



THE EPISCOPAL DIOCESE OF VIRGINIA

JOURNAL OF The 229th Annual Convention

Including

Proceedings of the November 2-4, 2023 meeting

of the 229th Annual Convention

Parochial Statistics

Annual Reports

Audits

The Constitution and Canons of the Diocese of Virginia

Draft

Love Jesus. Embody justice. Be disciples.





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The 230th Annual Convention of the Episcopal Diocese of Virginia will be held on November 7-9, 2024 at the Fredericksburg Convention Center, 2371 Carl D Silver Pkwy, Fredericksburg, VA 22401.

Diocesan Officers

As of the 229th Annual Convention.

The Bishop

The Rt. Rev. E. Mark Stevenson

The Assistant Bishop

The Rt. Rev. Gayle E. Harris

The Secretary

Mr. Mark Eastham

The Treasurer

Mr. Ted Smith

The Chancellor

John Paul Causey Jr., Esq.

The Registrar

Ms. Julia Randle

The Trustees

Jack W. Burtch Jr., Esq. Bradfute W. Davenport Jr., Esq. Elizabeth G. Hester, Esq.

The Mayo Memorial Church House of the Diocese of Virginia

110 West Franklin Street Richmond, Virginia 23220

804-643-8451

800-DIOCESE Fax 804-644-6928

www.episcopalvirginia.org

Members of the 229th Annual Convention

Canonically Resident Clergy

*Indicates attended 229th Annual Convention.

<i>Whole Name</i>	<i>Church & Location</i>	<i>Position</i>
The Rev. Jonathan V. Adams*	Trinity, Upperville	Rector
The Rev. Dr. Christopher M. Agnew*		Retired
The Rev. Charles D. (Buck) Aiken Jr.	St. Mark's, Richmond	Retired / Assisting
The Very Rev. J. Randolph Alexander Jr.*	Immanuel-On-The-Hill, Alexandria	Rector
The Rev. T. Alexander (Alex) Allain*	Goodwin House, Alexandria	Chaplain
The Rev. Charles D. (Chuck) Alley		Retired
The Rev. Deacon Barbara Ambrose*		Vocational Deacon
The Rev. Paul John Andersen		Non-Parochial
The Rev. Dr. Vienna Cobb Anderson		Retired
The Rev. Anthony F. (Tony) Andres		Non-Parochial
The Rev. Pati Mary Andrews		Non-Parochial
The Rev. Cate Anthony*	St. Stephen's, Richmond	Associate
The Rev. Amelia Arthur*	St. James's, Richmond	Associate
The Rev. Collins Asonye	Meade Memorial, Alexandria	Rector
The Rev. Deacon Logan Augustine*	Westminster Canterbury, Richmond	Chaplain/Non-Parochial
The Rev. Benjamin Badgett*	St. Mark's, Richmond	Rector
The Rev. Heather K. Baggett	HCR Manorcare Heartland Hospice	Spiritual Care Coordinator
The Rev. Bertram Cass (Cass) Bailey*	Trinity, Charlottesville	Rector
The Rev. S. Abbott Bailey		Non-Parochial
The Rev. John Baker		Retired
The Rev. Rhonda W. Baker		Non-Parochial
The Rev. Robert (Rob) Banse		Retired
The Very Rev. Gary J. (Gary) Barker*	Kingston Parish, Mathews	Rector
The Rev. Jane W. Barr		Retired
The Rev. Joshua C. (Josh) Bascom*	Christ Church, Charlottesville	Associate
The Rev. Ralph W. Bayfield		Non-Parochial
The Rev. Dr. Rosemary Beales*	St. George's, Fredericksburg	Retired/Assisting
The Rev. Deacon Emmettri Monica Beane	St. Stephen's, Culpeper	Vocational Deacon
The Rev. Stephan P. (Steve) Beatty		Non-Parochial
The Rev. Fanny Belanger		Non-Parochial
The Rev. Jo J. (Jo) Belser*	Resurrection, Alexandria	Rector
The Rev. Denise Bennett*	St. Aspah's, Bowling Green	Priest in Charge
The Rev. Deacon Elvira Beracochea*	St. Christopher's, Springfield	Vocational Deacon
The Rev. M. Chanta Bhan*	Diocese of Virginia	Canon for Discipleship
The Rev. Craig Biddle III		Non-Parochial
The Rev. Dr. Donald D. (Don) Binder		Retired
The Rev. Rachelle E. Birnbaum		Retired
The Rev. Dr. Thom Blair Jr		Retired
The Rev. Kyle Bomar*	St. Thomas, Orange	Priest in Charge
The Rev. Deacon Amanda Bourne		Non-Parochial
The Rev. Stephen Bragaw*	St. Peter's, New Kent	Priest in Charge
The Rev. Mary W. Brake		Non-Parochial
The Rev. Michael Brenneis		Non-Parochial
The Rev. Deacon Emma Wright Brice*	Grace, Alexandria	Assistant

Members of the 228th Annual Convention

<i>Whole Name</i>	<i>Church & Location</i>	<i>Position</i>
The Rev. Areeta Bridgemohan		Non-Parochial
The Rev. Theresa Brion*	St. John's, West Point	Priest-in-Charge
The Rev. Charles F. Brock	St. James', Mt Vernon, Alexandria	Rector
The Rev. Mignon L. (Sarah) Brockenbrough*		Non-Parochial
The Rev. Mary Kay (Mary Kay) Brown		Retired
The Rev. W. Hill (Hill) Brown III		Retired
The Rev. Jonathan R. Bryan		Retired
The Rev. Katherine S. (Kate) Bryant		Retired
The Rev. William H. (Bill) Burk*	Creator, Mechanicsville	Rector
The Rev. Deacon Steven Busch*	St. John's, Centreville	Vocational Deacon
The Rev. Deacon Sam Bush*	Christ, Charlottesville	Associate
The Rev. Joseph Butler*	Emmanuel, Harrisonburg	Interim Rector
The Rev. J Michael (Michael) Cadaret*	St. Bartholomew's	Priest-in-Charge
The Rev. George M. Caldwell		Retired
The Rev. Benjamin P. (Ben) Campbell*	St. Paul's, Richmond	Retired/Assisting
The Rev. Catherine Campbell*	La Iglesia de San Jose & Iglesia de Cristo Rey, Arlington	Vicar
The Rev. Grace Cangialosi*		Retired
The Rev. Diane Carroll		Retired
The Rev. J M. (Currie) Carter		Retired
The Rev. Sean Cavanaugh	St. Stephen's & St. Agnes School, Alexandria	Chaplain/Non-Parochial
The Rev. Kathleen D. (Kate) Chipps		Retired
The Rev. Sang Seok (Athanasius) Choi*	Holy Cross Korean, Falls Church	Vicar
The Rev. Dr. Young Kwon Choi	St. Francis Korean, McLean	Vicar
The Rev. James H. (Jim) Cirillo		Retired
The Rev. Constance (Connie) Clark*	Buck Mountain, Earlysville	Vicar
The Rev. Laura Doud Cochran*	St. Aidan's, Alexandria	Rector
The Rev. Kim L. Coleman*	Trinity, Arlington	Rector
The Rev. Dr. Sarah M. Colvin*	All Saints, Sharon Chapel, Alexandria	Priest-in-Charge
The Rev. Carey Dougherty Connors*	St. Christopher's, Springfield	Rector
The Rev. Ruth E. Correll		Retired
The Rev. Geoffrey D. (Geoff) Coupland		Non-Parochial
The Rev. Charles Cowherd*	St. Timothy's, Herndon	Rector
The Rev. Mary Gwynn (Gwynn) Crichton*	St. Paul's, Richmond	Associate
The Rev. Ronald C. (Ron) Crocker		Non-Parochial
The Rev. David M. Crosby*		Supply
The Rev. Deacon J. David (David) Curtis*	Archdeacon	Vocational Deacon
The Rev. S. Rainey Gamble Dankel*	St. Paul's, Richmond	Retired/Assisting
The Rev. Judith (Judy) Davis*	St. John's, Tappahannock	Interim Rector
The Rev. Susan W. (Kipper) Degavre		Retired
The Rev. Deacon John C. Dickinson*	St. John's, Richmond	Vocational Deacon
The Rev. William (Will) Dickinson*	St. George's, Fredericksburg	Associate
The Rev. Patricia J. (Pat) Dickson		Not in DOV
The Rev. Timothy W. (Tim) Dols		Non-Parochial
The Very Rev. Katherine G. Dougherty	All Souls', Mechanicsville	Vicar
The Rev. William (Will) Drosos*	St. Thomas, McLean	Associate

Members of the 228th Annual Convention

<i>Whole Name</i>	<i>Church & Location</i>	<i>Position</i>
The Rev. Emily H. Dunevant*	Grace, Goochland	Rector
The Rev. Andrew (Andy) Dunks		Retired
The Rev. G Edward (Ed) Dunlap		Non-Parochial
The Very Rev. Dr. Charles T. (Charlie) Dupree*	St. Paul's, Richmond	Rector
The Rev. Susan N. (Sue) Eaves		Retired
The Rev. William E. (Bill) Eberle		Non-Parochial
The Rev. Whitney Zimmerman Edwards	Varina, Varina	Vicar
The Rev. Robert M. Elder		Non-Parochial
The Rev. Deacon Lawrence James Elliott		Vocational Deacon
The Rev. Gail Epes		Retired
The Rev. Rachel Bauer Eskite		Non-Parochial
The Rev. Courtenay Evans*	Christ, Charlottesville	Vocational Deacon
The Rev. Deacon Paul Evans*	Grace & Holy Trinity, Richmond	Associate
The Rev. Dr. Margaret Ann (Sam) Faeth		Non-Parochial
The Rev. Kristen Farrington*	Cople Parish	Priest-in-Charge
The Rev. Mark R. Feather		Non-Parochial
The Rev. Katherine V. Ferguson*	Resurrection, Alexandria	Assistant
The Rev. Richard E. Fichter Jr.*	Hanover-with-Brunswick Parish: Emmanuel & St. John's, King George	Rector
The Rev. Jeffrey P. Fishwick		Retired
The Rev. Marlene Eudora Forrest*	St. Philip's, Richmond	Rector
The Rev. Kenneth Nicholas (Nik) Forti*	The Fork Church, Doswell	Rector
The Very Rev. Elizabeth Magill Franklin*	St. Michael's, Arlington	Rector
The Rev. Peter Fraser-Morris*	St. Luke's, Simeon, Charlottesville	Priest-in-Charge
The Rev. Dr. Robert D. (Bob) Friend		Retired
The Rev. Deacon Anthony Gaboton, Jr.*	St. Paul's, Bailey's Crossroads	Transitional Deacon
The Rev. Jenifer Gamber*	St. Peter's, Arlington	Rector
The Rev. Lee Gandiya	St. Paul's, Owens, King George	Rector
The Rev. Deacon Christine J. Garcia*	Christ Ascension, Richmond	Vocational Deacon
The Very Rev. Fran Gardner-Smith*	St. Thomas, McLean	Rector
The Rev. Deacon Frederico Garza*	St. Philip's, Richmond	Vocational Deacon
The Rev. Sarah Kinney Gaventa		Not in DOV
The Rev. Robert Douglas (Doug) Geddes		Retired
The Rev. Martin R. Geiger*	Christ Church, Winchester	Assistant
The Rev. Webster Gibson*	Christ Church, Winchester	Rector
The Rev. Ann H. Gillespie*	Holy Comforter, Vienna	Associate
The Rev. Kimberly Baker (Kim) Glenn*	Grace, Kilmarnock	Rector
The Rev. Deacon Shea Godwin*	Calvary, Front Royal	Vocational Deacon
The Rt. Rev. Susan E. Goff		Retired Bishop Suffragan
The Rev. Neal (Neal) Goldsborough*	Christ Church, Glen Allen	Retired/Interim Rector
The Rev. Dr. Mario S. Gonzalez Del Solar		Retired
The Very Rev. Rodney E. (Rod) Gordon*	St. Peter's, Oak Grove, Colonial Beach	Rector
The Rev. Michael Gray*		Retired
The Rev. Janet tarose Greene*	St. Mary's, Arlington	Assistant
The Rev. April Trew Greenwood		Retired
The Rev. Kathy R. Guin		Non-Parochial

Members of the 228th Annual Convention

<i>Whole Name</i>	<i>Church & Location</i>	<i>Position</i>
The Rt. Rev. Edwin F. (Ted) Gulick Jr.*	Diocese Of Virginia	Retired
The Rev. Deacon Sally Gunn		Vocational Deacon
The Rev. Dr. Peter R. (Pete) Gustin*	St. Stephen's, Catlett	Priest-in-Charge
The Rev. Theodore R. (Ted) Haddix Jr.		Non-Parochial
The Rev. Deacon Marty Hagar		Deacon
The Rev. Deacon Margaret A. Haight		Vocational Deacon
The Rev. Dr. John C N Hall		Non-Parochial
The Rev. Harold H. (Hal) Hallock Jr.		Retired
The Rev. James A. (Jim) Hammond		Retired
The Rev. Heewoo Daniel Han		Non-Parochial
The Rev. Dr. Valentine Seung-gyu Han		Non-Parochial
The Ven. Holly Hanback*	St. Gabriel's - San Gabriel, Leesburg	Vocational Deacon
The Rev. Carol J. Hancock*		Retired
The Rev. Rachel Harber		Non-Parochial
The Rev. Crystal Hardin*	St. George's, Arlington	Associate
The Rev. Deacon Susannah (Susie) Harding*	Epiphany, Oak Hill, Herndon	Vocational Deacon
The Rev. Torrence M. Harman*	St. John's, Warsaw & N. Farnham Parish, Farnham	Retired/Priest-in-Charge
The Rev. Carl Harris		Retired
The Rt. Rev. Gayle E. Harris*	Diocese of Virginia	Assistant Bishop
The Rev. Deacon Salli Hartman*	St. Mary's, Colonial Beach	Vocational Deacon
The Very Rev. Susan P. Hartzell*	St. Peter's In The Woods, Fairfax Station	Rector
The Rev. Linda Wofford Hawkins		Non-Parochial
The Rev. Christopher Thomas (Tom) Hayes III		Retired
The Rev. Valerie J. Hayes*	Calvary, Front Royal	Rector
The Rev. Canon Dorothy (d'Rue) Hazel*	Diocese Of Virginia, Richmond	Canon to the Ordinary
The Rev. Roger Hearn		Non-Parochial
The Rev. Dr. Thomas S. (Tom) Hendrickson		Retired
The Rev. Joseph H. (Joe) Hensley Jr.*	St. George's, Fredericksburg	Rector
The Rev. Lynda S. Hergenrather		Non-Parochial
The Rev. Robert G. (Bob) Hetherington*		Retired
The Rev. Catherine Hicks*	St. Peter's, Port Royal	Rector
The Rev. Deacon Harrison Higgins IV	St. Mary's, Richmond	Vocational Deacon
The Rev. Jeffrey (Rock) Higgins*	St. James the Less, Ashland	Rector
The Rev. Jennings W. (Jenks) Hobson III*		Retired
The Rev. Vincent S. Hodge		Retired
The Rev. John Edwin Hogg*	Immanuel, Mechanicsville	Rector
The Rev. C Lynn (Lynn) Holland		Non-Parochial
The Rev. Melissa K. Hollerith		Non-Parochial
The Rev. C Thomas (Tom) Holliday		Retired
The Rev. Jessica (Jess) Holthus*	St. Anne's, Reston	Rector
The Rev. Alan B. (Al) Hooker		Retired
The Rev. Martha J. Horne		Retired
The Rev. John D. Hortum		Retired
The Rev. S Caitlin (Cait) Howell		Non-Parochial
The Rev. James Anthony (Jim) Hughes	Trinity, Manassas	Retired/ Assisting

Members of the 228th Annual Convention

<i>Whole Name</i>	<i>Church & Location</i>	<i>Position</i>
The Rev. Nicholas (Nick) Hull	St. Luke's, Wellington, Alexandria	Rector
The Rev. Dr. Thomas C. (Tom) Hummel	Episcopal High School, Alexandria	Chaplain/Non-parochial
The Rev. Deacon Karla Westfall Hunt*	St. Peter's Church, Richmond	Vocational Deacon
The Rev. H Miller (Miller) Hunter Jr.		Non-Parochial
The Rev. Frederic DuBois (Fred) Huntington		Retired
The Rev. Lee Hutchson*	St. Martin's, Henrico	Rector
The Rev. Dr. Linda V. (Lin) Hutton	St. Thomas's, Orange	Rector
The Rev. Tinh T. Huynh		Non-Parochial
The Rev. Laura D. (Laura) Inscoc		Retired
The Rev. James C. Iswariah		Retired
The Very Rev. Justin A. (Justin) Ivatts*	Clarke Parish: St. Mary's & Grace, Berryville	Rector
The Rev. Brad L. Jackson*	Piedmont, Madison	Retired/Music Director
The Rev. C Thomas (Tom) Jackson		Non-Parochial
The Rev. John W.A. Jenkins*	St. Stephen's, Richmond	Associate
The Rev. Kathryn (Kate) Jenkins		Non-Parochial
The Rev. Dr. Candine E. Johnson		Retired
The Rev. Daniel Edward Johnson*	Christ Church, Spotsylvania	Rector
The Rev. Philip G. (Phil) Johnston		Non-Parochial
The Rt. Rev. Shannon S. Johnston*		Retired Bishop
The Rt. Rev. David Colin Jones*		Retired Bishop Suffragan
The Rev. Deacon Edward W. (Ed) Jones*		Vocational Deacon
The Rev. Gary D. Jones		Retired
The Rev. Herbert H. Jones	St. Thomas', Richmond	Rector
The Rev. Deacon Brian Justice	Grace, Goochland	Vocational Deacon
The Rev. Celal Kamran*		Non-Parochial
The Rev. Dr. E. Ross (Ross) Kane	Virginia Theological Seminary, Alexandria	VTS Professor/Non-Parochial
The Rev. Marion Kanour	Holy Cross, Batesville	Retired/Priest-in-Charge
The Very Rev. Elizabeth Keeler*	Trinity, Washington	Rector
The Rev. David Keill		Non-Parochial
The Rev. Stacy Carlson Kelly*	St. Paul's, Alexandria	Transitional Deacon
The Rev. Dr. Howard F. Kempself Jr.*		Non-Parochial
The Rev. Paula S. Kettlewell		Retired
The Rev. Charles E. Kiblinger		Non-Parochial
The Rev. Jennifer W. (Jen) Kimball*	Abingdon, White Marsh	Associate
The Rev. Warren P. Klam MD		Non-Parochial
The Rev. Pierce W. Klemmt		Retired
The Rev. Deacon Joseph Klennmann*	Holy Comforter, Richmond	Vocational Deacon
The Rev. David H. Knight		Retired
The Rev. Melody Dawn Knowles PhD	Virginia Theological Seminary, Alexandria	Professor, Non-Parochial
The Rev. Deacon Karulyynn T. Koelliker*	Emmanuel, Greenwood	Vocational Deacon
The Rev. Sara Amanda (Amanda) Korval*	St. Paul's, Ivy	Associate
The Rev. R Scott (Scott) Krejci		Retired
The Rev. Emily J. Krudys*	Our Saviour, Montpelier	Rector
The Rev. Howard A. La Rue		Non-Parochial

Members of the 228th Annual Convention

<i>Whole Name</i>	<i>Church & Location</i>	<i>Position</i>
The Rev. Deacon Hope Laingen*		Vocational Deacon
The Rev. Vinnie Van Lainson*	Christ Church, Brandy Station	Retired/Priest in Charge
The Rev. Kevin Laskowski*	St. John's, Centreville	Priest in Charge
The Rev. Deacon Robert Laughton*	Christ Church, Alexandria	Associate
The Rev. Jennifer Lazzuri*	St. James', Louisa	Rector
The Rev. Eugene (Gene) LeCouteur II*	Emmanuel, Middleburg	Rector
The Rev. David E. Lee		Retired
The Rev. Deacon Grace Lee	St. Francis Korean, McLean	Deacon
The Rev. Dr. Sandra (Sandi) Levy	St. Martin's, Henrico	Retired/Assisting
The Rev. Deacon Theresa Lewallen*	Resurrection, Alexandria	Vocational Deacon
The Rev. Melanie Lewis*	Cunningham Chapel Parish, Christ, Millwood	Rector
The Rev. Dr. Eric J. Liles		Non-Parochial
The Rev. Megan Limburg*	St. Mary's Whitechapel, Lively & Trinity, Lancaster	Rector
The Rev. Laura Minnich Lockey	Episcopal Campus Min Canterbury, Harrisonburg & St. Stephen's, & the Good Shepherd, Elkton (Lynwood Parish)"	Campus Missioner/ Non-Parochial"
The Rev. Deacon Deb Lockhart	St. Mary's, Whitechapel & Trinity, Lancaster	Vocational Deacon
The Rev. Richard A. (Rick) Lord	St. Paul's, Ivy	Retired/Assisting
The Rev. Ethan Lowery*	Fredericksburg Region Missioner	Campus Missioner/Non-Parochial
The Rev. Nicholas N. Lubelfeld		Retired
The Rev. David Lucey*	St. Francis, Great Falls	Rector
The Rev. Dr. Susan (Susan) Lukens*	Reurrection & Virginia Theological Seminary, Alexandria	Assistant & Professor
The Rev. Benjamin (Ben) Maas	St. James' Church, Warrenton	Rector
The Rev. Susan J. (Susan) MacDonald*	Our Redeemer, Aldie	Interim
The Rev. Matthew Machowski*	The Falls Church, Falls Church	Associate
The Rev. R. Maria Maguire*	St. Anne's, Reston	Assistant
The Rev Dr John F. (John) Maher*		Retired
The Rev. Kenneth Alexander Malcolm*	Christ Church, Glen Allen	Rector
The Rev. Robert (Bob) Malm		Non-Parochial
The Rev. Thomas G. (Gustavo) Mansella*	St. David's, Aylett	Retired/Vicar
The Rev. Anne L. (Anne) Manson		Retired
The Very Rev Dr Ian (Ian) Markham	Virginia Theological Seminary, Alexandria	Dean & President
The Rev. Barbara B. (Barbara) Marques*	St. Francis, Manakin-Sabot	Retired/Interim Vicar
The Rev. Ann F. (Ann) Martens		Retired
The Rev. Chad Martin*	St. James', Leesburg	Rector
The Very Rev. Edward W. (Weston) Mathews*	Grace, The Plains	Rector
The Rt. Rev. F Clayton (Clay) Matthews		Non-Parochial
The Rev. Joan (Joan) Mattia		Retired
The Rev. Louis J. (Lou) Mattia		Retired
The Rev. David H. (David) May*	St. Mary's, Goochland	Rector
The Rev. Roma W. (Roma) Maycock		Retired

Members of the 228th Annual Convention

<i>Whole Name</i>	<i>Church & Location</i>	<i>Position</i>
The Rev. Sara Chandler (Sara) Maypole		Non-Parochial
The Rev. Dr. John McCard		Non-Parochial
The Rev. Charles C. (Chuck) McCoart*	Emmanuel, Alexandria	Rector
The Rev. Theodore H. (Ted) McConnell		Retired
The Rev. Thomas B. (Tom) McCusker III		Non-Parochial
The Rev. Eleanor Becker (Becky) McDaniel*	Westover, Charles City	Priest-in-Charge
The Rev. Janet S. (Janet) McDonald		Non-Parochial
The Rev. Stephen (Steve) Y. McGehee*		Retired
The Rev. Justin M. McIntosh*	St. Paul's, Ivy	Rector
The Rev. Cynthia McKenna*	Trinity, Fredericksburg	Rector
The Rev. Jennifer G. (Jennifer) McKenzie		Non-Parochial
The Rev. Catherine R. (Cathy) McKinney		Non-Parochial
The Rev. Amanda McMillen*	Christ Church, Charlottesville	Assistant
The Rev. Deacon Dawn Sykes McNamara*	St. James the Less, Ashland	Vocational Deacon
The Rev. Christine Love Mendoza*	Good Shepherd, Burke	Rector
The Rev. C. Robert (Rob) Merola*	St. Matthew's, Sterling	Rector
The Rev. Claudia W. Merritt		Non-Parochial
The Very Rev. Andrew T.P. (Andrew) Merrow	St. Mary's, Arlington	Rector
The Rev. Christopher H. (Chris) Miller*	St. Stephen's & St. Agnes School	Chaplain
The Rev. Edward O. (Ed) Miller Jr.		Non-Parochial
The Rev. John Edward (John) Miller		Retired
The Rev. Sarah H.T. (Sarah) Miller		Non-Parochial
The Rev. W. Terry (Terry) Miller		Non-Parochial
The Rev. Dr. Jean L. (Jean) Milliken		Retired
The Rev. Bollin M. (Bo) Millner Jr.		Retired
The Rev. Paul B. Moberly*	St. Alban's, Annandale	Assistant
The Rev. Michael C. (Michael) Mohn		Retired
The Rev. Deacon Peggy Moncure*	Christ Church, Saluda	Vocational Deacon
The Rev. Dr. Jennifer G. (Jenny) Montgomery*	St. Paul's, Richmond	Retired/Assisting
The Rev. Trent Moore*	St. Stephen's, Culpeper	Rector
The Rev. Andrew Y. Moore*	St. John', McLean	Associate
The Rev. M. Leon (Lee) Moore		Retired
The Rev. Roberto Morales		Non-Parochial
The Rev. Jay Morris	Aquia, Stafford	Rector
The Rev. Robert Lee (Rob) Morris III		Non-Parochial
The Rev. W. Brown Morton III		Retired
The Rev. Kelly P. Moughty*	Holy Cross, Dunn Loring	Rector
The Rev. Charles F. (Chuck) Mullaly Jr.		Retired
The Rev. Dr. Diane G. (Diane) Murphy		Non-Parochial
The Rev. Dr. Jo-Ann (Jo-Ann) Murphy*	St. Margaret's, Woodbridge	Retired/Priest-in-Charge
The Rev. Deacon Linda E. (Linda) Murphy		Vocational Deacon
The Very Rev. Kathleen (Kathy) Murray*	Beckford Parish: Emmanuel, Woodstock & St. Andrew's, Mt. Jackson	Rector
The Rev. Penny A. Nash*	St. James's, Richmond	Interim Rector
The Rev. Deborah Newcomb		Non-Parochial

Members of the 228th Annual Convention

<i>Whole Name</i>	<i>Church & Location</i>	<i>Position</i>
The Rev. Kevin Newell*	Emmanuel, Brook Hill, Richmond	Priest-in-Charge
The Rev. J. David (David) Niemeyer		Retired
The Rev. Peter Eric (Pete) Nunnally*	St. Mary's, Arlington	Associate
The Rev. John Ohmer	St. Christopher's School, Richmond	Chaplain/Non-Parochial
The Rev. Roberto Orihuela*	La Iglesia de Santa Maria, Falls Church	Vicar
The Rev. Jennifer Ovenstone*	St. Paul's, Alexandria	Associate
The Rev. Deacon Stephen (Steve) Pace*	Our Saviour, Montpelier	Vocational Deacon
The Rev. Dr. Laurence K. (Larry) Packard		Retired
The Rev. William L. (Will) Packard*	St. Andrews, Burke	Rector
The Rev. Sara Palmer*	St. Mary's, Arlington	Associate
The Rev. James A. (Jim) Papile		Non-Parochial
The Rev. Philip Paradine		Non-Parochial
The Rev. Betsee (Betsee) Parker		Non-Parochial
The Rev. Caroline Smith Parkinson		Non-Parochial
The Rev. Pilar F. P. Parnell*	St. Stephen's, Heathsville	Rector
The Rev. Scott D. Parnell*	Ware, Gloucester	Rector
The Rev. Joan L. (Joani) Peacock*	Emmanuel, Alexandria	Retired/Assisting
The Rev. William P. (Will) Peyton*	St. Paul's Memorial, Charlottesville	Rector
The Rev. Dr. Craig A. (Craig) Phillips		Non-Parochial
The Rev. Robert S. (Bob) Phipps Jr.		Retired
The Rev. William (Bill) Pickering		Retired
The Rev. Johanna (Joie) Baker Pierce*	St. Mary's, Fleeton, Reedville	Priest-in-Charge
The Rev. Jane D. Piver*	Buck Mountain, Earlysville	Retired/Assisting
The Rev. David H. (David) Poist		Retired
The Rev. Margaret C. (Margaret) Pollock		Non-Parochial
The Rev. Carl (Carl) Praktish		Non-Parochial
The Rev. Grace A. Pratt	St. Stephen's & St. Agnes School, Alexandria	Chaplain/Non-Parochial
The Rev. Sarah Kye Price	Diocese of Virginia, Richmond	Interim Vocational Minister
The Rev. Dr. Robert W. (Bob) Prichard*	St. George's, Arlington & Christ Church, Saluda	Retired/Pastoral Associate
The Rev. Randall L. Prior		Retired
The Rev. Judith H. (Judith) Proctor		Non-Parochial
The Rev. Cherian P. (Cherian) Pulimootil		Non-Parochial
The Rev. William L. (Bill) Queen Jr.*	St. Peter's, Richmond	Retired/Vicar
The Rev. Kent D. Rahm		Non-Parochial
The Rev. Gaynelle M. (Gay) Rahn		Non-Parochial
The Rev. B. Cayce (Cayce) Ramey		Non-Parochial
The Very Rev. Robin Razzino*	St. Clement, Alexandria	Rector
The Rev. Elizabeth Rees*	St. Stephen's & St. Agnes School, Alexandria	Chaplain/Non-Parochial
The Rev. Natalie Perl Regan*	Good Shepherd, Burke	Assistant
The Rev. Alwin (Al) Reiners Jr.		Retired
The Rev. John F. (John) Rice Jr.		Retired
The Rev. James R. Rickenbaker*	Aquia Church, Stafford	Assistant
The Rev. Rachel Amelia Rickenbaker*		Non-Parochial

Members of the 228th Annual Convention

<i>Whole Name</i>	<i>Church & Location</i>	<i>Position</i>
The Rev. Dr. Anne G. (Anne) Ritchie	Good Shepherd, Burke	Retired/Assisting
The Rev. Dr. William Bradley (Bill) Roberts		Retired
The Rev. Benjamin (Ben) Robertson IV*	All Saints, Richmond	Rector
The Rev. Julius (Julie) Rodriguez*		Transitional Deacon
The Rev. Santiago Rodriguez*	Grace, Alexandria	Assistant
The Rev. John Rohrs*	St. Stephen's, Richmond	Rector
The Very Rev. Dr. Lynn Petri Ronaldi*	Pohick, Lorton	Rector
The Rev. Sean K. (Sean) Rousseau*	St. Paul's, Haymarket	Rector
The Rev. Dr. Stephen Paul (Paul) Rowles		Retired
The Rev. Bradford (Brad) Rundlett		Retired
The Rev. Deborah W. (Debbie) Rutter	Good Shepherd, Bluemont	Retired/Supply
The Rev. William (Bill) Sachs	St. Stephen's, Richmond	Retired/Assisting
The Rev. W. Burley (Burl) Salmon*	The Falls Church, Falls Church	Rector
The Rev. Jamie S. (Jamie) Samilio*		Non-Parochial
The Rev. Marybeth Sanders-Wilson*	St. James, Leesburg	Assistant
The Rev. Stuart E. Schadt		Retired
The Rev. Warren A. Schaller Jr.		Non-Parochial
The Rev. Roger Schellenberg		Retired
The Rev. Colleen Schiefelbein*		Non-Parochial
The Rev. Anna Scherer*	St. Dunstan's, McLean	Assistant Rector
The Very Rev. Stephen (Steve) Schlossberg*	St. Matthew's, Henrico	Rector
The Rev. Deacon Nancy Searby*	St. Anne's, Reston	Vocational Deacon
The Rev. Jeffrey H. (Jeff) Seiler		Non-Parochial
The Rev. Jeffrey S. (Jeff) Shankles*	St. Alban's, Annandale,	Rector
The Rev. John Thomas Sheehan		Non-Parochial
The Rev. John Bolin Shellito	St. Barnabas', Annandale	Rector
The Rev. Benson E. (Ben) Shelton*	St. Paul's, Hanover	Rector
The Rev. Stephen G. Shepherd*	St. Dunstan's, McLean	Rector
The Rev. James H. (Jim) Silcox Jr.		Retired
The Rev. Dr. Noelle M. York-Simmons	Christ Church, Alexandria	Rector
The Rev. Thomas W. (Tom) Simmons IV	St. Peter's, Purcellville	Rector
The Rev. Ann Kilpen (Kilpy) Singer	St. Mary's, Goochland	Associate
The Rev. Blake Singer	St. James's, Richmond	Associate
The Rev. Kira Skala		Retired
The Rev. Deacon R. Dale Smith*		Transitional Deacon
The Rev. David Hayes Smith		Non-Parochial
The Very Rev. G. Miles (Miles) Smith*	Grace, Cismont, Keswick	Rector
The Rev. Dr. Hilary B. Smith*	Holy Comforter, Richmond	Rector
The Rev. Sarah Winston (Winnie) Smith		Non-Parochial
The Rev. Shirley E. Smith Graham*	Christ Church, Glen Allen	Rector
The Rev. Katherine (Kate) Sonderegger	Virginia Theological Seminary, Alexandria	Retired/Professor
The Rev. Dr. Haywood B. Spangler		Non-Parochial
The Rev. Charles B. (Charlie) Spigner		Retired
The Rev. Sarah Spurlock Biggs*	Immanuel on the Hill, Alexandria	Assistant
The Rev. William Stafford-Whittaker*	Wicomico Parish, Wicomico Church	Rector

Members of the 228th Annual Convention

<i>Whole Name</i>	<i>Church & Location</i>	<i>Position</i>
The Rev. Mary L. Staley		Not in DOV
The Rev. William (Will) Stanley*	St. Stephen's, Richmond	Vicar
The Rev. Darren Steadman	St. Christopher's School, Richmond	Chaplain/Non-Parochial
The Rev. Canon Leslie Nunez Steffensen	Federal Ministries	Not in DOV
The Rt. Rev. E. Mark Stevenson*	Diocese of Virginia, Richmond	Bishop Diocesan
The Rev. J Bruce (Bruce) Stewart*	Goodwin House, Alexandria	Chaplain/Non-Parochial
The Rev. David M. Stoddart*	Our Saviour, Charlottesville	Rector
The Rev. Jon Strand	Holy Comforter, Vienna	Rector
The Rev. Gabor (Gabe) Strasser		Non-Parochial
The Rev. Dr. Jennifer R. (Jenn) Strawbridge	Oxford, England	Not in DOV
The Rev. Hilary B. (Hilary) Streever		Non-Parochial
The Rev. Anna J. (Ann) Stribling		Retired
The Rev. Jess H. Stribling Jr.		Retired
The Rev. Kathleen Sturges*	Our Saviour, Charlottesville	Associate
The Rev. Canon Rosemari Graughan Sullivan*		Retired
The Rev. Jack T. Sutor Jr.		Retired
The Rev. Catherine Williams (Kaki) Swann*		Retired
The Rev. Michael Sweeney	St. Christopher's School, Richmond	Chaplain/ Non-Parochial
The Rev. Charles R. Sydnor Jr.*		Retired
The Rev. Gregory B. Taylor		Retired
The Rev. Robert L. (Bob) Tedesco		Non-Parochial
The Rev. John T. (JT) Thomas*	Emmanuel, Greenwood	Rector
The Rev. Deacon Kathryn Thomas*	Piedmont/Bromfield Parish, Madison AND Grace, Stanardsville"	Vocational Deacon
The Rev. Marilu J. Thomas	Christ Church, Charlottesville	Associate
The Rev. Carla E. Thompson		Retired
The Rev. Jacqueline C. (Jackie) Thomson*	Holy Comforter, Vienna	Retired/Assisting
The Rev. Mary B. Thorpe*		Non-Parochial
The Rev. Cathy Tibbetts*	Christ Church, Luray	Retired/Priest in Charge
The Rev. Ann Black Tollison		Non-Parochial
The Very Rev. Kyle (Kyle) Tomlin*	Messiah, Fredericksburg	Rector
The Rev. Elizabeth W. (Liz) Tomlinson		Retired
The Rev. Malcolm E. Turnbull		Retired
The Rev. Anne M. (Anne) Turner		Non-Parochial
The Rev. Linnea S. Turner		Retired
The Rev. Sven L. vanBaars*	Abingdon, White Marsh	Rector
The Rev. Daniel Velez-Rivera*	St. Gabriel's - San Gabriel, Leesburg	Vicar
The Rev. Alyse E. Viggiano*	St. Paul's, Alexandria	Associate
The Rev. Stephen H. Wade		Retired
The Rev. Paul N. Walker*	Christ Church, Charlottesville	Rector
The Rev. Joshua (Josh) Walters*	St. John's, McLean	Rector
The Rev. Frederick S. (Fred) Wandall		Retired
The Rev. Oran E. Warder*	St. Paul's, Alexandria	Rector
The Rev. Philene Ware-Dunn		Non-Parochial
The Rev. Dr. Heather Warren	St. Paul's Memorial, Charlottesville	Assistant/Professor
The Rev. David F. Wayland		Retired
The Rev. John Weatherly	Wicomico Parish, Wicomico Church	Retired/Interim Rector

Members of the 228th Annual Convention

<i>Whole Name</i>	<i>Church & Location</i>	<i>Position</i>
The Rev. Joseph T. (Joe) Webb III		Retired
The Rev. Cornelia (Corry) Weierbach		Retired
The Rev. Joie Clee Weiher		Retired
The Rev. Eleanor Lee Smith Wellford		Retired
The Rev. William S. (Bill) Wells Jr.		Retired
The Rev. Anne West*	Grace, Stanardsville, Piedmont, Madison	Vicar/Priest-in-Charge
The Rev. Hillary T. West*		Retired
The Rev. Elisa D. Wheeler		Retired
The Rev. R. Ellen (Ellen) White		Non-Parochial
The Rev. Harold N. (Hal) White		Retired
The Rev. Kristin Price Robinson Wickersham*	Epiphany, Henrico	Priest-in-Charge
The Rev. Dina E. Widlake*	Epiphany, Herndon	Rector
The Rev. John Douglas (Doug) Wigner Jr.*	St. James's, Richmond	Retired/Assisting
The Rev. Deacon Ann Peyton Williams*	St. Andrew's, Richmond	Priest in Charge
The Rev. Shearon Williams*	St. George's, Arlington	Rector
The Rev. Stacy R. Williams-Duncan	Little Fork, Rixeyville	Priest-in-Charge
The Rev. Barbara C. (Bambi) Willis*		Retired
The Rev. Dr. Ann Bagley Willms		Non-Parochial
The Rev. Amelie Wilmer	St. John's, Richmond	Rector
The Rev. Deacon Dan Wilmoth	Goodwin House, Alexandria	Chaplain/ Non-Parochial
The Rev. Dr. Marian K. Windel*		Retired
The Rev. Deacon Leah Wise		Transitional Deacon
The Rev. Anne Lane (Anne Lane) Witt	St. John's, Richmond	Assisting
The Rev. Hunter H. Wood		Retired
The Rev. Sarah Anne Wood		Non-Parochial
The Rev. Stuart C. Wood*	Christ Church Parish, Christchurch, Saluda	Priest-in-Charge
The Rev. Karen B. Woodruff		Non-Parochial
The Rev. Daniel O. (Peter) Worthington Jr.		Retired
The Rev. Dorota Wright-Pruski*		Non-Parochial
The Rev. George W. Wyr		Non-Parochial
The Rev. Kirtley Yearwood*	Christ Church, Lucketts, Leesburg	Priest in Charge

Lay Delegates and Alternates

*Indicates attended 229th Annual Convention.

