-Jan	Goff	0
Epiphany, Herndon	3-Jan	Johnston	7
Episcopal High School, Alexandria	22-Apr	Johnston	
The Falls Church, Falls Church	10-Apr	Johnston	1

Report of Confirmations and Receptions

Confirmed	Received	Reaffirmed
8	2	1
4	0	0
1	2	0
3	1	2
6	0	0
1	0	0
1	0	0
0	0	0
5	1	3
18	2	0
0	0	0
0	0	0
25	6	2
2	0	0
0	0	0
1	1	0
0	0	0
7	1	1
8	3	0
5	0	1
1	1	0
4	1	0
0	0	0
3	1	1
0	4	0

Report of Confirmations and Receptions

Church	2016 Date	2016 Bishop	Baptized
Fork Church, Doswell	18-Dec	Johnston	0
Good Shepherd, Bluemont	14-Feb	Goff	
Good Shepherd, Burke	22-May	Gulick	
Good Shepherd of the Hills, Boonseville	20-Mar	Goff	0
Grace, The Plains	6-Mar	Goff	
Grace, Millers Tavern	3-Jan	Gulick	
Grace, Casanova	17-Jan	Johnston	0
Grace, Alexandria	26-Mar	Johnston	1
Grace, Alexandria	10-Apr	Jones	0
Grace, Stanardsville	1-May	Johnston	
Grace, Berryville	10-Jul	Johnston	
Grace, Goochland	11-Sep	Johnston	
Grace, Breomo Bluff	6-Nov	Johnston	
Grace, Kilmarnock	15-May	Jones	2
Grace, Port Republic	16-Oct	Johnston	
Grace & Holy Trinity, Richmond	1-May	Goff	0
Grace, Cismont, Keswick	13-Nov	Gulick	0
Hanover with Brunswick, King George	14-Feb	Gulick	0
Holy Comforter, Richmond	10-Jan	Gulick	
Holy Comforter, Vienna	12-Jun	Gulick	0
Holy Cross, Dunn Loring	3-Apr	Goff	1
Holy Cross, Batesville	13-Nov	Johnston	0
Holy Cross Korean, Fairfax	9-Oct	Jones	
Immanuel, Old Church, Mechanicsville	18-Dec	Gulick	0
Immanuel, King & Queen Court House	14-Aug	Johnston	
Immanuel on-the-Hill, Alexandria	17-Jan	Goff	
Immanuel on-the-Hill, Alexandria	8-May	Jefferts-Schori	0
Incarnation, Mineral	30-Oct	Johnston	
Kingston Parish, Mathews	9-Oct	Gulick	0
Leeds, Markham	9-Oct	Goff	0
Little Fork, Rixeyville	23-Oct	Johnston	0
McIlhany Parish, Albemarle	2-Oct	Gulick	
Meade Memorial, White Post	20-Nov	Goff	
Church of the Messiah, Fredericksburg	31-Jan	Johnston	0
Olivet, Franconia	10-Jan	Goff	0
Our Redeemer, Aldie	2-Oct	Goff	
Our Saviour, Charlottesville	6-Mar	Johnston	0
Our Saviour, Montpelier	25-Sep	Johnston	

Report of Confirmations and Receptions

Confirmed	Received	Reaffirmed
3	0	0
0	0	0
0	0	0
8	2	1
2	1	0
12	9	2
3	2	0
4	6	0
0	0	0
13	3	1
5	3	0
0	0	0
3	0	0
0	0	0
5	1	0
1	4	3
0	4	0
0	0	0
1	0	0
17	0	1

Report of Confirmations and Receptions

Church	2016 Date	2016 Bishop	Baptized
Pohick, Lorton	19-Jun	Gulick	0
Church of the Resurrection, Alexandria	26-Jun	Gulick	0
San Jose, Arlington	26-Jun	Goff	0
San Marcos, Alexandria	4-Dec	Gulick	
Santa Maria, Falls Church	11-Dec	Johnston	0
St. Aidan's, Alexandria	6-Nov	Gulick	0
St. Alban's, Annandale	5-Jun	Goff	0
St. Andrew's, Burke	6-Nov	Goff	2
St. Andrew's, Arlington	31-Jan	Gulick	
St. Andrew's, Ada	24-Mar	Gulick	
St. Andrew's, Mount Jackson	16-Oct	Gulick	
St. Andrew's, Richmond	17-Apr	Johnston	0
St. Andrew's Chapel, Woodberry Forest School	8-May	Hulsey	0
St. Andrew's Chapel, Woodberry Forest School	10-May	Hulsey	0
St. Anne's, Reston	10-Apr	Johnston	2
St. Anne's, Scottsville	13-Nov	Johnston	2
St. Asaph's, Bowling Green	17-Jan	Gulick	
St. Barnabas', Annandale	31-Jan	Goff	0
St. Bartholomew's, Richmond	21-Feb	Gulick	
St. Christopher's, Springfield	10-Jan	Goff	0
St. Clement, Alexandria	13-Nov	Goff	0
St. David's, Aylett	28-Feb	Goff	
St. David's, Ashburn	12-Jun	Gulick	1
St. Dunstan's, McLean	3-Apr	Goff	
St. Francis', Great Falls	19-Jun	Goff	3
St. Francis', Goochland	11-Sep	Johnston	1
St. Gabriel's, Leesburg	19-Jun	Johnston	0
St. George's, Fredericksburg	17-Apr	Gulick	0
St. George's, Arlington	10-Jan	Johnston	4
St. George's, Stanley	14-Feb	Johnston	
St. James, Warrenton	1-May	Bayes	4
St. James, Warrenton	8-May	Gulick	0
St. James', Leesburg	22-May	Goff	0
St. James', Montross	30-Oct	Gulick	
St. James', Mount Vernon	11-Dec	Gulick	0
St. James', Louisa	30-Oct	Johnston	1
St. James's, Richmond	15-May	Goff	10
St. James the Less, Ashland	18-Dec	Johnston	

Report of Confirmations and Receptions

Confirmed	Received	Reaffirmed
7	3	0
1	0	4
1	2	0
22	20	2
0	0	0
0	0	0
2	5	4
0	1	1
9	0	0
9	0	0
14	2	2
0	0	0
1	0	1
0	1	0
0	0	0
8	0	0
0	0	0
1	0	2
1	3	8
19	8	1
1	1	1
2	0	0
3	0	0
13	7	4
1	2	0
2	0	0
40	12	5

Report of Confirmations and Receptions

Church	2016 Date	2016 Bishop	Baptized
St. John the Baptist, Ivy	1-May	Gulick	
St. John's, Tappahannock	28-Feb	Goff	
St. John's, Centreville	5-Jun	Goff	4
St. John's, West Point	9-Oct	Gulick	0
St. John's, Richmond	23-Oct	Gulick	0
St. John's, McLean	24-Apr	Johnston	0
St. John's, Columbia	6-Nov	Johnston	0
St. John's, Arlington, @ St. Barnabas', Annandale	26-Jun	Gulick	0
St. Luke's, Simeon	11-Dec	Goff	
St. Luke's, Remington	23-Oct	Johnston	1
St. Luke's, Wellington, Alexandria	5-Jun	Johnston	0
St. Margaret's, Woodbridge	28-Feb	Johnston	1
St. Mark's, Richmond	24-Apr	Goff	0
St. Mark's, Alexandria	4-Dec	Gulick	
St. Martin's, Richmond	13-Oct	Goff	0
St. Mary's, Arlington	28-Feb	Gulick	0
St. Mary's, Goochland	22-May	Johnston	3
St. Mary's, Berryville	10-Jul	Johnston	
St. Mary's, Colonial Beach	24-Jul	Johnston	0
St. Mary's, Fleeton, Reedville	21-Feb	Goff	
St. Mary's, Whitechapel, Lively	31-Jul	Johnston	0
St. Matthew's, Sterling	25-Sep	Goff	0
St. Matthew's, Richmond	21-Feb	Gulick	2
St. Michael's, Arlington	31-Jan	Gulick	0
St. Patrick's, Falls Church	12-Jun	Johnston	
St. Paul's, Bailey's Crossroads	31-Jan	Goff	
St. Paul's, Ivy	16-Oct	Goff	0
St. Paul's, Millers Tavern	3-Jan	Gulick	0
St. Paul's, Alexandria	3-Apr	Gulick	0
St. Paul's, West Point	25-Sep	Gulick	0
St. Paul's, Richmond	15-May	Johnston	5
St. Paul's, Hanover	20-Nov	Johnston	0
St. Paul's, Haymarket	6-Mar	Goff	0
St. Paul's, Shenandoah, Ingham	14-Feb	Johnston	
St. Paul's Memorial, Charlottesville	26-Mar	Goff	0
St. Paul's, Nomini Grove, Montross	23-Oct	Goff	0
St. Paul's on-the-Hill, Winchester	11-Sep	Gulick	0
St. Peter's, Purcellville	14-Feb	Goff	0

Report of Confirmations and Receptions

Confirmed Received Reaffirmed

3	0	0
0	0	0
0	0	0
17	1	0
1	0	0
1	0	0
0	0	0
0	2	0
0	0	0
4	5	2
9	2	0
29	9	2
25	0	0
0	0	0
0	0	1
4	0	0
0	0	0
0	0	0
8	1	1
1	0	0
36	2	0
0	0	0
17	2	3
2	0	0
0	2	0
6	4	0
2	0	0
0	2	0
4	1	0

Report of Confirmations and Receptions

Church	2016 Date	2016 Bishop	Baptized
St. Peter's, Port Royal	14-Feb	Gulick	0
St. Peter's, Oak Grove	30-Oct	Gulick	
St. Peter's, Richmond	21-Feb	Johnston	4
St. Peter's, Arlington	12-Jun	Johnston	0
St. Peter's, New Kent	9-Oct	Johnston	2
St. Peter's in the Woods, Fairfax Station	7-Feb	Johnston	1
St. Philip's, Richmond	21-Feb	Johnston	2
St. Stephen's, Heathsville	21-Feb	Goff	0
St. Stephen's, Richmond	15-May	Gulick	
St. Stephen's, Catlett	17-Jan	Johnston	2
St. Stephen's, Culpeper	2-Oct	Johnston	0
St. Stephen's and the Good Shepherd, Rocky Bar	16-Oct	Johnston	0
St. Thomas', Richmond	17-Apr	Johnston	0
St. Thomas', McLean	5-Jun	Johnston	0
St. Thomas's, Orange	30-Oct	Goff	0
St. Timothy's, Herndon	20-Nov	Gulick	0
Trinity, Upperville	17-Apr	Goff	0
Trinity, Charlottesville	11-Dec	Goff	0
Trinity, Manassas	7-Feb	Gulick	0
Trinity, Arlington	10-Jan	Johnston	
Trinity, Fredericksburg	31-Jan	Johnston	0
Trinity, Lancaster	31-Jul	Johnston	0
Varina, Henrico, Richmond	3-Jan	Goff	0
Vauter's, Loretto	17-Jan	Gulick	0
Ware, Gloucester	17-Jul	Johnston	0
Westover, Charles City	18-Dec	Goff	
Wicomico Parish, Wicomico Church	21-Aug	Goff	
TOTALS:			77

Bishops Visitation Totals

Shannon Johnston	42
Susan Goff	21
Ted Gulick	8
David Jones	2
Paul Bayes	4
Sam Hulsey	0
Katharine Jefferts-Schori	0

Report of Confirmations and Receptions

Confirmed	Received	Reaffirmed
0	0	0
1	1	0
18	0	0
2	5	0
4	1	2
4	0	0
1	1	0
2	1	0
11	2	0
0	0	0
7	3	0
0	0	0
6	1	0
7	9	0
3	0	0
1	0	0
15	4	0
0	0	0
0	0	0
0	0	0
0	0	0
2	0	0
590	189	65
222	63	29
162	61	25
172	55	9
14	16	2
2	0	0
18	0	0
0	0	0

Summary of Parochial Reports

Summary of Parochial Reports

Reports Submitted	149
Baptized Members	
January 1, 2016	74,808
Increases	3,183
Decreases	4,875
December 31, 2016	73,116
Baptisms	
16 and Over	74
Under 16	908
All Communicants in Good Standing	54,345
Confirmations & Receptions	
Confirmations Under 16	301
Confirmations Over 16	380
Received	247
Other Active Members	10,022
Holy Eucharist Services	
Sundays	13,095
Weekdays	3,829
Private	4,029
Other Services	
Marriages	295
Burials	786
Average Sunday Attendance	20,040
Easter Sunday	48,629
Christian Education	
Students	6,191
Churches with Adult Programs	117
Stewardship	
Average pledge (per unit per week)	58
Pledged Income	
Pledging Units	14,629
Amount Pledged	\$44,389,056

REVENUE**Operating Revenue**

Plate & Pledge	\$53,539,122
Investment Income	\$2,872,144
Other Operating Income	\$7,906,009
Unrestricted Bequests	\$799,016
From the Diocese	\$820,751
Total	\$65,937,042

Non-operating Revenue

Capital Funds	\$10,258,734
Additions to Endowment/Trust Funds	\$2,606,746
Contributions for Outreach	\$4,675,000
Funds for Transmittal	\$1,006,814
Total	\$18,547,294

Total Revenue	\$84,484,336
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EXPENSE**Operating Expense**

To the Diocese	\$3,852,905
Outreach	\$2,657,336
Other Operating Expense	\$56,340,096
Total	\$62,850,337

Non-Operating Expense

Improvements	\$10,901,278
Mission & Outreach Expense	\$4,953,164
Seminary Contributions	\$132,338
Transmittals	\$1,086,758
Total	\$17,073,538

Total Expense	\$79,923,875
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Parochial Reports Statistics

Vital Statistics of Congregations and Missions

City	Congregation	Active Members	Communicants in Good Standing
	Year in parentheses is last year of filing if not 2016		
Ada	St. Andrew's Church (2017)	65	0
Afton	Holy Cross Church	83	75
Aldie	Church of Our Redeemer (2015)	549	384
Alexandria	All Saints Sharon Chapel	214	0
Alexandria	Christ Church	1,718	1,490
Alexandria	Church of St. Clement	230	230
Alexandria	Church of the Resurrection	144	133
Alexandria	Church of the Spirit (2015)	90	90
Alexandria	Emmanuel Church	693	570
Alexandria	Grace Church (2015)	926	747
Alexandria	Immanuel Church on the Hill	1,042	1,038
Alexandria	La Iglesia de San Marcos	143	106
Alexandria	Meade Memorial Church (2013)	120	120
Alexandria	St. Aidan's Church	286	286
Alexandria	St. James Church	112	104
Alexandria	St. Luke's Church	393	357
Alexandria	St. Mark's Church	281	212
Alexandria	St. Paul's Church	3,039	2,897
Annandale	St. Alban's Church	556	–
Annandale	St. Barnabas Church	420	189
Arlington	La Iglesia de Cristo Rey	166	146
Arlington	La Iglesia de San Jose	203	192
Arlington	St. Andrew's Church	217	201
Arlington	St. George's Church	508	508
Arlington	St. John's Church	66	56
Arlington	St. Mary's Church	1,617	1,600
Arlington	St. Michael's Church	230	217
Arlington	St. Peter's Church	1,107	969
Arlington	Trinity Church	192	163
Ashburn	St. David's Church	530	530
Ashland	Church of St James the Less	369	340
Aylett	St. David's Church (2015)	47	42
Baileys Crossroads	St. Paul's Church (2013)	73	0
Berryville	Grace Church	174	117
Berryville	St. Mary's Church	25	25
Bluemont	Church of the Good Shepherd	37	27
Bowling Green	St. Asaph's Church	115	115
Brandy Station	Christ Church (2013)	73	72

Others	Average Sunday Attendance	Sunday Eucharists	BAPTISMS		
			16 Years and Older	Under 16 Years	Confirmed or Received
0	0	0	0	0	0
2	45	53	2	0	1
59	84	118	0	9	4
0	69	87	0	1	3
350	478	155	1	39	12
0	57	101	0	5	0
86	95	112	2	4	1
0	46	0	0	0	2
50	161	101	2	15	8
0	298	242	2	19	17
140	258	127	1	18	8
26	100	57	0	8	9
4	55	52	2	2	0
30	135	140	0	4	4
16	58	96	0	5	3
34	190	114	0	4	2
45	135	110	1	7	5
494	463	247	5	43	37
–	0	–	–	–	0
0	90	97	0	6	1
12	59	53	0	1	0
29	56	51	0	3	6
13	97	86	0	10	3
171	155	113	0	7	8
11	40	100	0	3	4
109	434	0	3	33	33
2	101	115	0	5	0
185	207	150	0	2	18
41	67	103	0	4	0
568	297	100	1	13	8
15	146	102	0	2	0
5	23	45	0	1	15
4	49	55	0	0	3
33	72	65	1	3	0
0	20	26	0	0	0
0	18	25	0	0	0
8	47	55	0	1	0
0	30	52	0	0	4

Parochial Statistics of the Diocese of Virginia

City	Congregation	Active Members	Communicants in Good Standing
Year in parentheses is last year of filing if not 2016			
Bremo Bluff	Grace Church (2015)	55	55
Burke	Church of the Good Shepherd	484	484
Burke	St. Andrew's Church	864	456
Casanova	Grace Church Emmanuel Parish (2015)	47	–
Catlett	St. Stephen's Church	159	109
Centreville	St. John's Church	119	103
Charles City	Westover Parish Church	306	164
Charlottesville	Christ Church	1,742	1,446
Charlottesville	Church of Our Saviour	532	532
Charlottesville	McIlhany Church (Albermarle)	32	12
Charlottesville	St. John the Baptist Church	444	43
Charlottesville	St. Luke's Church (Simeon)	95	88
Charlottesville	St. Paul's Church, Ivy	843	843
Charlottesville	St. Paul's Memorial Church	1,045	892
Charlottesville	Trinity Church	146	146
Christchurch	Christ Church Parish	155	155
Colonial Beach	St. Mary's Church	321	170
Columbia	St. John's Church	28	28
Culpeper	St. Stephen's Church	333	333
Delaplane	Piedmont Parish (2015)	184	181
Doswell	The Fork Church	176	166
Dunn Loring	Church of the Holy Cross	455	324
Earlsville	Buck Mountain Church	258	258
Elkton	St. Stephen & the Good Shepherd (2013)	36	36
Fairfax	Holy Cross Korean Episcopal Church	33	30
Fairfax Station	St. Peter's in the Woods	375	305
Falls Church	La Iglesia de Santa Maria	395	393
Falls Church	St. Patrick's Anglo Vietnamese Church	120	73
Falls Church	The Falls Church	562	534
Farnham	North Farnham Parish Church	34	34
Franconia	Olivet Church	89	0
Fredericksburg	Church of the Messiah	96	80
Fredericksburg	St. George's Church	1,297	1,180
Fredericksburg	Trinity Church	713	436
Free Union	Good Shepherd-of-the-Hills	21	18
Front Royal	Calvary Church	374	182
Glen Allen	Christ Church	1,975	1,975
Gloucester	Ware Church	337	337
Goochland	Grace Church	224	107
Gordonsville	Christ Church	72	69
Great Falls	St. Francis Church	639	–
Greenwood	Emmanuel Church	459	344
Hague	Cople Parish	153	133
Hanover	Calvary Church	102	58
Hanover	St. Paul's Church	194	162
Harrisonburg	Emmanuel Church	561	375
Haymarket	St. Paul's Church	132	132
Heathsville	St. Stephen's Church	75	56
Henrico	Epiphany Church	350	211

Parochial Statistics of the Diocese of Virginia

Others	Average Sunday Attendance	Sunday Eucharists	16 Years and Older	Under 16 Years	Confirmed or Received
0	16	27	0	0	0
200	211	120	0	7	7
232	287	137	1	12	7
–	0	–	–	–	0
22	39	98	2	3	3
55	42	55	0	7	3
9	58	54	0	5	10
210	580	206	1	49	31
113	245	155	0	2	18
115	46	44	0	0	0
14	22	45	0	2	1
8	53	51	0	3	0
0	245	125	0	15	8
47	247	159	0	4	10
2	84	52	0	0	31
15	87	96	0	2	0
10	54	99	2	1	5
20	19	51	0	0	1
19	125	104	0	4	13
18	51	54	0	3	1
10	54	55	0	1	3
71	140	140	1	3	8
0	95	95	0	2	9
15	28	50	0	0	0
2	26	51	0	1	1
0	161	127	1	4	5
45	750	152	0	20	42
3	36	75	0	0	0
138	276	92	4	18	5
5	22	26	0	0	0
0	38	100	0	0	1
68	94	88	0	0	4
349	400	208	3	19	26
14	232	165	1	6	0
0	12	11	0	0	0
50	113	98	1	2	1
0	469	146	1	15	20
44	104	104	0	3	3
6	63	86	0	4	0
4	37	101	0	5	0
–	0	–	–	–	0
17	157	88	0	5	12
40	56	93	0	6	3
9	31	23	0	1	1
10	109	102	0	4	2
8	138	106	0	9	5
128	86	98	0	6	2
26	43	57	1	0	2
25	78	78	0	0	0