<i>Church</i>	<i>Location</i>	<i>Delegate(s)</i>	<i>Alternate(s)</i>
Abingdon	Gloucester	Keith Webb*	Barbara Allison-Bryan*
All Saints'	Richmond	James Forsythe*	Blair Bruch
All Saint's, Sharon Chapel	Alexandria	Davette Himes*	Mark Stanley
All Soul's	Mechanicsville	Barbara Peyton	Bonnie Hoffman*
Aquia	Stafford	Michael Golasz Bill Hoffman* Sarah Kirby	Carolyn Hendrickson*
Buck Mountain	Earlsville	Ellen Welch*	Art Symmes
Calvary	Front Royal	Jennifer Stone*	Rea Howarth
Calvary	Hanover	Marvin Tillman	
Christ Ascension	Richmond	None	
Christ Church	Alexandria	Anne Ramsey* Cynthia Bartol* Anna McClure* Jane Baird*	David Halwig* Elizabeth Nelson* Matthew Zahn*
Christ Church	Brandy Station	Sharon Church*	Brian Craig*
Christ Church	Charlottesville	None	
Christ Church	Glen Allen	David Maguire* Rebecca Maguire* Sally Raderer* Linda Walton*	
Christ Church	Gordonsville		
Christ Church	Luray	Roberta Arcand*	Mary Beth McGurin
Christ Church	Saluda	Ann de Peyster*	Jeanette Adkins
Christ Church	Spottsylvania	Edd Houck	Connie Hockaday*
Christ Church	Winchester	Roger Inger* Jody Wall*	
Christ Church, Lucketts	Leesburg	Beth Newberry*	Susan Pullin*
Christ Church/ Cunningham Chapel Parish	Millwood	P. Mason Uskurait*	
Church of Our Redeemer	Aldie	Linda Bailey*	
Church of Our Saviour	Charlottesville	Ellen Osborne*	Eric Henkel
Church of Our Saviour	Montpelier	Robert Lewis*	Kelly Evko
Church of St. Clement	Alexandria	Margaret Nigon*	Letha Dreyfus
Church of the Creator	Mechanicsville	Kathy Barclay	Stacy Rusch*
Church of the Epiphany	Richmond	Tad Blackburn*	Kathy Jimmerson
Church of the Good Shepherd	Bluemont	Judy Hall*	Cindy Ingram

Members of the 228th Annual Convention

<i>Church</i>	<i>Location</i>	<i>Delegate(s)</i>	<i>Alternate(s)</i>
Church of the Good Shepherd	Burke	Akiko Cox* Mark Royce*	
Church of the Holy Comforter	Richmond	E. Terry Long*	Cheryl Groce-Wright
Church of the Holy Comforter	Vienna	Byron Knight* Virginia Barazia* Peter Brownrigg*	Candace Dibblee Jeanne Firey*
Church of the Holy Cross	Batesville	Dale Weigel	Ika Joiner
Church of the Holy Cross	Dunn Loring	Kate Hayes*	Tom Brooke
Church of the Incarnation	Mineral	Susan Turney*	Nancy Moser
Church of the Messiah	Fredericksburg	Barry Potter	
Church of the Resurrection	Alexandria	David Ewing*	Cynthia Bullard-Perez
Church of the Spirit	Alexandria	Linda James*	
Cople Parish	Hague	Treadwell Davison*	Deb Stafford
Emmanuel	Alexandria	Elizabeth Frank*	
Emmanuel	Delaplane	J. Lee Johnson*	Ross Armstrong
Emmanuel	Greenwood	Anne Dagner*	Kelly McCaskill
Emmanuel	Harrisonburg	David Penrod*	Joseph Paxton
Emmanuel	Middleburg	Pat Reilly*	Tamara Hayter*
Emmanuel	Rapidan	John Kauffmann*	
Emmanuel	Woodstock	Christopher Hartmann* Joy Bauserman*	
Emmanuel, Brook Hill	Richmond	Suzanne Messerschmidt* Ellen Coates	
Episcopal Church of the Epiphany	Herndon	Donald Brill*	
Falls Church, The	Falls Church	Amanda Dupree*	Brandon Huffman*
Farnham Church	Farnham	Stan Terhune*	
Fork Church, The	Doswell	Paul Newell*	Rick Alderman
Good Shepherd-of-the-Hills	Boonesville	None	
Grace and Holy Trinity	Richmond	Nicholas Sollog*	Glenice Coombs*
Grace Church	Alexandria	Douglas Prince* Elizabeth Rugaber*	
Grace Church	Berryville	Sarah Hoptman*	Carolyn Gordon
Grace Church	Bremo Bluff	None	
Grace Church	Cassanova	Bryan Jacobs*	
Grace Church	Goochland	Thomas Walton*	
Grace Church	Kilmarnock	John Raham	Jethro Irby*
Grace Church	Stanardsville	Pat Peck*	Ann Mingleдорff
Grace Church	The Plains	Scott Wehner*	Scott Christian*
Grace Church, Cismont	Keswick	William Adams*	
Grace Memorial	Port Republic	None	

Members of the 228th Annual Convention

<i>Church</i>	<i>Location</i>	<i>Delegate(s)</i>	<i>Alternate(s)</i>
Hanover-with-Brunswick Parish	King George	R. Roan Grapes*	
Holy Cross, Korean	Fairfax	John Kwon*	Cecelia Moon*
Immanuel	King & Queen CH	None	
Immanuel Church-on-the-Hill	Alexandria	Mark Fearer* Scott Kubista-Hovis* Douglas Onley*	
Kingston Parish	Matthews	Lisa McCann	Jim Husband*
La Iglesia de Cristo Rey	Arlington	Norka Antelo*	Patricia Amaya*
La Iglesia de San Jose	Arlington	Pamela Hamdan*	Sylvia Booth*
La Iglesia de Santa Maria	Falls Church	Fernando Montano*	Marlen Espejo*
Leeds	Markham	Ursula Baxley*	Pernille Brandt*
Little Fork	Rixeyville	Gaylene Laimbeer*	
McIlhany Parish	Charlottesville	Cynthia Davis*	
Meade Memorial	Alexandria	Thomas Jones*	Nadine Goff
Meade Memorial	White Post	Virginia Mackay-Smith*	
Olivet	Alexandria	Barbara Gay*	Jefferson Underwood*
Piedmont/Bromfield Parish	Madison	Briarley Rogers	Jaynie Jackson*
Pohick	Lorton	Don Brownlee* D'Andrea Wooten*	Beth Altman Glenn Larkin
St. Aidan's	Alexandria	Ted Boling	Mary Jane Guffey*
St. Alban's	Annandale	Bethany Bower* Pam Matthes	Monique Clark* Glen White
St. Andrew's	Arlington	Dana Madsen*	John Seip
St. Andrew's	Burke	Rosemary Phillips	Martha Turner*
St. Andrew's	Mt. Jackson	Robert Belyea*	Neil Fadely*
St. Andrew's	Richmond	Conor Salter*	Jack McHale
St. Anne's	Reston	Raymond Copson* Jonathan Krentel* Shon Cooper*	Emily Besuden Angela Gray* Evan Gray*
St. Anne's Parish	Scottsville	None	
St. Asaph's	Bowling Green	Dale Brittle*	Sam Frye*
St. Barnabas	Annandale	Beth Harper*	Helen Mosher*
St. Bartholomew's	Richmond	Jill Woods*	Ruth Jones
St. Christopher's	Springfield	Meredith Carlton*	Alice Jean Dodson
St. David's	Ashburn	Tanya Kerr*	Bobbie Johnson*
St. David's	Aylett	Denise Bagnall	William Starin*
St. Dunston's	McLean	Tamara Shepherd*	David Lindsay
St. Francis'	Great Falls	Ryan Jannise*	
St. Francis'	Manakin-Sabot	Bobbie LeVines*s	Michie Lloyd

Members of the 228th Annual Convention

<i>Church</i>	<i>Location</i>	<i>Delegate(s)</i>	<i>Alternate(s)</i>
St. Gabriel's	Leesburg	Anne Donohue*	Octavio Somuano-Rojas*
St. George's	Arlington	Micheal Woods* Anne Norloff	Parks Gilbert Karla Walter*
St. George's	Fredericksburg	Craig Rains* Beth Klein*	David Davies Casey Hu
St. George's	Stanley	None	
St. James'	Leesburg	Dorothy Brannock* George Garlick	Jane Roth*
St. James'	Louisa	Anna Lou Flynn*	Linda Harvey
St. James'	Montross	Agnes Toone	Bonnie Chandler
St. James'	Warrenton	Anita Sherman*	
St. James the Less	Ashland	Yancey Jones	Robert Hughes*
St. James', Mt. Vernon	Alexandria	Mary Bramley*	Diana Courtney
St. James's	Richmond	F. Willson Craigie* Walter Hurt* W. Grey Ligon II* Tracy Schneider* Michael Whitlow*	
St. John's	Arlington	Cassandra Winger	Peter Olivere
St. John's	Centreville	Walter Cooner	Monti Zimmerman
St. John's	Columbia	Melanie Mitchell*	Susan Fletcher
St. John's	McLean	Kevin Swanson* Margaret Keller* Rodney Page*	Margaret Vanderhye
St. John's	Richmond	Victoria Hauser*	Ann Hardy
St. John's	Tappahannock	Susan Fogg*	
St. John's	Warsaw	Mark Jenkins*	
St. John's	West Point	Angela Lipscomb*	Paul Kelley*
St. John-the-Baptist	Ivy	None	
St. Luke's	Remington	None	
St. Luke's, Simeon	Charlottesville	Linda Pitz*	Ashby Kindler
St. Luke's, Wellington	Alexandria	Rob Lamb*	
St. Margaret's	Woodbridge	Winifred Gilmore*	George Grover
St. Mark's	Alexandria	Stephen Mitchell*	Eric Murchie-Beyma
St. Mark's	Richmond	Karen Franklin*	Ryn Kennedy*
St. Martin's	Richmond	Joe Lamb*	
St. Mary's	Arlington	Kathryn McMnus Dennis Carter-Chand* Michelle Neblett* Russ Randle*	Kate Muth*
St. Mary's	Berryville	Felicia Goldberg*	Edwina Mason*
St. Mary's	Colonial Beach	Mary Parker*	Erin Bartley

Members of the 228th Annual Convention

<i>Church</i>	<i>Location</i>	<i>Delegate(s)</i>	<i>Alternate(s)</i>
St. Mary's	Goochland	Jeff Allende* Sam Bruce* Henly Deutsch*	
St. Mary's, Fleeton	Reedville	Valli Mitner	Ann Henderson*
St. Mary's, Whitechapel	Lancaster	Donna Ransone*	Connie Horne
St. Matthew's	Richmond	Lissa Power-deFur*	Mark Hopkins
St. Matthew's	Sterling	Candace Timmons* Martha Olson* Allen Tuttle*	Tom Leary Linda Lintelman Linda Merola
St. Michael's	Arlington	Linda Kelleher*	
St. Patrick's	Falls Church	Kathleen Oliver*	Debbie Clark
St. Paul's	Alexandria	James Norman* Treston Chandler George White* John Hallen Julie Coburn* Charles Zauzig* Robert Stevenson* Karen Grane*	Lucinda Brack* Larry Campbell Kevin Enochs Lisa Eskew* Robert Long Heidi Schneble Teresa Taylor* Christine Tilton
St. Paul's	Hanover	Andrea Kent*	Hamilton Holloway
St. Paul's	Haymarket	David Carson*	Kelly Carson*
St. Paul's	Ivy	Charlotte Wilcox*	Michael Wesson
St. Paul's	Ivy	Mary Collier*	
St. Paul's	Miller's Tavern	Lucy Baker*	
St. Paul's	Richmond	Christopher West*	Sheena MacKenzie
St. Paul's Memorial	Charlottesville	Rachel Lloyd* Matt Greene*	Rebecca Girvin-Argon David Truslow
St. Paul's, Bailey's Crossroads	Falls Church	None	
St. Paul's, Ingham	Shenandoah	None	
St. Paul's, Nomini Grove	Montross	Maria Clark*	
St. Paul's, Owens	King George	Barbara Ritter*	Jo Brett
St. Peter's	Arlington	Jack Schick* Ed Wilson*	John Lushetsky*
St. Peter's	New Kent	R. Jon Ackley*	Russell Fabritz
St. Peter's	Port Royal	Elizabeth Heimbach*	Andrea Pogue*
St. Peter's	Richmond	Ron Carey*	Dennison Carlton
St. Peter's	Purcellville	Marcia Davis*	Beth Ann Gibson
St. Peter's in the Woods	Fairfax Station	Andrew Miller*	Tom Keithly*
St. Peter's, Oak Grove	Oak Grove	Tom Smallwood	Julie Hynson*
St. Philip's	Richmond	Ernie Armstrong	Joy Lee*

Members of the 228th Annual Convention

<i>Church</i>	<i>Location</i>	<i>Delegate(s)</i>	<i>Alternate(s)</i>
St. Stephen's	Catlett	Noah Nye	Leslie Cox*
St. Stephen's	Culpeper	Marty Moon*	Mary Ann Cowherd
St. Stephen's	Heathsville	Ruth Green*	Kathryn Brust*
St. Stephen's	Richmond	Gussie Bannard* Sarah Bartenstein* Bob Dibble* Clarice Dibble* May Fox Lynn Ivey* Allen Jamerson* Andy Luke* Callie Luke* Anne Pinion* Aleta Richards* Meg Tucker*	
St. Stephen's & the Good Shepherd	Elkton	Steven Toalster*	Linda Toalster*
St. Thomas'	McLean	Stephen Wickman*	Becky Ventrini
St. Thomas'	Orange	Anne Harman*	Cynthia Arnold
St. Thomas'	Richmond	Matthew Danielson*	Leo Panilaitis
St. Timothy	Herndon	Keith Sinclair	Sandy Wright
Trinity	Arlington	Maurice Spraggins*	Robert Perry
Trinity	Charlottesville	Stephanie Commander*	Amy Griffith
Trinity	Fredericksburg	James Carlock*	Chris Brantley
Trinity	Lancaster	Susan Whitlow*	Debby Tupper
Trinity	Manassas	Eugene Molinelli* Christian Cobb	Jeffrey Schneider
Trinity	Upperville	Benjamin Baker*	
Trinity	Washington	Carolyn Emerick*	
Varina	Richmond	Thomas Davis*	
Vauter's, Loretto	Champlain	None	
Ware	Gloucester	Allison Parker*	Breck Montague*
Westover Church	Charles City	Albert (Rusty) Copland*	
Wicomico Parish Church	Wicomoco Church	Shawn Lamb*	Vickie Tillman*

Lay Members *Ex Officio*

*Indicates attended 229th Annual Convention. People that attended as both a church delegate and lay member *ex officio* only have one vote.

<i>Position</i>	<i>Name</i>	<i>Church</i>
Chancellor	J.P. Causey*	St. John's, West Point
Collegiate Delegate	Cannon Randle* Olivia Adres* Arlo Morgan*	James Madison University, Delegate Grand Mason University University of Virginia
ECW President	Erika Masias-Campos*	La Iglesia de Santa Maria, Falls Church
Executive Board	Harry Dickinson* Laura Bondurant Mickie Jones* Sandy Kirkpatrick* Deb Gandy* George Omohundro* Garway Bright* Alda White* Jonie Langevoort* Mary (Boo) Elmore* Paul Rosbolt*	Trinity, Fredericksburg St. John's, West Point St. Mark's, Richmond St. Stephen's, Heathsville St. Mary's, Arlington St. Luke's, Alexandria Christ Church, Glen Allen Trinity, Fredericksburg Holy Comforter, Vienna Immanuel, Old Church, Mechanicsville The Falls Church, Falls Church
Standing Committee	Jessica Atkinson* Tom Baker* Tyson Gilpin* Margaret Woody* Thomas Beatty* Helen Penrod*	St. George's, Fredericksburg St. James's, Richmond Christ Church, Millwood St. Thomas, Richmond St. Philips, Richmond Emmanuel, Harrisonburg
Regional President		
Alexandria Region	Susan Hahn*	Christ Church, Alexandria
Arlington Region	Peter Wehmann*	St. Andrew's, Arlington
Central Richmond Region	Larry Clark*	St. Philip's, Richmond
Culpeper Region	Cady Soukup*	Trinity, Washington
North Fairfax Region	Chris Cameron*	St. Anee's, Reston
North Richmond Region	George Spagna*	St. James the Less, Ashland
North Shenandoah Region	Martha Griffin*	Christ Church, Winchester
Northern Neck Region	Linda Hutt*	St. Paul's, Nomini Grove
Northern Piedmont Region	Bruce LeLacheur*	Grace, The Plains
Potomac Region	James Bailes*	St. Mark's, Alexandria
So. Shenandoah Valley Region	Marcia Brownfield*	St. Andrew's, Mt. Jackson
South Fairfax Region	Cindy McLaughlin*	St. Barnabas, Annandale
West Richmond Region	Tom Crockett	Christ Church, Glen Allen
Youth Delegate	Anna Tuttle* Sydney Dudley* Ava Liberatore*	Culpeper Region So. Shenandoah Valley Region South Fairfax Region

Committees of Convention

Committee on Budget

Prepares the diocesan budget for approval.

Mr. Garway Bright, Christ Church, Glen Allen, Chair

The Rev. Amanda Kotval, St. Paul's, Ivy

Ms. Mickie Jones, St. Mark's Richmond

The Rev. Jo Belser, Church of the Resurrection, Alexandria

The Rev. Gene LeCouteur, Emmanuel, Middleburg

Mr. Harry Dickinson, Trinity, Fredericksburg

The Rev. Anne West, Piedmont, Madison and Grace, Stanardsville

Ms. Deb Gandy, St. Mary's, Arlington

The Rev. Joseph Butler, Emmanuel, Harrisonburg

Committee on Constitution & Canons

Considers proposed amendments to the Constitution and Canons.

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

The Rev. Kim Coleman, Trinity, Arlington

Mr. Kevin Swanson, St. John's, McLean

The Rev. Charles Cowherd, St. Timothy's, Herndon

The Rev. Deacon David Curtis, St. John's, Richmond

Committee on Credentials

Reviews Certificates of Election and works to move alternates to delegates as needed at registration.

Ms. Terry Long, Holy Comforter, Richmond, Chair

Mr. Bruce LeLacheur, President, Northern Piedmont Region

The Rev. Chuck McCoart, Emmanuel, Alexandria

Committee on Related Organizations

Reviews nominations to related organizations (Trustees of the Funds, Virginia Diocesan Homes, and Diocesan Missionary Society).

The Rev. Kathleen Murray, Beckford Parish, Mt. Jackson & Woodstock, Chair

Mr. Jim Bailes, Potomac Region President

The Rev. Bambi Willis, Trinity, Fredericksburg

Committee on Resolutions

Considers submitted resolutions.

The Rev. Dina Widlake, Epiphany Episcopal, Oak Hill, Chair

Ms. Alda White, Trinity, Fredericksburg

Mr. Russ Randle, St. Mary's, Arlington

Mr. Jack Schick, St. Peter's, Arlington

The Rev. Kevin Newell, Emmanuel, Brook Hill, Richmond

The Rev. Jo Belser, Church of the Resurrection, Alexandria

Mr. George Spagna, North Richmond Region President

The Rev. Michael Guy, Grace, Casanova & St. Luke's, Remington

Ms. Judy Hall, Church of the Good Shepherd, Bluemont

Committee on Church Status

Reviews applications for parish status from mission congregations.

The Rev. Webster Gibson, Christ Church, Winchester, Chair

The Rev. Sean Rousseau, St. Paul's, Haymarket

Ms. Mary Parker, St. Mary's Colonial Beach

The Rev. Cass Bailey, Trinity, Charlottesville

Ms. Erica Masias, ECW President

The Rev. Christine Mendoza, Church of the Good Shepherd, Burke

Committee on the Journal

Creates the Convention Journal.

Mr. Mark Eastham

Ms. Nancy Chafin

Ms. Erin Monaghan Kamran

List of Clergy in Order of Reception into Canonical Residence

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

As of November 21, 2023

<i>Bishops</i>	<i>Date of Consecration</i>	<i>Received from</i>
Matthews, Frank Clayton	9/11/1993	East Carolina
Jones, David Colin	6/24/1995	Virginia
Harris, Gayle Elizabeth	1/18/2003	Massachusetts
Johnston, Shannon Sherwood	5/26/2007	Mississippi
Goff, Susan Ellyn	7/28/2012	Virginia
Stevenson, E. Mark	12/3/2022	
<i>Priests/Deacons</i>	<i>Date of Reception/Ordination</i>	<i>Received from/Ordained in Virginia</i>
Brown, III, W. Hill	11/24/1962	Ordained
Aiken, Jr., Charles D.	6/15/1963	Ordained
Harris, Carl B.	1/1/1965	Washington
Wood, Hunter H.	6/12/1965	Ordained
Campbell, Benjamin P.	11/12/1966	Ordained
Stribling, Jr., Jess H.	1/1/1967	Washington
La Rue, Howard A.	10/1/1969	Southern Virginia
Sydnor, Jr., Charles R.	6/20/1970	Ordained
Wandall, Frederick S.	9/1/1970	Southwestern Virginia
Praktish, Carl	4/15/1972	Ordained
Prior, Randall L.	10/6/1972	Central Gulf Coast
Hobson, III, Jennings W.	5/26/1973	Ordained
Hodge, Vincent S.	5/26/1973	Ordained
Wyer, George W.	2/27/1974	South East Florida
Prichard, Robert W.	5/24/1974	Ordained
Bayfield, Ralph W.	12/10/1974	Pennsylvania
Morton, III, W. Brown	1/15/1975	Cnv.Am.Churches, Europe
Dols, Timothy W.	4/1/1975	Maryland
Worthington, Jr., Daniel O.	5/22/1976	Ordained
Turnbull, Malcolm E.	6/4/1977	Southwestern Virginia
Biddle, III, Craig	8/1/1977	Connecticut
Poist, David H.	9/1/1977	Maryland
White, Harold N.	9/13/1977	West Virginia
Jones, David C.	1/1/1978	West Virginia
Klam, Warren P.	6/16/1978	Ordained
Brake, Mary W.	8/18/1978	Ordained
Knight, David H.	10/15/1978	Western Massachusetts
McCusker, III, Thomas B.	4/6/1979	Pittsburgh

Clergy of the Diocese in Order of Reception

<i>Priests/Deacons</i>	<i>Date of Reception/Ordination</i>	<i>Received from/Ordained in Virginia</i>
Hergenrather, Lynda S.	6/23/1979	Ordained
Holliday, C. Thomas	6/23/1979	Ordained
Stewart, J. Bruce	9/4/1979	Newark
Matthews, F. Clayton	1/1/1980	East Carolina
Kettlewell, Paula S.	6/14/1980	Ordained
Taylor, Gregory B.	7/18/1980	Ohio
Lee, David E.	1/26/1981	Michigan
Merrow, Andrew T. P.	6/7/1981	Ordained
Goff, Susan E.	6/23/1981	Newark
Hallock, Jr., Harold H.	9/1/1981	Tennessee
Miller, John E.	12/12/1981	Ordained
Bryan, Jonathan R.	6/9/1982	Ordained
Stribling, Anna J.	6/9/1982	Ordained
Carter, J. Currie M.	6/15/1982	Southern Virginia
Windel, Marian K.	6/28/1982	Washington
Reiners, Jr., Alwin	11/20/1982	Missouri
Horne, Martha M. J.	6/11/1983	Ordained
Maycock, Roma W.	6/11/1983	Ordained
Rutter, Deborah W.	8/6/1983	Pittsburgh
Milliken, Jean L.	12/12/1983	Atlanta
Johnston, Philip G.	1/1/1984	Lexington
Blair, Jr., Thom W.	2/1/1984	Missouri
Mohn, Michael	3/1/1984	Western North Carolina
Hetherington, Robert G.	5/11/1984	Western New York
Phipps, Jr., Robert S.	7/1/1984	Texas
Chipps, Kathleen D. M.	7/25/1984	Ordained
Elder, Robert M.	3/13/1985	Maryland
Tedesco, Robert L.	8/22/1985	Ordained
Lubelfeld, Nicholas P. N.	3/31/1986	Michigan
Manson, Anne L. Y.	6/11/1986	Ordained
Friend, Robert D.	1/1/1987	Maryland
Seiler, Jeffrey H.	1/15/1987	Maine
Wells, Jr., William S.	2/15/1987	North Carolina
Schaller, Jr., Warren A.	2/17/1987	Minnesota
Epes, Gail E. A.	6/13/1987	Ordained
Gustin, Peter R.	6/13/1987	Ordained
Webb, III, Joseph T.	5/12/1988	Maryland
Wood, Stuart C.	6/18/1988	Ordained
Mansella, Thomas G. A.	3/1/1989	Argentina/Uruguay
Cangialosi, Grace L.	6/10/1989	Ordained
Turner, Linnea S.	6/10/1989	Ordained

Clergy of the Diocese in Order of Reception

<i>Priests/Deacons</i>	<i>Date of Reception/Ordination</i>	<i>Received from/Ordained in Virginia</i>
Malm, Robert H.	6/15/1989	New Hampshire
Hearn, Roger D.	1/1/1990	Easton
Schadt, Stuart E.	2/1/1990	Texas
Morales, Roberto	2/25/1991	New York
Maypole, Sara J. Chandler	12/1/1991	Connecticut
Eaves, Susan N.	12/12/1991	Ordained
Alley, Charles D.	1/21/1992	Alabama
Papile, James A.	6/13/1992	Ordained
Strasser, Gabor	6/13/1992	Ordained
Jackson, Brad L.	11/23/1992	Kansas
May, David H.	6/12/1993	Ordained
Klemmt, Pierce W.	1/1/1994	West Missouri
Rundlett, Bradford A.	1/1/1994	Maryland
Hunter, Jr., H. Miller	2/1/1994	Alabama
Huynh, Tinh T.	6/11/1994	Ordained
Mullaly, Jr., Charles F.	6/11/1994	Ordained
Peacock, Joan L.	6/11/1994	Ordained
Woodruff, Karen B.	6/11/1994	Ordained
Kempell, Jr., Howard F.	7/1/1994	Massachusetts
Lord, Richard A.	8/15/1994	Connecticut
Fishwick, Jeffrey P.	1/1/1995	South Carolina
Ohmer, John R.	1/23/1995	Indianapolis
Ritchie, Anne Gavin	6/19/1995	Washington
Hammond, James A.	6/27/1995	Easton
Krejci, R. Scott	7/31/1995	Michigan
Greenwood, April Trew	10/10/1995	Rhode Island
Rice, Jr., John F.	11/1/1995	Massachusetts
Wade, Stephen H.	11/1/1995	Massachusetts
Moore, Melvin L.	11/27/1995	Ordained
Merritt, Claudia W.	5/22/1996	North Carolina
Wayland, David F.	5/25/1996	Southern Ohio
Parker, Betsee	7/31/1996	Massachusetts
Hortum, John D.	9/8/1996	Roman Catholic
Miller, Jr., Edward O.	10/18/1996	Massachusetts
Hancock, Carol J.	11/22/1996	Upper South Carolina
Spigner, Charles B.	11/22/1996	Upper South Carolina
Packard, Laurence K.	1/1/1997	Atlanta
Faeth, Margaret A.	1/7/1997	Ordained
Jackson, C. Thomas	1/14/1997	West Texas
Dunlap, G. Edward	1/25/1997	Eastern Carolina
Crocker, Ronald C.	3/18/1997	Rhode Island

Clergy of the Diocese in Order of Reception

<i>Priests/Deacons</i>	<i>Date of Reception/Ordination</i>	<i>Received from/Ordained in Virginia</i>
Burk, William H.	5/5/1997	Northern California
Levy, Sandra M.	5/30/1997	Southwestern Virginia
Thompson, Carla E.	6/14/1997	Ordained
Rahm, Kent D.	7/11/1997	Long Island
Weatherly, John A.	7/15/1997	East Carolina
deGavre, Susan W.	8/16/1997	Pennsylvania
Schellenberg, Roger T.	9/1/1997	Western Massachusetts
Parkinson, Caroline S.	9/18/1997	Washington
Sturges, Kathleen M.	10/15/1997	Olympia
Hummel, Thomas C.	12/26/1997	Newark
Cobb Anderson, Vienna	1/26/1998	Washington
Caldwell, George M.	6/13/1998	Ordained
Simmons, IV, Thomas W.	6/13/1998	Ordained
Thomson, Jacquelin C.	6/13/1998	Ordained
Birnbaum, Rachelle E.	6/15/1998	Arkansas
Murphy, Jo-Ann R.	1/26/1999	Newark
Kempsell, Jr., Howard F.	6/14/1999	New Jersey
McDonald, Janet S.	6/19/1999	Ordained
Baker, John M.	8/31/1999	West Tennessee
Gibson, Webster	10/1/1999	Southern Virginia
Warder, Oran E.	1/15/2000	Delaware
Han, Valentine S.	2/1/2000	Korea
Pollock, Margaret C. F.	3/29/2000	Honduras
Smith, Hilary B.	6/24/2000	Ordained
Newcomb, Deborah J.	9/8/2000	Maryland
Hollerith, Melissa K.	12/1/2000	Georgia
Lainson, Vinnie	12/7/2000	Ordained
Kiblinger, Charles E.	12/28/2000	Colorado
Huntington, Frederic D.	1/1/2001	South East Florida
Wheeler, Elisa D.	5/10/2001	Washington
Coleman, Kim L.	6/23/2001	Ordained
Hawkins, Linda	6/23/2001	Ordained
Fichter, Jr., Richard E.	6/23/2001	Ordained
Skala, Kira	6/23/2001	Ordained
Sheehan, John Thomas	6/23/2001	Ordained
Piver, Jane D.	8/23/2001	East Carolina
Lockey, Laura Minnich	9/11/2001	Mississippi
Binder, Donald D.	10/1/2001	Dallas
Baker, Rhonda W.	10/1/2001	Chicago
Dickson, Patricia J.	11/17/2001	Ordained
Merola, C. Robert	1/1/2002	Central Florida

Clergy of the Diocese in Order of Reception

<i>Priests/Deacons</i>	<i>Date of Reception/Ordination</i>	<i>Received from/Ordained in Virginia</i>
Andres, Anthony	1/1/2002	Indiana
Gray, Michael F.	1/7/2002	Southeast Florida
Inscoc, Laura D.	6/15/2002	Ordained
Shepherd, Stephen	6/15/2002	Ordained
Iswariah, James C.	8/6/2002	Perth, Australia
Rowles, S. Paul	10/5/2002	Ordained
Phillips, Craig A.	10/21/2002	Pennsylvania
Haddix, Jr., Theodore R.	11/11/2002	Restored
Millner, Jr., Bollin	2/17/2003	North Carolina
Sonderegger, Katherine A.	4/11/2003	Vermont
Murphy, Diane G.	6/14/2003	Ordained
Proctor, Judith H.	7/25/2003	Missouri
Howell, S. Caitlin	8/21/2003	Maine
Spangler, Haywood B.	10/7/2003	Western New York
Agnew, Christopher M.	11/1/2003	Delaware
Queen, William L.	11/6/2003	Southern Virginia
Brenneis, Michael J.	1/14/2004	Ordained
Harman, Torrence M.	1/14/2004	Ordained
Turner, Anne M.	1/28/2004	Washington
Sutor, Jr., Jack T.	4/15/2004	West Virginia
Hutchson, Lee A.	5/14/2004	Florida
White, R. Ellen	6/1/2004	Southwestern Virginia
Johnson, Candine E.	6/26/2004	Ordained
Kimball, Jennifer W.	6/26/2004	Ordained
Morris, Jay	6/26/2004	Ordained
West, Hillary T.	6/26/2004	Ordained
Walker, Paul N.	7/1/2004	Alabama
Cavanaugh, Sean H.	9/8/2004	Atlanta
Hayes, Christopher Thomas	9/21/2004	Central New York
Wood, Sarah A.	11/22/2004	Ordained
Barr, Jane W.	12/1/2004	Central Pennsylvania
Swann, Catherine W.	12/2/2004	Southern Virginia
Gaventa, Sarah Kinney	6/18/2005	Ordained
Martens, Ann F.	6/18/2005	Ordained
Staley, Mary	6/18/2005	Ordained
Willis, Barbara C.	6/18/2005	Ordained
Jones, Gary D.	8/31/2005	West Tennessee
Stoddart, David M.	9/29/2005	Western Massachusetts
Gonzalez del Solar, Mario S.	12/22/2005	Southern Virginia
Campbell, Catherine	1/4/2006	Northern California
Andersen, Paul J.	1/10/2006	Western Massachusetts

Clergy of the Diocese in Order of Reception

<i>Priests/Deacons</i>	<i>Date of Reception/Ordination</i>	<i>Received from/Ordained in Virginia</i>
Andrews, Pati Mary	1/16/2006	Upper South Carolina
Geddes, R. Douglas	2/1/2006	Southern Virginia
Carroll, Diane P.	5/10/2006	Southern Virginia
Peyton, William P.	6/24/2006	Ordained
Wellford, Eleanor L.	6/24/2006	Ordained
Strawbridge, Jennifer R.	6/29/2006	Southwestern Virginia
Cadaret, J. Michael	7/6/2006	Florida
Shankles, Jeffrey S.	8/28/2006	Idaho
Sachs, William L.	9/15/2006	Connecticut
Rahn, Gaynelle M.	10/31/2006	Western Massachusetts
Tollison, Ann B.	11/8/2006	Upper South Carolina
Cirillo, James H.	12/1/2006	Pennsylvania
Johnston, Shannon S.	5/26/2007	Mississippi
Han, Heewoo Daniel	6/16/2007	Ordained
Holland, C. Lynn	6/16/2007	Ordained
Marques, Barbara B.	6/16/2007	Ordained
Rees, Elizabeth	6/16/2007	Ordained
Banse, Robert L.	6/16/2007	Ordained
McKenzie, Jennifer G.	10/15/2007	Washington
Weiher, Joie C.	12/12/2007	Texas
Markham, Ian S.	1/23/2008	Connecticut
Hutton, Linda V.	1/24/2008	Northern Indiana
Beatty, Stephan P.	3/8/2008	New Jersey
Brown, Mary Kay	5/24/2008	Ordained
Tibbetts, Catherine J.	5/24/2008	Ordained
vanBaars, Sven L.	5/24/2008	Ordained
Niemeyer, J. David	6/7/2008	Received, Roman Catholic Church
Eberle, William E	1/1/2009	Central Pennsylvania
Jenkins, Kathryn E.	5/4/2009	Southern Virginia
Montgomery, Jennifer B.	6/3/2009	Central New York
Pulimootil, Cherian P.	6/6/2009	Ordained
Thorpe, Mary B.	6/6/2009	Ordained
Beales, Rosemary E.	8/20/2009	Maryland
Gillespie, Ann	9/16/2009	Los Angeles
Kane, E. Ross	11/14/2009	Ordained
McIntosh, Justin M.	11/14/2009	Ordained
Coupland, Geoffrey D.	12/8/2009	West Virginia
Paradine, Philip J.	1/18/2010	Southwestern Virginia
Asonye, Collins E.	3/29/2010	Ohio
Clark, Constance L.	4/30/2010	Wyoming

Clergy of the Diocese in Order of Reception

<i>Priests/Deacons</i>	<i>Date of Reception/Ordination</i>	<i>Received from/Ordained in Virginia</i>
Hicks, Catherine D.	6/5/2010	Ordained
Weierbach, Cornelia M.	6/5/2010	Ordained
Witt, Anne Lane	6/5/2010	Ordained
Bailey, B. Cass	6/17/2010	Hawai'i
Smith, David H.	7/6/2010	Southern Virginia
Mattia, Joan P.	2/1/2011	Florida
Ambrose, Barbara	2/5/2011	Ordained
Hager, Marty M.	2/5/2011	Ordained
Murphy, Linda E.	2/5/2011	Ordained
Bryant, Katherine S.	2/10/2011	New York
Willms, Ann Bagley	2/23/2011	East Carolina
Williams, Shearon S.	3/25/2011	Washington
Mattia, Jr., Louis J.	3/28/2011	Florida
Rousseau, Sean K.	4/3/2011	Received, Roman Catholic Church
Choi, Young Kwon	6/4/2011	Ordained
Guin, Kathy	6/4/2011	Ordained
Jones, Herbert H.	6/4/2011	Ordained
Kelly, Tracey	6/4/2011	Ordained
Wilmer, Amelie	6/4/2011	Ordained
Brock, Charles F.	6/7/2011	Olympia
Pickering, William T.	7/26/2011	Connecticut
Hendrickson, Thomas S.	10/11/2011	Connecticut
Orihuela, Roberto O.	11/20/2011	Received, Roman Catholic Church
Forti, K. Nicolas	11/21/2011	Southern Virginia
Garcia, Christine J.	2/11/2012	Ordained
Garza, Jr., Frederico E.	2/11/2012	Ordained
Liles, Eric J.	3/26/2012	Alabama
McConnell, Theodore H.	5/30/2012	East Carolina
Belser, Jo J.	6/2/2012	Ordained
Cochran, Laura	6/2/2012	Ordained
Crosby, David	6/2/2012	Ordained
Ramey, B. Cayce	6/2/2012	Ordained
Steffensen, Leslie N.	6/2/2012	Ordained
Limburg, Megan	6/9/2012	Ordained
Morris, III, Robert L.	6/9/2012	Ordained
Dunks, Andrew A.	7/31/2012	Southwestern Virginia
Velez-Rivera, Daniel	11/2/2012	Massachusetts
Silcox, Jr., James H.	11/27/2012	Southeast Florida
Hooker, Alan B.	12/19/2012	Southern Virginia
Shelton, Benson E.	1/22/2013	Southwestern Virginia

Clergy of the Diocese in Order of Reception

<i>Priests/Deacons</i>	<i>Date of Reception/Ordination</i>	<i>Received from/Ordained in Virginia</i>
McCoart, Charles C.	2/9/2013	Received, Roman Catholic Church
Beane, Emmetri M.	2/23/2013	Ordained
Connors, Carey Dougherty	2/23/2013	Ordained
Hanback, Holly	2/23/2013	Ordained
Higgins, IV, W. Harrison	2/23/2013	Ordained
Jones, Edward W.	2/23/2013	Ordained
Thomas, Kathryn P.	2/23/2013	Ordained
Wilmoth, Dan	2/23/2013	Ordained
Maas, Benjamin W.	3/5/2013	Kentucky
Barker, Gary J.	6/11/2013	Southern Virginia
Higgins, Jeffrey	7/27/2013	Ordained
Maher, John F.	8/1/2013	Arizona
Sullivan, Rosemari G.	9/25/2013	Washington
McKinney, Catherine R.	11/4/2013	Southern Virginia
Smith, G. Miles	11/25/2013	Western North Carolina
Hayes, Valerie J.	11/25/2013	Southern Virginia
Wigner, J. Douglas	11/27/2013	Southwestern Virginia
Feather, Mark R.	1/23/2014	Kentucky
Alexander, Jr., J. Randolph	1/23/2014	New York
Tomlinson, Elizabeth	2/22/2014	Ordained
Davis, Judith	6/7/2014	Ordained
Keeler, Elizabeth F.	6/7/2014	Ordained
LeCouteur, Eugene H.	6/7/2014	Ordained
Correll, Ruth E.	7/14/2014	Pittsburgh
Hensley, Joseph H. Jr.	1/21/2015	North Carolina
MacDonald, Susan S.	3/19/2015	West Virginia
Tomlin, Kyle R.	6/5/2015	Pennsylvania
Ivatts, Justin A.	6/6/2015	Ordained
Pratt, Grace King	6/6/2015	Ordained
Miller, Christopher H.	6/6/2015	Ordained
Samilio, Jamie S.	6/6/2015	Ordained
Shellito, John	7/22/2015	New Hampshire
Nash, Penny A.	10/10/2015	Southern Virginia
Smith Graham, Shirley E.	10/26/2015	Southern Virginia
Roberts, William B.	11/21/2015	Ordained
Dunevant, Emily H.	11/21/2015	Ordained
Hartzell, Susan	12/3/2015	New York
Lucey, David	1/21/2016	Rhode Island
West, Anne K.	2/16/2016	West Virginia
Curtis, David	4/16/2016	Ordained

Clergy of the Diocese in Order of Reception

<i>Priests/Deacons</i>	<i>Date of Reception/Ordination</i>	<i>Received from/Ordained in Virginia</i>
Gunn, Sally W. P.	4/16/2016	Ordained
Klenzmann, Joseph G.	4/16/2016	Ordained
Lee, Grace	4/16/2016	Ordained
Lewallen, Theresa C.	4/16/2016	Ordained
Rickenbaker, Rachel A.	6/11/2016	Ordained
Hall, John C. N.	8/19/2016	Southwest Florida
Streever, Hilary B.	10/3/2016	Southwestern Virginia
Goldsborough, Charles	11/29/2016	Central Gulf Coast
Hughes, James Anthony	12/10/2017	Received, Roman Catholic Church
York-Simmons, Noelle M.	1/23/2017	Atlanta
Razzino, Robin	1/25/2017	Washington
Gandiya, Leonard F. "Lee"	1/26/2017	England
Thomas, Marilu J.	2/1/2017	Received, Evangelical Church of America
Bascom, Joshua C.	6/10/2017	Ordained
Dougherty, Katherine G.	6/10/2017	Ordained
Packard, William L.	6/10/2017	Ordained
Belanger, Fanny S.	7/16/2017	Convocation of Episcopal Churches in Europe
Gardner-Smith, Francine	9/12/2017	California
Mathews, Edward Weston	9/18/2017	Southwestern Virginia
Mendoza, Christine Love	10/5/2017	Texas
McCard, John	10/31/2017	Atlanta
Warren, Heather Anne	11/28/2017	North Carolina
Murray, Kathleen	11/29/2017	New Jersey
Rickenbaker, James Robert	12/15/2017	East Carolina
Franklin, Elizabeth Magill	1/18/2018	Texas
Brion, Theresa Markley	1/22/2018	Maryland
Moughty, Kelly Patricia	1/23/2018	Maine
Brockenbrough, Mignon Sarah	3/12/2018	Southern Virginia
Lawton		
McGehee, Stephen	5/15/2018	Upper South Carolina
Hogg, John Edwin	6/2/2018	Ordained
Cowherd, Charles Robison	6/9/2018	Ordained
Forrest, Marlene Eudora	6/9/2018	Ordained
Krudys, Emily Judin	6/9/2018	Ordained
Lenow, Joseph Earl	6/9/2018	Ordained
Steadman, Darren Franklin	6/9/2018	Ordained
Widlake, Dina Elaine	6/9/2018	Ordained
Strand, Jon	7/18/2018	Massachusetts
Moberly, Paul Benjamin	7/31/2018	Vermont
Edwards, Whitney Z.	9/4/2018	Connecticut

Clergy of the Diocese in Order of Reception

<i>Priests/Deacons</i>	<i>Date of Reception/Ordination</i>	<i>Received from/Ordained in Virginia</i>
Parnell, Scott Daniel	9/11/2018	West Texas
Moore, Andrew York	9/13/2018	West Tennessee
Wright-Pruski, Dorota	9/18/2018	Milwaukee
Augustine, Anne Logan	9/29/2018	Ordained
Elliott, Lawrence	9/29/2018	Ordained
Hunt, Karla Westfall	9/29/2018	Ordained
Ferguson, Katherine V.	9/29/2018	Ordained
Baggett, Heather Kathleen	10/23/2018	North Dakota
Price, Sarah Kye	11/10/2018	Ordained
Miller, Sara Holland Taylor	12/20/2018	Texas
Haight, Margaret Ann	1/10/2019	Albany
Schlossberg, Stephen K. Kelly	1/30/2019	Albany
Parnell, Pilar F. Pardon	2/20/2019	Western New York
Hardin, Crystal J	3/2/2019	Ordained
Johnson, Daniel Edward	3/2/2019	Ordained
Kotval, Sarah Amanda	3/2/2019	Ordained
Wickersham, Kristin Price R.	3/2/2019	Ordained
Koeliker, Karulyne	3/18/2019	Georgia
Knowles, Melody D.	3/18/2019	Chicago
Williams-Duncan, Stacy	6/25/2019	Washington
Thomas, John Taliaferro	7/29/2019	Georgia
Walters, Joshua David	8/29/2019	Rochester
Viggiano, Alyse Elizabeth	8/29/2019	Pittsburgh
Ronaldi, Lynn	9/10/2019	Mississippi
McDaniel, Eleanor	10/14/2019	Southwestern Virginia
Glenn, Kimberly Baker	11/6/2019	Southwestern Virginia
Lukens, Susan Ackley	11/6/2019	Central Tanganyika
Dupree, Charles Thomas	12/4/2019	Indianapolis
Choi, Sang Seok (Athanasius)	12/16/2019	Anglican Church of Korea
Bourne, Amanda	3/7/2020	Ordained
Crichton, Gwynn	3/7/2020	Ordained
Dickinson, William	3/7/2020	Ordained
Dumont-Machowski, Matthew	3/7/2020	Ordained
Lazzuri, Jennifer	3/7/2020	Ordained
Nunnally, Peter	3/7/2020	Ordained
Schiefelbein, Colleen	3/7/2020	Ordained
Harber, Rachel	6/15/2020	Ordained
Lewis, Melanie	6/15/2020	Ordained
Ware-Dunn, Philene	6/16/2020	Ordained
Pierce, Johanna Baker	8/31/2020	Arizona
Adams, Jonathan	9/29/2020	Texas

Clergy of the Diocese in Order of Reception

<i>Priests/Deacons</i>	<i>Date of Reception/Ordination</i>	<i>Received from/Ordained in Virginia</i>
Miller, W. Terry	9/29/2020	Florida
Geiger, Martin T.	9/30/2020	Missouri
Kanour, Marion	12/15/2020	Southwestern Virginia
Dankel, Susan Rainey	1/19/2021	Massachusetts
McKenna, Cynthia	2/10/2021	West Texas
Stanley, William S.	2/26/2021	Los Angeles
Kamran, Celal	3/1/2021	Ordained
Sweeney, Michael	3/1/2021	Ordained
Fraser-Morris	3/4/2021	Ordained
Rodriguez, Santiago	3/6/2021	Ordained
Busch, Steve	4/19/2021	Ordained
Godwin, Shea	4/19/2021	Ordained
Moncure, Peg	4/19/2021	Ordained
Evans, Courtenay	4/20/2021	Ordained
Hartman, Salli	4/20/2021	Ordained
Justice, Brian	4/21/2021	Ordained
Pace, Steve	4/21/2021	Ordained
Bridgemohan, Areeta	5/3/2021	Michigan
Bennett, Denise	6/12/2021	Ordained
Eskrite, Rachel Bauer	6/12/2021	Ordained
Salmon, W. Burley	7/1/2021	Atlanta
Bailey, Stephanie Abbott	7/12/2021	California
Anthony, Catherine	9/27/2021	Chicago
Gordon, Rodney E.	9/27/2021	Southern Virginia
Palmer, Sarah E.	10/4/2021	Southern Ohio
Hull, Nicholas	2/7/2022	Southerwestern Virginia
Evans, Paul	3/5/2022	Ordained
Kelly, Stacy	3/5/2022	Ordained
Laskowski, Kevin	3/5/2022	Ordained
Newell, Kevin	3/5/2022	Ordained
Regan, Natalie Perl	3/5/2022	Ordained
Rodriguez, Julie	3/5/2022	Ordained
Smith, Winnie	3/5/2022	Ordained
Wise, Leah	3/5/2022	Ordained
Arthur, Amelia	5/24/2022	Minnesota
Martin, Chad	6/6/2022	Texas
Lowery, Thomas Ethan	6/14/2022	California
Holthus, Jessica	6/15/2022	Maryland
Bush, Sam	6/25/2022	Ordained
Maguire, R. Maria	6/25/2022	Ordained
Singer, Blake	6/25/2022	Ordained

Clergy of the Diocese in Order of Reception

<i>Priests/Deacons</i>	<i>Date of Reception/Ordination</i>	<i>Received from/Ordained in Virginia</i>
Singer, Ann Kilpen	6/25/2022	Ordained
Butler, Joseph	8/22/2022	Southwestern Virginia
Harding, Susannah	9/10/2022	Ordained
McNamara, Dawn	9/10/2022	Ordained
Drosos, William	9/15/2022	Atlanta
Moore, Trent Scott	9/19/2022	Florida
Rohrs, John	10/11/2022	Southern Virginia
Ovenstone, Jenni	10/28/2022	New Jersey
Jenkins, John	11/7/2022	Georgia
Hazel, Dorothy	1/1/2023	Upper South Carolina
Allain, Thomas Alexander	2/14/2023	Mississippi
Gamber, Jennifer	2/14/2023	Washington
Robertson, Ben G. IV	2/14/2023	Mississippi
Scherer, Anna	2/14/2023	Southern Virginia
Bomar, Kyle Micah	3/4/2023	Ordained
Bragaw, Stephen G.	3/4/2023	Ordained
Greene, Janettarose Lavole	3/4/2023	Ordained
McMillen, Amanda Katelyn	3/4/2023	Ordained
Sanders-Wilson, Marybeth	3/4/2023	Ordained
Spurlock Biggs, Katherine	3/4/2023	Ordained
Badgett, Benjamin	3/8/2023	Southwestern Virginia
Colvin, Sarah	3/9/2023	Olympia
Farrington, Kristen	3/30/2023	Maryland
Stafford-Whittaker, William	6/1/2023	Washington
Harris, Gayle Elizabeth	6/5/2023	Massachusetts
Gaboton, Anthony	7/1/2023	Ordained
Laughton, Robert Stuart	7/1/2023	Ordained
Smith, R. Dale	7/1/2023	Ordained
Williams, Ann Peyton	7/1/2023	Ordained
Wright, Emma Addison	7/1/2023	Ordained
Beracochea, Maria Elvira	8/12/2023	Ordained
Dickinson, John Curtis	8/12/2023	Ordained
Laingen, Hope Austin	8/12/2023	Ordained
Lockhart, Deborah Falls	8/12/2023	Ordained
Searby, Nancy Derby	8/12/2023	Ordained
Yearwood, Kirtley	10/12/2023	Olympia
Malcolm, Kenneth	10/15/2023	Texas
Bhan, Marcia Chanta	11/1/2023	Massachusetts

Clergy of the Diocese in Order of Reception

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

As of November 21, 2023

<i>Priest</i>	<i>Date of Transfer</i>	<i>Transferred to</i>
Martinez-Jantz, Jeanie	2/27/2023	Washington
Morton, James III	4/27/2023	New York
Sheridan, Samuel	5/16/2023	Southern Virginia
Winn, Mary Margaret	5/17/2023	Southern Virginia
Bacas, Nina	6/1/2023	San Diego
Buisson, Pierre-Henry	8/15/2023	Maryland
Boylan, Russell Brooks Jr.	10/1/2023	South Carolina
Reinholz, Kimberly	12/1/2023	New Jersey

Clergy who have died

As of November 21, 2023

Kunz, Jr., Andrew George	11/27/2022
Marshall, McAlister C	2/18/2023
Davis, Alice Downing	4/3/2023
Thomas, John Alfred	4/9/2023
Norton, Marlee R.	4/30/2023
Frank, William	6/8/2023

Clergy who have been removed

As of November 21, 2023

Szobota, Nicholas S,	7/20/2023
Wright-Nettles, Duane Joseph	9/7/2023

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THE REVEREND ALICE DOWNING DAVIS

November 27, 1940 – April 3, 2023

The Rev. Alice Downing Davis, a retired priest of the Diocese of Virginia, passed away April 3, 2023 in Newport News.

Alice Downing Davis was born on November 27, 1940 to parents John and Evelyn Downing, in Richmond. She graduated from Richmond Professional Institute, a precursor to Virginia Commonwealth University, with a Bachelor of Fine Arts in 1963, after which she began a nearly two-decade career as a professional illustrator. A member of St. Paul's in Richmond since her birth, it was there she married Joseph Claiborne Davis, on October 12, 1974. A talented artist, she often provided artwork for various functions and publications on behalf of St. Paul's; she served on the church's Arts Board and Drama Board, and was an active member of its Outreach Board. In the early 1980s, her husband's work took the pair to Leesburg, and it was following this move that Mrs. Davis, in 1981, felt called to begin studies in scripture at the Virginia Theological Seminary as a special student, soon after enrolling fulltime and graduating in 1984 with Master of Divinity. On January 6, 1985, she was ordained to the diaconate by the Rt. Rev. Peter James Lee, Bishop Coadjutor of Virginia, and on October 1 of the following year, was ordained to the priesthood by the Rt. Rev. Albert Theodore Eastman, Bishop Coadjutor of the Diocese of Maryland. It was in that diocese that she served as Rector of St. Paul's Parish, in Point of Rocks, from 1985 to 1987, before returning to Virginia and becoming Vicar of Church of the Good Shepherd, in Bluemont, from 1987 to 1990. From 1990 to 1995, Mrs. Davis took some time away from parochial duties to work for the National Trust for Historic Preservation, while still providing bible study and youth group support to several area churches, including St. James', Leesburg; it was also during this period that she began studies towards a Doctor of Ministry degree at the Virginia Theological Seminary, which she was awarded in 1993. The next several years saw Mrs. Davis serving as Vicar of Christ Church, Lucketts from 1995 to 1998, and of St. Paul's, Shenandoah, from 2000 to 2001; she also provided supply ministry to St. George's, Stanley throughout 1999. In December of 2003, Mrs. Davis retired from active parish ministry, but continued to offer occasional services for several congregations, including Christ Church, Luray and, during her occasional visits to Richmond, at Grace and Holy Trinity, until 2009.

The Rev. Alice Downing Davis was survived by her husband, Joseph; a memorial service was held at St. Andrew's, in Norfolk, on Thursday, April 23, 2023.



THE REVEREND WILLIAM GEORGE FRANK, JR. M.D.

May 20, 1926 – June 8, 2023

The Rev. William George Frank, Jr., a retired priest of the Diocese of Virginia, passed away June 8, 2023, at the age of 97 in Asheville, North Carolina.

William George Frank, Jr. was born in Chicago, Illinois, to parents William George, Sr. and Helen Frank on May 20, 1926, with the family soon after relocating to Kentucky. During the Second World War, he served in the United States Merchant Marine. After the war, he attended the University of Louisville, and graduated with a Bachelor in Mechanical Engineering in 1949, followed by a Bachelor of Divinity from the Virginia Theological Seminary (VTS) in 1952. He was ordained to the diaconate by the Rt. Rev. Charles Clingman, Bishop of Kentucky, on January 27, 1952; and later that year, on October 1, to the priesthood, again by Bishop Clingman. Mr. Frank served as Rector of St. Paul's Church, in Hickman, Kentucky from 1952 until 1954, before answering a call to the Diocese of Virginia and to serve as Associate Priest at St. Paul's, Alexandria, from 1954 to 1956. Beginning in 1956 and continuing through 1960, Mr. Frank lectured as Assistant Professor of Pastoral Theology at VTS and served briefly as priest locum tenens at St. Paul's, Alexandria, from January of 1957 to July of the following year. In 1960, Mr. Frank, feeling a need to minister to both spirit and body, took a non-parochial status in the Diocese and began work towards a Doctor of Psychiatry at George Washington University, which he was awarded in 1964, followed by a psychiatric residency at Washington, D.C.'s St. Elizabeth Hospital, from 1965 to 1968.

On April 16, 1977, he married Melba Louise Blanchett Merkel. Mr. Frank retired from the Diocese in 1989 but continued to serve as a psychiatric consultant to VTS. Throughout the early 1990s he also offered his services, free of charge, to any Diocese of Virginia clergy who so requested them. In 1996, Mr. Frank retired from his psychiatric practice and moved with Melba to Asheville, where he continued to offer psychiatric counseling services to clergy in the Diocese of Western North Carolina.

Mr. Frank was survived by his wife, Melba, as well as six children, twelve grandchildren, and fourteen great-grandchildren. At the time of his passing, Mr. Frank was the most senior canonically resident clergyperson in the Diocese of Virginia.

A service in honor of the Rev. William George Frank, Jr. was held on June 24, 2023, at Calvary Episcopal Church, in Fletcher, North Carolina; in lieu of flowers, the family requested any donation be made to Calvary Episcopal or to the American Psychiatric Association, of which Mr. Frank was a lifelong member.



THE REVEREND ANDREW GEORGE KUNZ, JR.

January 1, 1936 – November 27, 2022

The Rev. Andrew George Kunz, Jr., a retired priest of the Diocese of Virginia, passed away in Richmond, Virginia, on November 27, 2022.

Born on the first of January, 1936 in Rome, New York, the son of Andrew George and Leonara Adelaide MacPhail Kunz, he received a Bachelor of Arts from Colgate University in 1957 and earned his Master of Divinity from Episcopal Theological School in 1961. The Rt. Rev. Leland W.F. Stark, Bishop of Newark, ordained him to the diaconate on June 10, 1961, and to the priesthood on December 21, 1961.

Mr. Kunz's ministry commenced as: Curate, Grace, Rutherford, New Jersey, 1961-1964; Associate, Trinity, St. Louis, Missouri, 1964-1965; Rector, Trinity, St. Louis, Missouri, 1965-1967; Vicar, Grace, St. Louis, Missouri, 1968-1974; Vicar, Ascension, St. Louis, Missouri, 1971-1980; and Vicar, Prince of Peace, St. Louis, Missouri, 1980-1981. His St. Louis cures were mission size, inner-city African American congregations, where he collaborated with the musicians and lay leaders to develop a liturgy that blended gospel music with the Episcopal Church's liturgy.

In 1981 he accepted a call to serve as Vicar of St. Peter's, Richmond, where he also served as: board president of Peter-Paul Development Center, 1991-1998; board member of the Interfaith Housing Corporation and Memorial Child Guidance Center; and advisor to Unity Civil League of the Fairmont neighborhood. Additional leadership for the Diocese of Virginia included: Episcopal advisor to Dignity-Integrity, a group of Episcopal and Roman Catholic Gay and Lesbian Christians, 1981-1994; Dean, Region IX, 1984-1987; Diocesan Task Group in Support of Ministries Among Blacks, Asians, and Hispanics, 1990; and Executive Board member from Region IX, 1990-1993.

On November 27, 1992, Mr. Kunz married Claire Hendry, whom he had first met at the Virginia Diocesan Conference Center at Roslyn. Sharing a mutual love of travel, the Kunzes travelled extensively, from nearby beaches such as Chincoteague and Nags Head, to overseas excursions to Italy and France, and even a mission trip to Africa. Following his retirement from active ministry in 1998, Mr. Kunz remained in Richmond and served as Priest-in-Residence at Holy Comforter, Richmond, from 2002 until the time of his death.

The Reverend Andrew George Kunz, Jr. was survived by his beloved wife Claire, passing away exactly thirty years to the day of their marriage. A celebration of his life was held on Saturday, December 10, 2022, at Holy Comforter, Richmond.



THE REVEREND MCALISTER CRUTCHFIELD MARSHALL

June 19, 1929 – February 18, 2023

The Rev. McAlister Crutchfield Marshall, a retired priest of the Diocese of Virginia, passed away February 18, 2023, in Charlottesville.

McAlister Crutchfield Marshall was born in Cleveland, Ohio, to parents McAlister and Isabel, on June 19, 1929. On November 26, 1951, in Charlottesville, he married Doris Atkins. He graduated from the University of Virginia with a Bachelor of Arts in 1954, and, in 1957, with a Bachelor of Divinity from Bexley Divinity School, in Ohio. On June 10, 1957, Mr. Marshall was ordained to the diaconate by the Rt. Rev. Fredrick D. Goodwin, Bishop of Virginia; and, on May 31 of the following year, he was ordained to the priesthood by the Bishop Suffragan of Virginia, the Rt. Rev. Robert F. Gibson, Jr. From 1957 until 1960, he served as Curate of both All Saints and Church of the Holy Comforter, both in Richmond, before becoming Rector of St. James the Less, Ashland. In 1967, he answered a calling to serve as Rector of Trinity, Manassas, a tenure that would last until 1979; in addition to his parochial duties during his years at Trinity, Mr. Marshall not only served as Chief Chaplain at Prince William Hospital, in Manassas, now UVA Prince William Medical Center, from 1967 to 1979, but also completed both Master of Divinity and Doctor of Ministry degrees, at the University of the South, Sewanee in 1971 and Vanderbilt University in 1979, respectively. After a short period away from active ministry, Mr. Marshall became Interim Rector at Immanuel, Mechanicsville, from 1984 to 1986, after which he was called to St. John's, Richmond as Associate Priest from 1986 to 1991. He served as Priest-in-Charge at St. Asaph's, Bowling Green from 1992 until 2001, and as Associate Priest at Emmanuel, Brook Hill, Richmond, from 1991 until 2002, when he retired from active ministry.

Following his retirement, he and his wife Doris settled in Charlottesville.

Mr. Marshall held a number of non-parochial roles, in service of the Diocese, throughout his career, including membership on the boards of both the Virginia Diocesan Library and the Episcopal Book Store, board president of the latter in 1962. From 1962 until 1979, Mr. Marshall was a director of the Radio TV Commission, and its chair from 1966-1967. From 1968 to 1979, and again in 1983, he was a member of the Diocesan Liturgical Commission, its chairman in 1973 and 1974; and in 1986, he served as a member of the Constitutions and Canons Committee.



THE REVEREND MARLEE RUNDQUIST NORTON

January 6, 1955 – April 30, 2023

The Rev. Marlee Rundquist Norton, a priest of the Diocese of Virginia, passed away April 30, 2023 at her home in Arlington.

Marlee Rundquist Norton was born on January 6, 1955 in Chicago, Illinois, to parents Donald and Jane Norton, and grew up in the nearby village of Hoffman Estates; her name was a portmanteau of two of her grandparent's names, Margaret and Lee. In 1977, she graduated from Iowa State University with two Bachelor of Arts degrees, in journalism and political science, respectively. Beginning in 1986, Ms. Norton worked for the National Telecom Cooperative Association (NTCA), as Director of International Programs, and later as that division's vice-president, travelling to, and helping expand telecommunications to underserved communities throughout, Africa, Eastern Europe, Southeast Asia, and rural North America. Answering a call ministry and having already provided lay leadership at several churches for a number of years, including Calvary, Front Royal, Wicomico, and St. George's, Arlington, Ms. Norton left the NTCA in 2003 to begin her studies at the Virginia Theological Seminary, where she earned her Master of Divinity in 2006. She was ordained to the diaconate by The Rt. Rev. Peter James Lee, Bishop of Virginia, on June 16, 2007, and to the priesthood by The Rt. Rev. David Colin Jones, Bishop Suffragan of Virginia, on December 17. In December of 2009, Ms. Norton was called to serve as Priest-in-Charge at St. James the Greater Episcopal Church, in Bristol, Pennsylvania, a role she continued until 2012, and then returned to again in 2014; that same year, she also began to serve at Grace Church, Hulmeville, retiring from both churches in 2021.

Ms. Norton returned to Virginia in 2021 and volunteered her time at the Virginia Theological Seminary's Bishop Payne Library. Later that year, she was called to St. Mark's and Olivet Chapel, both of Alexandria, as their Interim Rector. In 2023, she helped guide them, as well as Church of the Spirit, also in Alexandria, as all three merged into a new, single church, St. Martin de Porres, and continued to serve the newly formed church as its Interim Rector, until her death.

Services in honor of the Rev. Marlee Rundquist Norton were held in both Pennsylvania and Virginia. A funeral at St. James, Bristol was held on June 10, 2023, followed by her internment next to her brother, Clark, and a memorial service at St. Martin de Porres, Alexandria was held on June 17, 2023.



THE REVEREND JOHN ALFRED THOMAS

July 4, 1933 – April 9, 2023

The Rev. John Alfred Thomas, a priest of the Diocese of Virginia, passed away April 9, 2023 in San Francisco, California.

John Alfred Thomas was born to parents Gailen Peter and Martha Giergerich Thomas on July 4, 1933, in Dubuque, Iowa. After attending Loras College for two years, Mr. Thomas earned both Bachelor and Master degrees in Philosophy in 1959 at the Aquinas Institute of Philosophy, in River Forest, Illinois, followed by a Master of Theology at the Aquinas Institute of Theology, in Dubuque in 1960; in 1962, he earned a Doctor of Sacred Theology in Ecclesiology, at the University of St. Thomas (Anglicum), in Rome, Italy. Mr. Thomas, a member of the Dominican Order since 1953, was ordained a deacon in the Roman Catholic Church on November 1, 1959 by the Most Rev. George Biskup, Auxiliary Bishop of Dubuque; and ordained to the priesthood on June 4, 1960 by the Most Rev. Leo Binz, Archbishop of Dubuque. From 1963 to 1968, Fr. Thomas taught pastoral theology at the Aquinas Institute of Theology, where in 1965 he helped found an inter-seminary consortium, the Institute of Pastoral Ecumenism, that fostered dialogues between Catholic, Presbyterian, and Lutheran congregations. In August of 1968, Fr. Thomas left the Dominican Order, and requested from Rome dispensation from his priestly obligations; on September 7, 1968, he married Helene Cordelia Garrett at First Presbyterian Church, in Smithtown, New York.

Following his laicization in the Catholic Church, Mr. Thomas worked as the Assistant Director of the Cooperative Approach to Food for the Elderly, in New York City; served as a weekly guest preacher at Christ Presbyterian Church by the Sea, Broad Channell New York, from 1970 to 1974; and worked as the Director of Project SHARE, a rehabilitation program aimed at reducing recidivism amongst former inmates, from 1971 to 1974.

In 1975, Mr. Thomas, having moved to Virginia to work at the United States Department of Justice's Office of Regional Operations in Washington, DC the previous year and an active member of St. Alban's, Annandale, requested to the Diocese of Virginia that his priestly orders be regularized, and that he be officially recognized as a priest in the Episcopal Church. On May 13, 1976, the Rt. Rev. Robert Bruce Hall, Bishop of Virginia received him as a deacon into the Diocese of Virginia, at St. Alban's. On October 6, 1976, he was received as a priest by Bishop Hall, again at St. Alban's, where he served as part-time Assistant Priest from that point, until 1991. His wife, Helene, served as St. Alban's Christian Education Director for several years, retiring in 1991. From 1989 to 1991, Mr. Thomas was also a member of the Diocese's Ecumenical Committee, and from 1991 to 1997, he served as Assistant Priest at St.

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James, Warrenton. He ministered as a supply priest to several churches across the Diocese, including St. Paul's, Falls Church for two years, before being called to Church of the Holy Cross, Dunn Loring, as Interim Rector, from 1999 to 2001; and, from 2001 to 2010, he served as Chaplain at Goodwin House, Falls Church, where his wife was a resident as of 2002. Concurrent with much of his ministry in the Diocese, he was also a Social Science Program Manager for the National Institute of Justice in Washington, DC, from 1979 until his retirement from that office in 1994.

Mr. Thomas was predeceased by Helene, his beloved wife of forty-one years, who passed away on October 19, 2009. He was survived by two sons, a daughter-in-law, and one granddaughter.

A funeral for the Rev. John Alfred Thomas, Jr. was held on September 23, 2023 at St. Alban's, and his ashes interred in the church's Memorial Garden, alongside those of Helene.



JOHN ROBERT THOMAS

September 2, 1949 – March 11, 2023

John Robert Thomas, a pastoral lay leader in the Diocese of Virginia, passed away March 11, 2023.

John Robert Thomas was born in Lynchburg on September 2, 1949, the eldest child of Richard and Norma Jean Thomas. On July 24, 1970, in Reidsville, North Carolina, he married Kathryn Haney, a fellow student whom he met while attending Virginia Polytechnic Institute and State University (Virginia Tech). He graduated with a Bachelor of Science in Forestry and Wildlife in 1971, and thereafter began a three-decade career as an ornithologist with the Virginia Department of Agriculture.

Always finding ways to demonstrate his deep love for his church, Mr. Thomas served several congregations in the Blue Ridge region of Virginia for over forty years, in a myriad of ways. From 1992 to 1995, he represented Grace Church, Standardsville as a delegate to the Diocesan Annual Convention. He fulfilled that same service, for Good Shepherd of the Hills, Boonesville, from 1997 to 2005, and again in 2011 and 2012. As a testament to the goodwill he engendered and the love of Christ he exuded, while the congregation at Good Shepherd was offered the choice of hiring part-time priests following the resignation of their current vicar, they instead requested Mr. Thomas be installed as their Lay Pastoral Leader, which the Rt. Rev. David Colin Jones, Bishop Suffragan of the Diocese of Virginia, did on March 9, 1997, a post Mr. Thomas held until 2011. His wife Kathryn joined him in ministry when she was ordained to the diaconate by the Rt. Rev. Shannon Sherwood Johnston, Bishop of Virginia, on February 3, 2013. Mr. Thomas represented St. Paul's, Ingham at Annual Convention from 2013 to 2016, and served as that congregation's Pastoral Lay Leader, beginning in 2012, through 2021.

John Robert Thomas was survived by his wife, Kathryn, as well as their five children, and respective spouses; ten grandchildren; and Mr. Thomas' three siblings.

A service, officiated by the Rt. Rev. Susan Ellyn Goff, former Ecclesiastical Authority of the Diocese of Virginia, and assisted by the Rev. Anne West, the Rev. Gary Barker, and the Rev. Brad Jackson, was held on March 18, 2023 at Good Shephard of the Hills, Boonesville. In lieu of flowers, the family requested that any donations be sent to institutions that perfectly represented Mr. Thomas' twin callings in life; Shrint Mont, and the Chesapeake Bay Foundation.



Alphabetical Listing of Churches and Missions

Alphabetical Listing of Churches and Missions

<i>Name</i>	<i>Location</i>	<i>Region</i>
Abingdon Church	White Marsh	Upper Tidewater
All Saints Church	Richmond	West Richmond
All Saints Sharon Chapel	Alexandria	Potomac
Aquia Church	Stafford	Fredericksburg
Calvary Church	Front Royal	Winchester
Christ Ascension Church	Richmond	Central Richmond
Christ Church	Alexandria	Alexandria
Christ Church	Charlottesville	Charlottesville
Christ Church	Glen Allen	West Richmond
Christ Church	Gordonsville	Charlottesville
Christ Church	Luray	So. Shenandoah
Christ Church	Spotsylvania	Fredericksburg
Christ Church	Winchester	Winchester
Christ Church Parish	Saluda	Upper Tidewater
Church Of Our Redeemer	Aldie	Northern Piedmont
Church Of Our Saviour	Charlottesville	Charlottesville
Church Of Our Saviour	Montpelier	North Richmond
Church of St. Clement	Alexandria	Alexandria
Church of the Creator	Mechanicsville	North Richmond
Church of the Epiphany	Richmond	North Richmond
Church of the Good Shepherd	Burke	South Fairfax
Church of the Holy Cross	Dunn Loring	North Fairfax
Church of the Messiah	Fredericksburg	Fredericksburg
Church of the Resurrection	Alexandria	Alexandria
Church of the Spirit	Alexandria	Potomac
Cople Parish	Hague	Northern Neck
Cunningham Chapel Parish	Millwood	Winchester
Emmanuel Church	Alexandria	Alexandria
Emmanuel Church	Delaplane	Northern Piedmont
Emmanuel Church	Greenwood	Charlottesville
Emmanuel Church	Harrisonburg	So. Shenandoah
Emmanuel Church	King George	Fredericksburg
Emmanuel Church	Middleburg	Northern Piedmont
Emmanuel Church	Woodstock	So. Shenandoah
Emmanuel Church	Rapidan	Culpeper
Emmanuel Church	Richmond	North Richmond
Grace & Holy Trinity Church	Richmond	Central Richmond
Grace Church	Alexandria	Alexandria
Grace Church	Berryville	Winchester
Grace Church	Casanova	Culpeper
Grace Church	Goochland	West Richmond
Grace Church	Kilmarnock	Northern Neck
Grace Church	The Plains	Northern Piedmont
Grace Church	Keswick	Charlottesville
Grace Memorial Church	Port Republic	So. Shenandoah
Holy Comforter Church	Richmond	Central Richmond
Holy Comforter Church	Vienna	North Fairfax
Immanuel Church Old Church	Mechanicsville	North Richmond
Immanuel Church-on-the-Hill	Alexandria	Alexandria
Kingston Parish	Mathews	Upper Tidewater
Leeds Church	Markham	Northern Piedmont
Little Fork Church	Rixeyville	Culpeper
Meade Memorial Church	Alexandria	Alexandria
North Farnham Parish	Farnham	Northern Neck
Olivet Church	Alexandria	Potomac
Piedmont/Bromfield Parish	Madison	Culpeper
Pohick Church	Lorton	Potomac
St. Aidan's Church	Alexandria	Potomac
St. Alban's Church	Annandale	South Fairfax
St. Andrew's Church	Arlington	Arlington

Alphabetical Listing of Churches and Missions

<i>Name</i>	<i>Location</i>	<i>Region</i>
St. Andrew's Church	Burke	South Fairfax
St. Andrew's Church	Marshall	Northern Piedmont
St. Andrew's Church	Mount Jackson	So. Shenandoah
St. Andrew's Church	Richmond	Central Richmond
St. Anne's Church	Reston	North Fairfax
St. Anne's Parish	Scottsville	Charlottesville
St. Asaph's Church	Bowling Green	Fredericksburg
St. Barnabas' Church	Annandale	South Fairfax
St. Bartholomew's Church	Richmond	West Richmond
St. Christopher's Church	Springfield	South Fairfax
St. David's Church	Ashburn	Northern Piedmont
St. Dunstan's Church	McLean	North Fairfax
St. Francis Church	Great Falls	North Fairfax
St. George's Church	Arlington	Arlington
St. George's Church	Fredericksburg	Fredericksburg
St. James Church	Louisa	Charlottesville
St. James' Church	Leesburg	Northern Piedmont
St. James' Church	Montross	Northern Neck
St. James' Church	Warrenton	Culpeper
St. James' Church, Mount Vernon	Alexandria	Potomac
St. James the Less Church	Ashland	North Richmond
St. James's Church	Richmond	Central Richmond
St. John's Church	Arlington	Arlington
St. John's Church	Centreville	South Fairfax
St. John's Church	King George	Fredericksburg
St. John's Church	McLean	North Fairfax
St. John's Church	Richmond	Central Richmond
St. John's Church	Tappahannock	Upper Tidewater
St. John's Church	Warsaw	Northern Neck
St. John's Church	West Point	Upper Tidewater
St. Luke's	Alexandria	Potomac
St. Luke's	Simeon	Charlottesville
St. Margaret's Church	Woodbridge	Potomac
St. Mark's Church	Alexandria	Potomac
St. Mark's Church	Richmond	Central Richmond
St. Martin's Church	Richmond	West Richmond
St. Mary's Church	Arlington	Arlington
St. Mary's Church	Berryville	Winchester
St. Mary's Church	Colonial Beach	Fredericksburg
St. Mary's Church	Reedville	Northern Neck
St. Mary's Church	Richmond	West Richmond
St. Mary's Whitechapel Church	Lancaster	Northern Neck
St. Matthew's Church	Richmond	West Richmond
St. Matthew's Church	Sterling	Northern Piedmont
St. Michael's Church	Arlington	Arlington
St. Patrick's Church	Falls Church	South Fairfax
St. Paul's Church	Alexandria	Alexandria
St. Paul's Church	Falls Church	South Fairfax
St. Paul's Church	Hanover	North Richmond
St. Paul's Church	Haymarket	Northern Piedmont
St. Paul's Church	Ivy	Charlottesville
St. Paul's Church	King George	Fredericksburg
St. Paul's Church	Millers Tavern	Upper Tidewater
St. Paul's Church, Nomini Grove	Warsaw	Northern Neck
St. Paul's Church	Richmond	Central Richmond
St. Paul's Memorial Church	Charlottesville	Charlottesville
St. Peter's Church	Arlington	Arlington
St. Peter's Church	New Kent	Upper Tidewater
St. Peter's Church	Oak Grove	Northern Neck
St. Peter's Church	Port Royal	Fredericksburg

Alphabetical Listing of Churches and Missions

<i>Name</i>	<i>Location</i>	<i>Region</i>
St. Peter's Church	Purcellville	Northern Piedmont
St. Peter's In The Woods Church	Fairfax Station	South Fairfax
St. Philip's Church	Richmond	Central Richmond
St. Stephen & The Good Shepherd Church	Elkton	So. Shenandoah
St. Stephen's Church	Catlett	Culpeper
St. Stephen's Church	Culpeper	Culpeper
St. Stephen's Church	Heathsville	Northern Neck
St. Stephen's Church	Richmond	Central Richmond
St. Thomas Church	McLean	North Fairfax
St. Thomas' Church	Richmond	Central Richmond
St. Thomas's Church	Orange	Charlottesville
St. Timothy's Church	Herndon	North Fairfax
The Falls Church Episcopal	Falls Church	South Fairfax
The Fork Church	Doswell	North Richmond
Trinity Church	Arlington	Arlington
Trinity Church	Charlottesville	Charlottesville
Trinity Church	Fredericksburg	Fredericksburg
Trinity Church	Lancaster	Northern Neck
Trinity Church	Manassas	South Fairfax
Trinity Church	Upperville	Northern Piedmont
Trinity Church	Washington	Culpeper
Vauter's Church	Champlain	Upper Tidewater
Ware Church	Gloucester	Upper Tidewater
Westover Church	Charles City	Upper Tidewater
Wicomico Parish Church	Wicomico Church	Northern Neck

Parishes with Several Churches

Each parish listed below has one vestry, one 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	Northern Neck
St. James'	Tidwells	Northern Neck
Yeocomico	Tucker Hill	Northern Neck

Cunningham Chapel Parish

Christ Church	Millwood	Winchester
Emmanuel	Boyce	Winchester
Old Chapel	Millwood	Winchester

Hanover with Brunswick Parish

Emmanuel	King George	Fredericksburg
St. John's	King George	Fredericksburg
Lamb's Creek	King George	Fredericksburg

Kingston Parish

Christ Church	Mathews	Upper Tidewater
Trinity	Mathews	Upper Tidewater

Alphabetical Listing of Churches and Missions

McIlhany Parish

Good Shepherd, Church of the Hill	Hickory Hill	Charlottesville
Grace Church	Red Hill	Charlottesville

Piedmont Parish

Emmanuel Parish	Delaplane	Culpeper
Trinity	Marshall	Culpeper

St. Anne's Parish

Christ Church	Glendower	Charlottesville
St. John's	Scottsville	Charlottesville
St. Stephen's	Esmont	Charlottesville

Diocesan Missions

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

Missions of Founding Churches

These are included on the previous list.