Parochial Statistics of the Diocese of Virginia

City	Congregation	Active Members	Communicants in Good Standing
Year in parentheses is last year of filing if not 2016			
Henrico	St. Martin's Church	303	303
Henrico	Varina Church	242	93
Herndon	St. Timothy's Church	1,422	575
Keswick	Grace Church	222	203
Kilmarnock	Grace Church	582	503
King and Queen			
Court House	Immanuel Church	7	0
King George	Emmanuel Church	9	5
King George	St. John's Church	59	59
King George	St. Paul's Church	157	–
Lancaster	St. Mary's Whitechapel (2014)	74	74
Lancaster	Trinity Episcopal Church	66	–
Leesburg	Christ Church Lucketts	42	42
Leesburg	St. Gabriel's Church (2015)	117	95
Leesburg	St. Jame's Church	1,135	1,019
Loretto	Vauters Church (2014)	86	61
Lorton	Pohick Church	605	594
Louisa	St. James Church	177	174
Luray	Christ Church	79	79
Madison	Piedmont/Bromfield Parish	126	98
Manakin Sabot	St. Francis Church	45	32
Manassas	Trinity Church (2015)	1,134	1,134
Markham	Episcopal Church of Leeds Parish (2015)	293	222
Mathews	Kingston Parish	218	218
McLean	St. Dunstan's Church	659	–
McLean	St. Francis Korean Church	30	–
McLean	St. John's Church	1,411	1,287
McLean	St. Thomas Church	346	330
Mechanicsville	All Souls Church	199	137
Mechanicsville	Church of the Creator	209	90
Mechanicsville	Immanuel Church	272	238
Middleburg	Emmanuel Church	113	113
Millers Tavern	Grace Church	28	22
Miller's Tavern	St. Paul's Church	170	86
Millwood	Cunningham Chapel Parish	154	128
Mineral	Church of the Incarnation	113	45
Montpelier	Church of Our Saviour	171	147
Montross	St. James' Church	111	91
Mount Jackson	St. Andrew's Church (2014)	52	52
New Kent	St. Peter's Parish Church	383	322
Oak Grove	St. Peter's	117	72
Oak Hill	Church of the Epiphany	227	227
Orange	St. Thomas' Church	174	174
Orkney Springs	Cathd Shrine of the Transfiguration	6	2
Port Republic	Grace Memorial Church	57	57
Port Royal	St. Peter's Church	66	61
Purcellville	St. Peter's Church (2015)	288	239
Rapidan	Emmanuel Church	60	60
Reedville	St. Mary's Church (2015)	64	58

Parochial Statistics of the Diocese of Virginia

Others	Average Sunday Attendance	Sunday Eucharists	16 Years and Older	Under 16 Years	Confirmed or Received
0	103	52	0	2	7
3	43	55	1	1	0
346	217	127	1	19	15
107	124	90	1	4	10
79	241	117	1	13	23
0	3	12	0	0	0
0	32	15	0		0
19	33	35	0	2	0
–	0	–	–	–	0
7	44	0	0	0	1
–	0	–	–	–	0
8	25	0	0	3	0
2	59	93	0	5	3
1,473	348	163	2	15	21
10	30	30	0	5	0
132	249	0	1	9	9
7	87	98	0	4	2
21	58	103	0	0	2
6	42	51	0	0	0
2	42	52	0	0	3
7	272	196	1	12	14
1	97	106	1	14	21
5	108	96	1	0	6
–	0	–	–	–	0
–	0	–	–	–	0
68	256	177	0	9	18
15	100	112	2	2	13
28	63	55	1	2	4
11	83	3	0	0	0
19	57	49	0	2	2
0	54	96	0	0	0
0	9	0	0	0	1
10	39	0	0	0	0
58	52	80	0	4	0
4	20	43	0	0	0
24	70	95	0	2	1
10	28	54	0	0	0
0	30	46	0	1	0
47	98	79	1	9	7
1	36	51	0	1	2
24	120	5	1	7	5
1	106	52	2	0	7
0	195	71	0	6	1
4	29	82	0	0	4
18	44	48	0	1	0
34	192	120	0	12	10
10	38	49	0	0	0
23	38	38	0	1	2

Parochial Statistics of the Diocese of Virginia

City	Congregation	Active Members	Communicants in Good Standing
Year in parentheses is last year of filing if not 2016			
Remington	St. Lukes' Church	52	52
Reston	St. Anne's Church	1,385	1,385
Richmond	All Saints Church	778	517
Richmond	Christ Ascension Church	84	75
Richmond	Church of the Holy Comforter	215	215
Richmond	Emmanuel Church at Brook Hill	344	344
Richmond	Grace & Holy Trinity Church	880	775
Richmond	St. Andrew's Church	210	184
Richmond	St. Bartholomew's Church (2013)	229	168
Richmond	St. James's Church	3,046	2,397
Richmond	St. John's Church	246	244
Richmond	St. Mark's Church	361	338
Richmond	St. Mary's Episcopal	1,307	1,207
Richmond	St. Matthew's Church	701	580
Richmond	St. Paul's Church (2014)	859	781
Richmond	St. Peter's Church	84	75
Richmond	St. Philip's Church	300	300
Richmond	St. Stephen's Church	4,448	3,697
Richmond	St. Thomas Church (2014)	668	646
Rixeyville	Little Fork Church	143	109
Scottsville	St. Anne's Parish (2013)	179	134
Shenandoah	St. Paul's Church	13	11
Spotsylvania	Christ Church	599	375
Springfield	St. Christopher's Church	572	572
Stafford	Aquia Church	1,132	–
Stanardsville	Grace Church	94	94
Stanley	St. George's Church	15	15
Sterling	St. Matthew's Church	876	785
Tappahannock	St. John's Church	118	108
The Plains	Grace Church	291	111
Upperville	Trinity Church	444	302
Vienna	Church of the Holy Comforter	2,129	1,612
Warrenton	St. James Church	726	724
Warsaw	St. John's Church	35	35
Warsaw	St. Paul's Church Nomini Grove	37	37
Washington	Trinity Church	231	190
West Point	St. John's Church	94	94
West Point	St. Paul's Church	51	33
White Marsh	Abingdon Church	278	278
White Post	Meade Memorial Church (2013)	36	36
Wicomico Church	Wicomico Parish Church	236	154
Winchester	Christ Church	651	565
Winchester	St. Paul's on the Hill Church (2015)	199	162
Woodbridge	St. Margaret's Church	258	252
Woodstock	Emmanuel Church (2014)	94	80
		73,102	59,065

Parochial Statistics of the Diocese of Virginia

Others	Average Sunday Attendance	Sunday Eucharists	16 Years and Older	Under 16 Years	Confirmed or Received
0	27	52	0	1	1
100	295	170	1	11	16
18	219	108	0	4	4
2	45	137	0	0	0
37	101	53	0	6	3
2	108	117	0	1	2
41	243	162	2	9	5
38	87	103	2	7	1
0	62	105	1	4	1
0	497	138	2	34	52
69	83	87	0	5	7
50	123	51	0	3	9
135	235	75	0	15	24
50	226	93	1	5	0
89	222	138	0	7	19
1	48	54	0	4	2
6	140	100	0	5	4
860	1,216	284	2	65	80
40	147	107	7	0	9
35	44	51	0	0	4
20	43	49	0	1	1
2	20	80	0	0	0
20	100	99	3	1	6
41	144	102	0	4	0
–	0	–	–	–	0
11	52	126	0	0	0
2	15	25	0	0	0
220	375	205	3	18	4
5	64	100	0	1	2
96	83	90	0	4	1
216	180	106	1	6	3
320	385	200	0	20	16
50	234	3	0	21	5
4	19	24	0	0	0
15	17	32	0	0	2
91	81	108	0	1	2
0	44	0	0	0	0
0	24	0	0	0	0
8	120	103	0	5	13
0	21	31	0	0	0
79	109	99	0	3	0
42	216	108	0	7	11
8	70	108	0	1	4
25	138	107	2	14	0
10	59	92	1	1	1
10,240	21,889	14,730	87	992	1,051

Financial Statistics of Congregations and Missions

(Year in parentheses is last year of filing if not 2016)

City	Congregation	REVENUE		
		Plate & Pledge	Operating Revenue	Total Revenue
Ada	St. Andrew's Church (2007)	0	0	0
Afton	Holy Cross Church	65,007	78,078	86,864
Aldie	Our Redeemer (2015)	172,093	172,093	172,093
Alexandria	All Saints Sharon Chapel	-	0	0
Alexandria	Christ Church	1,590,010	2,061,340	2,940,414
Alexandria	Church of St. Clement	175,110	213,816	213,816
Alexandria	Church of the Resurrection	208,474	258,295	717,222
Alexandria	Church of the Spirit (2015)	192,758	213,544	220,474
Alexandria	Emmanuel Church	431,045	570,216	617,447
Alexandria	Grace Church (2015)	933,650	1,019,266	1,254,266
Alexandria	Immanuel Church on-the-Hill	587,042	711,829	914,582
Alexandria	La Iglesia de San Marcos	17,631	53,181	59,681
Alexandria	Meade Memorial Church (2013)	123,628	196,300	197,003
Alexandria	St. Aidan's Church	291,729	407,646	447,208
Alexandria	St. James Church	227,356	323,573	341,092
Alexandria	St. Luke's Church	446,830	501,419	640,617
Alexandria	St. Mark's Church	306,215	316,341	357,551
Alexandria	St. Paul's Church	1,549,888	2,089,519	3,026,215
Annandale	St. Alban's Church	542,239	634,284	719,071
Annandale	St. Barnabas Church	314,416	318,754	358,754
Arlington	La Iglesia de Cristo Rey	23,976	83,476	83,976
Arlington	La Iglesia de San Jose	76,200	140,700	153,700
Arlington	St. Andrew's Church	311,767	391,397	450,656
Arlington	St. George's	593,455	848,293	1,519,917
Arlington	St. John's Church	130,406	165,538	183,986
Arlington	St. Mary's Church	1,679,445	1,844,745	2,006,635
Arlington	St. Michael's Church	308,206	390,661	535,408
Arlington	St. Peter's Church	808,820	902,986	1,077,883
Arlington	Trinity Church	141,270	477,625	502,870
Ashburn	St. David's Church	832,688	852,331	938,497
Ashland	Church of St. James the Less	347,512	378,069	508,175
Aylett	St. David's Church (2015)	33,062	51,263	77,263
Bailey's Crossroads	St. Paul's Church (2013)	93,823	347,948	354,403
Berryville	Grace Church	142,733	195,837	232,431

EXPENSE			
Operating Expense	To the Diocese	Outreach and Development	Total Expense
0	0	0	0
57,787	2,520	16,699	83,272
174,250	-	1,379	174,250
0	-	0	0
2,102,682	169,000	966,981	3,007,052
213,816	14,426	0	213,816
259,555	12,504	479,262	738,817
204,466	2,215	9,729	213,166
567,319	31,500	24,807	589,589
1,023,992	85,000	46,912	1,023,992
753,199	78,000	91,056	925,364
72,650	600	470	73,120
190,535	1,000	1,176	191,238
399,666	21,000	53,541	447,507
262,687	1,100	15,538	282,203
507,906	38,097	60,720	585,347
316,308	18,000	42,715	357,063
2,320,778	125,250	1,422,189	3,716,752
634,283	59,048	106,148	701,047
308,211	10,000	4,840	314,411
83,917	2,000	1,500	83,917
140,500	5,000	16,000	153,500
378,873	20,862	46,914	415,276
848,293	60,524	1,074,097	1,893,928
161,774	4,546	7,380	172,678
1,677,068	190,999	343,487	1,797,882
360,388	27,500	132,143	485,656
881,927	77,128	141,449	1,016,649
409,869	12,800	40,550	449,997
758,603	11,000	45,695	799,298
321,512	30,000	134,101	444,406
1,050	800	55,508	56,308
299,835	8,000	93,761	355,510
207,397	8,772	18,032	227,260

(Year in parentheses is last year of filing if not 2016)

City	Congregation	REVENUE		
		Plate & Pledge	Operating Revenue	Total Revenue
Berryville	St. Mary's Church	20,102	46,236	46,236
Bluemont	Church of the Good Shepherd	19,500	28,400	28,400
Bowling Green	St. Asaph's Church	92,702	93,673	118,495
Brandy Station	Christ Church (2013)	32,542	42,824	43,861
Bremo Bluff	Grace Church (2015)	23,290	52,581	52,581
Burke	Church of the Good Shepherd	713,842	859,352	862,045
Burke	St. Andrew's Church	819,435	936,970	1,396,239
Casanova	Grace Church Emmanuel Parish (2015)	105,201	105,201	105,201
Catlett	St. Stephen's Church	109,058	225,120	305,926
Centreville	St. John's Church	358,668	365,173	373,551
Charles City	Westover Parish Church	168,944	236,994	243,779
Charlottesville	Christ Church	1,216,699	1,900,331	1,900,331
Charlottesville	Church of Our Saviour	756,652	798,433	1,087,804
Charlottesville	McIlhany Church (Albermarle)	76,224	122,337	157,808
Charlottesville	St. John the Baptist Church	53,017	61,424	77,549
Charlottesville	St. Luke's Church (Simeon)	81,364	127,788	152,730
Charlottesville	St. Paul's Church, Ivy	712,248	761,318	1,113,393
Charlottesville	St. Paul's Memorial Church	639,538	835,896	856,580
Charlottesville	Trinity Church	211,880	217,512	344,391
Christchurch	Christ Church	204,972	226,059	251,254
Colonial Beach	St. Mary's Church	130,834	152,932	177,250
Columbia	St. John's Church	25,017	35,982	63,135
Culpeper	St. Stephen's Church	262,457	350,980	356,729
Delaplane	Piedmont Parish (2015)	182,884	280,195	280,195
Doswell	The Fork Church	105,441	142,722	145,769
Dunn Loring	Church of the Holy Cross	340,356	426,960	490,677
Earlsville	Buck Mountain Church	204,251	241,216	277,653
Elkton	St. Stephen & the Good Shepherd (2013)	40,400	60,597	62,323
Fairfax	Holy Cross Korean Church	38,867	79,297	79,297
Fairfax Station	St. Peter's in the Woods	424,130	477,035	478,588
Falls Church	La Iglesia de Santa Maria	95,276	395,817	395,817
Falls Church	St. Patrick's Anglo Vietnamese Church	83,880	156,613	219,103

EXPENSE			
Operating Expense	To the Diocese	Outreach and Development	Total Expense
37,028	1,400	1,365	37,028
0	-	0	0
97,503	7,740	40,850	137,503
37,100	2,500	3,022	39,685
48,856	2,089	5,874	48,856
704,878	27,000	83,891	789,002
876,744	113,500	496,847	1,406,389
0	-	0	0
134,053	7,500	85,259	218,452
365,580	5,500	1,136	371,123
228,085	14,000	12,932	234,370
1,676,508	45,000	239,885	1,676,508
853,752	60,639	373,039	1,190,046
106,880	4,750	17,016	138,607
46,979	3,948	3,963	50,557
131,803	10,300	24,917	132,745
754,142	55,000	133,036	866,906
834,896	68,500	38,123	856,580
202,986	15,000	12,355	212,841
220,739	7,000	500	220,739
112,618	1,600	39,664	151,482
41,026	1,500	15,293	53,444
336,445	22,060	1,047	343,579
276,850	21,000	35,614	292,714
152,132	5,000	0	152,132
434,617	5,000	54,502	495,622
247,771	9,660	91,786	293,664
60,835	2,000	3,003	63,589
62,833	2,585	750	62,833
446,176	4,500	8,551	450,924
327,824	7,091	10,344	338,168
161,294	-	25,512	200,110

(Year in parentheses is last year of filing if not 2016)

City	Congregation	REVENUE		
		Plate & Pledge	Operating Revenue	Total Revenue
Falls Church	The Falls Church	533,849	729,481	1,165,584
Farnham	North Farnham Parish Church	55,490	95,820	95,820
Franconia	Olivet Church	175,254	213,016	221,709
Fredericksburg	Church of the Messiah	221,163	221,163	233,023
Fredericksburg	St. George's Church	976,679	1,009,567	1,332,975
Fredericksburg	Trinity Church	549,249	555,824	598,571
Free Union	Good Shepherd of-the-Hills	5,201	55,261	55,261
Front Royal	Calvary Church	240,507	251,636	279,973
Glen Allen	Christ Church	1,092,061	1,125,823	1,620,500
Gloucester	Ware Church	231,981	314,094	314,094
Goochland	Grace Church	89,661	204,038	265,981
Gordonsville	Christ Church	86,386	111,696	111,696
Great Falls	St. Francis' Church	590,901	658,469	727,037
Greenwood	Emmanuel Church	450,710	462,795	482,795
Hague	Cople Parish	112,697	166,135	166,135
Hanover	Calvary Church	36,591	38,833	39,877
Hanover	St. Paul's Church	208,665	215,978	346,061
Harrisonburg	Emmanuel Church	330,587	357,837	407,718
Haymarket	St. Paul's Church	102,458	158,512	199,506
Heathsville	St. Stephen's Church	109,860	193,660	696,675
Henrico	Epiphany Church	214,473	215,412	244,721
Henrico	St. Martin's Church	213,496	218,030	246,201
Henrico	Varina Church	96,905	131,885	132,575
Herndon	St. Timothy's Church	623,677	652,403	692,300
Keswick	Grace Church	316,097	403,965	794,589
Kilmarnock	Grace Church	565,048	597,985	785,160
King and Queen Court House	Immanuel Church	5,743	7,279	9,479
King George	Emmanuel Church	3,467	36,259	46,260
King George	St. John's Church	73,013	73,013	73,013
King George	St. Paul's Church	-	0	0
Lancaster	St. Mary's Whitechapel (2014)	116,714	201,764	336,584
Lancaster	Trinity Church	59,222	69,376	79,139
Leesburg	Christ Church Lucketts	50,304	86,455	93,933

Financial Statistics

EXPENSE			
Operating Expense	To the Diocese	Outreach and Development	Total Expense
909,986	36,725	241,833	1,140,184
69,498	1,550	1,733	69,498
201,893	12,100	947,451	1,151,010
208,868	7,500	26,549	220,948
958,699	108,000	247,762	1,226,126
537,488	57,273	54,069	597,829
10,111	700	32,175	41,286
303,491	3,669	27,187	330,678
1,175,986	63,500	415,263	1,508,125
238,467	20,194	64,109	296,245
209,886	7,637	50,896	261,898
111,696	9,480	0	111,696
658,469	40,000	98,385	749,711
512,920	44,100	19,641	527,685
31,180	11,216	12,893	41,395
32,206	1,600	802	32,206
220,051	19,000	133,975	351,375
382,753	31,000	50,406	432,017
192,343	2,814	74,089	267,099
177,658	14,000	21,732	210,990
220,683	9,500	37,418	252,601
192,495	3,600	23,654	216,449
128,825	3,500	770	128,825
632,614	25,000	231,811	859,118
75,740	17,600	336,826	394,566
549,151	20,000	148,215	705,136
5,465	55	5,095	10,385
24,761	500	41,649	66,410
70,040	300	10,890	80,930
0	-	0	0
193,732	14,000	29,575	311,732
64,928	7,570	18,137	80,740
62,658	8,500	31,553	93,006

(Year in parentheses is last year of filing if not 2016)