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

Existing Churches not having Weekly Services

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

Churches used by other Communions

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

Diocesan Schools

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

Other Schools

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

Diocesan Centers

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

Diocesan Homes

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

Rules of Order

Rules of Order for the 229th Annual Convention (2023)

1. There shall be appropriate worship services at each regular meeting of the Convention. Each delegate registered and attending the Convention by the use of, or a means of, communication by which all members participating in the Convention may simultaneously hear each other shall be deemed to be present in person. The presiding officer or the Chair of the Committee on Credentials may make reasonable accommodations for members of Convention to attend and participate in Convention, but each member shall be responsible for his or her access to the meeting and no action shall be invalidated by the loss of or poor quality of a member's individual virtual connection. Attendance shall be limited to registered delegates and invited guests. The meetings of Convention and the hearings by Committees of Convention shall be observable by the public and the press, either in person at the Convention venue or by livestream, at the discretion of the presiding officer.
2. On the first day of Convention legislation the Presiding Officer, having taken the Chair, shall declare a quorum present, if such be the case, or the Presiding Officer 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 legislation, a Program of Convention shall be adopted.
4. On the first day of Convention legislation, 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. The Committee on Credentials
 - B. The Committee on Constitution and Canons, to which all proposed amendments to the Constitution and Canons and the Rules of Order shall be referred. Proposed amendments may be submitted only by a Member of Convention or a Constitutional or Canonical body. The Committee on Constitution and Canons shall conduct an open hearing not less than fourteen (14) days before the day votes are scheduled at Convention and shall make its report, including any text amending the Constitution or Canons, not less than seven (7) days before the day votes are scheduled at Convention. Notice of the open hearing shall be announced at least six (6) weeks prior to the scheduled opening day of Convention.

Any delegate proposing a first-degree amendment to the Committee's proposed canonical or constitutional language changes must submit the proposed amendment in writing in a form suitable for electronic posting (as specified by the Secretary of the Diocese) no later than 48 hours before proposed votes on the Committee's recommended canonical or constitutional changes. The Secretary shall promptly post such amendments for downloading and review by delegates. If more than one first-degree amendment is received, the Presiding Officer shall give the earliest submitted amendment priority in the order by which Convention debates such amendments.

No amendment first proposed less than 48 hours before proposed votes shall be in order unless the subject matter of the amendment is germane to a timely filed first-degree amendment.

Proposed amendments shall identify the proposers of the amendment and provide contact information for at least one proposer to whom questions or comments about the amendment may be addressed

Rules of Order

No additional amendments to the Constitution and Canons or Rules of Order shall be received and acted upon at the Convention without a two-thirds vote of the Convention, unless they shall be reported by a legislative Committee of Convention, the Standing Committee or the Executive Board. All such additional proposed amendments 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 or the Committee on Constitution and Canons. Proposed resolutions may be submitted only by a Member of Convention or a Constitutional or Canonical body.

The Committee on Resolutions shall conduct an open hearing at or not less than fourteen (14) days prior to the day votes are scheduled at Convention and shall make its report not less than seven (7) days before the day votes are scheduled at Convention. Notice of the open hearing shall be announced at least six (6) weeks prior to the scheduled opening day of Convention.

Any delegate proposing a first-degree amendment to the Committee's proposed resolution language must submit the proposed amendment in writing in a form suitable for electronic posting (as specified by the Secretary of the Diocese) no later than 48 hours before proposed votes on the Committee's recommended resolution. The Secretary shall promptly post such amendments for downloading and review by delegates. If more than one first-degree amendment is received, the Presiding Officer shall give the earliest submitted amendment priority in the order by which Convention debates such proposed amendments.

No amendment first proposed less than 48 hours before proposed votes shall be in order unless the subject matter of the amendment is germane to a timely filed first-degree amendment to a timely filed resolution.

Resolutions shall identify the proposers of the resolution and provide contact information for at least one proposer to whom questions or comments about the resolution may be addressed.

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 they be reported by a legislative Committee of Convention, the Standing Committee or the Executive Board. All such additional resolutions must be submitted in 600 copies ready for distribution.

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.

- 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's Secretary.

The Committee on Budget shall conduct a hearing not less than fourteen (14) days prior to the day votes are scheduled at Convention. Notice of the open hearing shall be announced

Rules of Order

at least six (6) weeks prior to the Convention. Committee revisions to the proposed budget shall be posted seven (7) days before the day votes are scheduled at Convention.

Proposed amendments to the budget or resolutions related to the budget shall be introduced in writing in such electronic or written editable format as specified by the Diocesan Office. Proposed amendments to the budget or resolutions related to the budget shall be introduced no later than noon on the third day before the open hearing of the Budget Committee. No additional amendments to the budget or resolutions related to the budget shall be received and acted upon at the Convention without a two-thirds vote of the Convention, unless they be reported by a legislative Committee of Convention, the Standing Committee or the Executive Board. All such additional amendments or resolutions related to the budget must be submitted in 600 copies ready for distribution.

Proposed amendments to the budget or resolutions related to the budget shall identify the proposers of the amendment and provide contact information for at least one proposer to whom questions or comments about the amendment may be addressed. 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.

The Committee shall report to Convention by presenting:

1. The Executive Board's budget, including such changes in the Executive Board's budget as the Committee shall recommend, said changes to be presented in the form of a resolution or resolutions.
 2. The Committee's recommendation on all resolutions to Convention on or related to the budget.
- 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. The Secretary and the Committee on Related Organizations may set appropriate deadlines, forms and procedures for nominations to the governing bodies of Related Organizations. The Secretary, in his sole discretion, may waive compliance with the deadline for submitting nominations. 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.

Rules of Order

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: Balloting may be conducted using a virtual or remote voting system approved by the Secretary of the Convention. With the approval of the Chief Judge of Elections, or his designee(s), appropriate provisions shall be made for assistance to delegates who do not have access to the voting system or require technical assistance in voting. Ballots cast using a virtual or remote voting system shall be deemed the equivalent of individual, paper ballots. Ballots shall be deemed to be anonymous if the identity of the voter is available only to the voting system administrator or the Head Teller. The numerical results of each ballot shall be announced and posted for Convention before voting begins on the next ballot and after a final election and shall be part of the public record of Convention.

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. At a Convention to elect a bishop, an election shall be declared only when a nominee receives a majority of valid ballots cast in both the clergy and lay orders, but not less than a majority of valid ballots cast in each order, on the same ballot. 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 Elections 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 the nominee's request.
 - D. Whenever the Convention must fill a vacancy on the Standing Committee, the order of election shall be:
 01. The member for a regular term;
 02. The member or members for the longest vacancy to be filled;
 03. 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:

Rules of Order

01. one amendment may be made to each independent or separable portion thereof; and
 02. one motion to amend that amendment shall be in order, and it shall be in order also:
 03. to offer a further amendment by way of substitute to which may be offered: and
 04. one amendment thereto.
- 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:
01. the call for the Order of the Day,
 02. an appeal from the decision of the Chair,
 03. an objection to consideration of any question, or the motions
 04. to adjourn,
 05. to lay on the table,
 06. to take from the table,
 07. for leave to continue speaking,
 08. to postpone indefinitely,
 09. 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 Convention shall be:
01. amendment to the amendment of the main question;
 02. amendment to the main question;
 03. amendment to the substitute motion;
 04. the substitute motion;
 05. if the substitute fails, then the main question.
13. When a question is under debate no motion shall be received but to:
01. adjourn,
 02. to lay on the table,
 03. for the previous question,
 04. to take at a certain time,
 05. to commit or recommit,
 06. to amend or substitute,
 07. to postpone to a certain day, or
 08. 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

Rules of Order

immediately pending questions before the Convention shall be put without debate.

15. The Presiding Officer, with the consent of the chair of the relevant legislative committee as to proposals referred to a legislative committee, may group one or more legislative actions, including, but not limited to, resolutions, Constitutional and Canonical amendments, budget resolutions, elections and ratifications of appointments, for action on a Consent Calendar. The Consent Calendar shall be voted on in one vote and approval of the Consent Calendar shall be deemed the equivalent of a two-thirds vote to approve each item on the Consent Calendar. A negative vote on the Consent Calendar rejects all the proposals on the Consent Calendar. Notice of the proposed Consent Calendar shall be given to all delegates not less than three (3) days prior to the first day votes are scheduled at Convention. Any item placed on the Consent Calendar may be removed from the Consent Calendar by (a) the Presiding Officer, (b) the chair of the relevant legislative committee as to proposals referred to that legislative committee, (c) the proposer(s) of the action, or (d) any three (3) delegates.
16. A motion to adjourn or lay on the table, shall always be in order and shall be decided without debate.
17. When two or more members of Convention rise at once, the Presiding Officer shall decide who is entitled to the floor.
18. 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 being debated.
19. The vote on all questions shall be taken by orders whenever as many as five (5) members request it.
20. 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.
21. No member shall absent himself from the meetings of the Convention without leave, unless the member be sick or unable to attend.
22. 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.
23. 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.
24. 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.
25. The Journal of Convention shall be posted electronically by September 30 in the year following Convention or sixty (60) days after the Diocese's receipt of the audits of the Diocesan accounts, whichever date is earlier.
26. Rules in force: At the meetings of the 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 229th Annual Convention

“Closing the Gap Between Religion and Life”

The 229th Annual Convention of the Episcopal Diocese of Virginia Fredericksburg Convention Center

November 2-4, 2023

Thursday, November 2

- 2:00 p.m. Convention Check-in opens
Exhibitor Check-in opens
- 2:30p.m. Reparations Presentation
Truth and Reparations Task Force
- Communications Presentation
Canon Easton Davis, Diocese of Atlanta (limited to 50)
- Discernment Presentation
The Rev. Dr. Sarah Kye Price, Vocations Minister
- Best Practices for Small Churches Presentation
The Rev. Canon d'Rue Hazel, Canon to the Ordinary and The Rev. Shirley Smith Graham, Transition Minister
- Best Practices for Accounting and Bookkeeping Presentation
Mr. Ted Smith, Treasurer
- 4:00 p.m. Black, Indigenous, People of Color (BIPOC) Gathering
The intent of the gathering is to bring together Black, Indigenous, People of Color to share information, hear from our Bishops, and express our collective hopes and dreams for the future of ministry and life in the Diocese of Virginia.
- 5:00 p.m. Vesting for Evensong (Clergy vest - Academic Hoods)
- 5:30 p.m. Evensong
*Homilist, The Right Rev'd Doctor John Perumbalath, Bishop of Liverpool
Officiant, The Rev. Marybeth Sanders-Wilson, Associate Rector for Family Ministry and Pastoral Care, St. James', Leesburg VA.*
- 7:00 p.m. Dinner on your own

Friday, November 3

- 7:00a.m. Convention Check-in opens
- 7:00 a.m. Grab and Go Coffee and Pastries (For those staying in hotels listed on our website, breakfast is included in your hotel stay)
- 8:30 a.m. Opening Session Begins
- 9:30 a.m. Bishop Stevenson's Pastoral Address

Program

- 10:15 a.m. Racial Justice and Healing Presentation
Dr. Catherine Meeks, founding Executive Director of the Absalom Jones Episcopal Center for Racial Healing
- 11:45 a.m. Discipleship Presentation
The Rev. Chanta Bhan, Canon for Discipleship and Ms. Heidi J. Kim, Consultant
- 1:00 p.m. Lunch provided for all in the Exhibit Hall
- 2:45p.m. Panel Discussion-Bishops and Presentation Leaders
- 4:30p.m. Holy Eucharist
The Rt. Rev'd Gayle E. Gayle Harris, Homilist The Rt. Rev'd E. Mark Stevenson, Celebrant
- 6:00 p.m. Dinner on your own

Saturday, November 4

- 7:30 a.m. Grab and Go Coffee and Pastries
- 8:30 a.m. General Session re-convenes
- 8:45 a.m. Guided Table and Plenary Discussion
- 10:15 a.m. Break
- 10:30 a.m. Report of the Committee on Church Status
- 10:45 a.m. Report of the Committee on Resolutions
- 11:15 a.m. Report of the Treasurer – Mr. Ted Smith
Report of the Committee on Budget
- Noon Report of the Committee on Constitution and Canons
- 12:15 p.m. Closing remarks
- 12:30 p.m. Annual Convention Concludes

Consent Agenda

CONSENT AGENDA

This year, we are using a Consent agenda. This will allow for one vote to be taken for a group of non-controversial items that require action by convention. The use of the Consent agenda will expedite the proceedings.

The items on the Consent agenda are:

- Disciplinary Board members election
 - Commission on Ministry members appointments
 - Report of the Related Organizations Committee
 - Canonical Amendment C-1 Canon 27.6
 - CR-1 The Rev. Bradford Rundlett
 - CR-2 Ms. Julia Edmundson Randle
 - CR-3 The Ven. Jeffrey “David” Curtis
 - CR-4 Mr. Henry Lee Valentine II
-

Disciplinary Board Election.

According to Canon 27.2(c), the Standing Committee nominates members of the Disciplinary Board to be elected by Convention. The Disciplinary Board consists of 11 persons, 6 clergy and 5 lay persons, and is the canonical body of record for dealing with matters pertaining to Ecclesiastical Discipline. At this regular meeting of Convention, the Convention shall elect three members to the Disciplinary Board, for three year terms ending at Convention in November, 2026. The Standing Committee nominates:

- The Rev. Steve Schlossberg, St. Matthews, Richmond
- The Rev. Daniel Johnson, Christ Church, Spotsylvania
- Ms. Karen Grane, St. Paul’s, Alexandria

to serve on the Disciplinary Board for three year terms ending at the 232nd Annual Convention in 2026.

Commission on Ministry Appointments

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 Convention.

One Year Appointments:

- The Rev. Marlene Forrest, St. Philip’s, Richmond
- The Rev. Kathleen Murray, Beckford Parish, Mr. Jackson and Woodstock
- The Rev. David Crosby, Non-parochial clergy, Alexandria
- The Rev. Emily Krudys, Church of Our Saviour, Montpelier
- The Rev. Jeffrey (“Rock”) Higgins, St. James the Less, Ashland
- The Rev. Scott Parnell, Ware, Gloucester
- The Rev. Deacon Logan Augustine, Non-parochial, Richmond
- The Rev. Jennifer Lazzuri St. James, Louisa
- The Rev. Deacon Frederico Garza, St. Philips, Richmond
- The Rev. Deacon Elvira Beracochea, St. Christopher’s, Springfield

In addition, the following are nominated to serve a three-year term ending at the 232th (2026) Annual Convention:

- Dr. Barbara Allison-Bryan, Abingdon, White Marsh

- Ms. Lisa Richard, St. Aidan's, Alexandria
 - Ms. Rosemary H. Arneson, Trinity, Fredericksburg
 - The Rev. Andrew Moore, St. John's, McLean
 - The Rev. Kelly Moughty, Church of the Holy Cross, Dunn Loring
 - The Rev. Amanda Kotval, St. Paul's, Ivy
-

Report of the Committee on Related Organizations

Related Organizations are defined as those entities whose charters or statements of purpose have received the endorsement of the Executive Board and have been subsequently recognized as Related Organizations by the Convention of the Diocese. Each Related Organization elects its own board and officers, but the nominations are reviewed by the Committee on Related Organizations and then presented to the Annual Convention of the Diocese of Virginia for concurrence.

The Committee on Related Organizations convened to assess the nominations for the 229th Annual Convention. Following a thorough review, the Committee is confident that all the nominees possess the requisite skills, experience, and dedication to effectively serve in their respective roles. We formally place these nominations before the Annual Convention for concurrence. We are excited about the potential for these individuals to contribute to the mission and work of the Diocese of Virginia.

Faithfully submitted,
The Committee on Related Organizations

The Very Rev. Kathleen Murray, Chair
Mr. James Bailes
The Rev. Bambi Willis

Trustees of the Funds

The Trustees of the Funds oversee a professional team of advisors and portfolio managers and manage approximately \$130 million in assets from Episcopal Church entities in the Diocese of Virginia. Trustees are all active Episcopalians and are selected for their investments, law, or business expertise. Two nominations have been presented for consideration. They are John D. Farrington from St. George's Episcopal Church in Fredericksburg and Christopher Hempel from Saint Margaret's Episcopal Church in Woodbridge.

Mr. Farrington has 25 years experience working in the Financial Service Industry including 15 years with Merrill Lynch. Pertinent skills according to his nomination form include managing millions of dollars for non-profits and heading a four-person team that managed over \$400 million. He has been a delegate to Diocesan Convention (Diocese of Virginia) and a member of Saint George's Finance Committee.

Mr. Hempel is an attorney specializing in environmental law, construction surety law and contract law. He is also a civil engineer. He is chair of the Finance Committee at Saint Margaret's Episcopal Church and currently manages the Church's TOTF account (for the past two years).

Virginia Diocesan Homes

Virginia Diocesan Homes (VDH) is a nonprofit affiliate of the Diocese of Virginia. Its vision for

Consent Agenda

the Diocese of Virginia and its parishes is to use their property and assets to their fullest potential to serve God and our communities by maximizing mission opportunities with the diocesan property, including nurturing home environments.

The Committee received three nominations for Virginia Diocesan Homes.

Arthur N. Bowen, III is a member of Grace Episcopal Church, Goochland; **Bruce LeLacheur** is from Grace in the Plains; and **Jim Taylor** is from All Saints' Sharon Chapel in Alexandria.

Mr. Bowen has 20+ years working in affordable rental housing development with Virginia housing, including significant experience working with development involving churches. He has expertise with real estate development and finance, especially financial resources for affordable rental housing including lending programs and federal and state housing tax credits.

Mr. LeLacheur is a licensed architect who has worked in design and construction firms on a wide range of projects, including projects for local churches, and for Fauquier Family Shelter Services. He has worked on senior housing projects in the Chicago area, Toronto, Long Island, Maryland and Virginia. He has a particular interest in "attainable housing".

Mr. Taylor possesses an MBA and has led affordable housing and community revitalization initiatives at Fannie Mae; Mid-Atlantic community development strategy at Capital One; national outreach to Black communities of age 50+ at AARP a wide range of other equity initiatives. He has also worked in the nonprofit, for-profit, and local government sectors, with a primary focus on providing greater access to opportunity for communities that have been traditionally underserved.

C-1 Amend Canon 27.6, Church Attorney, as follows:

Canon 27. 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 General Convention Canon IV.2. Attorneys appointed to serve as Church Attorney or Assistant Church Attorney shall serve until their successors are appointed. Persons ~~selected~~ appointed to serve as Church Attorneys or Assistant 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~~ is able to act on a specific matter due to a conflict of interest, undue bias, ~~or~~ unavailability, or other good reason, the Disciplinary Board shall appoint a lay or clergy person with knowledge of Title IV, but not necessarily a duly licensed attorney, from within or outside of the Diocese ~~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.

Submitted by:

J.P. Causey Jr., Chancellor Email: jp818main@gmail.com Phone: 804 843-2700

Rationale: Under Canon 27.6, the Church Attorney and one or more Assistant Church Attorneys are appointed annually by the Disciplinary Board. The Church Attorney and Assistant Church Attorneys must be licensed attorneys and eligible for election as a Lay Delegate to Annual Convention. On occasion, when the Church Attorney or an Assistant Church Attorney cannot serve, it is necessary to identify and appoint an Acting Church Attorney. The requirements of licensure and eligibility for election as a Lay Delegate to Convention limit the number of people who can serve as an Acting Church Attorney. This amendment proposes to address that situation by not requiring licensure as an attorney (but requiring knowledge of Title IV) and not requiring eligibility for

election to Annual Convention for an Acting Church Attorney.

CR-1 Bradford Rundlett

Naming Bradford Rundlett as Rector Emeritus of St. Timothy's Episcopal Church in Herndon, VA

WHEREAS, Bradford Rundlett, a passionate spiritual leader whose guiding influence had a tremendous impact throughout the Herndon community and the Commonwealth, retired as rector of St. Timothy's Episcopal Church in Herndon in August 2015; and

WHEREAS, Bradford "Brad" Rundlett began his career in ministry with the Episcopal Church of the Epiphany in Spartanburg, South Carolina, where he cultivated his reputation as a unifying leader and a humble servant to the community; he then served at St. James' Episcopal Church in Potomac, Maryland, and St. Andrew the Fisherman Episcopal Church in Mayo, Maryland; and

WHEREAS, after arriving at St. Timothy's Episcopal Church in 1994, Brad Rundlett led efforts to renovate the church and revitalize the congregation; 20 years later, the church had expanded significantly and the congregation had been deeply strengthened; and

WHEREAS, Brad Rundlett lives his faith through his actions, and he developed a comprehensive mission program at St. Timothy's Episcopal Church; he supported the Hispanic community in Herndon first in the day laborer controversy of 2007 and then by forming a Spanish-speaking service that continues to this day; and

WHEREAS, Brad Rundlett has worked as a missionary in Appalachia, South Dakota, and Haiti, and under his leadership, St. Timothy's Episcopal Church conducted mission trips to Dungannon in Scott County, Chapoteau in Haiti, and Pine Ridge in South Dakota; and

WHEREAS, admired as a devoted mentor and a role model for those seeking a life in ministry, Brad Rundlett served as a field site supervisor and a colloquy mentor for Virginia Theological Seminary, and he has guided many young assistant rectors and seminarians, including those who have gone on to become ministers in other denominations; and

WHEREAS, believing firmly in the power of a strong, united community, Brad Rundlett hosted a monthly lunch with spiritual leaders from other denominations, and his efforts have fostered valuable interfaith dialogue among churches in the Herndon area; now therefore be it

WHEREAS, the vestry of St. Timothy's has unanimously voted to bestow upon him the title of RECTOR EMERITUS of St. Timothy's Episcopal Church.

BE IT RESOLVED that the Diocese celebrate and honor the Reverend Brad Rundlett by hereby affirming his contributions to Timothy's Church, the Herndon community, and the Diocese of Virginia

Submitted by The Rev. Charles Cowherd, St. Timothy's, Herndon on behalf of the congregation of St. Timothy's.

CR-2 Ms. Julia Edmundson Randle

WHEREAS Ms. Julia Edmundson Randle has served as Registrar and Historiographer of the Diocese of Virginia since 2012, and will be retiring on the last Sunday of this liturgical year, and Whereas Ms. Randle has faithfully served the Diocese of Virginia and the greater Episcopal Church in a variety of paid and volunteer archival and historical capacities, and

Consent Agenda

WHEREAS Ms. Randle commenced her ministry in history and archives as Curator/Archivist of Christ Episcopal Church, Alexandria, 1986-1994, and as Historian, 1994-2018, and

WHEREAS Ms. Randle worked as Archivist of Virginia Theological Seminary, 1990-2012, expanding collections and aiding all researchers, including the staff of the Diocese of Virginia, in the interrelated topics pertaining to the history of Virginia Theological Seminary, to the Bishop Payne Divinity School, and to the clergy and churches of the Diocese of Virginia, and

WHEREAS during Ms. Randle's tenure as Virginia Theological Seminary Archivist, the African American Episcopal Historical Collection was established there as a joint archival and historical project of VTS and the Historical Society of the Episcopal Church, and the celebration of the twentieth anniversary of its founding is taking place this year, and

WHEREAS from 2008 -2012, she served as an investigator for the Diocese of Virginia's attorneys litigating ownership of the property of the diocesan congregations departing the Episcopal Church, by researching and documenting the history of the departing congregations established before 1954 as well as their relationship with the Diocese of Virginia since their founding, and

WHEREAS as Registrar, Ms. Randle has worked diligently to assemble, organize, and make available to Mayo House staff, the non-current administrative and historical records of the Diocese of Virginia, to facilitate understanding of past ministry, administration, and history, and

WHEREAS as Registrar, Ms. Randle has strived to expand access by outside researchers to the historical public records of the Diocese, and

WHEREAS as Registrar, Ms. Randle has consulted with congregations requesting standards for the retention and care of their permanent congregational records, and

WHEREAS as Historiographer, Ms. Randle additionally has consulted with congregations regarding how to research and write their congregation's history, and

WHEREAS as Historiographer, Ms. Randle collaborated with the Episcopal Church Women's celebration of the 125th anniversary of their founding, by creating a long-term exhibit at Mayo House, and

WHEREAS in her role as Historiographer, Ms. Randle conducted extensive research on diocesan and/or congregational history for Mayo House Staff, as well as for the leaders of the Diocese of Virginia, such as the Executive Board and the Standing Committee, and

WHEREAS, as Historiographer, Ms. Randle regularly wrote articles for the formerly published Virginia Episcopalian on such diverse topics as the diocese's benefit from slavery, the history of Mayo House, the Archdeaconry of the Blue Ridge, and the saga of closing congregations, and

WHEREAS at the request of the Committee on Race and Reconciliation, Bishop Shannon S. Johnston appointed Ms. Randle to the 2014 R2a Task Force on the name "Council" then in use for the annual governance gathering of the diocese, to research, document, and report on the history of the use of this name for the meeting of this Diocese and as well as other Episcopal Church dioceses whose annual meetings were ever named "Council". This report was cited by all sides of the issue, and was the basis for returning the meeting's name to its original title, Diocesan "Convention," and

WHEREAS, since 2018, Ms. Randle has served as Clerk of the Disciplinary Board of the Diocese of Virginia, and

Consent Agenda

WHEREAS Ms. Randle holds a Bachelor of Arts degree in History from the College of William and Mary and a Master of Arts degree in American Studies from George Washington University, and

WHEREAS Ms. Randle has served the wider Episcopal Church archival and historical community as a Board Member, Episcopal Women's History Project from 1992-1994; and additionally has served as Secretary from 1993-1996, and as President from 2000-2003 of National Episcopal Historians and Archivists; and additionally has served as Board Member of the Historical Society of the Episcopal Church, 2019-present; and as Historical Society of the Episcopal Church member of the Steering Committee of the African American Episcopal Historical Collection, 2019-present, and

WHEREAS Ms. Randle has published over thirty-six articles allowing the public to freely access knowledge and information, and has graciously given over eighteen lectures or done workshops on specifically requested topics of historical interest in various places of The Episcopal Church community and has permitted, when possible, access to recordings of this significant information, and

WHEREAS, after her official retirement, Ms. Randle will be completing the final stages of the centennial history of Church Schools in the Diocese of Virginia, being written in partnership with historian Dr. Edward L. Bond, and

WHEREAS members of the Diocese of Virginia will miss her depth of knowledge and her faithful service, now, therefore

BE IT RESOLVED, that the 229th Annual Convention of the Diocese of Virginia honors with great thanksgiving, Ms. Julia Edmundson Randle for her lengthy and faith-filled example of service to the Diocese of Virginia, in the parish churches where she worships, and in places where historical knowledge is sought and recorded and

BE IT FURTHER RESOLVED that gratitude be conveyed to her spouse, Russell V. Randle, and their family for their generous support of Ms. Randle's vocation, and

BE IT FURTHER RESOLVED that a copy of this resolution be provided to Ms. Randle and that it be recorded in the minutes of the 229th Annual Convention.

Submitted by Cynthia S. Bartol, delegate from Christ Episcopal Church, Alexandria, on behalf of the leadership of the Diocese of Virginia.

CR-3 The Ven. Jeffrey "David" Curtis

WHEREAS, Ven. David Curtis has served as Archdeacon of the Diocese of Virginia from 2019-2023; and

WHEREAS, Ven. Curtis was instrumental in ensuring Deacons assigned to parishes in the Diocese of Virginia, beginning in January of 2022, were able to receive compensation at the rate of \$25 a month and applicable assessments to the Church Pension Group (CPG) making Deacons eligible to access benefits through CPG, benefits such as CREDO conferences that address spiritual, physical, and financial well-being, life insurance, and resettlement compensation, which previously had been denied Deacons; and

WHEREAS, Ven. Curtis demonstrated effective and pastoral responses during the COVID pandemic, dedicating himself to the needs of the Community of Deacons ensuring there were virtual opportunities to gather together for fellowship, prayer and worship, and encouraging folks to continue to serve the needs and concerns of the world while sharing the hope and love of God in new and unprecedented ways; and

Consent Agenda

WHEREAS, Ven. Curtis demonstrated wisdom in understanding the needs of Deacons and those they serve in their parish setting, guiding priests and lay ministers through the discernment and placement process of a deacon in their midst; and

WHEREAS, Ven. Curtis encouraged the continuing formation of deacons and promoted strength in unity by gathering the Community of Deacons together for liturgical days of learning and fellowship, and was instrumental in the creation of the first Deacons' Handbook in the Diocese of Virginia; and

WHEREAS, Ven. Curtis' passion for raising up the diaconate in Virginia inspired him to create the annual Day of the Deacon, an opportunity for all interested to gather for a day of learning about the diaconate, hearing from deacons about their ministry in the church and the world, and guiding folks through the life of a deacon from discernment through retirement; and

WHEREAS, Ven. Curtis modeled the prophetic call of the Deacon through actions of witness, in particular organizing the Community of Deacons to stand together in solidarity at the microphone of Annual Convention when The Rev. Christine Garcia, Deacon amplified the hopes, needs, and concerns of those who are incarcerated and called the Diocese into action; and

WHEREAS, the Community of Deacons will miss his wise counsel and his sense of humor while Archdeacon, they will remain grateful for his care and compassion, and for his inspiration to proclaim the Gospel of Jesus in the public square; now therefore, be it

RESOLVED, that the 229th Annual Convention of the Diocese of Virginia honors and thanks Ven. Jeffrey "David" Curtis for his ministry as Archdeacon; and

BE IT FURTHER RESOLVED, that a copy of this resolution be provided to Ven. Curtis and that it be recorded in the minutes of the 229th Annual Convention.

Submitted by The Ven. Holly Hanback, Archdeacon of the Diocese of Virginia on behalf of the Community of Deacons

CR-4 Thanks for the Life and Service of Henry Lee Valentine II

WHEREAS, Henry Valentine II was a lifelong member of St. James's Church in Richmond and died peacefully at his home with family September 21, 2023 at the age of 96, survived by his wife of 68 years Peggy, their four children, eleven grandchildren, and three great- grandchildren (with one more on the way) and

WHEREAS, "Big Henry", as he was affectionately known, served his Parish in innumerable ways including vestryman, chairman of the endowment board, generous donor, and quiet confidant to seven rectors during his adult life and

WHEREAS, Henry served his investment clients, employees, and the business community with honesty and integrity at Davenport and Company – eventually as long-time Chairman – from 1950 to 2021 and

WHEREAS, in 1970 Henry was elected to Richmond City Council and served eight years, two as Vice Mayor (while also CEO and president of Davenport), providing strong and steady leadership during this pivotal era in the city's political history, believing then, as he did to the day he died, that Richmond's future would hinge on inclusion, collaboration, and understanding across all the city's population and

WHEREAS in pursuit of this goal, Henry joined a racially balanced group of Richmond's business, religious, education, community, and political leaders to establish Richmond Renaissance, which he served as a board member for 15 years, including as president, and

Consent Agenda

WHEREAS, Henry also chaired the board or was president of the Children's Hospital of Richmond, Mutual Assurance Society of Virginia, Richmond Eye and Ear Hospital, Richmond Tennis Patrons' Association, St. Andrews Association, St. Catherine's School, the UVA Alumni Association, the United Givers Fund, the Valentine, and Woodberry Forest School and

WHEREAS, in 1996, the National Conference of Christians and Jews awarded him its Humanitarian Award for promoting equality, respect, and understanding among people of all races, religions, and cultures, and in 2010, he was inducted into the Greater Richmond Business Hall of Fame and

WHEREAS, Henry never met a stranger, loving his friends as openly and deeply as his family, truly living out his Baptismal Covenant to "strive for justice and peace among all people, and respect the dignity of every human being" for nearly a century, therefore be it

RESOLVED, that the 229th Annual Convention of the Diocese of Virginia expresses its heartfelt thanks for the life and service of Henry Lee Valentine II and

BE IT FURTHER RESOLVED that a copy of this resolution be provided to his beloved Peggy and that it be recorded in the minutes of the 229th Annual Convention.

Submitted by Tom Baker, Parishioner and Standing Committee member, Penny Nash, Interim Rector, and the Vestry on behalf of the clergy, staff, and members of St. James's Richmond.

Proceedings

Thursday, November 2, 2023

Evensong Sermon

Challenge of Commemorating the Faithful Departed: Taking our Life and Mission Seriously

The Rt. Rev. John Perumbalath, Bishop of Liverpool, England, The United Kingdom
1 Thessalonians 4:13-18; John 5:24-27

May I speak in the name of the Father, and of the Son, and of the Holy Spirit. Amen

First of all, I bring greetings from Church of England, and especially from the Diocese of Liverpool. We in Liverpool value the special relationship that we have with the Diocese of Virginia, and I can assure you that there are many in Liverpool who are praying for you all as you gather here for your Annual Convention.

Yesterday we celebrated the Church Triumphant, the great company of men and women whom God has recognised as saints and who dwell with him in the heavenly city for ever, who see God face to face and delight in God's beauty and love and goodness.

Today we pray for the Church Expectant, for all those who have gone before us marked in Holy Baptism with the Cross of Christ, fed in the Holy Eucharist with the Body and Blood of Christ, that they may be accepted by our beloved Lord Jesus Christ into the glorious presence of almighty God.

We all belong to the family of God – alive in our bodies or dead. In our prayers today we reach out in faith to those who have connections with us but who have died. Prayer is an active link, not just between God and us, but between us and those we pray for. May our prayers bring us closer to all those faithful departed we pray for today.

But beyond our remembrance and thanksgiving, what does the Feast of All Souls tell us about our life and ministry today?

This commemoration suggests to us that because of the reality of death, we must take life seriously. All Souls Day challenges us to take our lives seriously. It reminds us that we Christians have a unique philosophy of life. We have a purpose for being here and we have a mission to accomplish. Despite our weaknesses and failures, we find strength and courage from the power of the risen Christ.

Both the readings today have reminded us about resurrection. For believers in Christ, Resurrection is not exclusively an experience after death. It happens every day. In love we experience many deaths and many resurrections.

To Paul the Apostle, the proof of Resurrection is in the quality of the change that it brings about in our relationships - our daily relationships wherever we are. It is in the daily transactions that we need to experience the ultimate victory of Christ over us and over the world. The Cross and Resurrection of Christ is a paradigm for our lifestyle and action. In a dying and suffering world, God decided to experience death to bring about life. And so for us, resurrection happens every day.

In the reading from 1 Thessalonians that we have just heard, there is an invitation to the church in the midst of its grief to recognize the hope they have and how that hope distinguishes them from others. These verses are saturated with apocalyptic imagery. The purpose of apocalyptic imagery in

the ancient context was to inspire hope, give comfort and provide challenge to the socially alienated persons of the time. This is a challenge that we need to accept today as we minister to a broken world with people alienated, displaced and marginalized all around us.

As we look carefully into this reading from 1 Thessalonians, and reading it alongside our second lesson from John's Gospel, I would like to highlight four themes in relation to how we might take our life and mission seriously: hope, mutual care, unity and accountability.

First of all, hope. We are called to be people of hope in the midst of grief and loss. For Paul the Apostle, one of the distinctive qualities that makes a believer different from an unbeliever is hope, as you would see in verse 13. Paul is not talking about optimism as many of us would think of. Optimism is based on our circumstances and an understanding of progress, but hope comes despite our circumstances. We experience hope even when there is no sign of progress or no favourable circumstances. Hope sees light despite all the darkness around us. As Helen Keller said, "Hope sees the invisible, feels the intangible, and achieves the impossible."