City	Congregation	REVENUE		
		Plate & Pledge	Operating Revenue	Total Revenue
Leesburg	St. Gabriel's Church (2015)	89,775	159,031	218,323
Leesburg	St. James Church	895,090	960,896	1,123,320
Loretto	Vauter's Church (2014)	56,230	151,305	162,173
Lorton	Pohick Church	665,217	740,628	795,970
Louisa	St. James Church	176,356	205,659	221,084
Luray	Christ Church	115,424	160,392	181,455
Madison	Piedmont/Bromfield Parish	87,462	87,462	87,462
Manakin Sabot	St. Francis Church	42,348	86,095	86,317
Manassas	Trinity Church (2015)	522,845	655,664	655,664
Markham	Episcopal Church of Leeds Parish (2015)	288,291	325,310	414,325
Mathews	Kingston Parish	270,528	318,073	363,172
McLean	St. Dunstan's Church	349,454	484,503	562,694
McLean	St. Francis Korean Church	-	0	0
McLean	St. John's Church (2015)	1,032,644	1,140,629	1,284,870
McLean	St. Thomas Church	421,996	497,870	546,608
Mechanicsville	All Souls Church	99,969	148,190	152,556
Mechanicsville	Church of the Creator	142,721	187,194	213,583
Mechanicsville	Immanuel Church	177,132	201,686	203,128
Middleburg	Emmanuel Church	-	0	0
Millers Tavern	Grace Church	19,590	24,478	24,478
Millers Tavern	St. Paul's Church	155,406	165,782	180,849
Millwood	Cunningham Chapel Parish	137,519	205,269	236,823
Mineral	Church of the Incarnation	49,471	67,871	83,747
Montpelier	Church of Our Saviour	129,700	204,592	277,698
Montross	St. James' Church	64,044	96,550	119,518
Mount Jackson	St. Andrew's Church (2014)	71,480	72,871	82,471
New Kent	St. Peter's Parish Church	256,922	262,848	315,361
Oak Grove	St. Peter's	104,263	114,948	164,193
Oak Hill	Church of the Epiphany	197,723	526,538	528,711
Orange	St. Thomas' Church	198,459	260,643	410,000
Orkney Springs	Cathedral Shrine of the Transfiguration	2,696	2,696	2,696
Port Republic	Grace Memorial Church	53,011	78,863	78,863
Port Royal	St. Peter's Church	104,631	112,094	176,963
Purcellville	St. Peter's Church (2015)	416,539	442,898	494,582

Financial Statistics

EXPENSE			
Operating Expense	To the Diocese	Outreach and Development	Total Expense
228,931	9,600	4,759	234,284
856,809	25,000	62,751	993,930
149,427	3,000	20,286	167,617
735,510	23,000	125,971	861,946
196,910	12,400	24,691	221,083
167,042	6,853	18,534	185,576
89,767	6,500	1,100	89,767
91,046	3,000	700	91,046
629,369	26,600	5,800	639,369
330,233	16,000	62,790	395,475
319,318	19,050	12,589	363,278
489,903	37,200	67,911	551,986
0	-	0	0
1,346,238	176,374	128,816	1,519,978
477,897	31,507	50,444	529,264
150,564	3,500	2,483	150,708
182,673	2,000	20,108	203,088
196,411	11,900	45	197,853
0	-	0	0
22,275	1,000	300	22,875
122,026	10,400	13,551	127,981
160,679	13,400	35,782	194,125
72,256	2,808	14,502	85,719
177,663	5,500	56,380	234,074
80,616	5,000	19,405	99,135
86,130	7,330	16,811	99,581
256,156	19,448	57,166	318,425
86,939	2,200	29,218	116,350
476,478	9,500	22,124	498,602
241,235	17,432	97,609	326,423
10,000	10,000	0	10,000
59,013	-	2,417	59,013
96,429	4,000	132,956	234,635
474,871	9,671	12,576	474,871

(Year in parentheses is last year of filing if not 2016)

City	Congregation	REVENUE		
		Plate & Pledge	Operating Revenue	Total Revenue
Rapidan	Emmanuel Church	71,479	83,357	98,230
Reedville	St. Mary's Church (2015)	79,313	144,033	201,656
Remington	St. Luke's Church	33,316	64,405	80,673
Reston	St. Anne's Church	896,303	1,165,897	1,243,310
Richmond	All Saints Church	997,948	1,088,663	1,309,236
Richmond	Christ Ascension Church	91,655	164,451	164,451
Richmond	Church of the Holy Comforter	265,555	281,990	293,401
Richmond	Emmanuel Church at Brook Hill	285,095	431,131	514,498
Richmond	Grace & Holy Trinity Church	838,810	1,598,987	1,724,358
Richmond	St. Andrew's Church	168,534	219,716	343,337
Richmond	St. Bartholomew's Church (2013)	124,401	144,124	144,987
Richmond	St. James's Church	2,195,795	2,430,277	2,866,930
Richmond	St. John's Church	252,432	413,529	545,280
Richmond	St. Mark's Church	266,992	318,785	342,474
Richmond	St. Mary's Church	1,074,640	1,191,755	1,297,093
Richmond	St. Matthew's Church	674,255	734,380	758,239
Richmond	St. Paul's Church (2014)	792,990	2,078,130	2,255,382
Richmond	St. Peter's Church	48,147	119,220	228,520
Richmond	St. Philip's Church	315,000	345,000	355,000
Richmond	St. Stephen's Church	2,744,682	3,573,601	5,013,591
Richmond	St. Thomas' Church (2014)	360,958	443,772	574,930
Rixeyville	Little Fork Church	88,983	99,133	182,052
Scottsville	St. Anne's Parish (2013)	101,039	125,484	142,780
Shenandoah	St. Paul's Church	2,260	10,260	11,010
Spotsylvania	Christ Church	280,988	339,825	354,088
Springfield	St. Christopher's Church	392,665	418,282	566,019
Stafford	Aquia Church	388,671	584,521	891,235
Stanardsville	Grace Church	97,346	115,949	120,103
Stanley	St. George's Church	7,680	18,425	30,425
Sterling	St. Matthew's Church	649,145	691,210	823,474
Tappahannock	St. John's Church	137,650	141,312	145,822
The Plains	Grace Church	276,212	448,935	798,935
Upperville	Trinity Church	681,589	1,019,448	1,215,008

EXPENSE			
Operating Expense	To the Diocese	Outreach and Development	Total Expense
102,887	5,450	17,913	112,843
127,370	2,204	46,570	192,077
62,441	4,549	11,133	70,523
1,144,170	64,236	92,530	1,214,625
1,035,493	34,000	173,449	1,249,005
178,959	8,000	2,865	178,959
281,990	13,500	22,204	302,768
425,300	10,000	51,089	475,932
1,437,853	70,000	338,087	1,724,250
230,095	13,000	108,776	332,943
186,184	6,394	11,082	195,247
2,370,496	171,000	628,649	2,714,554
430,946	17,000	62,974	477,524
355,617	15,802	10,987	368,691
1,085,302	75,000	31,186	1,085,302
782,332	10,162	92,521	827,420
2,074,854	162,500	294,023	2,111,211
121,727	2,000	0	121,827
343,000	24,000	55,000	389,000
3,570,800	216,440	1,779,830	5,070,824
412,351	31,947	99,338	504,883
105,769	1,500	114,711	216,749
116,189	550	57,219	176,856
8,782	-	6,790	15,572
328,655	6,110	13,210	342,941
425,999	41,500	64,834	491,214
608,903	12,000	243,820	835,638
114,341	7,989	6,168	118,023
17,187	500	12,125	29,187
632,187	47,136	201,343	827,530
143,498	5,250	7,196	148,498
425,335	6,750	0	425,335
1,015,737	69,910	72,569	1,056,420

Financial Statistics

(Year in parentheses is last year of filing if not 2016)

City	Congregation	REVENUE		
		Plate & Pledge	Operating Revenue	Total Revenue
Vienna	Church of the Holy Comforter	1,121,612	1,170,097	2,471,181
Warrenton	St. James Church	606,036	686,596	1,113,476
Warsaw	St. John's Church	105,178	123,512	130,837
Warsaw	St. Paul's Church Nomini Grove	25,905	31,004	31,004
Washington	Trinity Church	190,632	216,406	673,103
West Point	St. John's Church	155,874	158,374	158,374
West Point	St. Paul's Church	25,292	36,227	36,227
White Marsh	Abingdon Church	222,622	308,859	366,765
White Post	Meade Memorial Church (2013)	33,354	61,004	61,004
Wicomico Church	Wicomico Parish Church	300,500	300,500	315,500
Winchester	Christ Church	576,413	605,733	819,985
Winchester	St. Paul's on the Hill Church (2015)	-	0	0
Woodbridge	St. Margaret's Church	213,209	327,810	333,199
Woodstock	Emmanuel Church (2014)	130,648	149,105	156,170
		57,371,003	72,260,537	90,102,814

Financial Statistics

EXPENSE			
Operating Expense	To the Diocese	Outreach and Development	Total Expense
1,163,039	135,000	723,526	1,923,138
663,179	54,500	615,070	1,280,487
109,765	1,175	650	111,554
24,950	1,000	0	24,950
207,999	15,274	504,425	706,651
156,074	15,582	5,000	158,324
10,973	1,000	24,991	35,964
316,414	22,632	38,127	367,355
61,368	1,000	2,456	62,718
285,000	7,000	36,500	314,500
591,617	46,000	230,409	836,268
0	-	0	0
326,020	8,002	6,138	326,020
122,431	11,520	35,000	156,984
70,087,162	4,271,973	18,864,456	87,291,709

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, 2016
(with comparative totals for December 31, 2015)***

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, 2016, and the related statements of activities 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, 2016, 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.

Report on Summarized Comparative Information

We have previously audited The Protestant Episcopal Church in the Diocese of Virginia's 2015 financial statements, and we expressed an unmodified audit opinion on those audited financial statements in our report dated December 7, 2016. In our opinion, the summarized comparative information presented herein as of and for the year ended December 31, 2015 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 December 31, 2016 and 2015 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 25, 2017

**THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA
STATEMENT OF FINANCIAL POSITION**

DECEMBER 31, 2016 (WITH COMPARATIVE TOTALS FOR DECEMBER 31, 2015)

	2016			2015	
	Operating Funds	Designated Funds	Development Funds	Other Funds	Total
ASSETS					
Current Assets:					
Cash and cash equivalents	\$ 3,389,720	\$ -	\$ -	\$ -	\$ 3,389,720
Investments - STAMP	732,729	32,209	-	293,095	1,038,516
Accounts receivable:					
Church pledges to the Diocese	299,141	-	-	-	299,141
Related organizations	50,532	-	-	-	50,532
Pledges receivable - current portion	-	-	210,271	-	210,271
Other	6,316	77,975	-	-	84,291
Prepaid expenses	5,692	34,630	-	-	40,322
Real estate held available for sale	-	-	-	-	-
Current portion of notes receivable	-	3,608,757	-	4,575	3,608,757
Total Current Assets	4,484,130	3,753,571	210,271	297,670	8,745,642
Investments - Trustees of the Funds	757,715	875,828	117,267	19,184,998	20,935,808
Pledges receivable - less current portion	-	-	323,769	-	323,769
Interfund amounts	(5,499,490)	2,673,009	1,173,020	1,653,461	-
Property and equipment - net	194,100	-	-	-	194,100
Other Assets:					
Real estate	-	55,370,998	-	-	55,370,998
Notes receivable - less current portion	-	-	-	-	-
Beneficial interest in trusts	-	-	-	216,682	216,682
Total Other Assets	-	55,370,998	-	216,682	55,587,680
Assets Held as Agent:					
Investments held for others	-	-	-	659,537	626,693
Less investment held for others	-	-	-	(659,537)	(626,693)
Total Other Assets	-	-	-	-	-
Total Assets	\$ (63,545)	\$ 62,673,406	\$ 1,824,327	\$ 21,352,811	\$ 85,786,999
					\$ 87,323,856

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 FINANCIAL POSITION (CONTINUED)

DECEMBER 31, 2016 (WITH COMPARATIVE TOTALS FOR DECEMBER 31, 2015)

	2016			2015		
	Operating Funds	Designated Funds	Development Funds	Other Funds	Total	Total
LIABILITIES						
Current Liabilities:						
Line of credit	\$ -	\$ 2,488,678	\$ -	\$ -	\$ 2,488,678	\$ 2,488,678
Accounts payable and accrued liabilities:						
Trade	312,085	-	56,231	-	368,316	369,467
Related organizations	-	46,695	-	-	46,695	46,695
Other	38,728	-	-	-	38,728	66,215
Prepaid rent	-	15,500	-	-	15,500	15,500
Current portion of notes payable	1,685	98,077	-	-	99,762	149,157
Total Current Liabilities	352,498	2,648,950	56,231	-	3,057,679	3,135,712
Long-Term Liabilities:						
Deferred revenue	-	68,660	-	-	68,660	35,289
Notes payable - less current portion	-	3,689,812	-	-	3,689,812	3,725,677
Total Liabilities	352,498	6,407,422	56,231	-	6,816,151	6,896,678
NET ASSETS						
Unrestricted:						
Undesignated	(416,043)	-	-	12,897,033	12,480,990	12,089,191
Board designated	-	55,000,706	-	-	55,000,706	54,880,615
Total Unrestricted	(416,043)	55,000,706	-	12,897,033	67,481,696	66,969,806
Temporarily restricted	-	1,194,727	1,064,510	6,064,511	8,323,748	8,219,018
Permanently restricted	-	70,551	703,586	2,391,267	3,165,404	5,238,354
Total Net Assets (Deficit)	(416,043)	56,265,984	1,768,096	21,352,811	78,970,848	80,427,178
	\$ (63,545)	\$ 62,673,406	\$ 1,824,327	\$ 21,352,811	\$ 85,786,999	\$ 87,323,856

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 ACTIVITIES**

YEAR ENDED DECEMBER 31, 2016 (WITH COMPARATIVE TOTALS FOR THE YEAR ENDED DECEMBER 31, 2015)

	2016			2015		
	Operating Funds	Designated Funds	Development Funds	Other Funds	Total	Total
Operating Revenue:						
Camps and conferences	\$ 35,434	\$ 472,143	\$ -	\$ -	\$ 472,143	\$ 486,641
Income from Virginia Episcopalian					35,434	32,907
Total Operating Revenue	35,434	472,143	-	-	507,577	519,548
Support and Other Revenue:						
Gain from sale from real estate	-	-	-	-	-	1,636,221
Gain from transfer of property	-	707,200	-	-	707,200	-
Pledges from churches	4,228,475	-	-	-	4,228,475	4,244,810
Individual pledges and gifts	19,645	-	-	-	19,645	101,070
Health insurance admin reimbursement	102,919	-	-	-	102,919	106,386
Investment income (loss)	57,774	70,061	11,731	1,098,346	1,237,912	(529,819)
Change in beneficial interest in trust	-	-	-	(42,400)	(42,400)	(174,770)
Retraction from Trustees in beneficial interest in trust	-	-	-	(2,071,299)	(2,071,299)	-
Other restricted income	33,951	363,741	319,433	114,101	831,226	1,260,579
Other	350	202,122	183	54,816	257,471	613,195
	4,443,114	1,343,124	331,347	(846,436)	5,271,149	7,257,672
Net assets released from restrictions	730,798	-	(409,172)	(321,626)	-	-
Total Support and Other Revenue	5,173,912	1,343,124	(77,825)	(1,168,062)	5,271,149	7,257,672
Total Revenue and Support	5,209,346	1,815,267	(77,825)	(1,168,062)	5,778,726	7,777,220
Expenses and Other Deductions:						
Support of our greater Church community	767,275	-	-	-	767,275	852,895
Ministry areas in the Diocese:						
Christian Formation	271,013	-	-	-	271,013	236,332
Strengthening our Churches	791,064	-	-	-	791,064	719,476
Mission and outreach	74,898	-	-	-	74,898	68,201
Ministry	74,766	-	-	-	74,766	83,153
Human Dignity and Justice	10,007	-	-	-	10,007	10,904
Governance and commission support	15,017	-	-	-	15,017	15,507
Communications and technology across the Diocese	85,169	-	-	-	85,169	69,788

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 ACTIVITIES (CONTINUED)**

YEAR ENDED DECEMBER 31, 2016 (WITH COMPARATIVE TOTALS FOR THE YEAR ENDED DECEMBER 31, 2015)

	2016			2015		
	Operating Funds	Designated Funds	Development Funds	Other Funds	Total	Total
Bishops, staff and support	\$ 2,785,900	\$ -	\$ -	\$ -	\$ 2,785,900	\$ 2,829,933
Camps and conferences	-	622,118	-	-	622,118	630,456
Other operating expenses	-	330,771	-	-	330,771	635,204
Aid to individuals and organizations	-	272,862	-	-	272,862	292,038
Support services for mission and ministry	-	201,256	-	-	201,256	641,941
Contribution expense	260,549	-	-	-	260,549	778,495
Other designated and restricted fund expenditures	470,249	202,142	-	-	672,391	774,950
Total Expenses and Other Deductions	5,605,907	1,629,149	-	-	7,235,056	8,639,273
Excess (deficiency) of revenue and support over expenses and other deductions	(396,561)	186,118	(77,825)	(1,168,062)	(1,456,330)	(862,053)
Transfer of Funds:						
Other	379,041	68,103	51,355	(498,499)	-	-
Total Transfers of Funds	379,041	68,103	51,355	(498,499)	-	-
Change in Net Assets:						
Unrestricted	(17,520)	120,090	-	409,320	511,890	(450,590)
Temporarily restricted	-	134,131	(63,643)	34,242	104,730	(202,264)
Permanently restricted	-	-	37,173	(2,110,123)	(2,072,950)	(209,199)
	(17,520)	254,221	(26,470)	(1,666,561)	(1,456,330)	(862,053)
Net assets (deficit) - beginning of year	(398,523)	56,011,763	1,794,566	23,019,372	80,427,178	81,289,231
Net assets (deficit) - end of year	\$ (416,043)	\$ 56,265,984	\$ 1,768,096	\$ 21,352,811	\$ 78,970,848	\$ 80,427,178

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, 2016

(WITH COMPARATIVE TOTALS FOR THE YEAR ENDED DECEMBER 31, 2015)

	2016	2015
	<u>All Funds</u>	
Cash flows from operating activities:		
Change in net assets	\$ (1,456,330)	\$ (862,053)
Adjustments to reconcile change in net assets to net cash from operating activities:		
Depreciation	40,070	46,388
Gain on sale of real estate	-	(1,636,221)
Gain on transfer of real estate property	(707,200)	-
Unrealized loss (gain) on investments - net	(407,132)	1,362,361
Retraction from Trustees in beneficial interest in trust	2,071,299	-
Decrease in beneficial interest in trusts	42,400	174,770
Change in:		
Accounts receivable	221,989	(278,517)
Prepaid expenses	(17,237)	7,545
Accounts payable and accrued liabilities	(28,638)	45,647
Deferred revenue	33,371	(85,733)
Net cash used in operating activities	<u>(207,408)</u>	<u>(1,225,813)</u>
Cash flows from investing activities:		
Payments received on notes receivable	44,544	54,462
Purchase of investments	(320,441)	(426,410)
Proceeds from sale of investments	17,500	221,356
Proceeds from sale of real estate	-	4,054,821
Purchase of property and equipment	(39,338)	(38,795)
Net cash provided by (used in) investing activities	<u>(297,735)</u>	<u>3,865,434</u>
Cash flows from financing activities:		
Payments on line of credit	-	(5,644)
Principal payments on notes payable	(85,260)	(88,058)
Net cash used in financing activities	<u>(85,260)</u>	<u>(93,702)</u>
Net change in cash and cash equivalents	(590,403)	2,545,919
Cash and cash equivalents - beginning of year	3,980,123	1,434,204
Cash and cash equivalents - end of year	<u>\$ 3,389,720</u>	<u>\$ 3,980,123</u>
Supplemental disclosure of cash flow information:		
Cash paid for interest	<u>\$ 157,873</u>	<u>\$ 148,161</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, 2016

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 Diocese is required to report information regarding its financial position and activities according to three classes of net assets: unrestricted net assets, temporarily restricted net assets, and permanently restricted net assets. The financial statements report amounts separately by class of assets as follows:

Unrestricted - Amounts are those currently available at the discretion of the Annual Council of the Diocese for use in operations and those resources invested in property or equipment.