How do we live out this hope? St Augustine commented that "hope has two beautiful daughters; their names are Anger and Courage. Anger at the way things are, and courage to see that they do not remain as they are." Our hope is a gift of God in Christ that compels us to be unhappy about how the things around us are and motivates us to work for change and transformation.

Secondly, mutual care. In verse 18, Paul asks the believers in Thessalonica to encourage one another with the words about hope and resurrection. You might well imagine the situation here. The church in Thessalonica is poor. It has no place in the public square as it is a tiny minority with no social standing. The circumstances are hostile. Its members face suffering and affliction. Paul or other senior leaders of the church are not around there to support them. Where do they go for support?

Paul says you need to encourage one another. You have got the resources for nurturing each other. You might be facing huge challenges in your life and mission; you might be a small group without any public profile; you might even be wondering how you will survive as a church. But you have this gift of God – hope; a sure foundation offered to you in the death and resurrection of our Lord. God is in control and will lead us to his nearer presence. In our struggles as a church body, whatever kind of problems we might be facing, there is a call from our Lord to give and receive care within the body of Christ. We need each other.

This leads to my third theme: unity. Vs 17 says, "We will be with the Lord for ever." This notice of permanent union with the Lord in the future is a statement of God's desire for believers to come together on earth right now. The next verse starts with 'therefore' and talks about encouraging one another. In Christ we are already united, and our eschatological hope of intimacy with God in future has its practical outworking in the way we understand our intimacy and unity with our brothers and sisters in Christ.

This unity because of our relationship and intimacy with God does not deny diversity or differences among us. Paul has never advocated uniformity. We might have different church traditions or theological integrities, and certainly experience social, political and racial differences within the body of Christ but the conviction that we will all be united with God and experience eternal intimacy with God and with one another, makes it imperative that we come together here on earth right now, and begin to experience that intimacy in Christ.

The fourth reflection is on accountability. The short reading this evening from the Gospel of John mentions judgement twice. Judgement is a common and essential theme for the Gospel writers when it comes to the end time descriptions.

For those in Christ, these descriptions of judgement are not there as a threat, but as a reminder of our accountability. As All Souls Feast recognizes, we live, die and rise again: all by God's sovereign grace but we are called to respond through our faithful living.

What are we accountable for after all? I want you to pay attention to two words in the reading: 'hear' and 'live'. We are called to live – experience life, a life in fullness and abundance. John seems to suggest here, twice in the passage, that our life or living depends on hearing: hearing Jesus' voice and word. We are going to be accountable about whether we led our life in full and whether we were hearing the voice and word of Jesus.

As the faithful people of this wonderful Diocese of Virginia, as you have gathered for your Annual Convention, one primary question you might need to ask is how you are hearing Jesus' voice and word today and how that leads you to experience abundant life in the particular contexts where God has placed you. What and how you are hearing and how you live out your life are related questions. And both need to be asked and answered.

All Souls Day assures us that we can celebrate even while we grieve and mourn. We can look forward to the future, even while we look back and remember. We can find immeasurable power and strength despite our weaknesses and failures. We can experience abundant life despite the decay and death that we see around us. God is the author of life – and in him those who died and those of us who are alive will continue to enjoy life. We will never be lost. May we continue to live, die and rise again in Christ as we journey together in God's mission.

In the name of the father and of the Son and of the Holy Spirit. Amen

Friday, November 3, 2023

The Bishop's Welcome and the Morning Prayer

The Rt. Rev. E. Mark Stevenson (Bishop of Virginia): My friends in Christ, the 229th Annual Convention of the Episcopal Diocese of Virginia is called to order. As we begin this gathering, we recognize and remember the First Nation, the Native people who were removed from this portion of God's creation by force. These nations and tribes in Virginia include the Patawomeck, and Manahoac, and other nations and tribes whose contributions we've lost. We recognize and remember enslaved Africans and their descendants, separated from their families by force, and who lived under horrific conditions to help build this country. May we always remember that the earth does not belong to us, but is a gift from God. May God's grace and wisdom lead us from our past mistakes, becoming instruments of justice and peace for all people.

It is good to see y'all. I'm excited to be sitting here for the very first time. It's our very first time in this venue. It's my first time at a convention as your bishop. And given that last fact I'm really happy to know that none of you in this room are at all judgmental and are not going to hold anything against me. I'm thankful that I have some wonderfully talented folks sitting alongside me. Bishop Gayle Harris; Chancellor J. P. Causey; Secretary of Convention Mark Eastham; Bishop Dabney Smith. Each of these folks, every one of them, brings a wealth of talent and experience to the work before us in these days. I'm also thankful that we will have the assistance of the diocesan staff, all of whom are wearing red name tags and lanyards, so they are easier to identify if you have any questions or concerns in the coming time.

Mark Eastham, Convention Secretary, holds up and displays the name tag and lanyard.

Thank you, Mark, for that good Vanna White impersonation. Thank you.

The theme for this convention “Closing the Gap between Religion and Life.” I will speak to that a little bit in more detail later on today. For now, we will take a step in that direction as we begin this day with prayer and to lead us, I call The Rev. Alyse E. Viggiano to the podium; and you will notice that the liturgy will be on the screens, as well. There are QR codes on the table where you can download all the liturgies for these few days on your mobile device if you scan that code.

The Rev. Alyse E. Viggiano (St. Paul’s, Alexandria) leads the attendees in Morning Prayer.

Olivia Andres then reads from the Gospel of Matthew, 13:24-30.

All: Praise be to God.

Olivia Andres then leads the attendees in Canticle 12.

The Rev. Viggiano then leads the attendees in The Apostles’ Creed.

Bishop Stevenson: I call on the Secretary of Convention, Mark Eastham, for determination of quorum.

Mr. Mark Eastham (Secretary; Chief of Staff): According to Article IV of the Diocese 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 470 members of the clerical order, 157 are required for a quorum. There being 300 members of the lay order, 150 are required for a quorum. At 8:30 AM, a quorum was achieved with 157 members of the clerical order and 150 members of the lay order registered.

Bishop Stevenson: The rules of order for this 229th Annual Convention have been posted on the convention website. The rules are the same as those for the 228th Annual Convention. And under the provision of the rules, they remain in force for this convention.

Also in the convention packet is the agenda for this 229th Annual Convention. The chair asks for a motion to accept the agenda. Do I hear second? All in favor say “Aye.” The agenda is adopted. I now call upon John Paul Causey, (J.P.), St. John’s, West Point. I appoint J.P. as Parliamentarian of the 229th Annual Convention. And I appoint Mark Eastham as Secretary of this Convention. There have been several committees appointed for this convention. The membership rosters are available on the convention website. I would like to thank each of them, each member of the committees for their service. And in particular I would like to recognize the chairs of our committees. The Chair of the Committee on Credentials, Ms. Terry Long; the Chair of Committee on Constitutions and Canons, Mr. J.P. Causey; the Chair of the Committee on Resolutions, the Rev. Dina Widlake; the Chair of the Committee on Budget, Mr. Garway Bright; the Chair of the Committee on Related Organizations, the Rev. Kathleen Murray; the Chair of the Committee on Church Status, the Rev. Webster Gibson; and the Chair of the Committee on Convention Journal, Mr. Mark Eastham.

At this time, I would like to invite Ms. Terry Long, the Chair of the Committee on Credentials, to come forward and give her report.

Ms. Terry Long (Chair, Committee on Credentials; Holy Comforter, Richmond): I have examined the certificates of election of lay delegates and filed with the secretary of the convention a

list of those persons duly elected as delegates and alternate delegates to this 229th Convention of the Episcopal Diocese of Virginia.

Bishop Stevenson: Thank you. So now we were going to talk a little bit about resolutions. As you know, according to the rules of order, resolutions and amendments to the Constitution and Canons that are not submitted prior to conventions 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. As a part of that, 600 copies printed of the resolution must be available for distribution immediately after such a resolution is accepted for consideration. Courtesy resolutions do not have to follow these rules. Are there any submissions at this point for resolutions that have not been previously filed? If you could please state your name.

The Rev. Marion Windel (Retired): Marion Windel. I'm retired. I present a resolution calling for a cease fire and humanitarian action in Gaza.

Bishop Stevenson: Is there a second? It has been moved and seconded that the convention consider a resolution entitled as read. The question before is a nondebatable situation for us. The question is whether or not we will consider this resolution. If two thirds of y'all say yes, we will, then you will see the resolution. And then the committee of resolutions will do some work with it and we will process it in plenary on Saturday morning. Everybody understand what we're doing here? We're not voting on the substance of the resolution. So, all in favor of accepting for consideration the resolution about to be proposed? Say aye.

Members of Convention: Aye.

Bishop Stevenson: Opposed say nay. The chair concludes two-thirds has been achieved and we will consider the resolution. And you can give those to the secretary, please. Thank you very much. I feel so good; we did our first parliamentary thing and I didn't fail miserably at it. Thank you. So, we also get to offer this wonderful thing called the consent agenda. This allows us to take one vote for a group of what has been considered by some considered people to be noncontroversial items that require action by this convention. The items that are currently on the consent agenda were sent to you in your delegate packet. And they are as follows: Commission on ministry appointments, disciplinary board appointments, related organization committee reports, canonical amendment C1, and courtesy resolutions C1, 2, 3, and 4. Again, those items have all been placed by the committee on the consent agenda. And according to the rules of order, items on the consent agenda may be removed and placed on the regular agenda for debate at the request of the presider. The proposer. The related legislative committee. Or any three delegates. The consent agenda otherwise is not debatable. Is there anyone in any one of those categories I just listed who would like to have any one particular item removed from the consent agenda? No one moved their microphone. Do I have a motion to approve the consent agenda as published? Do I hear a second? All in favor say Aye.

Members of Convention: Aye.

Bishop Stevenson: Opposed? Now I need to do another canonical thing. I have been informed that I need to rule that the consent agenda is adopted by a two-thirds vote. So C1 is not carried over for a second reading. Now, I want to introduce some folks we have with us. Some of them, you all know who they are. Some may be new to you. Most are sitting in front of me. I would like to welcome the Thirteenth Bishop of the Diocese of Virginia, the Rt. Rev. Shannon Johnston. And I'm going to read the rest of the names. And then we'll have applause at the end. All right? Bishop Johnston and I from time to time have coffee, and he tells me great stories about all y'all.

Laughter amongst the Members of Convention.

Bishop Stevenson: The Rev. Ted Gulick is with us, the resigned Bishop from Kentucky who does some work with us here. Bishop David Jones and his bride, Mrs. Kay Jones are here. Bishop Ann Ritonja, the newest bishop of the church, Bishop Suffragan for Armed Services and Federal Ministries. The Rev. Canon Malcolm Rogers, Vicar of Huyton Quarry, and the Bishop of Liverpool's Canon for Reconciliation, and part of the Triangle of Hope is with us. Is Brad Hauff in the room? Brad will be here at some point; he's in the building but not in the room. Mr. Bradley Hauff, the Episcopal Church Missioner for Indigenous Ministries. Ms. Heidi Kim is a consultant for us and helps us with various things. Canon Easton Davis, from the Diocese of Atlanta, is he in the room? He's off, taking pictures some place. He is the Canon for Communications and Digital Evangelism of the Diocese of Atlanta. And we were hoping to be joined physically by Dr. Catherine Meeks. But she is a little under the weather, so she will not be joining us physically, but will join us virtually later this morning for her presentation; she'll come to us through the wonderful technology of Zoom. So, we'll greet her when she joins us via that live stream.

There are four bishops in the room that are not canonically-resident in this Diocese. And without objection, I would like to grant them a seat and a voice. And I've already told Dabney he's not allowed to go to the microphone.

Laughter amongst the Members of Convention.

Bishop Stevenson: Hearing no objections, seat and voice are granted to those fine individuals. Mr. Secretary, you have some announcements for us.

Mr. Eastham: Thank you, Bishop. As you heard already, please do not hesitate – if you need anything during this convention, please reach out to a member of our staff. We are here to help, and happy to do anything we can do to make this a pleasant experience for you. To make sure you can access your wireless connection, please use information you see printed on your table. And I would suggest that do you that sooner rather than later so you will be ready to go when we do our electronic voting. For security purposes, please wear your name tag at all times. So hang that with your clothes tonight so you'll remember to bring it tomorrow. It's important to have that on. If we see someone without a name tag, we do have to ask who they are. So we want to make sure that we keep the building safe for everyone.

Speaking of name tags, those of you who have a white name tag, if you wouldn't mind sitting in the stadium seating to my left, because this is for alternates and guests. That just makes it much simpler as we look for hand votes to note actually those who can and cannot vote. So if you are an alternate or visitor, don't feel like you need to move this minute. But if you could sit in the stadium seating to my left, that would be very helpful. I want to make sure to thank all of our sponsors this year. This is the first year in a while, if ever, that we have had sponsors. And we are so grateful. Because of that, we were able to offer a lunch for everyone without charge which we think is going to be a highlight of your time here.

Laughter amongst the Members of Convention.

Mr. Eastham: I really mean that! Who doesn't like to eat and talk? Okay? I think that's a good thing. So, I would say that we want to give special thanks to our Platinum Sponsor, Church Schools in the Diocese of Virginia; Westminster Canterbury, Richmond, our Silver Sponsor; R.A. Daffer Church Organs, Inc., a Silver Sponsor; and our Bronze Sponsors, Stuart Fisher Meeting Management, LLC, Westminster Canterbury, Shenandoah Valley, Westminster Canterbury on the Chesapeake Bay, and Roslyn Conference and Retreat Center. Let's give them a big hand.

Applause amongst the Members of Convention.

Mr. Eastham: Also, this year we are offering captioning, a live transcription for convention delegates where you can view the transcription on a small screen at the front of the ballroom, that is to my left. Again, if you go to bit.ly/229thCaption. And that will get you to that link. So, the link is available on the screens now and was included in your “Know Before You Go” e mail. Let me see here. Make sure that you check out our ministry fair and our exhibit. We have fifty-five exhibitors and ministry fair participants this year, and we’re very excited about that.

Also, if you need headsets for translation, they are available in the booth to my right in the back of the room. Most of you probably picked those up on the way in who needed them. If you did not, make sure you go get those. We will have a panel discussion this afternoon with our bishop and leaders of this morning’s session. If you’d like to ask a question, please submit it in the box as you enter this room. There is a box there for suggestions for next year’s convention, and another one for questions for the bishop and the others this afternoon during that panel discussion. If you could get those in the question box by 1:30, that will give us time to get those all together. If you wouldn’t mind writing at the top with a keyword, about a certain topic, that will help to us separate those quickly. A big thank you to all of our volunteers who helped make this convention possible. You’ll see them running around doing lots of wonderful things for us. And I also want to give a special thank you to our Committee on Music and Liturgy for doing all the work for our worship services. So, let’s all give them a big hand.

Applause amongst the Members of Convention.

Mr. Eastham: And then finally if you brought a book for Dr. Meeks to sign, fear not. We can get you in touch with Canon Lee Hill, he’s at the back of the room, and he will work to get a signed bookplate for you. He’s always thinking of a way to solve those problems. Lee, thank you so much. Since that concludes my announcements, thank you very much.

Applause amongst the Members of Convention.

Mr. Eastham: I’m so sorry. I reversed the numbers on the clergy and lay quorum. We will make sure that gets corrected. It really was okay, I promise you. But we will get that corrected. Never fear. I just got that message that those were reversed. Thank you for your patience.

Bishop Stevenson: Thank you. So one of the coolest things I’ve been able to do so far as your bishop is ordain people. It is indescribable, the power, the Holy Spirit power in that. And we have a number of people in this Diocese who are preparing for that. And tomorrow we’ll recognize the recently ordained. Today I would like to recognize those who continue in the formation process in this Diocese. If you’re present, if you would please stand when I call your name, and I would ask y’all to hold the applause till the end. Current postulants and candidates for the diaconate: Melissa Carter, Mary Cushing, Cabell Jones, Florian Jones-Stamm, Judi Thomas, and Stephanie Werner. And current postulants and candidates for priesthood: Paris Ball, Matthew Carter, Becki Casey, Thomas Conroy, John Hager, Lachlan Hassman, Joshua House, Kara Laughlin, Caroline Mitchell, Ted Renaud, Kris Rose, Emily Rutledge, John Scarffe, Redmond Self, Paige Trivett, and Joy Warburton. Give them a round of applause.

Applause amongst the Members of Convention.

Bishop Stevenson: Please pray for them, as individuals or as a group, regularly, that would be wonderful. You’re going to see many of our postulants and candidates here working as volunteer staff at this convention, and we thank them for their service. As I prepare to go to the podium to deliver

my annual address, I think it is appropriate for us to take note of something that is about to happen – something of great historic importance. So that I might deliver my address, I am about to temporarily relinquish the presider’s chair. And when I do that, for the first time in history, the Convention of the Diocese of Virginia will be presided over by a woman of African descent. And I think that is a really big deal. So, without further ado, I call the Assistant Bishop of the Diocese of Virginia – the Rt Rev. Gayle Elizabeth Harris – to the Chair

The Rt. Rev. Gayle Elizabeth Harris (Assistant Bishop of Virginia): Thank you. And I call upon you to please now give your pastoral address to this convention.

Bishop Stevenson: Let us pray. Holy spirit, fill our hearts with your charity, and our minds with your wisdom as we gather in this place. Fill us with sufficient grace to be honest and fair in our deliberations. But keep us from all useless arguments. Let us speak solely from motives of love, having at all times the interests of the fullness of this diocese at heart. May we seek only the glory of God, the growth of God’s kingdom, and justice for those who so rarely receive it. May all the saints in Heaven and on Earth pray for us and for all the members of this Diocese, so that we may grow closer to God and to one another. Becoming each day more worthy disciples of our lord, Jesus Christ, who lives and reigns with You in the Father, one God, forever and ever, Amen.

Members of Convention: Amen

Bishop Stevenson’s Pastoral Address

Bishop Stevenson: A bit of a scratchy throat, so you’re going to have to watch me drink water from time to time. Good morning my friends in the Diocese of Virginia. It is so very good to be here with you and be standing before you this day. It seems like only yesterday that I first began to contemplate entering the discernment process that would lead to the election of a bishop here in Virginia. And in the blink of an eye since we last met in convention, just two weeks before my consecration. This has been a blessed and exhilarating time, and I cannot thank you enough for the honor you have given me in this calling. A whole lot of folks have worked very hard to bring us together for these three days. I know it’s always dangerous to start naming names and doing “thank you’s,” but I do want to mention a few categories of folks.

A great debt of gratitude is owed to everyone in this room. All of you have sacrificed something or multiple somethings to be present here. We’ve all left things or people behind at home. Or we have set aside a project or given up a leisure activity, you name whatever else it might be. I thank you for taking time away from those important things to gather here for this important thing as a Christian family. I also want to thank all of you as well as the other leaders in your congregations who are not here. I want to thank all of you for the work that you do week in and week out. You are faithful, Christ centered leaders and stewards. And for that, I am truly grateful. These have been difficult years in this world as of late. And it is you who have kept the ministry of the gospel moving forward in this Diocese. Again, I thank you.

I want to thank the Diocesan staff. I cannot fully describe to you how hard these folks work throughout the year for ministry of the gospel, and even harder to prepare for this convention. It’s been a real pleasure to see them in action and to come to learn how much they love all of you in this Diocese. If I could have all members of the Diocesan staff stand up, wave your hand, and let’s give them a round of applause

Applause amongst the Members of Convention.

Bishop Stevenson: I am thankful for the many volunteers who have worked hard to bring this

convention together. I am thankful to the chairs and members of the various legislative committees. I am thankful to the members of the committee on liturgy and music in particular who have prepared and will guide us in our worship. Which is, in my opinion, the most important thing we are about here, worshipping God. I am thankful to the team who pulled together our ministry fair and the presenters at yesterday's workshop, which seemed to go very well. We had a lot of attendance. And I'm thankful to the bishops here who have helped me in my journey over these past months. Gayle Harris and Dabney Smith; Ted Gulick, David Jones, and Susan Goff; Shannon Johnston and John Perumbalath – each of them has given me valuable advice. Wise council. And the encouragement from time to time to just laugh. Thank you.

Now, of course, I've mentioned some names, and so I will risk it and name two more. First, I want to thank Heidi Kim. I'm not sure Heidi's come in the room yet, but she'll be here at some point. Ah, she's over there. Heidi Kim, who has served as the consultant in the work that led to the calling of this diocese's first canon for discipleship. She's been a big help with this convention and she has agreed to do some more work with us in this coming year. Heidi is a wealth of knowledge and knows how to tell folks – well, me in particular – exactly what I need to hear, when I need to hear it. She talks straight up. She's a blessing to all of us.

And I do want to mention one other name. I owe, we all owe, a deep debt of gratitude to the Chancellor of this Diocese, J.P. Causey. My first interaction with J.P. was back during the Episcopal search process, when he got to ask me which is affectionately known around the church as the "Thirteen Scary Questions." These are asked of all those whose names are put on the slate to be elected a bishop. And these questions are designed to rattle one's soul and scare away the faint of heart. I suppose it is only because J.P. decided he could live with my particular brand of crazy that all of y'all get to experience it now. Seriously, my relationship with J.P. has been one of the best things that's ever happened to me. He has a deep patience – you need it for dealing with me, right? – and profound knowledge, and a rich love of Jesus and His church. I cannot imagine this past year without him, and I am so thankful that he is at my side as we move forward in this coming year. So, there you have it. All these people and so many more have put in long hours and worked their "to do" lists well, and we are all the beneficiaries of that work. God is good all the time. God is good. And God's goodness is seen oh so clearly in the work that so many have done here.

So, a couple of weeks ago, I spent Sunday morning at Christ Church in Millwood. Now, I have to tell you, that just in general, I am loving Sundays. I haven't loved Sunday mornings as much in years as I love them now. It's a great thing to do. So, I was at Christ Church, Millwood a few weeks ago, and just before the service was to begin, I was making my way out of the room where I put on my vestments. And I ran into three young ladies. All around the age of I think about eight or nine years old. Getting harder for me to judge these things as I get older. And these three were chatting and giggling and having a good time. And I noticed that they were each carrying a hymnal, or a songbook of some type. And just trying to make some casual conversation – which is always fun with humans of that age for me, just trying to make conversation – I asked them if they were going to sing something special at the service that morning. And one of them quickly proclaimed "Yes! We've been practicing." And the second one cut in quickly and added "but it's a surprise." And then the third one with just the right mixture of seriousness and glee said to me, "yeah, it's a surprise. So, it's none of your business."

I thought this must be how folks felt when Jesus did something really cool and he said don't tell anybody about it, you know? Kinda how I felt.

So that scene played out in my head during much of my drive home Sunday afternoon. And the song the children's choir sang was really, really good. All about Jesus, solid stuff, upbeat, positive. But that encounter with those three girls got me to thinking about joy. And the joy in this diocese.

Joy in the work that people and congregations and ministry partners are doing for the spread of the gospel from river to river and mountain to bay. The joy in living a life that knows the love of God. That seeks to live a life modeled by Jesus. That experiences the movement of the spirit in ways that are oftentimes surprising and sometimes fully expected. The joy that I have seen week after week, month after month, as I've been getting to know all of y'all, and you have been getting to know me. Thinking about those three kids, how they had practiced and were patient and they were delighted in the specialness of it all. Thinking about those kids reminded me of the Diocese of Virginia as a whole. And the work that we are called to do together because we are the Diocese of Virginia.

As you know by now, we chose as a theme for this convention the phrase "Closing the Gap between Religion and Life." And this is a clip from a longer quote from the late Derek Worlock, who was the Roman Catholic Archbishop of Liverpool in the last quarter of the twentieth century. I discovered this quote last April when I was in Liverpool for Bishop John's seating as the new Anglican bishop there. And thank you, Bishop, for your words last evening at Evensong; wonderfully well done, wonderfully well done, thank you. Can we get some applause?

Applause amongst the Members of Convention.

Bishop Stevenson: The full quote from Archbishop Worlock is as follows. "Close the gap between religion and life, between what goes on in Church and what goes on at work and at home; to make our faith a living reality that can be a sign of hope to people in rather troubled times; and at the same time to secure justice and human dignity in the ordinary affairs of life."

When I first read these words, I thought about how they reflect a couple of core issues that I see us living out here in this Diocese. Issues that were important before my election. And issues that I have come to discern are important since. To make our faith a living reality, and to secure justice and human dignity. These words call us to the recognition that what we pray and the hymns we sing and the reverence we pay when we gather as the church have a deep and rich meaning. They are aspirational and they are transformational. These words also call us to the recognition that a life lived in the power of the things of religion, that life is a powerful life.

So often when we face trouble in the day to day, when war and rumor of war rage in the news, when the economics of family finances do not add up, when human beings are treated as second class or worse right before our very eyes because they are considered "other." When those who would manipulate by fear seem to be in the ascendancy. It is in times such as these that an invitation to close the gap between religion and life calls us to the recognition that what we have received from God and talk about in the church gathered, actually is a better alternative to giving into the trouble that would envelope us. These words remind us that we love Jesus and Jesus loves us. These words remind us that we can be and are being transformed by that love. These words remind us that we are called to action by the God who loves us. Action that leads to justice for those who so rarely, if ever, are given it. Action that leads to the reconciliation of broken relationships between peoples and cultures and life expressions. As well as the establishment of relationships that never existed in the first place but should. Action that leads to a deepening of faith. To an embracing of a sure and certain hope that is anchored in and by the cross of Christ. And to an evangelistic spirit that is so all encompassing and authentic and enthusiastic that those who do not yet know the love of God are drawn to it like moths to a flame. These words, a call to close the gap between religion and life. These words of practice and patience and delight. These words of closing the gap call us to the recognition of God's offer of joy in both religion and in life.

As this work has begun to unfold in earnest these past many months, as we look to the future, several steps have been taken to chart this path before us. And I would like to take a bit of time now to lay them out for you. I made a decision early in 2023 to elevate the staff position held by The Rev.

Dr. Lee Hill for the work of racial justice and healing, to elevate that position classification from missionary to canon. Now one might say that this is just a bit of inside-baseball kind of thing, of swapping one churchy title for another. But those who know such churchy things know that a canon to the bishop is a big deal. It says something. It says something about the person, of course. And I'm so proud to have a person as talented as Lee serving in this role. It says something about the person, but it also says a whole lot about the importance of the work. The canon's work is work that has direct access to the bishop and all that the bishop does. The canon's work is a portfolio. A portfolio of strategic effort that crosses lines and connects what some might see as distinct ministry. When a canon speaks or writes or acts, it is to be assumed that they are speaking or writing or acting on behalf of the bishop, in a particular way. Now, all the bishop staff speaks on behalf of the bishop. But a canon speaks and writes and acts in a particular way, in respect to the bishop. Work of the canon is a mission critical to a bishop and diocese. And my siblings in Christ, racial justice and healing is vision and mission critical for this Bishop and for this Diocese.

In a diocese where trust and transparency often is not assumed in several categories, but especially in areas of racial justice and healing, these issues are vision and mission critical. With just shy of 500 clergy and lay delegates to this convention, and less than 15% are people of color while the State of Virginia has a population that is 40% people of color, racial justice and healing is vision and mission critical. When it is spoken and whispered from time to time and shouted that there are places in this Diocese that people of color fear to visit, when in a national search for a staff position, we have potential and highly qualified applicants of color who chose not to apply because they are concerned about living in the capital of the Confederacy, when these things happen, we know that racial justice and healing is vision and mission critical. When less than 13% of those preparing to be ordained in this Diocese are people of color, when many of our structures and institutions were built on the backs of slave labor and continue to benefit from the economic legacy of owning human beings, when the worldwide drivers of poverty, food insecurity, housing insecurity, lack of employment opportunity, lack of access to quality healthcare, poor educational offerings – when these drivers of poverty are legion among people of color in our cities and towns and countryside, racial justice and healing is vision and mission critical.

When we know that Jesus redefined neighbor to include even the most different person from ourselves that we could possibly imagine. When we know that the Son of God sent the church out into the world, into the fullness of the world to preach and teach the good news of God's unconditional love; when we know through our baptism that the dignity of every human being is paramount in the eyes and heart of God and is to be in ours as well, racial justice and healing is vision and mission critical. So, classifying the works as canon's level work is not simply churchy wordsmithing. It is closing the gap between religion and life. It is stepping up our game on anti-racism training, not just for those in leadership but for every person who walks through our doors. It is work such as our recent bus pilgrimage to the Deep South where thirty-eight individuals from all corners of this Diocese travelled to sites steeped in both the atrocious history of slavery and white supremacy in this country, as well as the hope inherent in the lives changed by seeing, hearing, sharing, and experiencing that history. It is work such as our Triangle of Hope partnership with the Dioceses of Kumasi and Liverpool, where youth are given the opportunity of a pilgrimage to retrace the history of the transatlantic slave trade and the part that our ancestors played in it. A pilgrimage that seeks not only to educate but to transform hearts and minds so the ongoing effects and continuing presence of slavery in our world might be spoken of clearly and transparently and honestly. And by the grace of God, and by the work of human hands, be repaired. It is work such as that being done by the Diocesan Ministry for Racial Justice and Healing, and the Truth and Reparations Task Force, set in motion by the Convention Resolution R10 for the year 2021; work that seeks to find ways to repair damage that spans generations. And to say that a system that perpetuates that damage must stop here. Must stop now. Must stop one person at a time so the whole system might change. It's the work of pastors and preachers taking a stand, the work of parents

paying attention, the work of vestry passing budgets. The work of ministry paying attention to who is not in the room, who is not at the table. It is in ways such as these and many more that the gap between religion and life is closed. It is in this patient practice that we will find the delight that is our gift from God.

So having metaphorically cast the stone that way, the next move was to take a good long look at building up the faithful. In building up the very presence of faith. Building up the faithful in other ways. In recent years, the Episcopal Church has had several different movements focused on church growth. There have been building plans and investment plans and demographic studies done all over the place. Neighborhood after neighborhood. We have looked at what other denominations have done; what has worked, and not worked, for them. We have planned churches and restarted churches. And in all of this, we have had some successes. And we have had some – well, we have had some not successes. And that is, what it is. We celebrate successes, and we learn from the “not successes.”

But I have long thought that where the Episcopal Church missed the mark in all of these efforts over the last several decades, I think where we have missed the mark is that we have not consistently worked to plant and replant the faith of Christ and Him crucified and risen. We have not consistently worked to plant and replant the faith of Christ and Him crucified and risen. If we look at how Jesus Himself did it, how he planted and replanted faith, we see that He began by teaching and preaching. By questioning and by challenging. And by allowing those who were being found as His disciples to question and challenge as well. If we're going to be serious about church growth, if we're going to be committed to building the church, the *ekklesia*, the community of believers, then we have to be serious about the forming of disciples. Not sending out an endless call of people who have memorized all of the right Bible verses, or who can develop social capital by being part of the right Sunday morning club. Or who can be enticed to help balance the budget of a fine and venerable institution. No. Not what we're about. If we're going to be serious about church growth, if we're going to be serious about learning from the One who taught that the greatest love is sacrificial love, if we're going to be serious about proclaiming that the light of God shines in the darkness of the world, and the darkness of this world cannot overcome it, if we're going to be serious about a way of life that understands blessedness in terms of peace making and righteousness and mercy and justice and humility; if we are going to be serious about these things, then we have to be serious about the growth of human souls. We have to be serious about discipleship. The building up and deepening of a relationship with the one who came not to be served but to serve. Discipleship is vision and mission critical for the Diocese of Virginia.

To that end, we have set out another pillar of leadership and created a canon for discipleship in this Diocese. We have been blessed with the calling of the Rev. Chanta Bhan to fill this role. This is not the work that Canon Bhan is to do on her own. Chanta is not being tasked with the creation of the official Diocese of Virginia Sunday school program. She's not going to sit in her office at Mayo House all day and think up the next great and shiny object that will give us a catchy slogan and make us feel all warm and fuzzy about ourselves, and do nothing but distract us from the real world. We did not call her here to be yet one more success in the work of C. S. Lewis's Uncle Screwtape. Instead, the vision and mission critical work of discipleship is going to take its lead from Jesus, just as we take His lead in the work of racial justice and healing. This work must be relational. This work must be a drawing together of resources. Humane and economic; tangible and intangible; things already experienced, and the stuff of dreams. It must be a drawing together of the resources that God has put in this place in this time for the ushering in of the kingdom of Heaven that is both the already, and the not yet.

Community building must sit alongside Bible study. Truth telling must be the first and last step in all work of ministry. Communication strategies must be clear and cutting edge. Our gatherings must be safe spaces and our leadership well trained to make corrections when they're not. Questions must

be considered as valuable as are answers. Ministry to youth and students and young adults must be strategic and authentic. The historic faith must be used to launch and leverage the work the Spirit is calling us to do today. The historic faith must be used to launch and leverage the work that the spirit is calling us to do today. Church growth must be understood as the growth of those who make up the church. The ekklesia, the body of Christ gathered. It is in this way that gap between religion and life is closed. It is in this patient practice that we will find the delight that is a gift from God.

So, we come to this convention. We have tried to structure these days in a way that gives resources and inspiration and agency to everyone who's present. We tried something new yesterday afternoon with our workshops, a way of sharing, giving away the knowledge and gifts of the spirit which we are blessed to already have here in this Diocese. The ministry fair that's set up just down the hall, the ministry fair is reflective of that type of effort, as well. The sharing and giving away of our resources. This morning and into this afternoon we will have presentations to the whole convention that reflect the two major strategic pillars that I've just put before us. First, that of racial justice and healing, and second, that of discipleship. After these presentations the presenters will be joined by a few of us bishops - Lord help us all. We will all gather and we will have a discussion right up here answering questions and addressing comments that are raised from this very room. Then tomorrow after we have had some time to ruminate on all of this for a while, we're going to have a time of guided discussions and data collection so everyone present will have the opportunity to have input on what we take away from our time together, and what we use to empower ministry going forward. What this ministry and Diocese looks like in a year, five years, ten years; what we try, efforts we learn from, and what we will celebrate as successes.

What ministry in this Diocese looks like going forward will be guided in large part by the conversations that we will have here in this place, over these days. And all through our time together, we will draw together with each other and with God in worship. We will pray and we will sing. For if we are not focused on and grounded in giving praise and thanks to God in church, if we're not focused on praying; talking to God; singing; giving praise to God - then my brothers and sisters, my siblings in Christ, we have no business at all, in meeting at all.

My dear friends in Christ, my encounter with those three, precious young ladies in Millwood reminded me that there is joy in this ministry. There is joy in the gathering of the faithful in our religion. And there is joy in our life as the beloved of God. The gap between those two things really is only a wide one if we neglect it. And I do not see the desire for neglect in this Diocese. I see and feel and experience desire for delight in Jesus Christ. The delight that is always ready to burst forth from the movement of the Holy Spirit. We stand ready to close the gap between religion and life because we love Jesus and Jesus loves us. We are being transformed by that love. We are committed to discipleship, justice and reconciliation. And my siblings, we are the Diocese of Virginia. May God bless us all this day, in and through the delight of God. Thank you.

Bishop Harris: We're going to go to a break for a few minutes now. And how many minutes? 15 minutes; is that right?

Mr. Eastham: That's correct. 9:45.

Bishop Harris: All right. We're on a break. Thank you.

Presentation by Dr. Catherine Meeks

Following the resumption of proceedings, Bishop Stevenson introduces Dr. Catherine Meeks via Zoom.

Bishop Stevenson: If we could all find seats, please, as we gather back together, to continue the work of this convention; that is the politest way I can think of to say “y’all be quiet.”

Laughter amongst the Members of Convention.

Bishop Stevenson: So, I understand we have the technology worked out. I’m looking for a thumbs up. We’re connected. Oh, good. So, it is definitely an honor and a privilege at this time to introduce our next presenter. Dr. Catherine Meeks, who is coming to us from Atlanta via live stream. Catherine Meeks, PhD, is the Founding Executive Director of the Absalom Jones Center for Racial Healing in the Episcopal Diocese of Atlanta. Prior to the center’s opening she chaired its precursor, Beloved Community: Commission for Dismantling Racism. A highly sought-after teacher and workshop leader, Dr. Meeks brings four decades of experience to the work of transforming the dismantling racism work in Atlanta and throughout The Episcopal Church. The core of her work has been with people who have been marginalized because of economic status, race, gender or physical ability as they pursue liberation, justice and access to resources that can help lead them to health, wellness and a more abundant life. This work grows out of her understanding of her call to the vocation of teacher as well as her realization that all of humanity is one family which God desires to unite.

Dr. Meeks is the retired Distinguished Professor of Socio-Cultural Studies from Wesleyan College and was the Founding Executive Director of the Lane Center for Community Engagement and Service. She characterizes herself as a midwife to the soul of her students and workshop participants and has spent many years sharing the insights that she gained from her pursuit of the truth. She is the author of several books and one inspirational CD. Her most work, described as a spiritual guide to restoring yourself from racial trauma and committing to the long work of dismantling racism, is entitled *The Night is Long but Light Comes in the Morning: Meditations for Racial Healing*.

After graduating from Pepperdine in 1970 with a Bachelor of Arts degree in Speech Education, she earned a master’s degree in social work from Clark Atlanta University, a Ph.D. from Emory University, and additionally has received several honorary doctorates. Please join me in welcoming Dr. Meeks.

Dr. Catherine Meeks: Good morning. It is wonderful to be with you. It is very disappointing not to be there in person. But it turned out that I have a bit of a bug. And it just did not make sense to try to get on an airplane and get to Virginia today. So I’m going to work very hard to not get into any coughing fits. But if I do, just be patient. I’m so grateful for the invitation to come and be with you today and to talk to you about something that is so close to my heart. I’ve spent the last fifty years of my life working to liberate myself from the oppression of racism and to share with people how I have found bandages to go on those sores that have been created by that very wounding set of energetic forces.

And I’ve come to realize a handful of things that I think can be helpful as people try to engage this journey in some way that can actually lead somewhere. And not just be another set of “we did a lot of stuff, and we’re really tired but we really don’t know what we have accomplished.” Because in some ways we feel like we’re worse off than we were when we started. That’s sometimes how this work can feel, if we’re not careful.

So I want to start by setting up what the conflict is. And this poem helps me to do that. It’s a poem by David White. And people who have heard me before or who know me know how much I quote David White. It’s called *Second Life*. And I want you to listen very, very carefully and see where you find yourself in these lines. Because they do speak deeply to all of us.

“The uncourageous life doesn’t want to go, doesn’t want to speak, doesn’t want to carry on. Wants to

make its way through life easily, wants to assume the strange and dubious honor of not being heard. The uncourageous life doesn't want to move, doesn't even want to stir, wants to inhabit a difficult form of stillness, to pull everything into the silence where the throat strains but gives no voice. My uncourageous life wants to stop the whole world and keep it stopped. Not only for myself, not only for itself, but for everyone in everything it knows, refusing to stir even a single inch until given an exact and final destination. This uncourageous life wants to win some undeserved lottery so that it can finally bestow a just and final reward upon itself. Know this second life never wants to write or speak or cook or set the table or welcome guests or sit up talking with a strange who are might accidentally set us traveling again. This second life doesn't want to leave the door, doesn't want to take any path that wants its own sweet way through mountains. Doesn't want to follow the beckoning flow of a distant river. Nor meet the chance weather where our past takes us from one discovered world to another. This second life just wants to lie down, close its eyes and tell God it has a headache. But my other life, my first life, the life I admire and want to follow looks on and listens with some wonder. And even extends a reassuring hand for the one holding back. Knowing there can be no real confrontation without the need to turn away and go back away from it all, to have good things be different and to close our eyes until they are different. No, this hidden life, this first courageous life seems to speak from silence, and in the language of the knowing, beautiful heartbreak above all, it seems to know well enough it will have to give back everything received in every form. And even sometimes as it tells the story of the way ahead, it laughs out loud in the knowledge. In first life seems sure and steadfast in knowing it will come across the help it needs at every crucial place. And thus continually sharpens my sense of impending revelation. This first courageous life, in fact, has already gone ahead, has nowhere to go except out the door into the clear air of morning. Taking me with it, nothing to do except to breathe while it can. Nowhere to travel, but with that familiar pilgrim movement in the body. Nothing to teach except to show me on the long road how we sometimes like to walk alone. Open to will silent revelation and then stop and gather and share everything as dark comes in, telling the story of a day's accidental beauty. And perhaps most intriguingly, and most poignantly, and most fearfully of all. And at the very end of the long road it has travelled it wants to take me to a high place, for which to see with a view looking back on the way we took to get there. So it can have me understand myself as witness. And thus bequeath me the way ahead so it can teach me how to invent my own disappearance. So it can lie down at the end and show me even against my will how to undo myself, how to surpass myself, how to find a way to die of generosity."

I love these notions. The notion of dying of generosity. The reluctance to get in the fray, to get into things. I want to say that I was so amazed when I started some fifteen years ago leading the racial healing work. It started out being called antiracism. And then we got a little more progressive and named it dismantling racism. We've gotten a good bit more progressive here now. And we talk about racial healing. Which I think comes a lot closer to what we are trying to do than any of those other terms would have indicated. But I was really surprised to see that people did not understand that racial healing and spiritual formation were kin to each other. That seemed to be such a strange notion. That somehow or another, there were these holy people that gathered for all of the things we gather for. And then there's this thing that we did that was separate from all of that. Which was to go out in the world and try to see if we could do something about the racism that we had built our whole life and country upon. And we call that dismantling racism. Or antiracism. But we didn't see how it was related to our spiritual formation. How it's related to the journey that we've got to travel from our head to our heart. And from sickness to wellness. If we intend to be well people, we do have to deal with this energetic system that we have allowed to take us over. This system that has separated us and caused us to be unable to see God's face in one another. Unable to believe that at the end of the day, we're all human beings. All worthy of God's grace and love. And all, by the way, loved by God in the same way.

Now, I have to say every time I say that, I have to stop and put a parentheses that says "some days I don't want to know that." Because some days there's some people I just wish God wouldn't love them

and then I could feel justified in what I want to think about them. But the real truth is I don't get to do that. The real truth is God loves them; loves them just as much as He does me. And they have every right to have whatever life they choose to have. And that is how I have to show up in the world with that understanding. And be ready to engage with people. So then what does that say to us as a collective?

If that is true for me as an individual, what does that mean? I went on your website and I saw a phrase that really caught my imagination. It was "embody justice". What on earth does it mean to embody justice? What would that mean? And how does embodying justice have anything to do with being a disciple? And what is it to be a disciple anyway? What are we trying to do? What are we trying to say? How are we trying to make some depth in this system in the universe that sometimes seems so contrary?

So, to think back to this contrast between the first life and second life, the second life doesn't want to ask these questions. It doesn't want to be bothered. It's too much trouble. It's disruptive. It messes you up. But I want to say to you, if you're hanging around with Jesus, that's going to mess you up too. Because Jesus is a force that is disruptive. Jesus is asking something of us that's different from what the culture is asking. Jesus is asking us to be open to the possibility that our first life can exist. That our first life can thrive. That our first life can actually have a life. But in order for that to happen, we have to find ourselves willing to live in this kind of conflict. Because all of us are human. And we get weary. And we want to drop out. But we know that this work of seeking to see the face of God in everyone is our work. It is about spiritual formation. And oh, yes, it is also about racial healing and justice.

You see, healing has to do with working on your own woundedness. And then making sure when you go out into the world, you take that healing energy that you have encountered inside of yourself out into the world. So it saves you from just going out into the world to project the wounds onto other people and name them as your problem, instead of naming the problem that you really might be having. We have so much naming out there as the problem for us, and then we worry about why things can't change. Things don't change as long as we have an inability to properly name what it is that is wrong that we're trying to change. James Baldwin has said that you can't always change everything you can name. But you won't change anything that you don't name.

So, you sit there this morning in your comfort, and I sit here in mine. And we think about this issue, and we are very divided people in our own country right now. We are divided in our church. And though we hold onto the architect of wholeness, we hold onto the God of the universe who longs for unity and wholeness to be the essence of who we are, and we come to that place with that God with a bunch of divisions and sometimes an unwillingness to even do anything about it. As I spoke to your wonderful, dear, kind Bishop Mark, and he talked about his vision for bringing a deeper level of consciousness to the people there, the people to whom he has been called to be chief pastor for, to you, gathered in that room and to the folks that you represent. This is not we're not this is not a game of charades that we're in. This is a real amazingly important and complex assignment that we have to stand up to in some new ways.

Because the sustainability of our planet depends upon us doing better. We cannot continue to be this place that is divisive and uncaring and disconnected and having some people have so much, and some have so little. And having oppression be the rule rather than some kind of exception. Those are just facts. Those are just facts. And we look at civilizations that used to be here, and they're gone. And we have to go back and ask ourselves what happened to them? And some of what happened to them is happening to us.

It is unsustainable to live with the kind of angst and disgruntledness toward our neighbors that we

see. The kind of violence and fear that we see. Some of which is grounded in racism and some of it is grounded in other “isms,” but all of it is grounded in fear and an inability to be open to the light that needs to shine upon those places inside of us that make want us to hide, make us want to blame, to make us want to project, rather than stand up to the plate and engage our first life.

So, Bishop Mark talked about the connection, his understanding of how racial justice and discipleship go together. And that this is part of his dream for you. How fortunate you are to have your chief pastor understand that. And be engaging that way. Because I’ve worked with people all over this country in the Episcopal Church and not every diocese has that. So, as you sit there, with the history that you have in the State of Virginia, and in your Diocese, and in your churches, as you sit there with your own personal histories, whatever they happen to be I cannot see you, so I don’t know who all is in audience. But I know a bit about the demographics. And I know a little bit about the history. And you bring that to the table. You bring that to the table, along with this understanding that some things have got to change. And that history has got to be reappropriated. That history has got to be interrogated. Not erased. We are in this crazy space in this country thinking that if we don’t like something, we just erase it or claim it didn’t exist or name it something else. That doesn’t work. What works is coming to grips with it. Standing up to it. Interrogating it. Looking it in the face and talking to it about how it figures into who you know yourself to be called to be.

We have been called to be people of faith if we’re sitting here claiming that. I was thinking to myself this morning, that I could have made myself get on the plane and come to be with you. But I’m sick a bit. And I tell people that they need to take care of themselves. So, I said, it’s important to practice what you preach. And if you don’t want to practice what you preach, then you ought to preach what you practice. Ain’t no matter how off the page it might be. Because to be true to yourself is an important step in terms of being healed. So, if I want to run around and run over myself, then I need to tell people running over yourself is what you need to do. And nobody would believe that, I don’t think. I would hope not, anyway.

So, if we want to be well, which is our first question, then we have to ask, we have to interrogate ourselves about this racial healing business and healing in general. We have to say to ourselves everybody has to answer the question for himself or herself. And then we can answer the question collectively. But it’s not good enough for the Diocese to answer the question, for the Bishop to answer the question. Everybody has to say to himself or herself, do I want to be well? And then if you say yes, I do, then the next question is, well, then what do I need to do? And then you listen for the answer. Where do I need to go? What are the stories that I have organized my life around that I need to interrogate? What are the things that I need to reimagine? How do I need to appropriate or reappropriate the historical narratives that have shaped my life?

It’s a very personal and individual interrogation that needs to take place. And then you come into community with a willingness to bear witness to the truth of the questions that you’ve got. And then you begin to see, where do I go from here.

So, the first thing we want to do is start a program or a plan, some kind of project. I want to say to you that as you reflect upon this business of being on a journey that goes deeper into trying to move toward a more racially-just community, diocese, churches, state and country that the first thing not to do is start a project. The first thing is to take a really good look at where you stand as a person. And where your parish stands as a group. And then start to say where do we want to stand? Where do we need to stand in order to be more on the pathway to where we think we’re supposed to go?

Oh, I know that there are people listening who say, well, we’re doing pretty well. And we don’t feel particularly sick. And actually, it’s really the people of color that we’ve got to worry about because

they're the ones who have been wounded. And I just want to do better by you know, if you're white, I want to do better by them. And then people of color are maybe saying, well, you know, it's really us that's wounded. White people don't know much about this. They've not really suffered from racism so much. And I want to say to you that that is not true. That everybody in this country has suffered from the wounds of racism. And if you don't know that, then that's a good place to start the exploration to see what are the wounds, what are the things that I have been that I have lost out on or been separated from because of racism and racist structures that have kept me from reaching across the lines of difference to hear other people's stories and to learn from them?

Or if I'm a person of color, as I happen to be, what have I missed out on because I decided it wasn't for me? Or that it was too big of a stretch? Or that I should just let it be? Or it'll be too much trouble? Or the list can go on and on. How have we let racism shut us down? From reaching out to one another, from being engaged with one another; from actually learning and growing and being enriched by the lives of folks that don't live exactly the way we live? I have gone to two thirds of the dioceses in the Episcopal Church in the United States and a handful in Province IX. And so often I hear from white people, well, there are no people of color here. They're not in our parish. And they're in neighborhoods where the demographics are all the same. And so what do we do?

Well, the same thing is true. You don't need them to do your work. Because it's not their job to do your work. So you figure out how to do your own work yourself. And if you have a really intentionality to do this work, I guarantee you that your life will change. The demographics of the people that come into your life will be different. Because that intentionality will make a difference and cause you to find yourself finding people and people finding you that help you to do the work you're trying to do.

God is really, amazingly good at making sure that what we need to get well, when we decide to be well, shows up for us. It's not going to show up until we turn our face in that direction. I love hearing that the Red Sea didn't part for the Israelites until somebody put their foot in the water. So, you got to put your foot in the water. You put your foot in the water. And if your feet are already in the water, then you need to get the water up to your knees. And if it's up to your knees, you need to go a little deeper and go a little deeper. Because the requirement is that we have to go all the way to our heads and let our heads and hearts come together around all of this. This struggle and necessity to switch a gear. What would it look like for us to have a well church? A church that was well when it comes to racial justice and healing and the divisiveness that has been caused in this country? How could we, all of us, thousands and thousands of Episcopalians, switch gears to an extent that it would change the trajectory of the energy in the country? I believe we could if we would. I believe that we could stand together in the absolute commitment and determination to see our country go down a different road. But first we have to be willing, every single one of us, no matter what our color, no matter what our status. No matter how we identify. We all have to be willing to join the wellness pilgrimage. So where are you on this continuum?

I ask myself sometimes, does the church really want to be well? Because it would require something of us. Some dying, some restructuring, some reimagining. What do you have to reimagine to move down this road? What do you have to change? What stories, what narratives have to be interrogated and looked at for what they really are? Oftentimes it's very difficult to do this work that I'm describing because we think we have to throw away the people that taught us some of this stuff. You know, my mother would never have been in her entire life to imagine that I would be sitting in my house talking to a bunch of people in Virginia about race. She would have never understood that to be a possibility. And never would she have understood that I have friends and that my children have godparents that are not all black or brown. She would never have understood any of that. Or believed it possible. But it's all happened because I was on a different path.

And I was open to trying to see to trying to answer the question what does it take to be free? What does it take to be free as a black woman in America? What does it take to be free and what does it take to be well? So, you say, well, I don't feel particularly sick. Well, I'm glad you don't feel particularly sick. But I do want to tell you that our society is indeed sick. And is indeed holding us all hostage in that sickness to the extent that we don't pay attention and ask questions and figure out where we want to stand and how we want to stand.

We are too violent and we are too separated and we are too quick to just erase each other in our own minds based upon how somebody makes us feel, rather than finding those places in ourselves that are vulnerable and want to hide so that when somebody external to us does something that is intimidating, we've got a strength inside of us that comes to the forefront that stands there as a shield and says to that energy "you don't get to destabilize me; you don't get to throw me off my game; you don't get to tell me how to think and how to move now. Because I know who I am, I know where I stand and I'm not gonna let this external energy be the controlling factor for me."

Racism has become a controlling factor for too many of us. So that we use it as a way to stay separated from each other. And it allows us to stay hidden inside of ourselves too. Because we've set up these little categories and then we put everything into these categories, and we try to manage the categories instead of understanding that inside of us, that doesn't work. There's an internal process at work. An internal, energetic process at work, inside of every one of us that has a lot to do with how we show up in the world. And the more we understand about that, and the more we face up to who we really are and what we really are, and how we really think and how we came to those places – the more we do that, the more well we are. The stronger we are. And the better we will be able to embody justice.

To embody justice. And to go out to be disciples of embodied justice means that justice is we are doing justice to the inside of ourselves. We're letting every little part of ourselves have a say. Not every little part of ourselves gets to run our life. Because some of those parts need to be brought into the light so they can get well, so that they quit being little tyrants that are running around disrupting the things we want to do. I think about St. Paul saying the things I want to do, I don't do. And the things I don't want to do, I do. The contrariness. The dissonance. The kind of having to hold these paradoxes of the first life and the second life, of the it's this way and it's that way. And I want it to be cut and dry and it's not. All of that, figures into all of this. And sometimes it feels like too much to manage and we do just want to lay down and tell God we've got a headache and leave us alone. Just leave me alone. I've got a headache. Go take all that to somebody else. Because I can't handle that. And that's all right. It's really all right. But you don't get to stay there you don't get to camp out. You don't get to build a compound on that line. You just get to acknowledge it. And then get up and go on to whatever is the next thing you need to do. In that lovely book, *The Silver Chair*, by C. S. Lewis, there's a woman you know, fairy tales always have somebody who gets a task to do. And she gets this task that sounds completely undoable and goes down by the river and cries herself to sleep. And as she's crying, the river tells her, you go right ahead and cry. But when you get through crying, you still have to figure out what you're going to do.

So, you can rest. We all can rest. We can take a minute. Take a break for a minute. But you know you're taking a break. You're not done. Just how long does it take to get racial healing work done? It takes one lifetime. One lifetime. So, we don't get to say, didn't we do that already? We had a black president, or we did this, or we've got black folks that can go do what they want to do. Brown people can go wherever they feel like going, so what's the problem? And people have said to me if we quit talking about race, we wouldn't have a problem. We would. Whether we talk about it or not, it's not going to go away because we try to sweep it under the rug. This business, this world that we've created is only going to be different because we engage it and make sure that we have the intention to have it become transformed.

Not just tweaked. Not just covered up a little bit. Not just a new coat of paint. But that we work for transformation. I am so weary of people being transactional about this. Or being, you know, let's learn how try not to offend anybody. That's just too much energy to invest in something, in a lost cause. Because no matter how hard you try, you'll end up offending somebody. So it's better to go ahead and try to be transformed. It's better to go ahead and try to be well. And yes, you will probably offend somebody that way too. But either way, somebody's offended. And the better outcome is for you to be a little more well and maybe they will be too.

I am not talking about being rude. I am not talking about going out with a baseball bat and knocking people in the head. That does not work. I am talking about being honest, truthful, telling ourselves the truth. And being determined that we will not be dragged by the throat down roads we don't need to travel. That we will not be unconscious. That we will not be an unconscious people. And that we will not be a people that's just flying around all over the place, trying to do stuff without having much of a clue of what we're trying to do or trying to go. And we won't be out trying to save everybody else and never dealing with ourselves. To make a commitment to be well. Is that what you want? Does that sound feasible to you? Does that sound like you might want to engage with that? Does that sound like a decision that you want to — a question that you want to sit with? And see how you can make a decision?

I think if that does, then you will find many pilgrims who want to join you. Do you want to be a pilgrim on the journey toward wholeness? Or do you just want to be somebody who's trying to look okay? To be acceptable? To be politically correct? There is no place in God's kingdom for any of that. The only place for that is in Caesar's world. And we are called out of that world to stand and be a light on the hill. Not always a light every minute, but a light. And the possibility of greater light.

I love the title that ended up being my last book, *The Night is Long But Light Comes in the Morning*. And I love that idea that weeping comes at night. But joy comes in the morning. We don't know exactly what morning, but we know that it's there. The possibility. And the best thing we can do is turn our intention in that direction.

Another thing I want to encourage you to do is to think about this. I like to think about quilting as a metaphorical way to think about some of this. Because we are so steeped in outcomes and our capitalist notion of what we invest and what we get back from those investments. It's difficult for us sometimes to live the life that really we have to live, which is much different from that. So quilting helps me with that. Because when you quilt, some of you in the audience are probably quilters or you know quilters. You have a sack of rags. You keep your rag sack, your quilting sack, at least the old people in my family history that were quilters, my mom and aunts and all of them had rag sacks. And their rag sacks had pieces of clothing and things that used to be really great. And now they're worn out. But you can get a little snippet of it. And save it. And put it in with some other little snippets and you end up with something new and wonderful.

This is how we create a sustainable planet. Little snippet by little snippet. Little rag by little rag. Little piece by little piece. Each one of us bringing what we've got to the table. Because we have sat with ourselves and found out what that really is. And then we can create a new fabric. A fabric that can be transformative. A fabric that can be held up to the light. And be interrogated and answer us back. That yes, indeed, you have worked for transformation. You have worked toward wellness. And though you may not be there yet, you're certainly on the right path. And just need to keep it up. And you have to keep it up till you die. I want you to know, it does not end as soon as you get a little bit of insight. We get a little bit of insight and we want to be done, I wish that could be the truth, the case. But it doesn't end then. It just means you get to go deeper. You get to tell more stories. You get to listen better. You get to be open to more light.

You might want to say, well, then why bother? Can we just skip the whole thing and just sleep till Jesus comes back? And like the poem indicates that you just want to make it through life as easy as possible, I do believe that at the end of the day, that it is better to have loved people than it is to have hated. That it is better to have been generous than it is to have been stingy. That it is better to have been conscious than it is to stay unconscious. That it is better to be faithful, to be courageous. Than it is to be unfaithful and cowardly. I do believe that the journey itself is enhanced by making those choices as opposed to the ones that are less desirable. So no matter how far you go or how far you wish you had gotten, if you get on this journey with integrity and hope and faith, and intentionality, it will be a better life than if you didn't get on it.

I often think about how there are religious organizations where people are so preoccupied with going to heaven. And when I was a little kid, they used to tell me that heaven was this place where the streets were lined with gold and you drink milk and honey. And now I think what a horrible thing. I am so...I would be so upset if I had to drink milk with honey. I like honey and I like milk but I don't want them together. And I can't imagine what it would be like to have to walk around on gold streets. I do understand why my ancestors came up with those notions. Because they suffered so much and they had to think that somewhere they were going to get their part of the capitalist pie. But what I think, is that the next life will take care of itself. If I will take care of this one that's in front of me. If I will stay open. I will do my work. If I will go down the roads that unfold to the best of my ability. That I will be met by the heavenly kitchen cabinet, God, Jesus, Sophia, the angels, the ancestors, and all of those folks that help me navigate my way as a pilgrim.

Now, I don't know I'm looking at the clock and thinking how much longer I should talk. If we're going to try to have anybody ask a question. Or anything. So I would welcome some instruction.

Bishop Stevenson: Dr. Meeks, can you hear me?

Dr. Meeks: I can now.

Bishop Stevenson: So, I would never, never try to instruct you on anything.

Laughter amongst the Members of Convention.

Bishop Stevenson: But I think — do we have some hands? We have mics in the room. So I think we could take a couple of questions. If you have a question for Dr. Meeks, if you would go to the microphone, and I will call on you. I see someone moving...

Dr. Meeks: Nice to see some people! So I know I wasn't just talking to myself. Thank you! Good to see you. I do wish I was there with you.

Bishop Stevenson: We're waiting on microphone one. We don't have — we're waiting on staff. Why don't you come up here? Come up to a higher seat, my friend.

Laughter amongst the Members of Convention.

Unnamed Member of Convention 1: Dr. Meeks, hello. And thank you for being as present on Zoom as you are in person. I haven't heard you in person. It's amazing. We just finished a book study with your book.

Dr. Meeks: Oh, thank you!

Unnamed Member of Convention 1: Oh, yes! And there are a lot of doers in the Episcopal Church. And there are — there is a lot of conversation in your book about standing still, about not overly reacting. There is a mention in your book in some of the meditations about how I can respond. And there are, I have to say, a good amount of pushback against the notion of being still. And that was kind of framed as doing nothing. So, I wonder if you could talk a little bit more about that concept, and how you approach it. And how we might respond to some of ours who really, really are resistant to being still in the presence of this conversation.

Dr. Meeks: Yes, thank you very much. That is one of the ways we keep from doing the work. If we get so busy, we skip the inner work that needs to be done. If you do enough outer working, you'll be really tired. And you can really feel like you have done everything you need to do. And you have been running over those questions and the necessity to interrogate yourself. I think the more resistance you have to standing still, the more you need to ask yourself what is that about? And I think it troubles me a bit that every time we talk about doing inner work people assume that's nothing. That's doing nothing. But it is doing something. Because, then you don't take your stuff out and layer it on other people. Projection is a serious problem in keeping the structures in place. And when you confront your own inner negativity, your own inner demons, your own inner brokenness, you get to own it. Carl Jung says if we all withdraw our shadow and the stuff we need to claim, evil would vacate the planet. I don't think Jung is right about that. Because I think the negative, evil energy is real. But what I do believe, is it would be very much weakened by all of us claiming our own stuff, rather than assigning it to other people.

So, what I say to people is every one of us has a responsibility to explore those parts of ourselves that get in the way of having us see the face of God in other people. So those folks are just, you know, we just got to start a new soup kitchen or a new playschool or after school program or something — we need to find out why that is the only way they think they can do this work. And when they get over that urge, and face up to some of the things that's pushing them beyond sitting and paying attention, then they come to realize that a soup kitchen wasn't what they were supposed to start. There may have been another thing to start. It is not about "don't do anything." It is about "stand still until what you go out to do is really yours to do." You've answered your questions, your things that you need to face up to and confront. And it never fails.

Every time I talk about inner/outer work, people actually get distressed. And sometimes people actually get mad at me. For even talking about it. And for me that's just a sign of how much you need to do the work. Because all of us are complicated. All of us have got little hidden energy systems running around inside of us that are running us. Little tyrants that are destabilizing us. And the better we know them, the better off we'll be. Howard Thurman talks about us getting our own selves out of prison, doing this work. We're getting our own selves out of prison. So I want to encourage people to think about it is not either/or. It is both your head and your heart. And yes, you do need to do something in the external world to verify that you're trying to work for — work to embody justice. But you need to make sure of who it is that you're taking to the external world to do that work.

Because let me tell you something: the poor and the oppressed and the whoever you are out here trying to help, they do not need your neurosis.

Laughter amongst the Members of Convention.

Dr. Meeks: They've got their own. So, if I work on myself, I can take a better self out there to try to share. And it's a good thing to do. And all of us have got some wounds that we need to work on. And we need to know what they are! And you can't find out by just staying busy and running over yourself. You just can't. It doesn't work that way. So, I hope that helps. But I know that question so much, and I've heard it so much. And it took me a long time to be courageous enough to really be

this clear headed about it. Because I thought, my goodness, let me think about this carefully. And I've thought about it and thought about it. And I'm still there. That if you don't do this work, if you don't do the inner working you'll never do anything else that really matters. You'll just be like a little dribble on a wheel spinning in a hurry.

Bishop Stevenson: So, the Secretary tells me we have until the top of the hour. I could even go a little longer than that. Woo! The power I have! Dr. Meeks, are you willing to take another question or two?

Dr. Meeks: Yes, I am.

Bishop Stevenson: Someone has a question. If they could make their way to the microphone. Come on up.

Unnamed Member of Convention 2: Hello, good morning.

Dr. Meeks: Morning! Can you hear me?

Unnamed Member of Convention 2: Yes. I can, yes. So, well, most of us here are white, and I'm pretty sure most of us know people or have family who are racist. And come with — you know, they don't want to do the work. Or it's difficult for them. Or they mean well. How would you say to navigate that work?

Dr. Meeks: Yes, thank you for that question. It's harder — what is it the scripture says? A prophet or a prophetess is without honor in their own home? It's harder to talk to the person closest to you sometimes than the person that you don't know. Because it is where they are. It does not mean that we have to be resigned to it. We can be accepting. And constantly holding up that there's somewhere else to lead them to. And we do that best by being there ourselves. So the very first thing you do is make sure you're doing everything you can do to make it clear that you're committed to this work. And that you are intentional about healing in general, and racial healing in particular. And then you share — you're honest. You share what you can share. But it's not necessary to try to beat people up. Because nobody ever changed their mind, mostly, not really from beating them up. They may have acted differently. But they were determined they weren't going to change because you were beating them up.

So, I think to be loving and kind, and I always say at the Center for Racial Healing, we say we are compassionate truth tellers. And we have created a brave space, not a safe space, a brave space where the truth can be told. So, tell the best truth you can tell. To yourself. To your family. To your friends. With as much love and kindness and compassion as you can muster. And sometimes you just need to just know that that's where they are, and you just have to be accepting. But you don't need to be resigned to the point of saying, well, it's just too hard and I'm just never gonna — they're never gonna change so I'm just going to stop trying. You never give up hope. Having hope, compassion, telling the truth, and staying committed every step of the way.

Many people in our circle of friends are in many different places, and it's a big job to learn to let people be where they are as you hold up a mirror for where else they could be, or where you can imagine them being, even if they can't imagine it themselves when it comes to this whole business about being well. So I hope that helps a little. And probably one more question and we'll be out of time.

Unnamed Member of Convention 3: Good morning!

Bishop Stevenson: Is that microphone hot? Step a little closer to the microphone so Dr. Meeks can hear you. Now try it. Tap on the front of it, would you? Yes, there you go.

Unnamed Member of Convention 3: I am grateful to have heard you this morning. And a lot of people who walked up here probably got fear in them but it's all right. It's good. I just came to thank you.

Dr. Meeks: Oh, thank you.

Unnamed Member of Convention 3: And to let you know that my director, who is Ken Swanson, is grateful that I am speaking.

Dr. Meeks: Oh, yeah, Ken is here and has been my chair of our board. And I'm glad that you work with him.

Unnamed Member of Convention 3: Okay. But anyway, they got scared that I walked up.

Laughter amongst the Members of Convention.

Dr. Meeks: Oh, you don't look like you'd harm anybody to me.

Bishop Stevenson: Dr. Meeks, thank you ever so much. This has been wonderful.

Dr. Meeks: Well, thank you all so much. And I hope to be able to come and be with you at some point in the future. And I was so looking forward to being there today. And I wish you the very best as you go forward and continue to be committed to embodying justice. And being real disciples. The planet needs you. Needs us all. And sustainability of our planet depends upon us doing this work. I am convinced of that. So, God be with you.

Bishop Stevenson: Bless you. That was worth the price of admission, right there. At this time, I would like to call Carolyn Lanier, the Chair of the Ministry for Racial Justice and Healing up to the podium to join me in announcing the Meet Me in Galilee award recipient for this year. Carolyn, are you in the room? Right behind me.

The Meet Me In Galilee Award

Ms. Carolyn Lanier (Chair, Ministry for Racial Justice and Healing; St. Phillip's, Richmond): Good morning. So, take deep breaths. There's lots of you out here. The Meet Me in Galilee Award is given in honor of the lifelong efforts of Mareea Wilson, Gladys Lewis, Joseph Royster and Maurice Spraggins as leaders in our Diocese for reconciliation, especially among those divided because of race and ethnicity. This award honors congregations and/or individuals in their churches who are active in the ministries that support the charge of the baptismal covenant to strive for peace among all people and respects the dignity of every human being. Our nominees must be a church in the Diocese of Virginia, or a member of one of those churches.

So, this year I am absolutely honored to present the Meet Me in Galilee Award to Fr. Rock Higgins for his sustained and exceptional leadership of the youth pilgrimage of the Triangle of Hope, our covenantal community between the Dioceses of Liverpool, Kumasi, and Virginia which is dedicated to transforming the long history, ongoing effects, and continuing presence of slavery in our world through repentance, reconciliation and mission. And as a recent pilgrim through our Civil Rights Trail, I can tell you that I am certain Rev. Higgins worked tirelessly throughout the pilgrimage to Liverpool this year. And, most importantly, he returned with the same number of pilgrims as he left

here!

Laughter amongst the Members of Convention.

So, brothers and sisters, Rev. Rock Higgins.

Applause amongst the Members of Convention, as Rev. Higgins accepts his award from Bishop Stevenson.

The Rev. Rock Higgins (St. James the Less, Ashland): Thank you.

Practice Ballot

Bishop Stevenson: What a wonderful thing. Thank you all, and thank you, Rock. Now I would like to call to the podium the Secretary, Mark Eastham to walk us through a practice ballot. I forgot to remind you earlier about another announcement so I'm going say that here. I forgot to remind all of us, that today is your birthday. So, somebody with a better voice than me with lead us singing. And we have a presentation from the staff coming forward.

Members of Convention singing Happy Birthday to Mr. Mark Eastham.

Mr. Eastham: This is the biggest birthday party I've ever had.

Laughter amongst the Members of Convention.

Mr. Mark Eastham then leads the Members of Convention through the process of submitting a practice ballot, in preparation for the official balloting casting to come. Following that, Bishop Stevenson takes the podium.

Noonday Prayer

Bishop Stevenson: Okay. At this point if you are still having any issues [with the digital ballots], and you still have your hand up, I really apologize. If you wouldn't mind going through one of the two exit doors, that one right back there. And this over here. And we'll have a tech support person who can work with you on that. But now we're going to go ahead and start with our noon day prayer.

If I could please have Nancy Knapp, I call Nancy Knapp, of the Daughters of the King Board, to lead us in noon day prayer. And I will also let the assembly know that there is a Bible open on the altar before us during this convention. And open to the first chapter of the Gospel According to St. John.

Ms. Nancy Knapp (Alexandria Daughters of the King Chapter Chairwoman; Historic Christ Church, Alexandria): Oh, God make speed to save us. Glory to the father and to the son, and to the holy spirit. As it was in beginning, is now, and will be forever. Amen.

Ms. Nancy Knapp then reads from Psalm 126, 2 Corinthians 5:17-21, and leads the Members of Convention in The Lord's Prayer.

Bishop Stevenson: Please be seated. We are going to take a break. I show at 23 minutes past the hour right now. And we'll return here at twenty minutes 'til the hour. So, I'm giving you seventeen minutes if I do the math right.

A short break is taken, after which Bishop Stevenson calls the convention to order.

Practice Ballot Results and Introduction of the New Diocesan Logo and Shield

Bishop Stevenson: My siblings in Christ, if you could please find your seats. I am happy to report to you the results of the practice ballot. And yes, there are indeed people here. 181 of you reported to be clergy, and 193 of you reported to be lay. And I have actual, official ballot results.

So, as we regather, and before we jump to the next presentation, I want to share some exciting news with you. We are in the midst of an evolution in our communication. We are upping our game in how we communicate within the Diocese and beyond. As part of this work, a group of folks have been looking at the way that we present ourselves, and what are the things that people see and experience when they interact with the Diocese of Virginia, in print and online. This work is being done in a way that honors the traditions and continuity of our church while also recognizing that changing times call us to look for new ways to connect. This evolution starts with who we say that we are. Our website, website name, and the basis for our staff e mail addresses, thediocese.net, is, I would argue, not the best description of who we are. Or who we want to be, or who we want to reach. As of today, we have a new name on the web.

We are now episcopalvirginia.org. You could actually type that into your browser right now and it would take you to our website. You can type the other one in too; it's all this magic, redirect stuff. I'm excited about this new name because I personally feel that it's reflective of our Diocese family, a community of faith. The wholeness of who we are. It's also a name that is more relatable to seekers. Along with this new name, we're going to be launching a new website which will offer users more intuitive navigation. You're going to be able to find what you're looking for without looking too hard. We're not there yet. It's kind of a step-by-step process. Very soon, we will turn off the old and turn on the new.

We are hoping the new website, the new look, and the new information will go live in January. And we'll be sure to let you all know when it's up and running. Another essential element of this work is a new logo. Why do we need a logo, you may ask; and, I'll tell you why we need a logo. Because how we present ourselves to the world, something catchy, something that people will see when they first come to us, that they'll know who we are, matters greatly. And everything that we do must say, I think, at least three things. One, that we love Jesus, and we are focused on Jesus and what Jesus was all about. We are committed to justice and inclusion of everyone, from river to river, from mountain to bay. And that we are disciples whose ministries are relevant to daily life in today's world. To develop a symbol that encapsulates all of that as best we could, is no easy task. So, we formed a committee to guide the process with great intentionality. Their work honors the tradition of what has come before, the logo that has been used up until now, and also presents a little bit more modern context. And I am honored to unveil the final product now on the screen.

The new logo is shown on screen to Members of Convention.

Bishop Stevenson: What we're going to do here, I'm going to run a little video. Nancy is going to explain to us how this has been developed and symbolism within this logo.

A video is played to Members of Convention, with Ms. Nancy Chaffin, Minister for Communications, explaining the process for, and reasoning behind, the logo redesign.

Bishop Stevenson: I do echo our thanks to the committee. And I hope when you see the committee members, you will thank them for their good work.

Presentation on Discipleship by The Rev. Canon Chanta Bhan and Ms. Heidi Kim

Bishop Stevenson: Now I'm about to call to the stage the Rev. Canon Chanta Bhan, and Ms. Heidi Kim, who are going to give us a presentation on discipleship. So, some introductions first.

The Rev. Canon Chanta Bhan is the newest member of the Diocesan staff, having served most recently as a priest in the Diocese of Texas. Prior to her ordination in 2021, she had extensive experience as a lay chaplain in both healthcare and university settings. She served as the Chair of the Human Rights Commission of the city of Cambridge, Massachusetts, was a founder of Global Compass providing multicultural and cross generational grief support, consultation, and crisis management for families, and has been an active leader with Asian and Pacific Islander church-wide ministries for The Episcopal Church.

Chanta has international ministry experience in Ecuador, Italy, Central Asia, and Pakistan, and has studied seven languages: Hindi, Urdu, Modern Standard Arabic, Sanskrit, French, Koiné Greek, and liturgical Spanish. She has a Diploma in Anglican Studies from Virginia Theological Seminary, a Master of Divinity degree and a Master of Theological Studies degree in World Religions from Harvard Divinity School and graduated from Barnard College/Columbia University. She was ordained to the priesthood in the Dioceses of Massachusetts.

Heidi J. Kim was born in Seoul, Korea and immigrated to the United States with her family as a baby. She grew up in Muscatine, Iowa with a dentist father and theologian mother who encouraged her to start reading the works of Paul Tillich when she was in junior high. She became an Episcopalian via the choir as a soprano section leader, and quickly fell in love with the liturgy, the charisma, and traditions of The Episcopal Church.

Heidi served as the Staff Officer for Racial Reconciliation for the Episcopal Church for five years, serving two Presiding Bishops and was a primary author of *Becoming Beloved Community*, The Episcopal Church's Long-Term Strategic Commitment to Racial Healing, Reconciliation, and Justice initiative. She has served as a church consultant for numerous dioceses across the Episcopal Church assisting church leaders to build their capacity to engage conflict transformation, spiritual formation for racial healing, organizational change processes, and recruitment and hiring. She lives in Minneapolis with her husband, Dr. Alec Campbell, and has two adult daughters, Fiona and Kiera, plus a goofy rescue Doberman named Taz. Please join with me in welcoming Heidi and Chanta to the Diocese.

Applause amongst the Members of Convention.

Ms. Heidi Kim: Thank you all. It's so good to be with you and to see many familiar faces. Before we get started, I have to tell a little story on your bishop. Because as he has said, we were colleagues together [in the office of the Presiding Bishop]. That's where I first met him in 2014. I'm brand new to the staff and we're having this meeting in Washington D.C. with the office of government relations; we were part of that team. And there was another person who was brand new. And we're all introducing ourselves and it's really starting to sound like the Ms. America pageant – "I'm Heidi and I live in Seattle and I'm interested in world peace!" Because we didn't know each other. And then of course we get to E. Mark Stevenson, and he's at the end of the table getting kind of agitated, and he's like "I'm Mark Stevenson, I'm the Domestic Poverty Commissioner, and my approach to work is I like to hunt it down and kill it."

Laughter amongst the Members of Convention.

Ms. Kim: So, your bishop appreciates truth telling, and he likes to hunt it. So how does this relate to your new Canon? Well, you're going to see that in a little bit. And I also want to tell you a little bit about the Rev. Canon Chanta Bhan. I first met her at an event in 2014 in New Hampshire, at the Barbara Harris Retreat Center, hosted by the Diocese of Massachusetts.

It was a gathering of racial healing and justice leaders in Province I. And there were all these people there. Those of you who engage in racial justice, you know it can sometimes be very performative. All the things that Dr. Meeks was advising us not to do. So, a lot of people were showing up and saying "I know what to do, if everybody would just do what I think is right, then we would get solve racism once and for all."

Laughter amongst the Members of Convention.

Ms. Kim: And your Canon was at the time a Lay Chaplin, at Boston College?