Temporarily Restricted - Amounts are those which are stipulated by donors for specific purposes. When a donor restriction expires, temporarily restricted net assets are reclassified to unrestricted net assets and reported in the statement of activities as net assets released from restrictions.

Permanently Restricted - Amounts are restricted to investments in perpetuity, the income from which is expendable in accordance with the conditions of each specific donation.

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.

THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA

NOTES TO THE FINANCIAL STATEMENTS

DECEMBER 31, 2016

Note 2—Summary of significant accounting policies (continued)

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 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.

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.

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.

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, 2016.

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, 2016 the Diocese had \$2,528,727 in deposits that exceeded these insured limits.

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.

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.

THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA
NOTES TO THE FINANCIAL STATEMENTS

DECEMBER 31, 2016

Note 3—Investments

Investments are reported at fair value. Investments consist of the following at December 31, 2016:

	<u>Fair Value</u>	<u>Cost</u>
Investments - STAMP	\$ 1,058,033	\$ 1,073,539
Investments - Trustees of the Funds	20,935,808	10,819,425
	<u>\$ 21,993,841</u>	<u>\$ 11,892,964</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, 2016:

Diocesan Missionary Society	\$ 7,250
STAMP income	13,701
STAMP unrealized gain	5,815
Trustees of the Funds income	809,740
Trustees of the Funds unrealized gain	401,317
Interest on notes receivable	89
	<u>\$ 1,237,912</u>

Note 4—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, 2016. 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)	\$ 20,935,808	n/a	n/a	Daily	None
STAMP ^(b)	\$ 1,058,033	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 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, 2016

Note 5—Notes receivable

Notes receivable consisted of the following at December 31, 2016:

Other installment loans

Due \$594 per month, including interest at 7.00%,
 uncollateralized, final payment due April 2016.

\$ 4,575

Note 6—Pledges 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 pledges receivable at December 31, 2016, as follows:

Pledges receivable	\$ 534,040
Less current portion	<u>(210,271)</u>
	<u>\$ 323,769</u>
Gross amounts to be collected in:	
Less than one year	\$ 210,271
One to five years	<u>350,189</u>
	560,460
Less:	
4% discount	<u>(26,420)</u>
Fair value	<u>\$ 534,040</u>

The Diocese has elected to record all pledges at fair value. The process utilizes the income approach with discounted cash flows, providing a single discounted value for all pledges.

The fair value adjustment for 2016 was \$26,420 and is included in gift income in the statement of activities. No changes in the fair value measurement were attributable to instrument specific risk.

THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA
NOTES TO THE FINANCIAL STATEMENTS

DECEMBER 31, 2016

Note 7—Property and equipment

Major classes of property and equipment consisted of the following at December 31, 2016:

Equipment	\$ 302,508
Vehicles	163,061
	<u>465,569</u>
Less accumulated depreciation	<u>(271,469)</u>
	<u>\$ 194,100</u>

Note 8—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. During the year, the Trustees of the Funds reversed a prior Board's decision that granted the entire allocation to the Diocese, which resulted in a retraction in the beneficial interest in trusts in the amount of \$2,071,299 on the statement of activities. The fair value of the interest in the trusts is \$216,682 at December 31, 2016, 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 9—Related-party transactions

The Diocese provides administrative and accounting services to several related organizations. Trustees of the Funds ("TOTF") and Diocesan Missionary Society ("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 2016, salary costs incurred and subsequently reimbursed were \$285,892 and \$26,397 for Trustees of the Funds and Diocesan Missionary Society, respectively. As of December 31, 2016, the Diocese also had related-party receivables with the TOTF, DMS, and Memorial Trustees in the amount of \$21,374, \$26,461, and \$2,697, respectively.

Trustees of the Funds, 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 2016, the Diocese paid \$388,137 for room and board to Shrine Mont as a part of these programs.

In 2016, the Diocese paid \$260,549 of construction costs on Shrine Mont's behalf for renovation of the camps' facilities.

The Diocesan Missionary Society provides loans to organizations within the Diocese that are in financial need. Five loans to the Diocese are outstanding as of December 31, 2016, with a balance of \$3,789,574.

THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA
NOTES TO THE FINANCIAL STATEMENTS

DECEMBER 31, 2016

Note 10—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 2016 was \$147,882. 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 2016 was \$139,694.

Note 11—Notes payable and line of credit

Notes payable consisted of the following as of December 31, 2016:

Note payable to DMS - collateralized by real property, due in monthly installments of \$1,429, including interest at 5.50%, with the remaining principal due in full August 2028, assuming all future 5-year extensions are granted.	\$ 143,970
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.	209,631
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 2019, assuming all future 5-year extensions are granted.	1,550,536
Note payable to DMS - collateralized by real property, due in monthly installments of \$568, including interest at 6.50%, with the remaining principal due in full October 2017, assuming all future 5-year extensions are granted.	2,240
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.	1,883,197
	<u>3,789,574</u>
Less current portion	<u>(99,762)</u>
	<u>\$ 3,689,812</u>

THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA
NOTES TO THE FINANCIAL STATEMENTS

DECEMBER 31, 2016

Note 11—Notes payable and line of credit (continued)

Estimated future principal payments on notes payable for years ending December 31 follow:

2017	\$ 99,762
2018	95,360
2019	1,651,068
2020	105,994
2021	111,761
Thereafter	<u>1,725,629</u>
	<u>\$ 3,789,574</u>

The Diocese has a \$2,500,000 line of credit available from SunTrust Bank to fund cash requirements through October 31, 2017. As of December 31, 2016, 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% (1.767% at December 31, 2016). Repayment of the line of credit is due in full upon the sale of real estate located in Prince William County, Virginia or at October 31, 2017, whichever occurs first. Advances are limited to 80% of the unrestricted market securities held in Trustees of the Funds. The line is collateralized by the pledge of the unrestricted market securities at the Trustees of the Funds and the real estate located in Prince William County.

Note 12—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, 2016 are as follows:

2017	\$ 19,992
2018	19,992
2019	19,992
2020	17,682
2021	<u>14,091</u>
	<u>\$ 91,749</u>

THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA
NOTES TO THE FINANCIAL STATEMENTS

DECEMBER 31, 2016

Note 12—Lease commitments (continued)

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, 2016:

2017	\$ 201,529
2018	224,575
2019	227,712
2020	193,230
2021	120,000
Thereafter	<u>1,240,000</u>
	<u>\$ 2,207,046</u>

Note 13—Commitments and contingencies

The Diocese has guaranteed a \$6,000,000 twenty-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, 2016 was \$3,371,170. No liability has been accrued with respect to either guarantee.

The Diocese has outstanding commitments at year-end of approximately \$277,023 with respect to the Annual Council conventions for 2017 through 2018. 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 of 2016, the agreement calls 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. At December 31, 2016, this amounted to \$1,288,404.

THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA
NOTES TO THE FINANCIAL STATEMENTS

DECEMBER 31, 2016

Note 14—Restricted net assets

The Diocese had restrictions on net assets as follows at December 31, 2016:

	<u>Temporarily Restricted</u>	<u>Permanently Restricted</u>
Development funds	\$ 1,064,510	\$ 703,586
Diocesan programs	2,608,385	-
Bishop's programs	4,650,853	2,245,136
Beneficial interest in perpetual trusts	-	216,682
	<u>\$ 8,323,748</u>	<u>\$ 3,165,404</u>

Note 15—Functional expenses

Expenses of the Diocese are reported in the statement of activities according to the budget classifications. A breakdown of expenses by function for the year ended December 31, 2016 is as follows:

	<u>Operating Funds</u>	<u>Designated Funds</u>	<u>Development Funds</u>	<u>Other Funds</u>
Program	\$ 3,441,971	\$ 1,629,149	\$ -	\$ -
Administrative and general	2,057,072	-	-	-
Fundraising	106,864	-	-	-
	<u>\$ 5,605,907</u>	<u>\$ 1,629,149</u>	<u>\$ -</u>	<u>\$ -</u>

Note 16—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.

THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA
NOTES TO THE FINANCIAL STATEMENTS

DECEMBER 31, 2016

Note 16—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 2016.

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, 2016:

Assets at Fair Value as of December 31, 2016				
	Level 1	Level 2	Level 3	Total
Beneficial interest in trusts	\$ -	\$ -	\$ 216,682	\$ 216,682
Pledges receivable	-	-	534,040	534,040
Total assets measured at NAV	-	-	-	21,993,841
Total assets at fair value	<u>\$ -</u>	<u>\$ -</u>	<u>\$ 750,722</u>	<u>\$ 22,744,563</u>

THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA
NOTES TO THE FINANCIAL STATEMENTS

DECEMBER 31, 2016

Note 16—Fair value measurements (continued)

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 2016.

	Beneficial Interest in Trusts	Pledges Receivable
Balance – beginning of year	<u>\$ 2,330,381</u>	<u>\$ 706,967</u>
New pledges	-	104,612
Pledge payments received	-	(239,453)
Retraction from Trustees in beneficial interest in trust	(2,071,299)	-
Change in fair value	<u>(42,400)</u>	<u>(38,086)</u>
Net decrease	<u>(2,113,699)</u>	<u>(172,927)</u>
Balance – end of year	<u><u>\$ 216,682</u></u>	<u><u>\$ 534,040</u></u>

Note 17—Endowment funds

The Diocese's endowment consists of twenty-eight 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 generally accepted accounting principles ("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.

THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA
NOTES TO THE FINANCIAL STATEMENTS

DECEMBER 31, 2016

Note 17—Endowment funds (continued)

A summary of the activity in endowment funds for the year ended December 31, 2016 is as follows:

	<u>Unrestricted</u>	<u>Temporarily Restricted</u>	<u>Permanently Restricted</u>	<u>Total</u>
Endowment net assets-- beginning of year	\$ (18,853)	\$ 3,527,804	\$ 2,253,882	\$ 5,762,833
Investment return:				
Investment income	13,086	73,765	2,086	88,937
Net realized and unrealized losses	(9,155)	123,509	742	115,096
Appropriation for expenditure	-	(13,000)	-	(13,000)
Endowment net assets-- end of year	<u>\$ (14,922)</u>	<u>\$ 3,712,078</u>	<u>\$ 2,256,710</u>	<u>\$ 5,953,866</u>

All of the above temporarily restricted net assets are from purpose-restricted endowment. Amounts shown as unrestricted at year-end represent funds where the fair value of assets has fallen below the level required to be held as permanently restricted. These deficiencies resulted from unfavorable market fluctuations that occurred after the investment of new permanently restricted contributions.

Note 18—Comparative totals

The summarized amounts shown for 2015 in the accompanying financial statements are included to provide a basis for comparison with 2016 and are not intended to present all information necessary for a fair presentation of the summarized 2015 statements in conformity with accounting principles generally accepted in the United States of America. Accordingly, such information should be read in conjunction with the Diocese's financial statements for 2015, from which the summarized information was derived.

Note 19—Subsequent events

In preparing these financial statements, the Diocese has evaluated events and transactions for potential recognition or disclosure through October 25, 2017, the date the financial statements were available to be issued.

The Diocese has entered into a contract, in 2017, to sell the Lee Highway in Prince William County property for approximately \$3,000,000. This could result in a gain on sale of property of approximately \$2,700,000 in 2017.

The Diocese has extended the contract to sell the Centreville Road property in Fairfax County, which is now expected to be sold in 2017 for approximately \$2,700,000. This could result in a gain on sale of property of approximately \$1,700,000 in 2017.

The Diocese has sold the Ridgefield Parkway property in Richmond for approximately \$1.2 million, which resulted in a loss on sale of property of approximately \$470,000 in 2017.

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, 2016 AND 2015

	2016		2015	Budget Variance Favorable (Unfavorable)	
	Budget	Actual	Actual	Amount	Percent
Support and Revenue:					
Pledges from churches	\$ 4,427,625	\$ 4,228,475	\$ 4,244,810	\$ (199,150)	-4.50%
Other gifts, grants and pledges	103,500	53,596	138,898	(49,904)	-48.22%
Investment income (loss)	26,000	57,774	(13,164)	31,774	100.00%
Income from Virginia Episcopalian	50,000	35,434	32,907	(14,566)	-29.13%
Health insurance administration	90,000	102,919	106,386	12,919	14.35%
Miscellaneous income	-	350	64,179	350	0.00%
	<u>4,697,125</u>	<u>4,478,548</u>	<u>4,574,016</u>	<u>(218,577)</u>	<u>-4.65%</u>
Net assets released from restrictions	<u>442,200</u>	<u>730,798</u>	<u>982,844</u>	<u>288,598</u>	<u>65.26%</u>
Total Support and Revenue	<u>5,139,325</u>	<u>5,209,346</u>	<u>5,556,860</u>	<u>70,021</u>	<u>1.36%</u>
Expenses:					
Ministry areas:					
General Church Support	<u>765,317</u>	<u>767,275</u>	<u>852,895</u>	<u>(1,958)</u>	<u>-0.26%</u>
Christian Formation:					
Committee on Christian Formation	231,308	200,076	204,959	31,232	13.50%
Youth ministry development	12,000	11,437	6,697	563	4.69%
Clergy and diocesan conferences	13,490	56,457	22,156	(42,967)	-318.51%
Education for ministry program	2,500	3,043	2,520	(543)	-21.72%
	<u>259,298</u>	<u>271,013</u>	<u>236,332</u>	<u>(11,715)</u>	<u>-4.52%</u>
Strengthening Our Churches:					
Aid to mission churches	624,500	577,395	592,355	47,105	7.54%
Aid to mountain missions	87,458	77,938	83,649	9,520	10.89%
Special ministries and other committees	58,500	77,260	(3,192)	(18,760)	-32.07%
Other areas for strengthening our churches	56,900	58,471	46,664	(1,571)	-2.76%
	<u>827,358</u>	<u>791,064</u>	<u>719,476</u>	<u>36,294</u>	<u>4.39%</u>
Mission and Outreach:					
Committee on Mission and Outreach	27,700	21,648	14,951	6,052	21.85%
Other mission and outreach areas	63,250	53,250	53,250	10,000	15.81%
	<u>90,950</u>	<u>74,898</u>	<u>68,201</u>	<u>16,052</u>	<u>17.65%</u>
Ministry:					
Commission on Ministry	126,618	74,766	83,153	51,852	40.95%
Human Dignity and Justice:					
Areas for Human Need and Justice	<u>17,170</u>	<u>10,007</u>	<u>10,904</u>	<u>7,163</u>	<u>41.72%</u>
Total ministry areas	<u>2,086,711</u>	<u>1,989,023</u>	<u>1,970,961</u>	<u>97,688</u>	<u>4.68%</u>

See report of independent auditor on supplementary information.

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, 2016 AND 2015

	2016		2015	Budget Variance		
	Budget	Actual	Actual	Favorable (Unfavorable)	Amount	Percent
Expenses (continued)						
Governance & Committee Support:						
Standing Committee	\$ 3,000	\$ 1,573	\$ 817	\$ 1,427		47.57%
Executive Board, Deans and Presidents	3,700	1,419	2,904	2,281		61.65%
Other committee support	32,025	12,025	11,786	20,000		62.45%
	<u>38,725</u>	<u>15,017</u>	<u>15,507</u>	<u>23,708</u>		<u>61.22%</u>
Communications & Technology:						
Virginia Episcopalian and eCommunique	64,000	45,730	46,797	18,270		28.55%
Other communications expenses	28,500	39,439	22,991	(10,939)		-38.38%
	<u>92,500</u>	<u>85,169</u>	<u>69,788</u>	<u>7,331</u>		<u>7.93%</u>
Bishops, Staff and Support:						
The Episcopate:						
Bishops	493,666	487,878	490,144	5,788		1.17%
Episcopal office staff	526,890	476,089	462,126	50,801		9.64%
Other expenses of the Office of the Bishop	5,500	3,065	5,032	2,435		44.27%
Bishops and Episcopal office travel	88,350	20,475	36,921	67,875		76.83%
	<u>1,114,406</u>	<u>987,507</u>	<u>994,223</u>	<u>126,899</u>		<u>11.39%</u>
Staff:						
Professional staff	1,316,918	924,792	1,307,537	392,126		29.78%
Staff travel	32,216	133,139	113,593	(100,923)		-313.27%
Other staff expenses	12,450	361,354	42,989	(348,904)		-2802.44%
	<u>1,361,584</u>	<u>1,419,285</u>	<u>1,464,119</u>	<u>(57,701)</u>		<u>-4.24%</u>
Support:						
Automobile expenses	48,000	16,646	71,938	31,354		65.32%
Office supplies, equipment and services	117,300	121,778	112,557	(4,478)		-3.82%
Building related expenses	103,400	160,046	40,641	(56,646)		-54.78%
Professional fees	50,000	71,657	112,021	(21,657)		-43.31%
Other expenses	2,900	8,981	34,434	(6,081)		-209.69%
	<u>321,600</u>	<u>379,108</u>	<u>371,591</u>	<u>(57,508)</u>		<u>-17.88%</u>
Total Bishop's staff and support	<u>2,797,590</u>	<u>2,785,900</u>	<u>2,829,933</u>	<u>11,690</u>		<u>0.42%</u>
Expended assets released from restrictions:						
Aid to individuals and organizations	-	730,798	982,844	-		-
Total expenses	<u>5,015,526</u>	<u>5,605,907</u>	<u>5,869,033</u>	<u>(590,381)</u>		<u>-11.77%</u>

See report of independent auditor on supplementary information.

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, 2016 AND 2015

	2016		2015	Budget Variance Favorable (Unfavorable)	
	Budget	Actual	Actual	Amount	Percent
	Excess (deficiency) of support and revenue over expenses	\$ 123,799	\$ (396,561)	\$ (312,173)	\$ (520,360)
Transfer of funds:					
Reserve accounts	-	51,664	(29,920)	51,664	100.00%
Shrine Mont camp program support	(122,500)	(122,500)	(122,500)	-	0.00%
Other	-	449,877	401,711	449,877	100.00%
	<u>(122,500)</u>	<u>379,041</u>	<u>249,291</u>	<u>501,541</u>	<u>-409.42%</u>
Total changes in net assets after transfers	<u>\$ 1,299</u>	<u>\$ (17,520)</u>	<u>\$ (62,882)</u>	<u>\$ (18,819)</u>	<u>-1448.73%</u>

See report of independent auditor on supplementary information.

THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA
SCHEDULE OF DESIGNATED FUNDS

DECEMBER 31, 2016 AND 2015

	2016	2015
Aheron Scholarship	\$ (2,486)	\$ 14
Annual Council Fund	(100,365)	(49,878)
Atlee Mission Fund	(305,682)	(304,172)
Auto Reserve	(44,250)	(21,191)
Biggar/Power Fund	600	600
Bishop Johnston Vestments	46,000	-
Bishops & Staff Reserve	500	500
Bishop's Designated for Tanzania	53,725	56,125
Bishop's DMS Grant	(2)	(2)
Box Hill Income Fund	94,732	94,732
Building Repairs Reserve	(53,551)	(19,456)
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	11,018	6,494
Congregational Development & Revitalization	23,697	23,697
Council Scholarship Fund	310	275
Cursillo in the Diocese of VA	5,344	5,344
DaySpring	1,075,329	1,371,440
DaySpring Real Estate Fund	38,896,220	38,896,220
Deacons Reserve	47,484	47,484
Des - Intern - M&O	(2,500)	5,000
Des - St. Andrew's Charlottesville	87,474	107,258
Des - Trinity Highland Springs	31,341	2,074
Diaconal Formation Institute	(35,121)	(37,953)
Diocesan Cemetery Fund	9,352	2,198
Diocesan Historic Property Fund	1,110	19,115
Diocesan Intern Program	5,000	5,000
Diocesan Program Office	21,110	21,110
Diocese of Madagascar	100	100
Diocese of Renk -- Sudan	10,343	19,805
Diocese of Tanzania	133,013	146,543
East End Initiative	30,066	68,919
Ecumenical and Interfaith Committee	960	960
Education for Ministry	965	965
EPIC Moms	990	981
Episcopal Art Series	(21,717)	(21,717)
Episcopal Transition Reserve	10,000	8,000
General Convention	26,334	16,334
Haiti	809	1,282
Interim Ministry Development	1,080	1,080
John G Hayes Jr Income Fd	8,205	9,511
John G Hayes Missionary Fund	1,112	(129)
La Iglesia de Santa Maria	(32,362)	(32,362)
Lambeth Convention	142,047	165,813
Subtotal (carried forward)	<u>40,247,608</u>	<u>40,687,387</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, 2016 AND 2015

	2016	2015
Subtotal (brought forward)	\$ 40,247,608	\$ 40,687,387
Latino Ministry	(2,415)	(2,415)
Liberia	1,577	2,077
Mental Health Committee Reserve	20	15
Micro-Economic Development	72,750	72,750
Mission Development	90,750	90,750
Mission Maintenance & Repair Reserve	21,000	21,000
Missioner for World Mission	70,412	79,789
Mountain Mission Reserve	31,553	28,148
Native American Ministry	8,685	7,652
Office Equipment Reserve	6,932	6,932
Omisol Road - Reserve	9,368	1,897
Payroll Acct - St Margaret's Woodbridge	4,668	82,668
Prevention of Misconduct Reserve	4,000	4,000
Property & Opr Exp - St Pauls Haymarket	(10,984)	(3,221)
Property Exp - Church Hill Dr. Woodbridge	69,580	27,311
Property Exp - Epiphany Herndon	54,787	55,410
Property Exp - Main St, Fairfax (Truro)	(11,527)	-
Property Exp - Pickett Road/Braddock Rd	(7,016)	-
Property Fund	11,599	9,404
Property Maintenance Fund	27,969	28,403
Real Estate Value Fund	13,498,767	12,756,306
Region 2 Mission (Deltaville)	72,058	65,811
Reserve-2015 Unrestricted Reserve	1,062,880	1,140,157
Risk Management Program	15,756	26,156
Rockingham Property Fund (Reg 14)	12,811	12,811
Santa Maria Stewardship (DuPont Grant)	56,000	-
Shelton Shop Rd Property	133,475	114,356
St Clare's (W Henrico) Mission	(126,417)	(126,417)
St Francis Mission Fd (Goochland)	(179,357)	(179,357)
ST Investments	32,209	31,613
St Margarets Ruther Glenn	135	135
Stewardship Committee Reserve	467	467
Stewardship of Creation Grant Fund	8,801	8,801
Trinity, Beaverdam	10,734	8,149
Trustees of the Funds	875,828	847,277
Virginia Diocesan Library	(21,960)	(4,687)
YASC - A Cameron	(380)	(630)
YASC - A Jacobs	25	-
YASC - A Russell	973	-
YASC - C Belous	980	-
YASC - A. Davis	25	-
Young Priests Initiative	9,888	9,888
Youth Ministry	100,970	100,970
Total designated funds	\$ 56,265,984	\$ 56,011,763

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, 2016 AND 2015

	<u>2016</u>	<u>2015</u>
Bishop Jones' Evangelism Fund	\$ 660	\$ 500
Bishop Lee Fund for Small Church Vitality	500	134,877
B Maxwell Art Camp Scholarship Fund	51,205	1,906
Camp Equipment	121,291	13,155
Camp Program TOF Investments	11,578	114,994
Camp Scholarship Annual Fund	511,064	18,271
FCF - Unrestricted	484,061	121,289
Mustard Seed Grant Fund	13,155	18,101
Pledges Receivable - SM Shout It! Campaign	534,040	648,835
Shrine Mont Shout It! Campaign	19,613	683,991
St. Georges Camp	19,337	19,337
W Stanley Camp Scholarship Fund	792	692
Youth Mission Vouchers 2006	(6,750)	450
Youth Mission Vouchers 2007	3,000	3,000
Youth Mission Vouchers 2008	2,150	2,150
Youth Mission Vouchers 2009	3,600	3,600
Youth Mission Vouchers 2010	9,941	9,941
Youth Mission Vouchers 2011	1,205	1,605
Youth Mission Vouchers 2012	(687)	1,513
Youth Mission Vouchers 2013	4,495	5,295
Youth Mission Vouchers 2014	(9,167)	(5,167)
Youth Mission Vouchers 2015	(6,987)	(3,769)
Total development funds	<u>\$ 1,768,096</u>	<u>\$ 1,794,566</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

DECEMBER 31, 2016 AND 2015

	2016	2015
A.H. & C.J. Robinson Fund	\$ 76,560	\$ 178,750
Albert Baker Fund	135,234	101,460
Alison Gibson Fund	621	607
Ball Fund	144,859	135,651
Bishop Goff's Discretionary Fund	6,182	14,702
Bishop Goodwin Memorial Scholarship Fd	12,860	12,860
Bishop Gulick's Discretionary Fund	11,731	14,253
Bishop Johnston's Discretionary Fund	(7,588)	2,966
Bishop Jones' Discretionary Fund	24,304	31,758
Bishop Jones Evangelism Grant Fund	6,920	5,179
Bishop Jones' Sabbatical Fund	6,711	6,707
Bishop Mason Memorial Fund	1,770	1,770
Bishops Combined Discretionary Fund	9,945	7,734
Bishop's Emergency Needs Fund	84,739	99,704
Bishop's Investment Fund	(23,786)	(23,786)
Bishop's Theological Education Fund	19,409	16,272
Bp PjL Disc Fd	648	644
Bp R. F. Gibson Memorial Fund	1,453	1,432
Bp R. F. Gibson Property Foundation	10,393	10,178
Bruce Fund	50,407	44,428
Canon Wingo Discretionary Fund	3,539	2,494
Charles Norse Fund	2,155	2,113
Columbia Walker Memorial Missions Fund	49,532	48,885
David Lewis Memorial Fund	5,585	5,613
Disabled Clergy Fund	720,744	668,778
Diocesan Fund for Human Need	15,073	12,602
Diocesan Fund for World Mission	15,581	23,019
Dickinson Memorial Fund	(41,250)	(27,500)
Diocesan Cemetery Fund	-	7,017
Diocesan Historic Property Fund	-	(18,017)
Dooley Fund	130,610	129,955
duPont Diocesan Enrichment Fund	2,148	(82)
duPont Small Church Clergy Development	17,050	17,050
E Holcombe Palmer Fund	3,301	4,480
ECW Gift - Bishop Goff	589	589
Ellen Goldsborough Fund	35,726	26,715
Episcopal Fund	16,414	92,326
Fear Not Fund	350	-
Forest Fund	49,000	43,188
Francis Edmonia Newman Fund	35,236	35,236
Freda W Kipps Income Fund	35,134	31,670
Gilliatt Campus Ministry Fund	10,149	10,539
Hugh McGuire Taylor Fund	35,623	35,266
Subtotal (carried forward)	<u>1,715,661</u>	<u>1,815,205</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, 2016 AND 2015

	2016	2015
Subtotal (brought forward)	\$ 1,715,661	\$ 1,815,205
Ida B Gale Fund	36,247	35,858
J. B. duPont - Technology Grant	(680)	(680)
Julia A Ward Income Fund	802	802
John and Ethel Davis Fund	1,247	1,215
John Lyons Fund	5,938	5,929
Katherine G Cook Scholarship	2,106	2,166
Lucille McGriff Fund	814	802
M Thorpe Disc Fd	955	955
Mary Amanda Stewart Fund	10,498	10,402
MEZ Grant	14,426	20,007
Moncure Memorial Fund	16,291	14,358
Pearl Leone Hecht Fund	178	178
Philip A. Arthur Memorial Fund	550	547
Scott Fdn Grant 2010	6,646	51,646
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	293,095	287,689
St John's Waldrop Fund	33,176	33,176
St. John's Greensprings Fund	18,441	18,791
UTO Fund	187	187
Widows & Orphans Fund	(1,660)	(625)
Subtotal	1,951,131	2,094,821
Funds invested with the Trustees of the Funds	19,184,998	18,594,170
Beneficial interest in trusts	216,682	2,330,381
Total other funds	\$ 21,352,811	\$ 23,019,372

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 AND
SUPPLEMENTAL SCHEDULES

*As of and for the Years Ended December 31, 2016
and 2015*

And Report of Independent Auditor



**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**

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Report of Independent Auditor

Board of Trustees
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. (the "Corporation"), which comprise the statements of financial position as of December 31, 2016 and 2015, and the related schedules of investments, statements of activities, changes in net assets 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 audit to obtain reasonable assurance about whether the financial statements are free of 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 Trustees of the Funds of the Protestant Episcopal Church in the Diocese of Virginia, Inc., as of December 31, 2016 and 2015, and the schedules of investments, statements of activities, changes in its net assets and cash flows for the years then ended in accordance 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 \$55,272,138 (41% of net assets) and \$54,839,117 (41% of net assets) as of December 31, 2016 and 2015, respectively, whose values have 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.

Cherry Bekant LLP

Richmond, Virginia
August 21, 2017

**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.
STATEMENTS OF FINANCIAL POSITION**

DECEMBER 31, 2016 AND 2015

	2016	2015
ASSETS		
Investment in securities, at fair market value	\$ 134,391,757	\$ 130,973,041
Cash and cash equivalents	1,942,955	2,650,660
Accrued investment income	154,257	156,771
Note receivable	100,000	100,000
Land and building	688,547	688,547
Beneficial interest in trust	2,058,431	-
Total Assets	\$ 139,335,947	\$ 134,569,019
LIABILITIES		
Due to the Diocese of Virginia	\$ 18,862	\$ 58,187
Accrued expenses	16,898	-
Investment fees payable	26,466	25,511
Total Liabilities	62,226	83,698
NET ASSETS		
Parish funds: (2016 - 492 Parish funds with 60,042.972 units at \$1,301.16 and undistributed gain of \$62,067) (2015 - 502 Parish funds with 58,948.245 units at \$1,277.00 and undistributed gain of \$40,208)	78,187,580	75,317,117
Diocesan funds: (2016 - 98 Diocesan funds with 25,379.433 units at \$1,301.16 and undistributed gain of \$26,236) (2015 - 97 Diocesan funds with 26,809.800 units at \$1,277.00 and undistributed gain of \$18,286)	33,048,939	34,254,401
Trustee funds: (2016 - 81 Trustee funds with 16,189.576 units at \$1,301.16 undistributed gain of \$16,736) (2015 - 81 Trustee funds with 15,910.846 units at \$1,277.00, undistributed gain of \$10,847)	21,081,965	20,329,002
Parish STAMP funds: (2016 - 32 Parish funds with market value of \$1,529,691) (2015 - 25 Parish funds with market value of \$1,372,682)	1,529,691	1,372,682
Trustee STAMP funds: (2016 - 8 Trustee funds with market value of \$2,575,818) (2015 - 7 Trustee funds with market value of \$2,420,822)	2,575,818	2,420,822
Other Trustee funds	2,161,181	102,750
Mayo Memorial fund	688,547	688,547
Total Net Assets	139,273,721	134,485,321
Total Liabilities and Net Assets	\$ 139,335,947	\$ 134,569,019

The accompanying notes to the financial statements are an integral part of these statements.

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**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**
SCHEDULE OF INVESTMENTS

YEAR ENDED DECEMBER 31, 2016

	Principal Amount or Shares	Fair Value
Common stocks - 10%		
Consumer discretionary - 2%		
Carmax, Inc.	6,315	\$ 406,623
Priceline Group, Inc.	217	318,135
Other	34,320	1,653,294
Consumer staples - 1%		
Other	15,195	1,186,298
Energy - 1%		
Other	12,540	959,233
Financial - 2%		
American Tower Corp	3,490	368,823
Berkshire Hathaway, Inc. CL B	2,280	371,594
Brookfield Asset Management, Inc.	12,412	409,720
Capital One Financial Corporation	5,770	503,375
CitiGroup Inc.	6,655	395,507
JP Morgan Chase & Co	4,375	377,519
Markel Corporation	515	465,818
Other	9,165	466,330
Health care - 1%		
Cellegene Corp	2,647	306,390
Johnson & Johnson	3,281	378,004
Other	8,925	687,768
Industrials - 1%		
Danaher Corporation	4,485	349,112
Fedex Corporation	1,575	293,265
Other	18,432	1,121,596
Information technology - 1%		
Accenture PLC	3,040	356,075
Visa, Inc.	4,995	389,710
Other	7,670	1,161,362
Materials - 1%		
Other	3,825	448,302
Bonds - 9%		
Corporate obligations	6,798,457	7,126,508
Government and agency obligations		
FHLM	1,003,432	1,021,937
FNMA	1,443,657	1,511,643
GNMA	566,099	591,189
United States Treasury	1,320,000	1,469,719

The accompanying notes to the financial statements are an integral part of this statement.

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**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**
SCHEDULE OF INVESTMENTS (CONTINUED)

YEAR ENDED DECEMBER 31, 2016

	Principal Amount or Shares	Fair Value
Mutual funds - 52%		
Aberdeen Emerging Market	299,645	\$ 3,763,539
Colchester Global Bond Fund	156,925	4,932,460
Dodge & Cox Global Stock Fund	587,999	7,003,072
Federated Total Return Sers Inc	157,122	1,429,810
PIMCO Funds	103,979	1,024,191
Silchester International Investors International Value Equity Trust	112,543	12,886,603
Vanguard Emerging Markets Stock Index Fund	100,204	2,268,616
Vanguard Fixed Income Inflation Protected Securities Fund	104,303	2,657,647
Vanguard Fixed Income Short-Term Investment Grade Fund	95,765	1,017,977
Vanguard FTSE All World Ex US Index Fund	104,189	9,066,508
Vanguard Total Stock Market Index Fund	267,049	14,978,776
Vanguard Total Bond Market Index Fund	873,010	9,297,554
Hedge funds - 21%		
Drake Capital Offshore Partners	11,408,597	11,408,597
TAP Fund	2,090	1,386,936
Forester Diversified Ltd.	705	724,616
Forester Diversified Ltd.	5,298	5,358,687
Forester Diversified Ltd.	500	523,225
Forester Diversified Ltd.	500	535,315
Forester Diversified Ltd.	500	511,935
Forester Diversified Ltd.	500	487,435
Forester Diversified Ltd.	3,000	3,003,330
Landsdowne Developed Markets Long Only Fund	21,651	3,760,939
Real estate and natural resource funds - 7%		
AEW Global PPTY Sec FD LP	2,854,135	2,854,135
Commonfund Capital National Res Partners VIII	1,165,536	1,165,536
Metropolitan Real Estate Partners IV	544,521	544,521
Property Holdings IV LLC REIT	1,993,820	1,993,820
Park Street Capital Natural Resource	963,765	963,765
Victory Global Natural Resources Fund	62,483	1,517,080
Other	832,256	832,256
Private equity funds - 1%		
MIT Private Equity Fund III	506,927	506,927
MIT Private Equity Fund IV	310,023	310,023
Other	581,074	581,077
Total investments - 100% (Cost \$119,312,260)		\$ 134,391,757

The accompanying notes to the financial statements are an integral part of this statement.

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**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**
SCHEDULE OF INVESTMENTS (CONTINUED)

YEAR ENDED DECEMBER 31, 2015

	Principal Amount or Shares	Fair Value
Common stocks - 10%		
Consumer discretionary - 2%		
Amazon	434	\$ 293,336
Carmax	5,430	293,057
Priceline Group, Inc.	242	308,538
Other	27,113	1,335,712
Consumer staples - 1%		
Nestle	4,375	325,588
Other	12,780	1,060,187
Energy - 1%		
Other	8,570	661,787
Financial - 2%		
American Tower Corp	3,640	352,898
Berkshire Hathaway, Inc. CL B	2,330	307,653
Brookfield Asset Management, Inc.	12,712	400,809
Capital One Financial Corporation	5,340	391,937
CitiGroup, Inc	7,055	365,096
Markel Corporation	535	472,592
Other	11,655	800,046
Health care - 1%		
Cellegene Corp	2,647	317,005
Johnson & Johnson	2,885	296,347
Other	12,905	1,228,476
Industrials - 1%		
Danaher Corporation	4,735	439,786
Other	16,095	788,241
Information technology - 1%		
Accenture PLC	3,195	333,878
Visa, Inc.	4,155	322,220
Other	11,680	931,047
Materials - 1%		
Other	4,335	433,622
Bonds - 9%		
Corporate obligations		
Government and agency obligations		
FHLM	1,365,507	1,404,377
FNMA	985,714	1,062,965
GNMA	629,467	657,839
United States Treasury	825,000	995,583

The accompanying notes to the financial statements are an integral part of this statement.

6

**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**
SCHEDULE OF INVESTMENTS (CONTINUED)

YEAR ENDED DECEMBER 31, 2015

	Principal Amount or Shares	Fair Value
Mutual funds - 51%		
Aberdeen Emerging Market	295,906	\$ 3,361,490
Colchester Global Bond Fund	157,870	4,755,631
Dodge & Cox Global Stock Fund	559,062	5,847,788
Federated Total Return Sers Inc	146,492	1,327,218
PIMCO Funds	96,150	948,040
Silchester International Investors International Value Equity Trust	113,674	12,032,525
Vanguard Emerging Markets Stock Index Fund	97,683	2,029,859
Vanguard Fixed Income Fund	89,839	948,695
Vanguard FTSE All World Ex US Index Fund	127,651	10,929,458
Vanguard Inflation Protected Securities Fund	100,768	2,540,359
Vanguard Total Stock Market Index Fund	255,285	12,968,498
Vanguard Total Bond Market Index Fund	860,803	9,158,947
Hedge funds - 21%		
Drake Capital Offshore Partners	10,722,374	10,722,374
Lansdowne Developed Markets Long Only Fund	21,651	3,971,522
Forester Diversified Ltd.	4,496	5,346,936
Forester Diversified Ltd.	705	722,210
Forester Diversified Ltd.	500	521,485
Forester Diversified Ltd.	500	510,235
Forester Diversified Ltd.	500	485,815
Forester Diversified Ltd.	3,000	2,993,340
TAP Fund	4,024	2,545,609
Real estate and natural resource funds - 8%		
AEW Global PPTY Sec FD LP	2,816,193	2,816,193
Commonfund Capital National Res Partners VIII	1,203,181	1,203,181
GMO Forestry Fund 7	222,621	222,621
MA Resources Fund	229,621	229,621
Metropolitan Real Estate Partners 2008	546,788	546,788
Metropolitan Real Estate Partners IV	649,629	649,629
Park Street Capital Natural Resource	816,923	816,923
Property Holdings IV LLC REIT	1,718,922	1,718,922
RS Global Natural Resources Fund	116,713	1,844,059
TIFF Realty Resources II	131,959	131,959
Private equity funds - 1%		
Commonfund Distressed Debt Partners II LTD Partnership	154,974	154,974
MIT Private Equity Fund II	460,404	460,404
MIT Private Equity Fund III	625,601	625,601
MIT Private Equity Fund IV	308,445	308,445
Private Advisors Small Company Buyout II	134,925	134,925
TIFF Secondary Partners II	211,249	211,249
Total investments - 100% (Cost \$122,657,326)		\$ 130,973,041

The accompanying notes to the financial statements are an integral part of this statement.

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**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**
STATEMENTS OF ACTIVITIES

YEARS ENDED DECEMBER 31, 2016 AND 2015

	<u>2016</u>	<u>2015</u>
Investment income:		
Interest	\$ 504,648	\$ 527,075
Dividends	1,477,546	1,951,146
Other investment income	122,543	13,380
	<u>2,104,737</u>	<u>2,491,601</u>
Expenses:		
Custodial and management fees	422,933	425,237
General and administrative	327,500	318,606
	<u>750,433</u>	<u>743,843</u>
Net investment income	<u>1,354,304</u>	<u>1,747,758</u>
Other revenue:		
Transfer of beneficial interest in trust	2,071,299	-
Change in beneficial interest in trust	(12,868)	-
	<u>2,058,431</u>	<u>-</u>
Realized gain (loss) on investments:		
Realized gain (loss) from securities transactions (excluding short-term securities):		
Proceeds from securities sold	18,815,066	47,126,161
Cost of securities sold	(19,032,392)	(39,897,984)
	<u>(217,326)</u>	<u>7,228,177</u>
Unrealized appreciation (depreciation) during the year:		
Ending	15,079,497	8,315,715
Beginning	(8,315,715)	(20,703,997)
	<u>6,763,782</u>	<u>(12,388,282)</u>
Change in net assets resulting from operations	<u>\$ 9,959,191</u>	<u>\$ (3,412,347)</u>

The accompanying notes to the financial statements are an integral part of these statements.

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**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**
STATEMENTS OF CHANGES IN NET ASSETS

YEARS ENDED DECEMBER 31, 2016 AND 2015

	<u>2016</u>	<u>2015</u>
Change in net assets from operations:		
Net investment income	\$ 1,354,304	\$ 1,747,758
Beneficial interest in trust	2,058,431	-
Net realized gain (loss) on investments sold	(217,326)	7,228,177
Net unrealized gain (loss) from market appreciation	<u>6,763,782</u>	<u>(12,388,282)</u>
Change in net assets resulting from operations	<u>9,959,191</u>	<u>(3,412,347)</u>
Change in net assets from fund transactions:		
Investment of funds	4,552,965	7,198,825
Income distributions reinvested	3,057,314	3,004,704
Withdrawals during the year	(7,381,756)	(5,797,688)
Distributions to fund investors - including reinvestments	<u>(5,399,314)</u>	<u>(5,129,794)</u>
Change in net assets due to fund transactions	<u>(5,170,791)</u>	<u>(723,953)</u>
Change in net assets	4,788,400	(4,136,300)
Net assets - beginning of year	<u>134,485,321</u>	<u>138,621,621</u>
Net assets - end of year (including undistributed investment income)	<u>\$ 139,273,721</u>	<u>\$ 134,485,321</u>

The accompanying notes to the financial statements are an integral part of these statements.

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**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**
STATEMENTS OF CASH FLOWS

YEARS ENDED DECEMBER 31, 2016 AND 2015

	2016	2015
Cash flows from operating activities:		
Change in net assets	\$ 9,959,191	\$ (3,412,347)
Adjustments to reconcile to net cash from operating activities:		
(Gain) loss on sale of investments	217,326	(7,228,177)
Purchases of investments	(15,687,326)	(47,103,606)
Proceeds from the sale of investments	18,815,066	47,126,161
Unrealized (gains) losses on investments	(6,763,782)	12,388,282
Decrease in beneficial interest in trust	12,868	-
Transfer of beneficial interest in trust	(2,071,299)	-
Change in assets and liabilities:		
Accrued investment income	2,514	(6,843)
Due to the Diocese of Virginia	(39,325)	19,457
Accrued expenses	16,898	-
Investment fees payable	955	(5,762)
Net cash provided by operating activities	<u>4,463,086</u>	<u>1,777,165</u>
Cash flows from financing activities:		
Investment and income distribution reinvestments	7,610,279	10,203,529
Withdrawals and distributions	<u>(12,781,070)</u>	<u>(10,927,482)</u>
Net cash used in financing activities	<u>(5,170,791)</u>	<u>(723,953)</u>
Net change in cash and equivalents	(707,705)	1,053,212
Cash and equivalents, beginning of year	<u>2,650,660</u>	<u>1,597,448</u>
Cash and equivalents, end of year	<u>\$ 1,942,955</u>	<u>\$ 2,650,660</u>
Supplemental non-cash financing transactions:		
Investment and income distribution reinvestments	<u>\$ 7,610,279</u>	<u>\$ 10,203,529</u>

The accompanying notes to the financial statements are an integral part of these statements.

10

**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.
NOTES TO THE FINANCIAL STATEMENTS**

DECEMBER 31, 2016 AND 2015

Note 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.

Note 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 Diocese.

Diocesan Funds account for investment funds controlled by the separate Diocesan organizations.

Trustee Funds account for investment funds primarily held for the benefit of the Diocese.

The *Mayo Memorial Fund* accounts for the cost of the Mayo House, 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 these affiliates.

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 \$52.85 and \$52.59 per unit, aggregating \$5,399,314 and \$5,129,794, were paid to unitholders in 2016 and 2015, 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 and state income taxes. The Corporation has determined that it does not have any material unrecognized tax benefits or obligations as of December 31, 2016.

**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**
NOTES TO THE FINANCIAL STATEMENTS

DECEMBER 31, 2016 AND 2015

Note 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.

Concentration of Credit 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.

New Accounting Pronouncements - On May 1, 2015, the Financial Accounting Standards Board ("FASB") issued Accounting Standards Update ("ASU") 2015-07, *Fair Value Measurement (Topic 820) – Disclosures for Investments in Certain Entities That Calculate Net Asset Value ("NAV") per Share (or its Equivalent)*. The amendments in ASU 2015-07 remove the requirement to categorize within the fair value hierarchy all investments for which fair value is measured using the NAV per share practical expedient. Instead, the amounts measured using the NAV per share (or its equivalent) must be provided to permit reconciliation of the fair value hierarchy to the amounts presented in the statement of financial position. The Corporation elected to early adopt ASU 2015-07 in 2015 and has removed all investments from the fair value hierarchy for which fair value is measured using the NAV per share practical expedient.

Note 3—Note receivable

The note receivable, which is an asset of the Trustee 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.

Note 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>2016</u>	<u>2015</u>
Land	\$ 10,000	\$ 10,000
Building	678,547	678,547
	<u>\$ 688,547</u>	<u>\$ 688,547</u>

**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**
NOTES TO THE FINANCIAL STATEMENTS

DECEMBER 31, 2016 AND 2015

Note 5—Fair value measurements

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 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.

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.

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 at December 31, 2016.

Debt and Equity Securities - Valued at the closing price reported on the active market on 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 THE FINANCIAL STATEMENTS

DECEMBER 31, 2016 AND 2015

Note 5—Fair value measurements (continued)

The following table sets forth by level, within the fair value hierarchy, the Corporation's assets at fair value as of December 31:

	2016			Total
	Level 1	Level 2	Level 3	
Debt and equity securities:				
Common stock:				
Consumer discretionary	\$ 2,378,051	\$ -	\$ -	\$ 2,378,051
Consumer staples	1,186,298	-	-	1,186,298
Energy	959,233	-	-	959,233
Financial	3,358,686	-	-	3,358,686
Health care	1,372,163	-	-	1,372,163
Industrials	1,763,973	-	-	1,763,973
Information technology	1,907,147	-	-	1,907,147
Materials	448,302	-	-	448,302
Mortgage-backed securities	3,124,769	-	-	3,124,769
U.S. Treasury securities	1,469,719	-	-	1,469,719
Corporate bonds	-	7,126,508	-	7,126,508
Mutual funds:				
Global equity funds	10,766,611	-	-	10,766,611
Fixed income funds	41,741,079	-	-	41,741,079
Natural resource funds	1,517,080	-	-	1,517,080
Global equity funds measured at net asset value	-	-	-	12,886,603
International bond funds measured at net asset value	-	-	-	4,932,460
Hedge funds:				
Hedge funds investments measured at net asset value	-	-	-	37,453,075
	<u>\$ 71,993,111</u>	<u>\$ 7,126,508</u>	<u>\$ -</u>	<u>\$134,391,757</u>

**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**
NOTES TO THE FINANCIAL STATEMENTS

DECEMBER 31, 2016 AND 2015

Note 5—Fair value measurements (continued)

	2015			
	Level 1	Level 2	Level 3	Total
Debt and equity securities:				
Common stock:				
Consumer discretionary	\$ 2,230,642	\$ -	\$ -	\$ 2,230,642
Consumer staples	1,385,774	-	-	1,385,774
Energy	661,787	-	-	661,787
Financial	3,091,033	-	-	3,091,033
Health care	1,841,828	-	-	1,841,828
Industrials	1,228,028	-	-	1,228,028
Information technology	1,587,144	-	-	1,587,144
Materials	433,622	-	-	433,622
Mortgage-backed securities	3,125,180	-	-	3,125,180
U.S. Treasury securities	995,583	-	-	995,583
Corporate bonds	-	7,648,891	-	7,648,891
Mutual funds:				
Global equity funds	9,209,278	-	-	9,209,278
Fixed income funds	40,851,075	-	-	40,851,075
Natural resource funds	1,844,059	-	-	1,844,059
Global equity funds measured at net asset value	-	-	-	12,032,525
International bond funds measured at net asset value	-	-	-	4,755,631
Hedge funds:				
Hedge funds investments measured at net asset value	-	-	-	38,050,961
	<u>\$ 68,485,033</u>	<u>\$ 7,648,891</u>	<u>\$ -</u>	<u>\$130,973,041</u>

Note 6—Investments carried at NAV or its equivalent

Mutual Funds are valued at the NAV 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.

**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.
NOTES TO THE FINANCIAL STATEMENTS**

DECEMBER 31, 2016 AND 2015

Note 6—Investments carried at NAV or its equivalent (continued)

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.

2016	Fair Value	Unfunded Commitments	Lock-in Period	Redemption Frequency	Redemption Notice Period
Hedge Funds - Equity long/short ^(a) :	\$ 11,408,597	n/a	6/30/2017	Semi-annually	90 days
	1,386,936	n/a	n/a	Monthly	5 days
	3,760,939	n/a	n/a	n/a	n/a
	523,225	n/a	3/1/2020	n/a	95 days
	511,935	n/a	6/30/2017	n/a	95 days
	487,435	n/a	6/1/2018	n/a	95 days
	3,003,330	n/a	9/30/2018	n/a	95 days
	724,616	n/a	9/30/2018	n/a	95 days
	5,358,687	n/a	12/31/2018	n/a	95 days
	535,315	n/a	6/30/2019	n/a	95 days
Real Estate and Natural Resource Funds ^(b) :	1,165,536	157,500	8/19/2023	n/a	n/a
	273,038	n/a	12/31/2016	Monthly	n/a
	213,993	19,250	1/3/2023	n/a	n/a
	544,521	33,000	7/31/2019	n/a	n/a
	253,697	99,000	12/31/2015	n/a	n/a
	1,993,820	22,889	9/16/2017	n/a	n/a
	963,765	185,625	1/31/2027	n/a	n/a
	91,528	55,000	6/30/2018	n/a	n/a
	2,854,135	n/a	n/a	Monthly	10 business days
Private Equity Funds ^(c) :	290,129	34,921	12/31/2018	n/a	n/a
	506,927	81,960	4/21/2021	n/a	n/a
	310,023	174,261	3/17/2023	n/a	n/a
	102,110	163,198	12/31/2014	n/a	n/a
	102,747	120,000	12/31/2020	n/a	n/a
	86,091	31,306	11/14/2020	n/a	n/a
	37,453,075				
Global Equity Fund ^(d) :	12,886,603	n/a	n/a	Monthly	n/a
International Bond Fund ^(e) :	4,932,460	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 THE FINANCIAL STATEMENTS

DECEMBER 31, 2016 AND 2015

Note 6—Investments carried at NAV or its equivalent (continued)

2015	Fair Value	Unfunded Commitments	Lock-in Period	Redemption Frequency	Redemption Notice Period
Hedge Funds - Equity long/short/Absolute Return ^(a) :	\$ 10,722,374	n/a	12/31/2016	Semi-annually	90 days
	2,545,609	n/a	n/a	Monthly	5 days
	3,971,522	n/a	n/a	n/a	n/a
	5,346,936	n/a	12/31/2015	n/a	95 days
	521,485	n/a	3/31/2017	n/a	95 days
	510,235	n/a	6/30/2017	n/a	95 days
	485,815	n/a	6/1/2018	n/a	95 days
	2,993,340	n/a	9/1/2018	n/a	95 days
	722,210	n/a	9/30/2018	n/a	95 days
Real Estate and Natural Resource Funds ^(b) :	1,203,181	231,875	8/19/2020	n/a	n/a
	222,621	n/a	12/31/2016	Monthly	5 days
	229,621	35,750	1/3/2023	n/a	n/a
	649,629	33,000	7/31/2016	n/a	n/a
	546,788	99,000	12/31/2015	n/a	n/a
	1,718,922	22,889	9/16/2017	n/a	n/a
	816,923	280,125	1/31/2027	n/a	n/a
	131,959	55,000	6/30/2018	n/a	n/a
	2,816,193	n/a	n/a	Monthly	10 business days
Private Equity Funds ^(c) :	460,404	34,708	12/31/2018	n/a	n/a
	625,601	80,532	4/21/2021	n/a	n/a
	308,445	183,700	3/17/2023	n/a	n/a
	154,974	163,198	12/31/2014	n/a	n/a
	211,249	120,000	12/31/2020	n/a	n/a
	134,925	33,095	11/14/2020	n/a	n/a
	38,050,961				
Global Equity Fund ^(d) :	12,032,525	n/a	n/a	Monthly	n/a
International Bond Fund ^(e) :	4,755,631	n/a	n/a	n/a	n/a

(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 investing 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 a 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 debt or debt-like securities.

**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**
NOTES TO THE FINANCIAL STATEMENTS

DECEMBER 31, 2016 AND 2015

Note 7—Unit information and financial highlights

Selected data for a unit outstanding throughout 2016 and 2015 follows:

	2016	2015
Interest income	\$ 4.94	\$ 5.16
Dividend income	13.97	18.63
Other income	1.21	0.13
Total investment income	20.12	23.92
Total expenses	(7.37)	(7.28)
Investment income - net	12.75	16.64
Income distributions	(52.85)	(52.59)
	(40.10)	(35.95)
Net realized gain (loss) and change in unrealized appreciation (depreciation)	64.26	(50.41)
Change in net asset value	24.16	(86.36)
Net assets value - beginning of year	1,277.00	1,363.36
Net assets value - end of year	<u>\$ 1,301.16</u>	<u>\$ 1,277.00</u>
Total Return	1.87%	-6.54%
Supplemental Data:		
Unitized Net Assets:		
Net assets, end of year	\$132,318,484	\$129,900,520
Ratio to average net assets:		
Expenses	0.56%	0.56%
Net investment income	0.96%	1.31%
Non-Unitized Net Assets:		
Net assets, end of year	\$ 6,955,237	\$ 4,584,801
Investment return	\$ 73,511	\$ 9,692
Beneficial interest in trust	\$ 2,058,431	\$ -
Ratio to average net assets:		
Expenses	0.02%	0.08%
Net investment income	1.56%	0.21%
Beneficial interest in trust	43.74%	0.00%

**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**
NOTES TO THE FINANCIAL STATEMENTS

DECEMBER 31, 2016 AND 2015

Note 8—Beneficial interest in trust

During 2016, the Corporation was notified it was an income 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 \$2,058,431 at December 31, 2016, which has been recorded as an asset and is adjusted each year to reflect the change in value.

Note 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 \$291,318 and \$274,059 as of and for the years ended December 31, 2016 and 2015, respectively. The Corporation had a related-party payable with the Diocese in the amount of \$18,862 and \$58,187 as of December 31, 2016 and 2015, 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, 2016 and 2015.

Note 10—Subsequent events

In preparing these financial statements, the Corporation has evaluated events and transactions for potential recognition or disclosure through August 21, 2017, the date the financial statements were available to be issued.



Report of Independent Auditor on Supplemental Schedules

Board of Trustees
Trustees of the Funds of the Protestant Episcopal Church
in the Diocese of Virginia, Inc.
Richmond, Virginia

We have audited the financial statements of Trustees of the Funds of the Protestant Episcopal Church in the Diocese of Virginia, Inc. (the "Corporation") as of and for the year ended December 31, 2016, and have issued our report thereon dated August 21, 2017, which contained an unmodified opinion on those financial statements. The prior year comparative information has been derived from the Corporation's financial statements as of December 31, 2015 and for the year then ended, which we have audited and whose report, dated August 18, 2016, expressed an unmodified opinion on those statements. Our audit was performed for the purpose of forming an opinion on the financial statements as a whole. The supplemental schedules of investment securities by investing manager are presented for the purposes of additional analysis and are not a required part of the 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 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 as a whole.

A handwritten signature in black ink that reads 'Cherry Bekaert LLP'.

Richmond, Virginia
August 21, 2017

SUPPLEMENTAL SCHEDULES

**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**

SCHEDULE OF INVESTMENT SECURITIES BY INVESTING MANAGER

DECEMBER 31, 2016

	Davenport Asset Management	Agincourt Capital Management	Non-Exchange Traded Assets	Mutual Funds	STAMP	Total
Fair value:						
Common stocks	\$ 13,373,853	\$ -	\$ -	\$ -	\$ -	\$ 13,373,853
Mutual funds	-	-	12,886,603	49,035,712	3,471,978	65,394,293
Hedge funds	-	-	27,701,015	-	-	27,701,015
Real estate and natural resource funds	-	-	8,354,033	1,517,080	-	9,871,113
Private equity funds	-	-	1,398,027	-	-	1,398,027
Corporate obligations	-	7,126,508	-	-	-	7,126,508
International bond funds	-	-	4,932,460	-	-	4,932,460
Government and agency obligations	-	4,594,488	-	-	-	4,594,488
	<u>13,373,853</u>	<u>11,720,996</u>	<u>55,272,138</u>	<u>50,552,792</u>	<u>3,471,978</u>	<u>134,391,757</u>
Cost:						
Common stocks	9,396,467	-	-	-	-	9,396,467
Mutual funds	-	-	4,258,457	48,719,496	3,527,193	56,505,146
Hedge funds	-	-	25,577,693	-	-	25,577,693
Real estate and natural resource funds	-	-	7,828,961	2,184,750	-	10,013,711
Private equity funds	-	-	785,796	-	-	785,796
Corporate obligations	-	7,270,654	-	-	-	7,270,654
International bond funds	-	-	5,125,852	-	-	5,125,852
Government and agency obligations	-	4,636,941	-	-	-	4,636,941
	<u>9,396,467</u>	<u>11,907,595</u>	<u>43,576,759</u>	<u>50,904,246</u>	<u>3,527,193</u>	<u>119,312,260</u>
Gross unrealized gains	4,100,567	61,627	13,082,461	2,082,940	-	19,327,595
Gross unrealized losses	(123,181)	(248,226)	(1,387,082)	(2,434,394)	(55,215)	(4,248,098)
	<u>\$ 3,977,386</u>	<u>\$ (186,599)</u>	<u>\$ 11,695,379</u>	<u>\$ (351,454)</u>	<u>\$ (55,215)</u>	<u>\$ 15,079,497</u>

See report of independent auditor on supplemental schedules.

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**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**
SCHEDULE OF INVESTMENT SECURITIES BY INVESTING MANAGER (CONTINUED)

DECEMBER 31, 2015

	Davenport Asset Management	Agincourt Capital Management	Non-Exchange Traded Assets	Mutual Funds	STAMP	Total
Fair value:						
Common stocks	\$ 12,459,858	\$ -	\$ -	\$ -	\$ -	\$ 12,459,858
Mutual funds	-	-	12,032,525	46,836,400	3,223,953	62,092,878
Hedge funds	-	-	27,819,526	-	-	27,819,526
Real estate and natural resource funds	-	-	8,335,837	1,844,059	-	10,179,896
Private equity funds	-	-	1,895,598	-	-	1,895,598
Corporate obligations	-	7,648,891	-	-	-	7,648,891
International bond funds	-	-	4,755,631	-	-	4,755,631
Government and agency obligations	-	4,120,763	-	-	-	4,120,763
	<u>12,459,858</u>	<u>11,769,654</u>	<u>54,839,117</u>	<u>48,680,459</u>	<u>3,223,953</u>	<u>130,973,041</u>
Cost:						
Common stocks	9,008,984	-	-	-	-	9,008,984
Mutual funds	-	-	4,301,274	49,552,388	3,299,274	57,152,936
Hedge funds	-	-	26,000,000	-	-	26,000,000
Real estate and natural resource funds	-	-	8,279,598	4,080,936	-	12,360,534
Private equity funds	-	-	1,036,833	-	-	1,036,833
Corporate obligations	-	7,892,431	-	-	-	7,892,431
International bond funds	-	-	5,156,708	-	-	5,156,708
Government and agency obligations	-	4,048,900	-	-	-	4,048,900
	<u>9,008,984</u>	<u>11,941,331</u>	<u>44,774,413</u>	<u>53,633,324</u>	<u>3,299,274</u>	<u>122,657,326</u>
Gross unrealized gains	3,726,366	154,293	12,387,761	878,341	-	17,146,761
Gross unrealized losses	(275,492)	(325,970)	(2,323,057)	(5,831,206)	(75,321)	(8,831,046)
	<u>\$ 3,450,874</u>	<u>\$ (171,677)</u>	<u>\$ 10,064,704</u>	<u>\$ (4,952,865)</u>	<u>\$ (75,321)</u>	<u>\$ 8,315,715</u>

See report of independent auditor on supplemental schedules.