The Rev. Canon Chanta Bhan (Canon for Discipleship): I was at Tufts, and I was also working in hospice and at a hospital at the same time.

Ms. Kim: Right. So, we have all these people who are exactly sure how everybody else needed to change but they were perfect. And in midst of that, your new Canon was just asking really good questions. Saying, well, what is it that we're hoping to achieve? How are we called to be the body of Christ together? You know those questions that sometimes people don't want to do that she was trying to get us to do that. So, we had these focus groups, we started getting to the place where we were moving from a canon formation to talking about a canon for discipleship. Thank you to all who participated in those focus groups. And you and I had a conversation. And it was open to both lay and ordained leaders. And one of great things about your Canon is that long before she became a priest, she had been a very active committed and faithful disciple lay leader in the Episcopal Church. So, she has some sense of what it means to be a lay leader. And she has a very clear vision that it is not second best if you weren't cut out to be a deacon or a priest. So, we were talking about discipleship.

And we're hearing these wonderful conversations, and interviewed some really great candidates, in these interviews and in the search committee with one another. Just saying, what do you think discipleship is? How do you define discipleship? And I'm going to let you talk about those definitions.

Rev. Canon Bhan: Sure. When we were talking about this, what this call might be, I was in some other call processes. And I was thinking a little bit more about what the secular world feels about discipleship and then what Jesus said about discipleship was really important to focus on. The Oxford English Dictionary definition is "the acceptance by a person of another as master, tutor, and spiritual guide." Of course, there's some patriarchal language there. Another one from the Oxford Reference Guide is "the condition or situation of being a disciple, a follower or student of some philosophy, especially a follower of Christ." And another one, from Matthew 4:18 22: the process of following Jesus, being transformed by Jesus, becoming like Jesus (character of heart, mind, soul, and spirit), and committing to Jesus's mission. Those are really personal definitions to think about. As I was thinking about this, and thinking about my life and continuing to grow in certain areas of my life. But also think about how we're gonna be growing together.

Ms. Kim: So, we're having these wonderful conversations about discipleship and it's getting very deep. And because it is the Episcopal Church, it is getting very intellectual. And sometimes it's kind of moving into that headspace rather than the heartspace. And then we interviewed Chanta.

Rev. Canon Bhan: I think they asked everyone the same question. But they were such a lovely group of people and so much fun to talk to.

Ms. Kim: So, we have all these long answers. And remember we have your “hunt it and kill it” Bishop. And we get to Chanta, how do you define discipleship? And she says, “it’s how we follow Jesus and how we learn to follow Jesus.” Mic drop. And Chris Cameron, are you here, Chris? He kind of starts laughing and goes “oh, okay.” And then Chanta says “yeah, my sermons are really short too.”

Laughter amongst the Members of Convention.

Ms. Kim: And I told this to your bishop, and he said, “well, let’s just hire her!” Maybe if we can get the video, it’s very cute. Very fun.

Rev. Canon Bhan: As we think about discipleship, and I think some of you understand that the baptismal covenant becomes an essential document as we think about this. So, I’m going to show you a photo of myself. Because I’m an extrovert, I’m going to share a lot about myself. Some personal things about myself, including photos. You’ll get to know me better through this, as well. This photo whoops, that’s not mine.

Laughter amongst the Members of Convention.

Rev. Canon Bhan: That’s someone else’s. Ok, so here, even though it looks like I was born in the 1920s from this photo, I was not born in the 1920s. It’s just an old photograph. This is from my baptism as a child. And that’s my aunt holding me. And when we think about baptism, we think about very often our parents or family members or other friends, a lot of people supporting us in baptism when we’re infants. If you are baptized as an adult, then we’re coming to a faith and making a commitment on our own.

So as a child, I also remember being extremely captivated by these Bibles that had photographs. This is before I could read very well. That one happens to be one; we’ve got the Magi, the star leading to Jesus, I love that photo. I think some of you probably remember these photo bibles as well.

And in this photo, in campus ministry, all students, their faces are covered because they were minors at the time. But these were some the students in campus ministry, and a lot of them had not been involved with church at all when they were in high school. But they came back when they were in college. And I’m hoping that means they will be really active lay people or perhaps ordained people in churches in the future. But they were such a great group of people who got together, spent time together, and formed a deep community. An example of us during Compline, they’d like to have little picnics during Compline. And one of things we did, we had a creative Compline, and this is an example of how they took Psalm 23 and interpreted it in Play-Doh and drawings. This is just another way of deepening our understanding of what that Scripture passage means to us. These are some of my students from a school where I worked in Fort Worth. This is at my ordination. And I had about 15, 16 of my middle schoolers who volunteered to help, some of them were welcomers and greeters, and they were so excited to help people get from point A to point B. And these ones were acolytes, and this is their best acolyte moment ever. And we’re thinking about the ways in which our young people are invited in to serve during this service and the ways in which it creates an image of how they can be involved with the church later on as adults and they can find their niche. These are some little ballet students in preschool or kindergarten, and they were really interested in what happened in the sacristy, what things looked like. So, there they are looking at the different implements that we use. And these are ways in which we captured their imagination too. And who knows how God is calling them?

Ms. Kim: I’m 60 years old and I’m really curious about the sacristy, as well.

Laughter amongst the Members of Convention.

Rev. Canon Bhan: I remember thinking to myself, how much I wish someone had been able to share that with me. I was in a parish where women did not hold positions of leadership. So, this photo here was an example of some of the high school students. And when we think about closing the gap between religion and life, perhaps some of you have young people who played this game called Among Us during the pandemic. This is how they bonded. These are high school students, they connected, the game Among Us, to the betrayal of Jesus in the garden. And they wanted a sermon on Maundy Thursday about this. And then they also focused on this the following year. They're completely captivated that they had made that connection between a scripture passage in Jesus's life, perhaps some of their own experiences of betrayal, and then this particular game that drew them all together. And if you can see on that blanket, it's basically a group of characters on their phones together. Not talking to each other. But talking to each other on their phones.

We had an intergenerational Advent experience. And had one young person who did not want to use the greens but wanted to use Legos. So, connecting the ways in which we say with these spiritual themes. And of course, closing out – baptism. Regardless of what order we take on in our lives as a layperson, a deacon priest or bishop, we're involved in the baptism of others. Maybe we're godparents. Maybe we're parents. Maybe we're the ones baptizing. Baptism is the beginning of our journey toward discipleship. Maybe it's our baptism, or we may be involved in someone else's. As we think a little bit more about what we're going to be doing together over the next few years, how do we deepen our commitment to become like Jesus? And to follow Jesus in our ordinary lives?

I was thinking last night about using prayer and some of the language there, that does help us to think about closing that gap. It talks about living not just with our lips, but with our lives. So not just saying things but doing things and being things that follow Jesus. So, an example would be encouraging small groups. I know many of you have them. And I'm looking forward to hearing about the many amazing things you're doing. Clergy and lay groups, or small mixed groups with clergy and lay, together. Some of those could include lectionary text groups; sermon discussion; spiritual gifts discernment; traditional spiritual practices; stewardship; spiritual themes in films; spiritual artistic interpretations; sports and recreation; community outreach; global service; spirituality of justice and mercy. A lot of what Dr. Meeks was talking about today would fall under that as well. Spiritual themes in literature; spiritual themes and wellness; creation care; dinners for eight, foyer groups because the disciples were a part of the original small group that learned about Jesus and followed him and met together and learned and grew a community. Some of you have been on pilgrimages already. So go a little bit deeper during pilgrimage. Where is God leading you right now? What you are thinking about on the journey that you just took this past couple week; or those who are going to Jerusalem in the future, what are things that we're thinking about, and where is God leading us?

Ms. Kim: I have a question for you about that. This is a question that came up. Bishop Perumbalath last night was preaching and said, "how is Jesus calling you right here and right now?" And I think sometimes one of things I heard from clergy folks is that, following the pandemic, laypeople were kind of reluctant to come back in the same way. I know one priest said people were coming to church on Sunday and they wouldn't even sing the hymns. And I also heard some lay people, well, you know, because we didn't do all of those lay ministries, because it was very priest centered and clergy centered during the pandemic, I feel like I have no place to go. So in that question, how is Jesus calling you to be present and engage your ministry of discipleship right here and now, how would we respond to some of those longings and some of that grief that we're kind of still in midst of as we emerge from the pandemic? Lay people sometimes are, like, well, we get a free pass. The clergy have to do all that stuff. I'm just going to show up, write a check, take communion and I'm good. Which is exactly what Dr. Meeks is saying no to. And sometimes we expect the clergy have it all figured out, when the clergy need some support, as well. How would you respond to some of that grief?

Rev. Canon Bhan: We were talking about earlier that the work of the liturgy is work of the people. It's not the work of the priest, the clergy person, though sometimes it looks like that. It's the work of the people. So, what are the ways in which we invite one another in to assist, to serve, to use our gifts more fully. Spiritual gifts discernment small groups might be a group where we gather and talk about what our spiritual gifts are and discern where in the world we can use them and where we are using them, now. And where in the church we can use them and are using them now. And that's not just for our use and enjoyment. It's for the edification of the whole church. That's part of it, just recognizing that we are included. And we need to be reminded, and be reminding one another, that each one of us has gifts.

We're all important. Paul talks about that. There's no member that's more important or less important. We're all important in God's eyes. So, for ministry discernment as well. When we think about those that parishes might be sending to discernment day, or those who might be discerning an ordained vocation, we may want to be taking a step as the Diocese of Virginia and think about this a little bit differently. Sometimes we think about it as okay, the person is accepted for ordination to the diaconate or to priesthood, or as a postulant - that person has now won a prize. But the reality is we need all orders, lay and ordained. So how can we celebrate? How can we as parishes receive our people, regardless of how the discernment process works? And really celebrate that if that person is going to be a layperson, how do we celebrate that? How do we help that person discern what those gifts are that can be used in the church? And really see the ways in which we can all fit and what those roles are. And it may be that there's a celebration at commissioning of that person in some particular role. Or an invitation into a deeper lay role at the church, as well. So, we want to be paying attention to that.

Ms. Kim: I love that. Listening to the Bishop Perumbalath also saying, you don't come to church to receive, you come to church to give. And then thinking about the David White poem, how is it that you will die of generosity? And we are resurrected people. And I find that so compelling. And as a layperson, I really appreciate that your approach is not to think of me as being second best.

Laughter amongst the Members of Convention.

Ms. Kim: Because I take the vow of obedience very seriously. I don't think any bishop in their right mind would ever ordain me because I know that I am disobedient. And I take the vow very seriously. And I have sometimes felt as a layperson, and you have that experience in lay ministry as well, that there's no place for me. So, I am just so grateful to hear you say that.

Rev. Canon Bhan: Yeah, and certainly one more thing I will mention, from when I was in the Diocese of Massachusetts. I had had a very intense day at the hospital. I was Chaplain of a pediatric trauma center, and I was also covering an adult trauma center, and I was the only Chaplain available to cover that day. I was coming into very serious situations, and going into the meeting with other Chaplains, and I was so excited because I thought oh, I'll receive prayer and support and be able to talk about this. And I went to the meeting and it was actually a group of mostly ordained people who were talking about CPG and also talking about CREDO. And I had no idea what either one of these was. I just thought this is our whole conversation? So as a layperson, I felt very left out, and very sad. I felt like my work wasn't important. There are ways in which we want to honor people's gifts and abilities. And it's not about certain orders being prioritized, even though it looks like that in church. We are all important. God values all of our work, and our call. And we need to learn to recognize one another's, as well.

Moving onto John 13:34-35, and this is such a beautiful quote from Jesus. "I give you a new commandment, that you love one another. Just as I have loved you, you should also love one another.

By this everyone will know that you are my disciples, if you have love for one another.” So, his disciples were known by their love for one another. And we want to be known by our love for one another. Clergy caring for clergy, lay people caring for lay people, clergy and lay caring for each other. All of us caring for one another. So that when we are going through something stressful or difficult, we know that we can rely on someone else to be present with us and for us. And that people on the outside see us, and that they think to themselves oh, my goodness, they love one another, they care about one another. I want to be like them. We want to join them.

So, we think about some of the people who are highlighted by Jesus. The women at the tomb were followers of Jesus who ran to share the good news of Jesus’ resurrection; Some of those who were named were Mary Magdalene; Mary, the mother of James; Salome, and other women. There were early church fathers who knew the disciples, who became apostles. Clement of Rome, Polycarp of Smyrna, Ignatius of Antioch, and Papias of Hierapolis. They wrote to the early churches reflecting on Jesus’ ministry and offering encouragement, education, and exhortation to find hope in Jesus’s resurrection. Most believers entered into the ekklesia through personal relationships because they saw how people followed Jesus and they wanted to follow Him too. So that, when we think about our churches growing or people gathering, it’s really through personal relationships. Ways in which we build those relationships. And people are observing us as well. So, we don’t want to do it just because we top get bigger. But it’s the overflow. It’s the outgrowth. It’s the fruit of our love for one another that draws others in, as well.

At our table, we’ve got some questions for reflection. And we’d love for you to take a little bit of time and discuss them. Then, if you’ve got a question or if you’ve got comments that you’d like to share, we’re going to give about five minutes. For some discussion here. You can take one, all of them if you’d like. Where do you see flourishing in your community? I’d really like to highlight all of the amazing things happening here, as I love to learn from all of you, as well. How are faithful people that you know following Jesus? People that you can identify. And what signs of hope and joy are you observing in your community? And where in your community are Jesus’s life, ministry and teachings being elevated and highlighted? How can we invite others to join us on this journey as fellow disciples and followers of Jesus? We’ll take about five minutes and discuss one question or all of them and then maybe share at one of the microphones afterward.

Ms. Kim: The Lord be with you; welcome back.

Rev. Canon Bhan: If you’ve got something that you’d like to share about how your community is flourishing or any of the other answers that your group came up with, please do.

Unnamed Member of Convention 4: All right! I am not a priest.

Laughter amongst the Members of Convention.

Unnamed Member of Convention 4: I’m with Grace Episcopal Church, in Alexandria. And my table encouraged me to come and speak. And what I said as we were talking about what you see flourishing in your community, and what came to me is Stephanie Spellers, new book, which is called *The Church Cracked Open*. And the first thing she says in that book regards a text message that she sent to a friend during the pandemic. And she said to this friend “I feel that the church is being cracked wide open. And we are spooling out to live in truth.” And I thought, maybe we’re not supposed to be comfortable all the time. And people were talking about instability, maybe we’re not supposed to be stable. And we have lived in a false sense of comfort for some time. And now we are, in fact, feeling the discomfort, we’re being cracked open. Because God is shaking us up to say wake up! This is who we are supposed to live, in Christ. And to feel that pain, which in a way is a healing love.

Rev. Canon Bhan: Amen!

The Very Rev. Daniel Vélez Rivera (St. Gabriel's, Leesburg): Thank you; I am Daniel Vélez Rivera, and I am from St. Gabriel's, Leesburg, and we have a story that answers some of these questions; because tomorrow three churches are becoming one, and the new name will be St. Martin de Porres. So they have answered by their action, which I'm sure took a lot of everything can think of that would challenge them to become one, right? As most people in the world are challenged to be one. But the Holy Spirit guided them to become a trinitarian, a true trinitarian entity, three in one, and one in three. God bless you.

Ms. Kim: Beautiful.

The Rev. J. Bruce Stewart (Godwin House): Good morning. I'm Bruce Stewart, the Chaplain at Goodwin House, Alexandria, which is one of our diocese-related retirement communities. And I'm just so excited about something that's been going on there. That is, through the generosity of the folks who give to our foundation, that we, our staff, come from over almost seventy different countries. And in order to become a citizen in this country it costs \$725 to apply for citizenship and take a test of over 100 questions to answer, that most of us here could not answer, probably. And through our foundation, grants are given to our employees, the staff, and they are paired with residents, a single person or a couple. And that couple coaches the team member, in order to get them ready to pass their test. And we have somehow been able to do this with over a hundred members of our team. And it was written up in The Washington Post. And someone who's a filmmaker at American University wanted to create a film about somebody going through this process, and she's created it and it's being entered in film festivals because it's such a wonderful story of how this – all these pieces are working together. And we're thrilled. And I'm very proud to be able to tell you all about it. And grateful for their support that makes it possible.

The Rev. Melanie Lewis (Christ Church, Millwood): I'm Melanie Lewis, Rector of Christ Church, Millwood. We have a food pan pantry, and that is one of the places where we're flourishing. We serve seventy-five families, and we partner with local farms. Local farms give us beef and pork and produce so that the people who shop at our pantry can have the best that we have to offer in our community. And not only are we giving to them, but they are also helping to stock the shelves. Our clients help stock the shelves and they help one another to put their groceries in the car. It's not just us giving to them; they are also giving to us and helping one another in this. Recently we had a farm to-table fundraising dinner at one of the local, organic farms. We had a farm to table fundraising dinner in which people came to celebrate what we are growing in Clarke County, and what we are doing in the community. And this pantry. And we raised a lot of money to feed people who are dealing with food insecurity with community partnerships. This is some wonderful flourishing that I'm really excited about.

Unnamed Member of Convention 5: About a dozen years ago, I served in a little tiny, 1800's church in the Northern Neck. Its name was Trinity. Still is. And one of the parishioners, before I came, came up with this little logo on its billboard outside, or whatever you call it. And it's the little church with a big heart. And there was one other parishioner who was one of the most inspiring people to me. Every now and then they'd say "oh, there she goes, she's going a little woo woo." But other than that, she's a very practical person. She got us to sing, I would say probably once or twice a month, this hymn. It's not in our hymnal. And I watched that over time, over the nine years I was there, kind of in a funny way, that hymn transform that little church. That community, the little church with a big heart. And I'm going to tell you the lyrics right now. I thought of it because I love Howard Thurman, it reminded me of his work. It's "you will know we are Christians by our love, by our love." If you all will look that up. I go back to church, the little church I serve now. And I'm going to get them

to sing it tomorrow after our stewardship pledge campaign. But we walk side by side and work side by side. And we'll know we are Christians by our love. And we'll respect each one's dignity and we will respect each one's pride and we'll walk side by side. And they'll know we are Christians by our love. That little church with a big heart taught me what it was to be a person facilitating worship and facilitating my growth as a Christian, and theirs too.

Rev. Canon Bhan: Thank you. That was beautiful. And that hymn so well matched the Scripture passage from John 14. So beautiful. Thank you so much. Any final questions, or any final sharing? One more. Two more. We'll do two more. Then we'll give it over to Bishop Stevenson.

The Very Rev. Randolph Alexander (Immanuel Church on the Hill, Alexandria): Hi, I'm Randy Alexander, from Immanuel Church on the Hill. To name a challenge, I think what we face in discipleship, at every level of the church, and I'm speaking for my own community and myself. We encounter well meaning, amazing people doing amazing things. But sometimes we fail to complete the circle and do all that we do in name of Jesus. And why is that? I just wanted to hold up that challenge, as I think it relates to what you're talking about. And I think it's a simple question of discipleship. How do we do all that we do in the name of Jesus in a loving, humble way.

Rev. Canon Bhan: Thank you.

Ms. Ericka Masias: My name is Ericka Masias, and my church is Santa Maria, Falls Church. Something that is really flourishing in my church, is that we started a food pantry. It was in March of 2020, right in the middle of pandemic. We started with twenty-five families, and then it was thirty-five families. We have been going for two years now, and we are up to 400 families. And what I also really love is that St. Mary's, Arlington has been helping us out. It is amazing to see how something that started for the Latino community, because we knew there were a lot of people suffering at the moment; and now we see all kinds of people coming to our pantry – Americans, Koreans, Latinos. And people not even from our church, but they are out in community. And another great thing is that it is something that is inspiring our youth, they are coming to help us do that. And we are blessed to be able to provide this to our community.

Rev. Canon Bhan: Thank you. These are beautiful testimonies to hear.

Concluding Ms. Kim and Rev. Canon Bhan's presentation, Bishop Stevenson returns to the podium.

Nominations of Candidates to the Standing Committee

Bishop Stevenson: It is now time for us to move to balloting and the election of members of the Standing Committee. So, I call to the podium our secretary to walk us through this process.

Mr. Eastham: Per Article XV of the Constitution of the Diocese of Virginia, at each regular meeting the Convention shall elect to the Standing Committee two members of each order for a term of three years. The Standing Committee acts as a Council of Advice to the Bishop, and in the absence of Bishops in a diocese is authorized to act as the Diocesan Ecclesiastical Authority in accordance with our national Episcopal Church canons. Five members of the clerical order and four members of the lay order have offered themselves for election to this office. Winning candidates must receive a majority of all ballots cast. Before we begin voting, are there any additional nominations from the floor for Standing Committee?

Bishop Stevenson: Seeing no one move to the microphone for other nominations, I will entertain a motion to close nominations. I hear a second. All in favor of closing nominations, say Aye.

Members of Convention: Aye.

Mr. Eastham: Next we have our candidates. I will take one quick moment to say if you are an alternate or a visitor, if you would not mind cutting your wi fi off just now, that would be helpful. And if you are signed on to more than one device, just get one device on wi fi. If you could just do those couple of things. Thank you.

Clergy Nominees. Please vote for at least one and no more than two candidates on your ballot for it to be valid and counted. The nominees are: The Rev. Kristen Farrington, Cople Parish, Kinsale; The Rev. Weston Mathews, Grace, The Plains; The Rev. Jane Piver, Buck Mountain, Earlysville; The Rev. Ben Shelton, St. Paul's, Hanover; and The Rev. Joshua Walters, St. John's, McLean.

Lay Nominees. For your ballot to be valid and counted, vote for at least one and no more than two on your ballot. The nominees are: Ms. Christine Crosby, Grace, Alexandria; Mr. Michael Hauer, Christ Church Spotsylvania; Ms. Susan Magill, Christ Church, Alexandria; and Mr. Leo Panilaitis, St. Thomas, Richmond.

Now we can go ahead and send the ballot, please. That'd be great. Again, it's going to take about two minutes for that to arrive. As with the practice ballot, your ballot will be mailed from the Episcopal Diocese of Virginia. Again, you'll see that blue button titled "click here to vote". Once you click the button, a new window will automatically open up. Then you'll be able to choose your nominee and put in your voting. And you'll finally click the green "submit" button.

Good news, the Bishop has received his ballot. That should mean many of you should be getting yours pretty soon. I'm hoping that people are receiving their ballots. It looks like I'm seeing a lot of head nods right now. Excellent. If you are not, and you're having any difficulty whatsoever, you can just go to an exit and there'll be somebody there to help you. Wi fi may be taking a little bit of time. It will come around.

While we're finishing up, if you have a need, if you could go to one of the exits and look for a person with a red name tag, they will be happy to help you. While we're finishing this up and tabulating results, we will have a video about the Triangle of Hope.

A video detailing the activities, and the mission of the Triangle of Hope is shown to Members of Convention.

Bishop Stevenson: I call the secretary for announcements and lunch instruction.

Mr. Eastham: We're almost to lunch, I promise you. Lunch will be available today to all at no charge in Exhibit Hall B. But to get there, go through Exhibit Hall A, because you need to check out those ministry fair tables. Take a little time to check them out on your way, because we do have over 500 people here, which is so exciting as this is really a record number for recent years. It will take a little while, but there will be tables set all around the Exhibit Hall with box lunches that you can pick up. We do have vegetarian options and gluten free choices that will be available, and clearly marked. We have a panel discussion this afternoon, and you have a chance to submit a question for that. If you have not submitted a question already, you have until 1:30 and there's a box right outside of this exit where you can submit that question. Our Canon Hazel will be the moderator for that, and she has asked if you can please put a keyword at the top of that card to help her sort those out over lunch, that would be enormously helpful. We will have a practice for Holy Eucharist at 2:00. And then we will return to the ballroom at 2:30. Enjoy your lunch.

Bishop Stevenson: We are in recess until 2:30.

At 2:30, Bishop Stevenson called the Convention back into session.

Results of Ballot One and Voting on Ballot Two

The Rt. Rev. E. Mark Stevenson (Bishop of Virginia): If you all could please find your seats. My siblings in Christ, we will all come back in session. I call upon the secretary to give us a report on ballot one and discuss what comes next.

Mark Eastham (Secretary; Chief of Staff): Thank you, Bishop. The results of the first ballot for Standing Committee are as follows. The following persons were elected on the first ballot, as lay members of the Standing Committee. Christine Crosby, and Susan Magill. The following members of the clergy order, the following member of the clergy order, rather, was elected on the first ballot, as clergy member of the Standing Committee. The Rev. Kristen Farrington.

One clergy member of the Standing Committee remains to be elected. Rule IX of The Rules of Order during the Convention of the Diocese of Virginia governs the reduction of the number of nominees for subsequent ballot.

The amended slated nominees is to be listed on your next ballot. On the ballot just sent to put will be sent to you in just a few minutes.

Vote for one nominee; one nominee. And so, we now have the results on the screen, of those who will be moving forward on that second ballot. The Rev. Weston Matthews, and the Rev. Ben Shelton; just a moment you will have a ballot sent to you. Please vote for one of these two gentlemen to move forward on the Standing Committee. For those of you participating in our panel discussion, once you have voted, please move forward towards the dais so we can get you set up for the afternoon.

Bishop Stevenson: A reminder to nonvoting folks; turn off your wi-fi, and if you have one or more device, disconnect the one that you are not using to vote, so we can increase the bandwidth. While we are waiting so patiently – last night I lost my water bottle in the parking lot, and someone found it and turned it into the hotel. Who do I owe thanks to for returning my water bottle? Somebody was an angel from God. I'm sure it was not a Cardinals, or a Yankees fan.

Mr. Eastham: Again, if you are having trouble with your ballot, you can go to the table outside the exit, but it seems like people are doing pretty well in this ballot. Oh, so you are just being patient and quiet, thank you very much for that. We are making improvements no matter what. Okay, it will be coming, just wait another minute, I promise. I sort of promise. Okay, the really good news is I got a text that says it is ten seconds to launch.

So, ten, nine, eight, seven, six, five, four, three, two, one. There you go, it worked. You all are magic, thank you so much.

One more quick announcement while you vote. I want you to know Resolution R-4, which was submitted this morning, will be listed on the website this afternoon, along with R-4S which is the resolution that the Resolution Committee will bring forward. Those will both be posted on the convention website, and we have copies on the table for your review in the morning. I just want to let you know those are coming. The Resolutions Committee met over lunch and reviewed that resolution. Thank you.

Panel Discussion on Closing the Gap Between Religion and Life

The Rev. Canon d'Rue Hazel (Canon to the Ordinary): Thank you everyone for submitting your questions this morning. To introduce members of the panel - first we have Heidi Kim, Bishop Perumbalath, Bishop Stephenson, Bishop Harris, Lee Hill, and Canon Chanta Bhan. I will try to get through as many of these questions as I can in the time that we have allotted.

To get us started, Bishop Stephenson – the formation of the baptized and the formation of the clergy are both deeply interconnected. What are some ways in which we can collectively discern our future work in partnership with one another, and make deep commitments to share priorities, such as racial justice and healing, and also incorporating the intentionality of clergy of color, within the Ministry of Transition?

Bishop Stephenson: That is a lot of question there. All right, so, let me tackle some of the stuff at the end, first; around discernment and raising people and informing people in ways that are consistent with who we are as Episcopalians, consistent with tradition, but also recognizing the forms of discernment have been designed for people in the culture I grew up in. That people who do not grow up in the culture that I grew up in, do not respond to questions, and do not process information, the same way that I do.

So, I think part of the intentionality issue, is for us to have some clear standards about how we going to discern, particularly holy orders; that we want to be able to see and hear a relationship with Jesus, I think that's where we have to start.

If I have somebody coming to me, and they talk about I may have a vocation; if even they come to me and say I am just trying to tease out what my ministry is in the church, or my gifts. If I don't hear them talking about a relationship with God, a relationship with the Son of God, with The Holy Spirit, we have got some stepping back to do. That has got to be the first line of where we are going to get before we get anywhere going forward.

Then, it is incumbent upon us those of us who are leaders, in this room and across the Diocese, to make sure conversations that are being had with people who are trying to discern what their vocation is, be they lay or ordained, to make sure the people involved in those conversations, that that group, the discernment group, is diverse. It is not just one culture, interviewing and examining another one through the lens of the examining culture. And then I think we need to look at how we deal with ongoing discernment. Recognizing that we all still learning we are all still being formed. I have been ordained for twenty-three plus years, and I am still growing in my own ordained ministry. I'm still growing in my own baptized ministry. None of us should ever fall into a trap of thinking that we are done. So, intentionality and each other in the community helping us as individuals see the fact that we all still have growth; there needs to be sort of a set of charitable assumptions with folks when we have conversations with each other around discernment.

Whether it's any ministry, lay or ordained, I think we need to assume that the person from whom we are talking that may be trying to discern what they're calling it is, they actually are hearing something from God and they are trying to figure out what that is. They're not trying to pull the wool over our eyes, and not trying to sneak in whatever the ministry is, not like they've had a long-lasting desire they have to teach Sunday school, or else. Let's give some assumption that they do hear something from God, and that we help each other to get clarification on what God actually is saying.

All the things I think I've had to say is to highlight that we have to have some relationality. We have to be in a relationship with each other and be open to what others have to say. To make sure we are open to the people that are around us and that when we are having these conversations that everyone does not sound and look like one of us.

Rev. Canon Hazel: Thank you. Next question. Dr. Meeks speaks of our second life inviting justice. As we embrace Bishop Stevenson's priorities around racial justice and healing in discipleship, what glimpses of our Diocese's second life are beginning to come into clarity, and how can we best discern our second life together?

The Rev. Canon Dr. J. Lee Hill, Jr. (Canon for Racial Justice and Healing): So, the idea of justice being embodied is one of the ways in which many scholars think about justice. Coming into that space of proclaiming justice not only in our body, but also with our hands, and with our feet. Being able to fully embody what it means to be a disciple of Jesus Christ.

What does it mean to live out those kinds of biblical injunctions, that call us to be and to do and to become. Part of the ways in which I see that coming alive, one prime example has been in the pilgrimages. Folks have talked about that experience over the course of the last week or so. The opportunities for folks to deeply engage in practical ways to see and stand in sacred space. To watch the tears of other pilgrims as they are journeying through and exploring what it means to do this work, to live out this kind of call.

So, the idea that we are called to do the work of embodiment is more than just an intellectual exercise, or a way of thinking about our orientation to our faith. But it is how we live day to day, how we engage with one another, on a daily basis. How we proclaim the faith that we have come to embody.

Rev. Canon Hazel: spoke this morning about the importance of vision in order to develop, both as disciples and to engage in a ministry of reconciliation. What visions would you like to share, that doing such work not only can make a difference in the world.

The Rt. Rev. John Perumbalath (Bishop of Liverpool): The first thing is to recognize that we are in need of healing; to assume that someone else needs healing and that we are bringing healing to the world. We are all pilgrims, and we are all journeying; none of us have arrived anywhere. And it is recognizing that we are also traveling with those who we are addressing, particularly in terms of justice issues. The other thing is we try to "otherize" people; that causes pain, because people are not represented as they expected to be. When I was in the gathering last evening, I suggested something that we do back in England now. We used to call the migrant communities or nonwhite communities as "minority ethnic communities," and that was the accepted term in the United Kingdom. That gives the impression that you are always the minority, that there is a majority, making decisions for you. We turned that around by using a different kind of terminology; instead of saying ethnic minority, now we say "global majority," as those who are the minority there are actually the majority, worldwide.

Using minority ethnic people as the majority, which actually gives a little bit more confidence, and sense of equality in terms of discussion. We recognize that we all need healing. Second, we recognize that actually the agency for healing needs to be owned by the people who need to be healed. And we need to give that freedom, and we need to give that kind of confidence for people, to own the process. They are not banned; they are part of the resolution.

Rev. Canon Hazel: Thank you. How can we reach our younger generation, who seem to be growing further away from the church?

Ms. Heidi Kim: Really? You know, in my introduction, it said part of what I fell in love with about the Episcopal Church was our traditions, our charisms, our liturgy. People think of that as being old and staid and stale. And when I lived in Seattle Washington, people were saying we need to reach their young people, we need to have hip-hop liturgy, we need to not use the prayers in the prayer

book.

The most widely attended service, in Seattle Washington, was the Sunday night Compline service, that is broadcast every Sunday evening from St. Mark's Cathedral. It is very high church; a group of men, and I had issues with the whole it's all men thing. And occasionally a woman or two. Chanting and singing and praying. Oftentimes in Latin or other languages other than English. There would be 400 or 500 people, mostly under the age of forty. Bringing in blankets, lying on the floor of the Cathedral, engaging in this very holy experience. It became known as a "first date" thing to do; I am completely serious. And Seattle is a very un-churched kind of place. In Seattle, they worship to the gods of Amazon and Microsoft; those are the altars at which they worship. So, part of what I recognize is, I am sixty years old, and I have no idea what young people think unless I go and talk to some of them.

Ministry of presence is more important than anything. And instead of saying, you know, let's change into what young people want to be or do, like can't we just lean in to what is beautiful and wonderful about our traditions and our charism?

Young people who are not churched are seeing an image of Christians that is all about judgment and hatred and exclusion. So, it is incumbent upon all of us to demonstrate a Jesus who is the divine and perfect example of love. I love that Dr. Meeks said this morning, if you hang around with Jesus, it is going to mess you up. And it has got to mess us up in the best possible way, right? It is about doing that in our work.

The other thing is that young people, have a very finely tuned BS detector. They will understand; my daughters are Generation Z, and they also have been wounded by the church. By the institution of the church, and by some of the bad behavior of people within the church. But they love Jesus. So, I think it is incumbent upon us to remember it like we have to do that inner work. We "otherize" young people in the same way we do with people who are culturally different from us. Actually, if you just like ask a young person a question, and you actually listen for the answer instead of waiting to tell them how they are wrong and you are right, it can be one of the most edifying things. My daughter always tells me I am wrong on a daily basis. That is how I see Jesus in them, they pick on me because they care about me enough, to say, mom maybe you want to shift your thinking. And I think our youth are longing to do that. They are willing to die of generosity, for us, and I think we need to invite one another in that mutual depth of generosity.

Rev. Canon Hazel: Thank you. Bishop Harris, two important areas of ministry under your leadership in the Diocese are the work of discipleship and also, the work with mission congregations and other smaller congregations. So, how do you do you feel, what will it mean, to address, the tension, between the focus of discipleship and doing the task of keeping a church in a building going. And how to achieve balance in that?

The Rt. Rev. Gayle E. Harris (Assistant Bishop of Virginia): You have probably heard our bishop say, and you will hear me say in a few minutes again in my sermon, that if it is not about Jesus, we are not going to do it. And so, keeping churches open is a wonderful thing. Keeping them thriving is a better thing. Keeping them vibrant and vital in the Lord, is what we are about.

A part of that tension I think that we face in the Episcopal Church is some of us longing for the church from 1950 and 1960 and maybe 1970? And that's what we want to keep alive. But, this is 2023, almost 2024. Where is Jesus calling us today? I do believe it is discipleship. Being holy, and totally open to God. To be the arms, the agent, to be the lips and hands of Jesus is what will keep our churches, not only authentic, but vibrant. It has nothing to do with size. It has everything to do with the spirit of the church.

When I was listening to Heidi I was thinking: How many young people I have talked to who won't come to church, because they say we are not authentic. They see us fighting over turf, and power, and control in the church. I don't like the priest so I will take back my pledge. I don't like this liturgy, or I don't like this being done that way. But that is not about Jesus. So, if we are going to really maintain our churches, in a 1950s and 60 and 70s model, then we have lost Jesus.

I do believe it is all about Jesus. How we show Jesus. How we are willing to be embraced by Jesus. When I worked at Washington National Cathedral, in this one area where the staff gathered and had a little office, there was a cartoon on the wall when I was there. The head verger, John Kraus, had put it there. as a reminder to all of us. It was from The New Yorker. You know the very simple black lines, and in it there was a Gothic cathedral and there was a woman kneeling, in prayer, on the floor of the Cathedral. And an usher or docent came over and was standing there, and in the caption said, "Madam, would you please stop praying? You are disturbing the visitors."

That was to remind us: what is the church about? Proclaiming Jesus. It is about discipleship; I truly believe that. Otherwise, we are just a social group like the Elks, or the Kiwanis, who all do good work. Or, do work with PBS, or volunteer at a museum. If it is not about Jesus, then it is not about God. And if it is not about God, why are we doing it?

Rev. Canon Hazel: Thank you; Chanta, you and Heidi both spoke a lot this morning about development and formation and children's ministry. Can you talk a little bit more about what it means to connect the spiritual formation of children, and the identity that parents have in raising up their children in the church?

The Rev. Canon Chanta Bhan (Canon for Discipleship): Especially during the pandemic, when families were particularly concerned about bringing their children, their entire families, to church, because vaccinations were not available, and all sorts of other concerns around health, there was a lot of churches, including the church I was at in Dallas, that started to put together family altar materials. And that was something seminaries and other entities were promoting to really encourage the parents to be, in a sense, chaplains to their children, for their families, and to really empower them to take leadership of the spiritual formation of their family. Which is something I am not sure that we've gotten to address – how people are experiencing that now, as we are moving into a new phase. But I know having the family alters around and having a space to pray, bringing items that remind children of the particular Sunday, of Advent for instance, and praying together on Sundays or other days of the week was a way to bring families together and to empower parents to see themselves as the primary leaders for their children. Because, if you go through history, we have sort of seen Sunday school leaders, we've seen youth leaders, and other people and they may or may not be parents, and that's ok.

It is important to have mentors within and without the family, but I think primarily it's about trying to redirect the role of the parents as that primary chaplain for the family. And I think about the parents, after this past year when I was at a parish in Austin; so many of them were so willing to be chaperones, as part of our Safe Church programs, where in the past they would be less likely to be chaperones, but because its with their own child they were excited. And we would have great conversations, the parents and I, while the children going about their different activities. But, I think that's primarily maybe the answer, which is how can we continue to reinforce and encourage parents to see themselves as the primary chaplains for their families and for their communities.

Rev. Canon Hazel: Thank you. This question is for anyone who would like to answer. The theme for the convention is Closing the Gap between Religion and Life. How would you know the gap is closing?

Ms. Kim: To again quote Dr. Meeks, we are all being messed up by Jesus.