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Diocesan Missionary Society Financial Report



**DIOCESAN MISSIONARY SOCIETY
OF VIRGINIA**

**FINANCIAL STATEMENTS AND
SUPPLEMENTARY INFORMATION**

***As of and for the Years Ended December 31, 2016
and 2015***

And Report of Independent Auditor



DIOCESAN MISSIONARY SOCIETY OF VIRGINIA
OFFICERS

Peter L. Henderer, Esquire
President

Karen M. Grane, Esquire
Vice President

Bradley J. Gable
Secretary

Steven T. Foster
Treasurer

Michael J. Kerr, Assistant Treasurer
Ex-Officio

The Rt. Rev. Susan Goff, Suffragan Bishop
Ex-Officio

Stas Jones, Business Administrator
Ex-Officio

Trustees

Steven T. Foster

Bradley J. Gable

George Covucci

The Rev. Amelie Wilmer

Gerald C. Bland

William E. Weatherford, Jr.

Joy Buzzard

Joe Paxton

The Rev. Andrew T.P. Merrow

Glenn R. Moore, Esquire

Karen M. Grane, Esquire

Peter L. Henderer, Esquire

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA
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Report of Independent Auditor

Board of Trustees
Diocesan Missionary Society of Virginia
Richmond, Virginia

We have audited the accompanying financial statements of the Diocesan Missionary Society of Virginia which comprise the statements of financial position as of December 31, 2016 and 2015, and the related statements of activities 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 audit to obtain reasonable assurance about whether the financial statements are free of 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.

Opinion

In our opinion, the financial statements referred to above present fairly, in all material respects, the financial position of the Diocesan Missionary Society of Virginia as of December 31, 2016 and 2015, and the changes in its net assets and its cash flows for the years then ended in accordance with accounting principles generally accepted in the United States of America.

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 supplementary schedules on pages 14-18, 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 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.

Cheryl Bekart LLP

Richmond, Virginia
May 4, 2017

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA
STATEMENTS OF FINANCIAL POSITION

DECEMBER 31, 2016 AND 2015

	2016	2015
ASSETS		
Assets:		
Cash and cash equivalents	\$ 2,151,725	\$ 1,272,533
Investments	3,525,732	3,497,128
Accrued interest receivable	64,363	32,498
Loans receivable - collateralized	5,901,267	6,325,120
Loans receivable - uncollateralized	182,684	594,403
Total	<u>11,825,771</u>	<u>11,721,682</u>
Real Estate:		
Properties used by Active Congregations:		
Church of the Messiah, Fredericksburg	200,000	200,000
Good Shepherd, Bluemont	19,672	19,672
Good Shepherd, Hickory Hill	19,000	19,000
Grace Church, Red Hill	14,000	14,000
St. George's, Pine Grove	47,300	47,300
St. John the Baptist, Ivy	21,000	21,000
St. Mary's, Berryville	36,080	36,080
St. Paul's, Ingham	13,000	13,000
St. Paul's, West Point	25,042	25,042
St. Peter's-In-The-Woods, Fairfax Station	1,100,000	1,100,000
	<u>1,495,094</u>	<u>1,495,094</u>
Properties used by Episcopal Campus Ministries:		
Episcopal Campus Ministry, Fredericksburg	450,170	450,170
Episcopal Campus Ministry, Harrisonburg	380,336	380,336
	<u>830,506</u>	<u>830,506</u>
Unimproved Real Estate:		
England Run North, Land, Stafford County	126,441	126,441
Hanover property	1,288,404	1,288,404
Joshua Road, Stafford County	145,700	145,700
	<u>1,560,545</u>	<u>1,560,545</u>
Total real estate - cost	3,886,145	3,886,145
Less accumulated depreciation	(222,876)	(204,786)
Total Real Estate - net	<u>3,663,269</u>	<u>3,681,359</u>
Total Assets	<u>\$ 15,489,040</u>	<u>\$ 15,403,041</u>
LIABILITIES		
Liabilities:		
Accounts payable	\$ 38,861	\$ 36,540
Notes payable	1,174,144	1,274,144
Total Liabilities	<u>1,213,005</u>	<u>1,310,684</u>
NET ASSETS		
Unrestricted	11,738,831	11,573,600
Temporarily restricted	350,742	332,295
Permanently restricted	2,186,462	2,186,462
Total Net Assets	<u>14,276,035</u>	<u>14,092,357</u>
Total Liabilities and Net Assets	<u>\$ 15,489,040</u>	<u>\$ 15,403,041</u>

The accompanying notes to the financial statements are an integral part of these statements.

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA
STATEMENTS OF ACTIVITIES

YEAR ENDED DECEMBER 31, 2016

	<u>Unrestricted</u>	<u>Temporarily Restricted</u>	<u>Permanently Restricted</u>	<u>Total</u>
Support and Revenue:				
Interest income on loans	\$ 290,530	\$ -	\$ -	\$ 290,530
Investment income	8,452	38,784	-	47,236
Unrealized gains on investments	-	19,346	-	19,346
Realized losses on investments	-	(899)	-	(899)
Net assets released from restrictions	38,784	(38,784)	-	-
	<u>337,766</u>	<u>18,447</u>	<u>-</u>	<u>356,213</u>
Expenses:				
Program Services:				
Payments to the Diocese of Virginia	38,861	-	-	38,861
Loan program - interest expense	58,982	-	-	58,982
Other	33,932	-	-	33,932
Management and general	40,760	-	-	40,760
	<u>172,535</u>	<u>-</u>	<u>-</u>	<u>172,535</u>
Change in net assets	165,231	18,447	-	183,678
Net assets - beginning of year	11,573,600	332,295	2,186,462	14,092,357
Net assets - end of year	<u>\$ 11,738,831</u>	<u>\$ 350,742</u>	<u>\$ 2,186,462</u>	<u>\$ 14,276,035</u>

The accompanying notes to the financial statements are an integral part of these statements.

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA
STATEMENTS OF ACTIVITIES (CONTINUED)

YEAR ENDED DECEMBER 31, 2015

	<u>Unrestricted</u>	<u>Temporarily Restricted</u>	<u>Permanently Restricted</u>	<u>Total</u>
Support and Revenue:				
Interest income on loans	\$ 351,115	\$ -	\$ -	\$ 351,115
Investment income	14,865	35,727	-	50,592
Unrealized losses on investments	-	(59,728)	-	(59,728)
Realized losses on investments	-	(1,628)	-	(1,628)
Net assets released from restrictions	39,437	(39,437)	-	-
	<u>405,417</u>	<u>(65,066)</u>	<u>-</u>	<u>340,351</u>
Expenses:				
Program services:				
Payments to the Diocese of Virginia	70,764	-	-	70,764
Loan program - interest expense	64,848	-	-	64,848
Bad debt expense	94,274	-	-	94,274
Other	49,188	-	-	49,188
Management and general	35,693	-	-	35,693
	<u>314,767</u>	<u>-</u>	<u>-</u>	<u>314,767</u>
Change in net assets	90,650	(65,066)	-	25,584
Net assets - beginning of year	<u>11,482,950</u>	<u>397,361</u>	<u>2,186,462</u>	<u>14,066,773</u>
Net assets - end of year	<u>\$ 11,573,600</u>	<u>\$ 332,295</u>	<u>\$ 2,186,462</u>	<u>\$ 14,092,357</u>

The accompanying notes to the financial statements are an integral part of these statements.

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA
STATEMENTS OF CASH FLOWS

YEARS ENDED DECEMBER 31, 2016 AND 2015

	<u>2016</u>	<u>2015</u>
Cash flows from operating activities:		
Change in net assets	\$ 183,678	\$ 25,584
Adjustments to reconcile to net cash from operating activities:		
Bad debt expense	-	94,274
Depreciation	18,090	18,090
Unrealized (gain) loss on investments	(19,346)	59,728
Realized loss on investments	899	1,628
Change in:		
Accrued interest receivable	(31,865)	440
Accounts payable	2,321	(8,165)
Net cash provided by operating activities	<u>153,777</u>	<u>191,579</u>
Cash flows from investing activities:		
Purchase of investments	(44,518)	(43,724)
Proceeds from sale of investments	34,361	33,908
Loans receivable made	(120,907)	(521,141)
Collections on loans receivable	956,479	665,179
Net cash provided by investing activities	<u>825,415</u>	<u>134,222</u>
Cash flows from financing activities:		
Principal payments on notes payable	(100,000)	(50,000)
Net cash used in financing activities	<u>(100,000)</u>	<u>(50,000)</u>
Net change in cash and cash equivalents	879,192	275,801
Cash and cash equivalents - beginning of year	1,272,533	996,732
Cash and cash equivalents - end of year	<u>\$ 2,151,725</u>	<u>\$ 1,272,533</u>
Supplemental disclosure of cash flow information:		
Cash paid for interest	<u>\$ 58,982</u>	<u>\$ 64,848</u>

The accompanying notes to the financial statements are an integral part of these statements.

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DIOCESAN MISSIONARY SOCIETY OF VIRGINIA

NOTES TO THE FINANCIAL STATEMENTS

DECEMBER 31, 2016 AND 2015

Note 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 low-interest loans available for the extension of the mission of the Diocese. The Society also owns property used by others assisting in the missionary work of the Diocese.

Note 2—Summary of significant accounting policies

Basis of Presentation - The Society is required to report information regarding its financial position and activities according to three classes of net assets: unrestricted net assets, temporarily restricted net assets, and permanently restricted net assets. The financial statements report amounts separately by class of assets as follows:

Unrestricted - Amounts are those currently available at the discretion of the Society’s Board of Trustees for use in operations and those resources invested in property or equipment.

Temporarily Restricted - Amounts are those which are stipulated by donors for specific purposes. When a donor restriction expires, temporarily restricted net assets are reclassified to unrestricted net assets and reported in the statements of activities as net assets released from restrictions.

Permanently Restricted - Amounts are restricted to investments in perpetuity, the income from which is expendable in accordance with the conditions of each specific donation.

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.

Cash and Cash Equivalents - For purposes of reporting cash flows, the Society considers demand deposits and investments with a purchased maturity of less than three months to be cash and cash equivalents.

Concentration of Credit Risk - Financial instruments which potentially subject the Society to concentrations of credit risk consist principally of temporary cash investments and trade receivables. 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 depository 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. As of December 31, 2016, the Society had \$1,464,328 which exceeded these insured amounts.

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 restrictions according to the underlying nature of the net asset fund to which it was earned.

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA

NOTES TO THE FINANCIAL STATEMENTS

DECEMBER 31, 2016 AND 2015

Note 2—Summary of significant accounting policies (continued)

Loans Receivable and Bad Debt Expense - The Society provides low-interest 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. Uncollateralized loans consisted of an \$800,000 construction loan that accrued interest through December 31, 2013; on January 1, 2015, the accrued interest was capitalized and amortized over 25 years. On February 6, 2013, a deed of trust was executed thus securing this loan. Management had determined that an allowance of \$64,000 was necessary for 2014 due to the uncollectibility of interest receivable related to the \$800,000 construction loan. During 2015, the loan was restructured to a lower principal balance, thus requiring a partial write-off and removal of the established allowance. Bad debt expense was \$-0- and \$94,274 for the years ended December 31, 2016 and 2015, respectively.

Real Estate - Real estate is recorded at cost or, in the case of gifts of real estate, at fair value on the date of the gift. Depreciation of buildings is computed using the straight-line method over their estimated useful lives of 30 years.

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.

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 of the assets exceeds the estimated fair value of the assets. 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 2016 or 2015.

Income Tax Status - The Society is exempt from income taxation 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, 2016. Through its affiliation with the Diocese, the Society is not required to file returns with federal or state tax authorities.

New Accounting Pronouncements - On May 1, 2015, the FASB issued ASU 2015-07, *Fair Value Measurement (Topic 820) - Disclosures for Investments in Certain Entities That Calculate Net Asset Value ("NAV") per Share (or its Equivalent)*. The amendments in ASU 2015-07 remove the requirement to categorize within the fair value hierarchy all investments for which fair value is measured using the NAV per share practical expedient. Instead, the amounts measured using the NAV per share (or its equivalent) must be provided to permit reconciliation of the fair value hierarchy to the amounts presented in the statement of financial position. The Society elected to early adopt ASU 2015-07 in 2015 and removed all investments from the fair value hierarchy for which fair value is measured using the net asset value per share practical expedient.

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA
NOTES TO THE FINANCIAL STATEMENTS

DECEMBER 31, 2016 AND 2015

Note 3—Investments

Investments are reported at fair value. The fair values are as follows at December 31:

	<u>2016</u>	<u>2015</u>
Cash and cash equivalents	\$ 2,158,635	\$ 2,156,046
STAMP	514,986	505,488
Trustees of the Funds	<u>852,111</u>	<u>835,594</u>
	<u>\$ 3,525,732</u>	<u>\$ 3,497,128</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.

Note 4—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, 2016 and 2015. This category includes the following type of investment:

2016

	<u>2016</u> <u>Fair Value</u>	<u>Unfunded</u> <u>Commitments</u>	<u>Lock-in</u> <u>Period</u>	<u>Redemption</u> <u>Frequency</u>	<u>Redemption</u> <u>Notice Period</u>
Trustees of the Funds (a)	\$ 852,111	n/a	n/a	Daily	None
STAMP (b)	\$ 514,986	n/a	n/a	Daily	None

2015

	<u>2015</u> <u>Fair Value</u>	<u>Unfunded</u> <u>Commitments</u>	<u>Lock-in</u> <u>Period</u>	<u>Redemption</u> <u>Frequency</u>	<u>Redemption</u> <u>Notice Period</u>
Trustees of the Funds (a)	\$ 835,594	n/a	n/a	Daily	None
STAMP (b)	\$ 505,488	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 shorter-term, investment grade bonds, U.S. Treasury and government agency bonds, pooled consumer bonds, mortgages and asset-backed securities.

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA
NOTES TO THE FINANCIAL STATEMENTS

DECEMBER 31, 2016 AND 2015

Note 5—Real estate

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>2016</u>	<u>2015</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>(222,876)</u>	<u>(204,786)</u>
	<u>\$ 3,663,269</u>	<u>\$ 3,681,359</u>

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. In February 2012, the Society approved a three year extension of the settlement date to July 1, 2015. In September 2015, the Society extended the settlement to July 1, 2016. In May of 2016, the Society extended the settlement to September 30, 2018.

The book value of the land and development costs was \$1,288,404 at December 31, 2016 and 2015, and is included in real estate on the statements of financial position.

Note 6—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 6.50%. 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; however, these schedules represent scheduled maturities and 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:

2017	\$ 121,000
2018	181,000
2019	405,000
2020	185,000
2021	32,144
Thereafter	<u>250,000</u>
	<u>\$ 1,174,144</u>

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA
NOTES TO THE FINANCIAL STATEMENTS

DECEMBER 31, 2016 AND 2015

Note 7—Net assets

Net assets of the Society are as follows:

	December 31, 2016		
	Unrestricted	Temporarily	Permanently
		Restricted	Restricted
Reid Fund	\$ -	\$ 280,176	\$ 1,386,408
Capital needs	-	70,566	-
Revolving Loan Fund	8,076,817	-	515,991
Other Endowed Fund	-	-	284,063
Real Estate Fund	3,662,014	-	-
	<u>\$ 11,738,831</u>	<u>\$ 350,742</u>	<u>\$ 2,186,462</u>
	December 31, 2015		
	Unrestricted	Temporarily	Permanently
		Restricted	Restricted
Reid Fund	\$ -	\$ 261,729	\$ 1,386,408
Capital needs	-	70,566	-
Revolving Loan Fund	7,893,496	-	515,991
Other Endowed Fund	-	-	284,063
Real Estate Fund	3,680,104	-	-
	<u>\$ 11,573,600</u>	<u>\$ 332,295</u>	<u>\$ 2,186,462</u>

Note 8—Endowment

The Society's endowment consists of the Reid Fund, Revolving Loan Fund, and Other Endowed Fund. 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 permanently restricted net assets 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 expenditure annually based on distributions from the TOTF investments (4.50% spending policy in 2016 and 2015) 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 permanently restricted net assets is classified as temporarily restricted net assets until those amounts are appropriated for expenditure.

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA
NOTES TO THE FINANCIAL STATEMENTS

DECEMBER 31, 2016 AND 2015

Note 8—Endowment (continued)

Other permanently restricted funds 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 Fund. 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 unrestricted revolving fund in accordance with donor intentions, and earnings on the Other Endowed Fund are distributed annually to beneficiaries as designated by the donors.

Activity in these funds is as follows:

	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
Net assets - December 31, 2014	\$ -	\$ 323,084	\$ 2,186,462	\$ 2,509,546
Investment return:				
Investment income	-	35,727	-	35,727
Net realized and unrealized loss	-	(61,356)	-	(61,356)
Amounts appropriated for mission work	-	(33,951)	-	(33,951)
Amounts distributed to beneficiaries	-	(1,775)	-	(1,775)
Net assets - December 31, 2015	-	261,729	2,186,462	2,448,191
Investment return:				
Investment income	-	38,784	-	38,784
Net realized and unrealized gain	-	18,447	-	18,447
Amounts appropriated for mission work	-	(35,165)	-	(35,165)
Amounts distributed to beneficiaries	-	(3,619)	-	(3,619)
Net assets - December 31, 2016	\$ -	\$ 280,176	\$ 2,186,462	\$ 2,466,638

Note 9—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 one organization, which is reimbursed by the other organizations. During 2016, salary costs incurred and subsequently reimbursed were \$28,458.

The Society provides loans to organizations within the Diocese that are in financial need. Five loans to the Diocese are outstanding as of December 31, 2016 and 2015, with a balance of \$3,790,141 and \$3,874,844, respectively.

The Society also provides loans to Shrine Mont. One outstanding loan has been granted to Shrine Mont with a balance of \$407,537 at December 31, 2015. This loan was paid off as of December 31, 2016.

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA
NOTES TO THE FINANCIAL STATEMENTS

DECEMBER 31, 2016 AND 2015

Note 10—Commitments

At December 31, 2016, the Society has an outstanding loan commitment of \$420,000 to St. George's Episcopal Church in Arlington, Virginia. The loan will accrue interest on the outstanding principal balance at a rate of 6.25% per year. Payments of interest only on the outstanding principal balance will be payable in quarterly installments, commencing on September 1, 2016, or the date the loan is drawn, and continuing on the first day of every third month thereafter. One half of the principal amount outstanding shall be due and payable on the first anniversary of the note. The balance of the principal amount outstanding, together with all accrued and unpaid interest, shall be due and payable on the second anniversary of this note

The Society had an outstanding loan commitment to Olivet Episcopal Church, Alexandria, Virginia, for \$125,000 at December 31, 2015. The construction and permanent loan was executed in 2016 and \$100,000 was advanced to the Church. The remaining commitment of \$25,000 to Olivet Episcopal Church is still available to be advanced as of December 31, 2016.

Note 11—Subsequent events

The Society has evaluated subsequent events for potential recognition and/or disclosure in the December 31, 2016, financial statements through May 4, 2017, the date the financial statements were available to be issued.

SUPPLEMENTARY INFORMATION

**DIOCESAN MISSIONARY SOCIETY OF VIRGINIA
SCHEDULE OF LOANS RECEIVABLE**

DECEMBER 31, 2016

	Balance January 1, 2016	Loans Made	Reduction of Allowance for Doubtful Accounts	Loan Write-Offs	Payments Received	Balance December 31, 2016	Interest Earned	Note Maturity Date	Interest Rate
Collateralized by Deeds of Trust:									
All Saints, Sharon Chapel	\$ 244,598	\$ -	\$ -	\$ -	6,589	\$ 237,999	\$ 12,176	01/31/2021	5.50%
Christ Church, Spotsylvania	436,179	-	-	-	182,501	253,678	15,438	04/01/2021	5.50%
Church of Our Saviour, Montpelier	356,597	-	-	-	27,973	328,624	19,607	06/10/2019	5.50%
Diocese of Virginia - All Souls Rectory	153,273	-	-	-	9,303	143,970	8,204	08/01/2018	5.50%
Diocese of Virginia - Dayspring Loan	1,928,914	-	-	-	43,525	1,885,389	84,503	06/09/2019	4.50%
Diocese of Virginia - McIlhenny Parish	8,158	-	-	-	5,918	2,240	312	10/06/2017	6.50%
Diocese of Virginia - Omisol Road	233,674	-	-	-	25,668	208,006	14,011	10/10/2022	6.50%
Diocese of Virginia - Santa Maria	1,550,825	-	-	-	289	1,550,536	45,829	04/01/2020	2.80%
Grace Church, Casanova	53,428	-	-	-	53,428	-	1,091	11/01/2021	6.50%
Meade Memorial Church, Alexandria	105,062	-	-	-	5,314	99,738	6,004	10/01/2021	4.50%
Peter Paul Development Center	350,000	-	-	-	10,087	339,913	13,081	12/31/2019	3.50%
St. Andrews, Richmond #3	225,387	-	-	-	7,220	218,167	12,199	06/27/2036	5.50%
St. David's, Aylett	59,671	-	-	-	2,064	57,607	3,830	03/01/2019	6.50%
St. Francis, Goochland	99,634	20,907	-	-	2,667	117,854	5,888	06/01/2020	5.50%
Buck Mountain, Earlysville	296,141	-	-	-	156,158	139,983	8,640	02/01/2021	5.50%
St. Paul's, King George	223,589	-	-	-	6,026	217,563	12,369	08/25/2020	5.50%
Ohlet Episcopal Church	-	100,000	-	-	-	100,000	1,176	08/25/2020	5.50%
Total Collateralized Loans	6,325,120	120,907	-	-	544,760	5,901,267	264,358		
Uncollateralized Loans:									
Shrine Mont, Inc.	407,537	-	-	-	407,537	-	14,418	03/05/2020	6.50%
St. Margaret's, Woodbridge	186,866	-	-	-	4,182	182,684	11,754	10/01/2017	6.50%
Total Uncollateralized Loans	594,403	-	-	-	411,719	182,684	26,172		
\$ 6,919,523	\$ 120,907	\$ -	\$ -	\$ -	\$ 956,479	\$ 6,083,951	\$ 290,530		

See report of independent auditor.

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA
SCHEDULE OF REAL ESTATE

DECEMBER 31, 2016

<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 the Messiah, Fredericksburg	\$ 200,000	\$ 46,495	\$ 153,505
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, Fairfax Station	1,100,000	-	1,100,000
		<u>1,495,094</u>	<u>66,495</u>	<u>1,428,599</u>
Properties used by Episcopal Campus Ministries				
01/04/2007	Episcopal Campus Ministry, Fredericksburg	450,170	78,050	372,120
02/02/2007	Episcopal Campus Ministry, Harrisonburg	380,336	78,331	302,005
		<u>830,506</u>	<u>156,381</u>	<u>674,125</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>\$ 222,876</u>	<u>\$ 3,663,269</u>

See report of independent auditor.

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA
SCHEDULE OF NOTES PAYABLE

DECEMBER 31, 2016

	Balance January 1, 2016	Additions (Reductions)	Balance December 31, 2016	Note 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	07/01/2018	3.50%
Emmanuel Church Fund, Woodstock	75,000	-	75,000	04/10/2019	5.50%
Emmanuel Church Fund, Woodstock	35,000	-	35,000	12/31/2016	6.50%
Emmanuel Church Fund, Woodstock	21,000	-	21,000	03/31/2017	6.50%
Emmanuel Church, Memorial Fund, Earlysville	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%
The Falls Church Endowment Fund, Inc., Falls Church	40,000	-	40,000	11/30/2018	3.50%
The Falls Church Endowment Fund, Inc., Falls Church	15,000	-	15,000	12/31/2016	6.50%
Gillatt Endowment, Emmanuel, Harrisonburg	50,000	-	50,000	09/28/2017	3.50%
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	01/27/2024	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%
Pohick Fund #1	50,000	(50,000)	-	01/26/2016	4.00%
Pohick Fund #2	50,000	(50,000)	-	05/27/2016	4.00%
Pohick Fund #3	50,000	-	50,000	07/29/2019	2.50%
St. James, Louisa	10,000	-	10,000	12/11/2018	5.50%

See report of independent auditor.

**DIOCESAN MISSIONARY SOCIETY OF VIRGINIA
SCHEDULE OF NOTES PAYABLE (CONTINUED)**

DECEMBER 31, 2016

	Balance January 1, 2016	Additions (Reductions)	Balance December 31, 2016	Note Maturity Date	Interest Rate
Notes Payable to Churches (continued):					
St. James', Louisa	\$ 20,000	\$ -	\$ 20,000	07/21/2021	2.50%
St. James-The-Less Church Fund, Ashland	1,000	-	1,000	12/31/2018	5.50%
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	07/12/2021	2.50%
St. John's Church Fund, Richmond	1,000	-	1,000	02/15/2018	5.25%
St. John's Episcopal Church Fund, West Point	8,600	-	8,600	04/01/2021	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%
	<u>\$ 1,274,144</u>	<u>\$ (100,000)</u>	<u>\$ 1,174,144</u>		

Note: Remittances for interest are made semi-annually.

See report of independent auditor.

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA
SCHEDULE OF PERMANENTLY RESTRICTED ASSETS

DECEMBER 31, 2016

Reid Fund	\$ 1,386,408
Revolving Loan Fund:	
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	7,881
	<u>515,991</u>
Other Endowed Fund:	
Douglas F. Forrest	45,119
William C. Rives	158,138
Frances Young	22,908
Bessie Ramsay 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	740
	<u>284,063</u>
Total	<u>\$ 2,186,462</u>

See report of independent auditor.

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2017 Diocesan Program Budget as Adopted by Convention

DIocese OF VIRGINIA 2017 BUDGET

CATEGORY AND PROGRAM	2016 as adopted by Annual Council	2017 Requests (estimates)	2017 Adjustments Made by EB	2017 As Approved by Executive Board	2017 Subsequent Requests	2017 Budget Ctte. adjustments	2017 as adopted by Annual Convention
INCOME							
A. ANTICIPATED PLEDGE INCOME	4,427,625	4,400,000	11,500	4,411,500	-	(110,000)	4,301,500
B. OTHER UNRESTRICTED INCOME TO SUPPORT DIOCESAN BUDGET	129,500	120,000	-	120,000	-	110,000	230,000
C. VIRGINIA EPISCOPALIAN SUPPORT	50,000	50,000	-	50,000	-	-	50,000
D. HEALTH INSURANCE ADMIN REIMBURSEMENT	90,000	90,000	-	90,000	-	-	90,000
E. RESTRICTED INCOME - Released from Restrictions	442,200	450,000	-	450,000	-	-	450,000
TOTAL INCOME	5,139,325	5,110,000	11,500	5,121,500	-	-	5,121,500
EXPENSES							
A. Support of Our Greater Church Community	765,317	706,979	-	706,979	(3,257)	-	703,722
B. Ministry Areas in the Diocese							
1. Christian Formation	5,000	-	-	-	-	-	-
a. Formation Staff Cost	188,777	206,800	-	206,800	-	-	206,800
b. Formation Staff Travel	7,500	7,500	-	7,500	-	-	7,500
c. Aging, Committee on	13,275	13,300	-	13,300	-	-	13,300
d. Grants for Episcopal College Ministries	171,633	196,670	(14,037)	182,633	-	6,257	188,890
e. Committee on Parish Youth Ministries	21,500	21,500	-	21,500	-	-	21,500
f. Ministries in Higher Education, Committee on	600	600	-	600	-	-	600
g. Other Christian Formation Programs	-	-	-	-	-	-	-
1. Shrine Mont Camp Program Support	122,500	122,500	-	122,500	-	-	122,500
2. Youth Ministry Development	7,000	7,000	-	7,000	-	-	7,000
3. Clergy & Diocesan Conferences	13,490	13,500	-	13,500	-	-	13,500
4. Fee for Education for Ministry Program	2,500	2,500	-	2,500	-	-	2,500
Total - Christian Formation	553,775	591,870	(14,037)	577,833	-	6,257	584,080

DIOCESE OF VIRGINIA 2017 BUDGET

CATEGORY AND PROGRAM	2016 as adopted by Annual Council	2017 Requests (estimates)	2017 Adjustments Made by EB	2017 As Approved by Executive Board	2017 Subsequent Requests	2017 Budget Ctte. adjustments	2017 as adopted by Annual Convention
2 Strengthening Our Churches							
a SOC Staff Cost	229,729	235,600	-	235,600	-	-	235,600
b SOC Staff Travel	7,500	7,500	-	7,500	-	-	7,500
c Committee on Congregational Missions							
0106 Incarnation, Mineral	711,958	688,961	-	688,961	-	(5,000)	683,961
0207 Immanuel, King & Queen	1,500	7,000	-	7,000	-	-	7,000
0217 St. Paul's, West Point & Grace, Millers Tavern	17,900	18,000	-	18,000	-	-	18,000
0311 San Jose, Arlington	64,500	66,000	-	66,000	-	-	66,000
0313 Cristo Rey, Arlington	59,000	60,000	-	60,000	-	-	60,000
0510 St. Francis Korean, McLean	35,000	38,000	-	38,000	-	-	38,000
0610 San Marcos, Alexandria	29,000	40,000	-	40,000	-	-	40,000
0806 Holy Cross Korean Mission	40,000	42,000	-	42,000	-	-	42,000
0807 Santa Maria, Falls Church	65,000	35,000	-	35,000	-	-	35,000
0905 St. Peter's, Richmond	25,900	22,000	-	22,000	-	-	22,000
0909 Varina, Richmond	29,800	28,000	-	28,000	-	-	28,000
1107 Our Saviour, Montpelier	37,000	35,000	-	35,000	-	(5,000)	30,000
1108 St. David's, Aylett	10,000	10,000	-	10,000	-	-	10,000
1110 St. Martin's, Doswell	4,900	-	-	-	-	-	-
1115 All Souls's, Alee	41,800	41,800	-	41,800	-	-	41,800
1211 St. Francis, Manakin Sabot	42,000	45,000	-	45,000	-	-	45,000
1317 Christ Church, Lucketts	14,800	15,000	-	15,000	-	-	15,000
1323 St. Gabriel's, Leesburg	65,000	75,000	-	75,000	-	-	75,000
1407 Good Shepherd, Bluemont	8,900	8,900	-	8,900	-	-	8,900
1412 St. George's, Pine Grove	12,000	10,500	-	10,500	-	-	10,500
1414 St. Paul's, Ingham	8,000	8,800	-	8,800	-	-	8,800
1501 Buck Mountain, Earlysville	25,500	25,500	-	25,500	-	-	25,500
1506 Good Shepherd, Boonesville	13,000	13,000	-	13,000	-	-	13,000
1508 Grace Church, Stanardsville	4,000	5,500	-	5,500	-	-	5,500
1511 McIlhenny Parish, Albemarle	30,458	28,615	-	28,615	-	-	28,615
1514 St. John the Baptist, Ivy	20,000	8,846	-	8,846	-	-	8,846

DIocese OF VIRGINIA 2017 BUDGET

CATEGORY AND PROGRAM	2016 as adopted by Annual Council	2017 Requests (estimates)	2017 Adjustments Made by EB	2017 As Approved by Executive Board	2017 Subsequent Requests	2017 Budget Cte. adjustments	2017 as adopted by Annual Convention
d							
CCM- Other Items							
1 Interest on property loans	22,000	22,000	-	22,000	-	-	22,000
2 Small Church Conference/Continuing Ed/Cmts expense	1,000	1,100	-	1,100	-	-	1,100
3 Reserve for maintenance projects	10,000	10,000	-	10,000	-	-	10,000
4 Reserve for special needs	16,000	10,000	-	10,000	-	-	10,000
5 Reserve for Transitions	-	30,000	-	30,000	-	5,000	35,000
6 Latino Task Force	1,000	-	-	-	-	-	-
Committee on Stewardship	6,000	6,000	-	6,000	-	-	6,000
Committee on Liturgy & Church Music	2,500	2,500	-	2,500	-	-	2,500
f							
Other Areas for Strengthening Our Churches							
1 Bishop's Minority Scholarship	2,400	2,400	-	2,400	-	-	2,400
2 Transition Ministry Expenses	2,000	2,000	-	2,000	-	-	2,000
3 Congregational Development Expenses	6,500	6,500	-	6,500	-	-	6,500
4 Insurance for vacant churches	5,000	5,000	-	5,000	-	-	5,000
5 Real Estate Tax (Undeveloped Land)	41,000	41,000	-	41,000	-	-	41,000
Total - Strengthening Our Churches	1,064,567	1,070,561	-	1,070,561	-	-	1,070,561
3							
Mission & Outreach							
a Mission & Outreach Staff Costs	178,389	118,300	-	118,300	-	-	118,300
b Mission & Outreach Travel	7,500	7,500	-	7,500	-	-	7,500
c Committee on Mission & Outreach	20,500	20,500	-	20,500	-	-	20,500
d Committee on Ecumenical & Interfaith Issues	7,200	7,220	-	7,220	-	-	7,220
e Other Mission & Outreach Areas							
1 Ecumenical Partnerships							
i. GraceIsland	40,500	40,500	-	40,500	-	-	40,500
ii. Virginia Council of Churches (VCC)	7,750	20,000	(13,000)	7,000	-	-	7,000
iii. Virginia Interfaith Center for Public Policy (VICPP)	5,000	5,000	-	5,000	-	-	5,000
2 Support - Office of Mission & Outreach	10,000	10,000	-	10,000	-	-	10,000
Total - Mission & Outreach	276,849	229,020	(13,000)	216,020	-	-	216,020

DIocese OF VIRGINIA 2017 BUDGET

CATEGORY AND PROGRAM	2016 as adopted by Annual Council	2017 Requests (estimates)	2017 Adjustments Made by EB	2017 As Approved by Executive Board	2017 Subsequent Requests	2017 Budget Ctte. adjustments	2017 as adopted by Annual Convention
4 Ministry - Commission on Ministry							
a Ministry Staff Costs	234,198	348,800	-	348,800	-	-	348,800
b Ministry Staff Travel	15,400	15,400	-	15,400	-	-	15,400
c Commission on Ministry - General Expenses	3,000	3,000	-	3,000	-	-	3,000
d Committee on Discernment	5,100	5,100	-	5,100	-	-	5,100
e Committee on Leadership Formation	1,600	1,600	-	1,600	-	-	1,600
f Committee on the Diaconate	14,606	14,600	-	14,600	-	-	14,600
g Committee on the Priesthood	59,992	60,000	-	60,000	-	-	60,000
h Committee on the Young Priests Initiative	20,250	20,300	-	20,300	-	-	20,300
i Diocesan Board of Examining Chaplains	3,350	3,300	-	3,300	-	-	3,300
j Committee on Continuing Clergy Formation	18,720	18,700	-	18,700	-	-	18,700
Total Ministry	376,216	490,800	-	490,800	-	-	490,800
5 Human Dignity & Justice							
a Stewardship of Creation, Committee on the	1,000	1,000	-	1,000	-	-	1,000
b Race Relations, Committee on	8,780	9,080	-	9,080	-	-	9,080
c Mental Health, Committee on	4,170	4,170	-	4,170	-	-	4,170
d Prevention of Sexual Misconduct, Committee on	2,620	2,620	-	2,620	-	-	2,620
e Women in Mission & Ministry	600	600	-	600	-	-	600
Total - Human Dignity & Justice	17,170	17,470	-	17,470	-	-	17,470
B Total for Ministry Areas	2,288,597	2,399,721	(27,037)	2,372,684	-	6,257	2,378,941
C Governance							
1 Governance Staff Costs	176,546	184,400	-	184,400	-	-	184,400
2 Governance Travel	5,700	5,700	-	5,700	-	-	5,700
3 Standing Committee	3,000	3,000	-	3,000	-	-	3,000
4 Executive Board, Deans & Presidents	3,700	3,700	-	3,700	-	-	3,700
5 Program Development	-	-	-	-	-	-	-
6 Province III - Representation & Support	12,025	12,025	-	12,025	-	(3,000)	9,025
7 General Convention Representation - Reserve	20,000	20,000	-	20,000	-	-	20,000
Total for Governance	220,971	228,825	-	228,825	-	(3,000)	225,825

DIocese of VIRGINIA 2017 BUDGET

CATEGORY AND PROGRAM	2016 as adopted by Annual Council	2017 Requests (estimates)	2017 Adjustments Made by EB	2017 As Approved by Executive Board	2017 Subsequent Requests	2017 Budget Cfte. adjustments	2017 as adopted by Annual Convention
D Communications & Technology Across the Diocese							
1 Communications Staff Costs	156,980	124,600	-	124,600	-	-	124,600
2 Communications Travel	5,550	5,550	-	5,550	-	-	5,550
3 Virginia Episcopalian & e-Communicate	64,000	64,000	-	64,000	-	-	64,000
4 Web Presence	5,000	5,000	-	5,000	-	-	5,000
5 Other Communications Expenses	23,500	23,500	-	23,500	-	-	23,500
D Total Communication & Technology Across the Diocese	255,030	222,650	-	222,650	-	-	222,650
E Bishops, Staff & Support							
1 The Episcopate							
a Bishops	497,013	502,700	-	502,700	-	-	502,700
b Episcopal Office	168,562	184,900	-	184,900	-	-	184,900
c Other expenses of the Bishops Office	5,500	5,500	-	5,500	-	-	5,500
d Bishops' Travel	61,850	61,850	-	61,850	-	-	61,850
e Bishops' Office Travel	3,500	3,500	-	3,500	-	-	3,500
f Reserve - Lambeth	2,000	2,000	-	2,000	-	-	2,000
g Episcopal Transition Expense & Reserve	4,000	4,000	-	4,000	-	-	4,000
2 Staff							
a Mayo House Staff	181,732	188,400	-	188,400	-	-	188,400
b M&G Travel	-	-	-	-	-	-	-
b Finance Staff	325,538	283,100	-	283,100	-	-	283,100
c Finance Travel	9,516	9,562	-	9,562	-	-	9,562
d Temporary Assistance	1,450	1,450	-	1,450	-	-	1,450
f Administrative Staff Travel	-	-	-	-	-	-	-
e Other Staff Expenses	21,500	21,500	-	21,500	-	-	21,500

DIOCESE OF VIRGINIA 2017 BUDGET

CATEGORY AND PROGRAM	2016 as adopted by Annual Council	2017 Requests (estimates)	2017 Adjustments Made by EB	2017 As Approved by Executive Board	2017 Subsequent Requests	2017 Budget Ctte. adjustments	2017 as adopted by Annual Convention
3 Support							
a Auto Expense & Reserve	48,000	48,000	-	48,000	-	-	48,000
b Telephone & Cell Phone Expense	27,000	27,000	-	27,000	-	-	27,000
c Office Supplies, Equipment & Services	90,350	85,000	-	85,000	-	-	85,000
d Building Related Expenses & Reserve	104,000	104,000	-	104,000	-	-	104,000
e Audit, Legal & Professional fees	50,000	50,000	-	50,000	-	-	50,000
f Other operating expenses	7,900	7,900	-	7,900	-	-	7,900
E Total for Bishops, Staff and Support	1,609,411	1,590,362	-	1,590,362	-	-	1,590,362
TOTAL EXPENSES	5,139,325	5,148,537	(27,037)	5,121,500	(3,257)	3,257	5,121,500
TOTAL INCOME - EXPENSES	(0)	(38,537)	38,537	0	3,257	(3,257)	-

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
10. Anna Julia Cooper Episcopal School

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**

2017 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 Council, but shall not have a vote unless the Chancellor does not attend a meeting of the Annual Council and certifies to the Secretary of the Diocese that a Vice Chancellor will attend the meeting of Annual Council 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 Convention 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 and one member of the Clergy and one Lay person to be Alternate Deputies to the Provincial Synod to serve as a Deputy if a Deputy is unavailable for a meeting of the Provincial Synod, all of whom 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 as a Deputy or Alternate Deputy to the Provincial Synod shall be the same as for election as a Deputy 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 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 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.

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 end of the appropriate calendar 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 Convention 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 Council 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 ministrations 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 Council 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 Council 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 Convention 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.9.6.

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 by November 30th 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 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.

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 Trustees of the Funds of the Episcopal Church in 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 Convention.

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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2. Bloomfield Foundation
3. Church Schools in the Diocese of Virginia
4. Diocesan Missionary Society
5. Episcopal Church Women
6. Peter Paul Development Center
7. Roslyn Conference Center
8. Shrine Mont
9. Trustees of the Funds
10. Virginia Diocesan Homes

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