Bishop Stevenson: I think you just all of a sudden start feeling it. It's like some days we wake up in the morning, and we go "blah," and other days we got energy. I think we will start waking up, and having energy. I was thinking about this when Bishop Harris was answering her question. That struggle in parishes and congregations that the economics don't make sense; I get that. And at the same time, we are trying to build energy around discipleship and growth. Tackling some real systemic issues in front of us; racial injustice issues, and other issues in the community and we're trying to figure out how we do that. I know in my household in the times we have not been able to balance a budget, were worried about what is going on week to week, and it's hard to have energy around other things. It is no different with groups.

We have to remember, that God's along with us on this ride. I love stealing this line from Brené Brown. The opposite of scarcity is not abundance – the opposite of scarcity is not abundance – it is enough. And all we have to do is bring enough to the table. The story of the feeding of the multitudes; they showed up with enough, and Jesus turned it into abundance. We don't have to set ourselves up for the idea that we have got to grow from a congregation of fifteen people to 150 in five years. We don't have to set ourselves up for that conversation. We just have to invite Christ into the relationship. Do the work. Do our own work, as Dr. Meeks said this morning.

It is amazing what God can and will do. I like to tell stories, so I will tell a quick story. And the Canon will likely cut me off. A parish I know well that, in the early part of this century went through two major splits. People got upset, some lay folks left, and then they got upset with the priest and a bunch of the folks left then the priest left, and a bunch of other folks left. And I was doing some work with the congregation. At one point, they were down to about fifteen people, worshipping. But those fifteen, were prayers play like I have never witnessed prayers in my entire life. One guy in particular Dave Foster; if you are listening online, God bless you. But I will jump to the end of the story. Two months ago, my good friend the Bishop of Louisiana, confirmed forty people in that parish. Not every congregation is going to have that kind of success, but you know what? Success does not mean you have got to confirm forty people.

Success means people are praying like nobody else has seen, and they are growing in their relationship with Christ – that's what success is. If we lose a few buildings along the way, we lose a few buildings; we are working to build souls.

Rev. Canon Hill: In addition to what Bishop Stevenson has said, I think part of what we will begin to see is the emergence of creativity and imagination in the church. Folks will begin to imagine the world in which they hope they can live into, a world that God calls us to. And folks will be engaged in creative ways about bringing that world into being. As we begin to dream out how we live into a beloved community. How do we become the children of God that God calls us to be and exhibit those qualities and characteristics and attributes around the world, so that it will spark within us, the kind of could creativity that allows us to lean into playfulness. The joy that allows us to dream bigger dreams and be.

Ms. Kim: I'm going to be serious this time, I promise. Canon Bhan, I really appreciate what you said about parents becoming the lay chaplains for their families. As a layperson, I often feel I lack the confidence, or I lack the empowerment or my capacity has not been sufficiently built. Because of all of the internalized clericalism that I bear with me, I can blame the clergy right? Like I can open a prayer book, I can open a Bible, I can engage in a deeply spiritual conversation with anyone. But there is a part, for all of us, of that internalized clericalism. The bishop says it's okay first, then the priest, and then maybe I will do it? So, I think one of the ways that we need to also close the gap

between religion and life, is for laypeople, to really feel accountable to one another, and to the whole church, for our own discipleship and for our own support of the discipleship of others. And you don't have to have an MDiv, you don't have to have attended seminary. You don't have to be ordained.

I will say, for me personally, that is a struggle. I am shy about the way that I pray, and I am shy about sharing my faith with others. Even though I am up here in front of y'all talking about it. And I recognize that is one of those inner tyrants that Dr. Meeks talked about, my inner clericalism and waiting for somebody else to do it for me.

Rev. Canon Hazel: Thank you. Next question. Tomato or tomato?

Bishop Harris: Tomato.

Rev. Canon Hazel: Thank you; I just had to throw that one in there. How do you have the conversation about reparations within a congregation? And possibly best practices when it comes to what Bishop Harris said earlier. What are best practices when we are introducing things to talk about in the congregation that make people mad; bringing people, meeting them where they are at the table, to have conversations?

Bishop Harris: I think one of the unique pieces of being an Episcopalian, within the Anglican Communion, is our baptismal vows. And when we live moment by moment, individually, we live by the baptismal vows as a vestry, as a congregation, as a standing committee, as an executive committee – we use those vows, knowing we are called to respect the dignity of every human being. If we do that for others, and others join us in that, we get respected too. That empowers all of us for this ministry. When we seek to find Christ in another person, we may find the Christ in us too. Certainly, they are looking for the Christ in us. I think the most powerful piece of our identity, other than Scripture and the Gospel, is our baptismal vows. I think it is the easiest, and it is the hardest thing to do. It is the most wonderful and generous, and the most challenging thing we need to do.

Rev. Canon Hill: I think another aspect of the work requires that we are open to hearing the voices of all of our folks, that are in our congregations. There may be voices that we may not want to hear but are necessary to hear in order to reach all of the people. And so that means we have to have a posture of listening. We also have to have a posture of speaking the truth. Of naming the history that has been present. And allowing that work of the Holy Spirit in the naming of that, to work in the hearts in the minds of our church. I think the other piece that helps in the work, is also naming that the work of reparations, is not all about money.

It is about the transformation of hearts and minds. And when we begin to do that hard work, with the spirit of transforming hearts and minds, then the call to extend generosity and the call to be generous in repairing what has been broken becomes the easier work that needs to be done.

Bishop Stevenson: The lawyers in the room would say I should not ask the question because I don't know how you will answer. But, how important, or is it important or is it helpful, in looking at the Episcopal Church's great resources. Is it helpful, to bring in somebody else, from outside to help congregations that may be struggling with this? To reach out to someone who is well-versed in how these conversations can go?

Rev. Canon Hill: I think it is always helpful to have other voices at the table. Much of the work reparations demands that we be involved, and that we bring to the table those voices and those individuals that have been impacted. So, we cannot sit in the room and determine what reparations look like in a particular community. We must involve those individuals that have been directly impacted; and so, yes, bringing folks into the conversation, allowing others to shape how we think,

how we understand, is critically important as we continue to do this work.

Bishop Harris: Let us remember the word reparations is about repairing. It is not about money. It is about our relationship with one another, and the breach that has happened due to racism. It is repairing the breach.

Bishop Stevenson: I want to come back to this one more time, for my own clarity.

Bishop Perumbalath: I'm not raising a question at all; I'm just following up from where Bishop Gayle left off, actually. If reparations are about repentance, then we need to talk about sin. What are we repenting from? Or what are repenting of? So, there needs to be clear teaching, though gentle it might be, about sinfulness that has been put in place, slavery or racial discriminations. How that is sinful in the light of God's image that we all bear. So, that is an important aspect within any congregation. You can't repent of something you are not aware of, and you can't repair something that you don't think is sinful.

Bishop Stevenson: I am mindful of what Dr. Meeks said this morning, and of what others have said, and what I have said, that we all have to do our own work. So, how do we find a balance between getting help, in doing our own work?

Rev. Canon Hill: One of the things that Dr. Meeks named that I think is often difficult, is doing that internal work. And as she said, it often feels, or is projected, as nothingness, or that there is a wait. That internal work, that spiritual work that has to be done. The work that our task force spent so much time building and creating and sustaining. It is necessary in order for folks to be able to go out and empower, to have the conversations, to be grounded enough in their own stories to be grounded enough in the story of their own dioceses, to go out and to hear the concerns, questions, the wonderings. Even the positive and negative pieces that accompany; those pieces are absolutely necessary as it is filled with the sense of who they are and who God is calling them to be; to be prepared to hear the voices of others were coming into the conversation.

Bishop Harris: Also, a part of that inner examination, it has to do with assumptions that we make about other people that are not just, that are not right, in our generalities. For the past fifteen or sixteen years, I've been taking pilgrims to the Holy land. We are led by a Palestinian Episcopalian by the name of Iyad Qumri. It always happens when he is trying to make an announcement, people are talking. And my groups are primarily all white. And they will talk, and then they will ask him what he just said. I will get up and say "we will all be quiet, please" and try to say a few things, but they keep talking. But when my white co-leader would get up to say something, everybody gets quiet.

Sometimes we're not even aware of the assumptions that we carry, and I feel as their bishop and Iyad Qumri, being a native of Jerusalem, – we felt discounted. The reality is people are not themselves realizing the assumptions. That is a large part I think of the inner work. There are assumptions that were put on us and in us, by our culture, parents, grandparents, whatever. Or political parties. And part of that internal work, is how do I react, in these kinds of situations?

It is not just "I will you know vote this way," or "I will help this and give money to that." It is what assumptions you need to examine and perhaps transform into ways of lifting up others, instead of keeping them down.

Rev. Canon Bhan: I don't know if I have much to add to what has been said, but I was thinking about this because I was in parts of another state where there's a lot of historical education that doesn't happen post-World War II, and that was all very new to me coming from Massachusetts and New York institutions. I just remember thinking how does one start this conversation that is not happening in that state, at all. How does one start this conversation, and I thought I wonder if people

are open maybe to having at least the intellectual conversation in some environments, and certainly the conversation about the baptismal covenant and the language of the baptismal covenant. I was not an Episcopalian, even though I was baptized within the Anglican Communion, and the language of the baptismal covenant sounds so forward thinking.

This language of dignity and respect, all this language is so forward thinking; it is so contemporary, for when it was written. So, talking through what those words mean for people, I wonder if that could be helpful? I think about the environments in which I was working, and I think I feel like in those places, where was a lot of white supremacy thinking, a lot of power and domination by one particular demographic. Intellectual conversation takes a long time. But sometimes it can be a starting point, and at least in educational systems, it felt like it was a starting point even though it would take a lot to get to the heart change piece. The other part is, reading some of the books. If people can be open to reading a book, and being willing to have, and listen to, different viewpoints. At least the issues that bubble up people can sometimes talk about.

Again, at a distant and intellectual level, some of us have more patience for that than others, but it can at least be a starting point. Others. The environment. Where I have been in the past has been places where you cannot talk about race, immigration, or a number of different issues. But sometimes people can talk about those issues at an intellectual level.

If there's a way to start the conversation, and be patient and realize, that it is probably not going to produce heart change for a while, but at least you can start from a place where people can have different and opposing views that are academic may be at the head level. That could be a starting point.

Rev Canon Hazel: Thank you. Before we go to the last question, I want to honor everybody's questions. I want to take these back to the office and we will figure out ways to provide responses to all these questions.

As we close, I would like to finish with this question. Look out over the room, and see this enormous group of disciples, and ministers of reconciliation present. As you listen to the answer to the questions, take at least one idea and commit to this. How can we take the spirit of this conversation, and what we have learned and how we have grown at this convention, thus far; how can we take it back now to our congregation and communities?

Bishop Stevenson: Talk about and tell stories. That's what Jesus did. Tell stories. So, you're all going to have your own stories from these days. You heard what we had to say. You heard what each other have said, in the course of how many hours. Just talking about it. Find something that you could talk about that you have heard these days that you feel excited about. It doesn't matter what it is. If all 500 people in this room, give or take, all start talking about something or a couple of somethings that they were excited about, that is going to build and go across this Diocese. That will connect in other ways; it becomes a geometric, if not exponential progression.

Bishop Harris: I was speaking to Bishop Stevenson earlier today, saying how vital, how important it is, that what happens here, goes back to the people in the pews. How do we help that happen?

We can have a wonderful experience here and we might tell one or two people. How do we share what happened back in our parishes? I know when I was a rector and we had diocesan convention, there was one Sunday following, where I did not preach. I allowed our delegates to speak about what excited them. Not about a budget or the resolutions, but to talk about what they felt there. Instead of me preaching, we were part of a larger gathering by being there, by hearing this. Perhaps you could get the recording of Dr. Meeks talking and have an adult forum; or different parts of us coming

together that have been recorded, that you might want to share with the people in the pews.

It is nice that we are here, but the work is what we take back home, to enlighten and energize and illuminate. We have to do that, we can't just sit here and say we had a great time. Clergy, let your delegates speak. Use the recordings; have forums; do Bible study on what we talked about. This is an exciting time, and we get to start over again, as it were, as we walk out of this convention.

Bishop Perumbalath: I would just add, just pray for one another. Be in each other's prayers. As we go to tell our stories. Let's keep each one in the room in our prayers, the person sitting next to you might need your prayers.

Ms. Kim: I have been friends with Dr. Catherine Meeks for many years, and I know how much she loves the poet David Whyte. And there's another poem of his that she often quotes, which is "Start Close In." And that is how I would say you should start; "Start close in, don't take the second step or the third, start with the first thing close in, the step you don't want to take."

Rev. Canon Hazel: Thank you all and thank all of you for this great session.

Standing Committee Ballot Two and the Calling of Convention into Recess

Bishop Stevenson: We have a report on ballot number two.

Mr. Eastham: The results of ballot two for Standing Committee, the following person was elected on the second ballot as clergy order member of the Standing Committee. The Rev. Weston Matthews. And as all the clergy positions for Standing Committee have been filled, no more votes are required for this office. Thank you all very much.

Bishop Stevenson: I would like to express thanks and ask you all to join with me in thanking Brad Davenport for his role of chief judge and Lindsay Ryland as head teller; thank you both very much. And our secretary has some announcements for us.

Mr. Eastham: A reminder that dinner tonight is on your own. No, no more lunch for you; you had your fun already today. Tomorrow morning, however, we will begin with coffee and grab-and-go breakfast, beginning at 7:30 a.m. Remember, if you are staying at a local hotel they offer breakfast as well, so you do have options.

The convention will reconvene tomorrow morning at 8:30 a.m. in this room. Before you go tonight however, please clear your tables of everything, and take any personal items with you when you leave because we will be getting reset for tomorrow, fresh and ready for a new day.

And this is very important. Be sure to check out of your hotel rooms prior to coming to convention Saturday morning. Apparently, there is another convention or conference coming to town, and they need to turn the rooms over again. And they will not be offering late checkout. So, be sure to check out prior to coming to convention tomorrow morning. We will now take a thirty minute break, and during that time, please again do visit our exhibitors and our ministry fair participants. And now I call on Bishop Stevenson to call the convention into recess.

Bishop Stevenson: I am reminding you all that Eucharist starts at 4:30 p.m. in this space. Eucharist starts at 4:30 p.m. in this space, and the convention is in recess until tomorrow morning at 8:30 a.m.

The Celebration of the Holy Eucharist

The Rt. Rev. Gayle E. Harris, Homilist
The Rt. Rev. E. Mark Stevenson, Celebrant

Bishop Harris's Eucharist Homily

The Rt. Rev. Gayle E. Harris (Assistant Bishop of Virginia): Lord Jesus Christ, come with us, and be our companion in life, that we may not be the instrument of our own, or of any other person's, oppression. Amen.

We are gathered, as varied as we are, as the church. As the community. As a family, of the Diocese of Virginia, on this, the feast of Richard Hooker, priest and theologian.

Now when I was in seminary, like so many others in the past 300-plus years, I spent hours – can you hear me? – hours, reading his late sixteenth century work, *Of the Laws of Ecclesiastical Polity*. Hours. The times that Hooker faced were momentous and bitter. There were religious wars, that were tied with political divisions, raging all across Europe. There was the belief that life and soul were in peril by when, where, and how people worshipped. Life was ordered together, church and our common life. All of life and faith were connected, or tied, integral, one to the other.

Hooker was a witness to this life-and-death struggle. He watched as the church in England had swung from Roman Catholicism to Protestantism under King Henry VIII and his son Edward VI. Then get back again to the Roman Catholic Church under Queen Mary. And now, under Queen Elizabeth, what would happen? Another swing for every person in the pew, for every and all clergy; civil unrest, and even life itself, was at stake. At stake by one's affiliation in worship and devotion. Violence, and words, and actions, divided the church; there was a deep fissure, a chasm was forged between groups, and their belief about civil law being tied to religious law.

So, we commemorate today, Richard Hooker, who helped to create a bridge over that chasm. He was the author of the Elizabethan defense of Anglicanism, articulating and emphasizing what has been passed down to us today as the theological principles of Anglicanism. As a balance of Scripture, reason, and tradition. Each illuminates the other, each informs the other.

Hooker helped to pave our way to be that which we call ourselves, the *via media*. Closing a gap between religious and civil life in his time. He came up with this middle way between the extremisms of Protestantism and Roman Catholicism.

But, Hooker did more than just talk about tolerance. His defense, along with the Thirty-nine Articles of Religion, was a bridge that built over the gap of warring factions within the church. Now, by the way, if you ever find yourself sleepless at two or three in the morning, and you desire to review our churches' underpinnings, turn to your Book of Common Prayer which is right next to your bed right? It's on the nightstand, right? And open up to page 867, and read in Elizabethan language, the Thirty-nine Articles of Religion. And while you are there, why not check out the rest of that section of historical documents of our church? I promise you this, they are riveting. Yeah, right.

My good friend, priest, and theologian, Sam Potaro wrote a meditation on this day about Richard Hooker. He said Richard Hooker gave us, quote, "an insight into an Anglicanism which has long held and practiced a peculiar life, a life remarkable for its refusal to draw strict boundaries, or to draw sharp distinction between secular and sacred." He goes on to say, that Paul suggests, as does Hooker, that the distinctive nature of the Spirit, the Spirit of God, and the Spirit intended for our own living searches everything. It is inclusive.

To live within that Spirit, he says, means we must live in society, with our faith. In other words, what he is saying to us, as Anglicans, is that we must mind the gap. Of who we are, and who we are called to be by God, in this world.

In this time, in this place, in this country, we are so divided, even polarized; there is a huge gap between all of us. And that gap has been exacerbated by the four pandemics that we face and live with.

The pandemic of Covid, I'm just getting over it. The pandemic of racism, the pandemic of gun violence, and the pandemic of misinformation and lies, that keep us from effectively addressing the other three pandemics.

And if we are honest, we can admit, often there are divisions within ourselves, as individuals. A gap between faith and daily life. Between what we say we believe, and how we uphold our baptismal vows, daily.

Today, we Episcopalians don't face the possibility of arrest or death because of our faith and tradition. But we do sometimes, for the sake of expediency, convenience, or even comfort, construct compartments. This is church, this is faith; and, this is society and how we make our way and it. We reserve Sunday for the other piece. This is upheld by our civic culture, which has helped us have a gap when it upholds the doctrine of separation of church and state. But we don't always remember that that doctrine is there to keep one from overly abusing or manipulating the other. Not to stop the dialogue of our common civic law, with the ethical standards of Judeo-Christian tradition. How we enact laws and policies of government, and how we relate to each other, that is the ministry of Jesus and the Gospel that he taught.

We talk of faith, but do we always walk the talk? In every moment, in each action or decision that we make – there is a gap. We may not always acknowledge it, you might not want it to be, but then too often there is a gap between how we believe, and how we live our life. Again, Sam Potaro said, Anglicanism has long held a practice of a peculiar life. A life remarkable for its refusal, to draw strict boundaries, or sharp division between secular and sacred.

As some of you know, I have made pilgrimages annually to the Holy Land. And on one of the pilgrimages, I was taken to St. Luke's Hospital in Nablus, which in the Bible is Shechem. I was there because the Diocese of Massachusetts had put in \$250,000 for renovations to the hospital's emergency room. We stopped on one floor, and the doctors were talking to me about this procedure, and this equipment, and their needs. And I looked into the room where we were standing outside of, and saw a mother, obviously a Muslim mother, leaning over her teenage son.

And I felt we might be a little intrusive in that quiet moment, while we're standing outside talking, she was trying to care of her son. So, I was trying to get the doctors to move a little down the hall, as I just felt uncomfortable. And they saw me sort of try to move us, and said, let's tell you about that woman.

Three or four years ago, her son fell out a second story window and hit his head. And he is brain dead. He is in a vegetative state. And as is the policy of all the Episcopal institutions of the Diocese of Jerusalem, anyone – Jewish, Muslim, or Christian – is welcome in their hospitals and schools and clinics, regardless of their ability to pay. And this poor woman, was there, from the time the hospital was open until it closed, every day.

It had now been three years, and they said, we will keep that child here as long as we need for her. I remember feeling, this is the Christian life. And, we were reaching out to her, a Muslim. And she

looked up and she saw me, black woman, from America, with the big cross on her shirt. And she came out to the hospital corridor, grabbed me by the hand and began talking to me in Arabic. I did not know what she was saying, but the doctors were translating and they said she wants you to pray over her son.

So, I went over, and I said, are you sure she wants me to pray? I'm a Christian, she's a Muslim. And they said, no, she wants you to pray; she wants you to do whatever you would do for a Christian child. So, I laid my hands on his head, and said the prayer from our prayer book. And she grabbed me and she hugged me and she cried. She said Shukran, Shukran, which means "thank you" in Arabic. There was a division between us. We both follow the God of Abraham. She was Muslim, and I was Christian. But she came to me. Sometimes the gap is closed by others coming to us, just as God sent Jesus to us to close our gap with God, and with each other.

Our Epistle said: "We have not received the spirit of the world but the Spirit who is from God, so that we may understand the gifts bestowed upon us by God. What no eye has seen, nor ear heard, nor the human heart conceived, what God has prepared for those who love Him."

I was not prepared for that. I was not. Our new Bishop is building a team to assist and engage all of us, to remind us – it is about Jesus. All about Jesus, and the Gospel. And as he says, we are here to do Jesus' work. And if it isn't about Jesus, we are not going to do it. It is a way that we bring God into our lives, and then take God into the world in the name of Jesus.

To close the gap between what we profess and how we live. We need to focus on Jesus. Moment by moment, we need to listen and be guided by the Holy Spirit. It is the work of all of us; laity, especially that may be the most important piece. Laity, help us bring Jesus to this world. Clergy, vestry, the Diocesan Executive Board and Staff. And lastly, the bishops. We all need to close the gap. We all must be centered on Jesus. To know, to see that in everything, there is an opportunity to encounter the holy in everything, and everywhere. Because, in every moment, God is there.

Do you hear me, church? God is here. And God is there. Waiting for us, to embrace us, to empower us to close the gap that He's already working to close for us, so that we can engage in the holy work, and continue the ministry of Jesus. It is all about Jesus. To close the gap means not just having faith, not just processing faith. That's nice and good. But about letting faith possess us. Letting faith have us. It's not about having a new vision for the Diocese of Virginia, but engaging in God's vision for us, as found in the Gospel. It is about us living through faith in the church, and in the world, carrying our traditions moment by moment, today, and then preparing for tomorrow.

In the Holy Land, I learned that the chambered nautilus is a symbol of the Christian life. It is a symbol of growth, of expansion, and of renewal. The nautilus is an ancient mollusk, a cephalopod, like a squid and an octopus. It has a bilateral body, with a prominent head, and ugly tentacles, a big, ugly eye. The nautilus has a smooth shell, which is externalized bone that it carries both for defense and for mobility.

The nautilus is both beautiful and primeval. Internally, in the shell, it inhabits one of the chambers at a time. While it is in the chamber, it is building a new, larger chamber as it grows. Then, it moves into that new, larger chamber, but it keeps the old, smaller chambers, which is unlike any other mollusk, who tend to shed or discard the old shell. The nautilus moves by both jet propulsion, and also by adjusting its buoyancy. It uses those old chambers from the past by filling them up with water, to descend in the water. And it blows out the water to make it rise.

The nautilus is using the chambers in which it lived in the past, as it lives in its present chamber. And living in the present chamber, it grows and builds a future chamber. The nautilus bridges the gaps

between past, present, and future.

I think the nautilus is the most Anglican creature in the sea. For like us, we carry a heritage from the past which helps us to live today. And living today with God, we are seeking to build a future. As a Christian symbol, the nautilus is about building and moving into the future. And it reminds me of that song by Count Basie and Frank Sinatra – the best is yet to come, and won't it be fine. That is what the nautilus is doing. The best, the largest chamber is yet to come, and it will be fine.

I was with the Presiding Bishop, Michael Curry, for three days this week. I told him about our convention's theme. And he smiled at me, and he said "Christmas." I was puzzled. I said, Michael Curry, what did you say? I told you we are closing the gap between religion and life. He said "Christmas" again. I said we're in the season of Pentecost, what does Christmas have to do with closing the gap? And he gave me these words. "At Christmas, God came among us. God so loved the world, that He gave us His only son." This is a direct quote. "John's Gospel is referring both to the incarnation, and the sacrifice of Jesus on the cross. God came in the person of Jesus," he continued to say, "to help the world find a better way to live. And in the teachings of Jesus, we hear the better way to live, we see the key to beloved community. We see the hope of renewed humanity," he said. "We see the dream of a new heaven and a new world."

That is what Christmas is all about, that is what the cross is all about. So, it is a little early to say Blessed Advent, Merry Christmas, Happy Easter. But Michael Curry said, "tell the convention of Virginia to take a moment and turn to those around you and tell them Merry Christmas and Happy Easter."

Hearing that, I had a nautilus moment, as did Michael Curry. For in Christmas, and in Easter, together, we have birth and resurrection. God has come to us, and shown us that the gap can be closed, with God's help. That we are carrying the past, present, and the future as Christians in this world. The gap is closed, where we hold both Christmas and Easter in our hearts, all year round. In our words, all year round. In our actions, all year round.

So, if Anglicanism is remarkable, as my friend Sam Portaro said, for its refusal to draw deep boundaries, strict boundaries or sharp distinctions between the secular and the sacred, who are we to worry about season we are in? We can say Merry Christmas and Happy Easter. And close the gap, knowing that the best is yet to come. And is already here.

So, Virginia, Merry Christmas and Happy Easter.

Saturday, November 4, 2023

Call to Order and Celebration of Clergy Ordained in the Last Year

The Rt. Rev. E. Mark Stevenson (Bishop of Virginia): Having reached the appointed time, the convention is now back in session.

I would like to invite the Rev. Marlene Forrest assisted by Joy Lee, both of St. Philip's, Richmond, to lead us in morning prayer.

Rev. Marlene Forrest leads the assembled convention in morning prayer, followed by Ms. Joy Lee reading from the Gospel of Mark, 13:31-35, and leading the convention in A Song of St. Anselm. Rev. Forrest then leads the convention in The Apostles' Creed.

Bishop Stevenson: Good morning; I'm glad to see you all back today, and I hope you got some rest. Since our last annual convention, we have held five Diocesan ordinations. We would like to at this time welcome and celebrate our newest deacons and priests ordained in 2023. I would ask folks to stand and remain standing when I call your name. Deacons ordained on August 12th, prepared through St. Phoebe School to serve as vocational deacons:

The Rev. Elvira Beracochea, serving at St. Christopher's, Springfield; the Rev. J. D. Dickinson, serving at St. John's, Richmond; the Rev. Hope Laingen, who has relocated to North Carolina; the Rev. Deb Lockhart, serving at Trinity, Lancaster and St. Mary's, Whitechapel; and the Rev. Nancy Searby, serving at St. Anne's, Reston.

Priests ordained on January 7th, 2023, previously ordained as Deacons on June 25th, 2022: the Rev. Sam Bush, serving at Christ Church, Charlottesville; the Rev. Maria Maguire, serving at St. Anne's, Reston; the Rev. Blake Singer, serving at St. James's, Richmond; and the Rev. Kilpy Singer, serving at St. Mary's, Goochland.

Priests ordained on September 9th, 2023, previously ordained as Deacons March 4th, 2023: the Rev. Kyle Bomar, serving at St. Thomas, Orange; the Rev. Stephen Bragaw, serving at St. Peter's, New Kent; the Rev. Janettarose Greene, serving at St. Mary's, Arlington; the Rev. Amanda McMillen, serving at Christ Church, Charlottesville; the Rev. Marybeth Sander-Wilson, serving at St. James', Leesburg; and the Rev. Sarah Spurlock-Biggs, serving at Immanuel Church-on-the-Hill, Alexandria

In addition, also ordained as Priest on September 9th, the Rev. Katherine Ferguson, serving at Church of the Resurrection, Alexandria.

Deacons ordained on July 1st, 2023 who God willing will be ordained as Priests on the 6th of January, 2024: the Rev. Emma Wright Brice, serving at Grace, Alexandria; the Rev. Anthony Gaboton, serving at St. Paul's, Bailey's Crossroads; the Rev. Robbie Laughton, serving at Christ Church, Alexandria; the Rev. Dale Smith, serving at St. Thomas', Richmond; and the Rev. Peyton Williams, serving at St. Andrew's, Richmond.

Please join me in giving these folks a hand!

Applause amongst the members of convention.

Bishop Stevenson: For more information about those anticipated to be ordained in 2024 and beyond, please visit the Vocations table in our exhibitor area, where you can view photos and bios of those in vocations process and learn more about the programs and work supported by our Commission on Ministry. We also encourage you to talk with our Vocations Minister, the Rev. Dr. Sarah Kye Price for more information about our diocesan discernment and formation programs.

We would also like at this time, to recognize those clergy who are new to the Diocese since our last convention. If you please stand and we will recognize you at the end of the list.

Alex Allain, Benjamin Badgett, Gregory Bezilla, Chanta Bhan, Hugh Brown, Julie Bryant, Padriag "Paddy" Cavanaugh, Lynn Collins, Sarah Colvin, Kristen Farrington, Jenifer Gamber, Denise Guinta, John F. Hartman, Katherine Hoyer, d'Rue Hazel, Jen Leahey, Ken Malcolm, Sarah Moses, Richard Nelson, Francis Bradley Peyton, Susan Pinkerton, Katherine Hancock Ragsdale, Ben Robertson, Andrea (Andie) Rohrs, Anna Scherer, Jerry Sneary, William Stafford-Whittaker, John Talk, Rebecca Troutman, and Kirtley Yearwood. Oh, and Gayle Harris.

Laughter from the Convention floor.

God has a sense of humor; that's all I have got to say. Mr. Secretary, do we have any announcements?

Announcements

Mark Eastham (Secretary; Chief of Staff): Yes sir, we do. Good morning, everyone. There will be a Standing Committee meeting at 12:30, in meeting room number five. As you heard, our next ordination to the priesthood service will be January 6th, 2024, at 10:30 a.m. at All Saints Episcopal Church, in Richmond.

The date for our Spring Clergy Retreat, note this on your calendar, at Shrine Mont, will be April 29th through May 1st; that is the Spring Clergy Retreat, April 29th through May 1st. And another day to put on your calendar – the 230th Annual Convention of the Diocese of Virginia will be November 7th through the 9th, 2024.

Remember, tonight, and this is important to everyone in the room, that we fall back one hour tonight, so make sure you change your clocks tonight before you go to bed. And the Bishop asked, that I had remind you that Tuesday is Election Day. And while he does not care how you vote, he asked that you please do vote. That concludes announcements.

Bishop Stevenson: We have spent the last few days and fellowship with one another, exploring how we might individually, and collectively engage in closing the gap, between religion and life.

I laid out for you in my address two guiding principles to guide us through this process of closing the gap – racial justice and healing, and discipleship. We had presentations on these two pillars, and then we heard Dr. Meeks talk a little bit about how these two things are intertwined. They are like strands of DNA; they wrap around each other. Many of us heard presentations in workshops on Thursday afternoon on everything from reparations to discernment, to best practice for accounting and bookkeeping. We have gathered for worship; we have shared meals; and we have considered new possibilities for how we might engage in deep think on our discipleship.

This morning, for the next little bit of time, I will ask us that we reflect on what we have heard, and what we have learned, and what we talked about, in small groups and informally. And what we will commit to in the coming days.

Personally, as a teacher and practitioner of asset-based community development, I am a firm believer, as I said yesterday, in the power of naming and proclaiming the gifts that God has given to us. That has been put into place at this time to do the work that we have been given to do, the Gospel work. And our work primarily at this stage is to discern those assets, human and otherwise, and then turn them loose. What we're about to do with the next bit of time, is to live out an invitation to share what has inspired you during this convention so far. Where you feel God is calling you in this moment, and where you see the gifts that God has already provided you.

How will we close the gap between religion and life? To give us more details on how it will work and to guide us through it, I once again call on Ms. Heidi Kim to come to the podium.

Ms. Heidi Kim then presents a presentation/workshop to members of convention, with the use of Mentimeter word clouds, to better elucidate what attendees have learned during, and what they have taken away from, this year's Annual Convention. Following a short break, Bishop Stevenson reconvenes convention at 10:30.

Bishop Stevenson: Please make your way back to your seats. If you are near the exit door, and you see people outside, invite them back in the room, that would be wonderful.

The Lord be with you, let us pray. Almighty God, be present with us now. Let all our deliberations ten to your glory, in the furtherance of the Gospel. That our discussions be charitable, and our conclusions fruitful.

May the breeze of your Holy Spirit, breathe among us, instead of longwindedness. Let there be no fighting of corners, nor the sacrificing of long-term trust for short-term popularity. In short, Lord God, may this meeting end on time, with your kingdom further. Through the one who used few words, but to great effect, Jesus Christ, our Lord.

Members of Convention: Amen

Bishop Stevenson: That prayer, from this great, little book, *Consecrations, Blessings and Prayers: A Pastoral Companion to the Ritual and to the Book of Blessings*; available on Amazon.com.

Laughter from the Convention floor.

I would like to call the Rev. Webster Gibson to the microphone, for the report from the Committee on Church Status.

Report of the Committee on Church Status

The Rev. Webster Gibson (Chair of the Committee on Church Status; Christ Church, Winchester): Thank you Bishop, and bishops. Everyone else here, starting off with the shortest and most joyful part of this. The Committee on Church Status met and have two petitions to present to the floor. I would like to thank the members of the committee, the Rev. Sean Rousseau, Mary Parker, the Reverend Cass Bailey, Erica Masias, and the Reverend Christine Mendoza for their help for this work.

The first petition, as all clergy and vestry know, if your congregation wishes to change its name, it has to be changed by an action of the floor of convention. The petition to change the name McIlhane Parish in Charlottesville, to Grace Church, Red Hill has been reviewed by the Committee on Church Status. Having found the petition to be in order, we present the position for the convention for consideration.

Bishop Stevenson: I'm sorry, I was talking to the Parliamentarian; could you repeat the question?

Rev. Gibson: The petition to change the name for McIlhane Parish to Grace Church, Red Hill, and put that petition to the floor of convention for consideration.

Bishop Stevenson: Without objection. All of those in favor signify by saying Aye.

Members of Convention: Aye

Bishop Stevenson: The motion carries.

Rev. Gibson: The second petition is from St. Mark's Episcopal Church, Olivet Episcopal Church, and Church of the Holy Spirit, to merge Church of the Holy Spirit and Olivet Episcopal into St. Mark's, and then change the name of St. Mark's to St. Martin de Porres. This petition has been reviewed by the Committee on Church Status. Having found the petition to be in order, we present

the petition to convention for consideration.

Bishop Stevenson: All those in favor, say Aye.

Members of Convention: Aye.

Bishop Stevenson: Opposed, like sign. The motion carries.

Rev. Gibson: It does not get any shorter than that. Thank you.

Bishop Stevenson: Thank you, and the Committee on Church Status is discharged with deep appreciation. And now I call the Reverend Dina Widlake to the podium for the report of the Committee on Resolutions.

Resolutions

The Rev. Dina Widlake (Chair of the Committee on Resolutions; Epiphany Episcopal, Oak Hill): Bishop Stevenson, members of the convention, siblings in Christ. This convention's Committee on Resolutions prepared four resolutions for today. Three went through the open hearing, and one was submitted yesterday, which convention voted to include, in the resolutions said.

Before jumping into resolutions, I would like to thank the faithful work of the committee members. Alda White, Russ Randle, Jack Schick, the Reverend Kevin Newell, the Reverend Jo Belser, George Spagna, The Reverend Michael Guy, and Judy Hall. And, Julia Randle, who has helped us all the way through the preparations of these resolutions.

The committee recommends for adoption, R1-A, to have the canons to retain a printed form of the Book of Common Prayer. That resolution is shown on the screen. As the title infers, this resolution suggests a modification to a resolution adopted at General Convention of the Episcopal Church that no update to the BCP, Book of Common Prayer, will be published. R1-A asks General Convention to clarify in their canons, that books can be made from the authorized materials as congregations, dioceses, and communities see fit, while the national church will not publish an updated Book of Common Prayer.

Bishop Stevenson: Any discussion on R1-A, please go to a microphone, I remind you for the discussion, and going for the rest of the day, if you could begin by stating your name and the congregation from where you are. Seeing no one rise to the microphone, before us is R1-A, moved by committee. All in favor, say Aye.

Members of Convention: Aye.

Bishop Stevenson: Opposed, like sign. The motion carries, thank you. We have a typo, we will correct the typographical errors. Thank you for pointing that out.

Rev. Widlake: The committee recommends for adoption R2-A, to amend the canons to provide for the transfer of bishops and deacons to churches in the communion. This resolution builds on what already exists in the General Convention canons, for priests regarding transferring to and from churches in communion. R2-A simply asks General Convention to adjust those canons to provide the same guidance for the other orders, deacons and bishops.

Bishop Stevenson: Any discussion on R2-A? Seeing none, all in favor, say Aye.

Members of Convention: Aye

Bishop Stevenson: Oppose, like sign, thank you very much.

Rev. Widlake: The committee recommends for adoption R3-S, congregations and affordable housing. This resolution is a substitution to the initially submitted resolution. It intends to create a way for Episcopal churches in Virginia to make use of their property to address affordable housing challenges in their communities. Its aim is to influence the creation of legislation in the General Assembly that empowers Virginia churches, congregations, and faith communities, to take action, if they so choose. This resolution also seeks to begin shaping a specific Episcopal support for this kind of ministry.

Bishop Stevenson: We have before us R3-S; Any discussion? I see microphone five.

The Rev. Jo J. Belser (Church of the Resurrection, Alexandria): Jo J. Belser, Church of the Resurrection, Alexandria, I rise to speak in support of this resolution, specifically because some people have asked a few questions about it. I look at it as a seed, that when planted here and grown and watered, and grown and watered elsewhere maybe, could become a kind of law that allows our congregations to have by-right authority, should they desire and wish to, to use some of their property for affordable housing. That could save them a lot of time and money, perhaps in seeking rezoning of the property. They would have the right to use their property, by law, should they meet whatever criteria the laws of Virginia put on it. Therefore, they would not have the time and expense; and it would also, I might add, from some personal experience, perhaps prevent them from having to deal with major headaches from their neighbors who think that a bucolic church, that does nothing next-door is to be desired.

Bishop Stevenson: Thank you. Microphone six.

The Very Rev. Daniel Vélez Rivera (St. Gabriel's, Leesburg): Daniel Vélez Rivera, St. Gabriel's, Leesburg. I speak in favor of this resolution. There are two affordable housing places, locations in Loudoun County. Loudoun is the fastest growing county in the United States, and the richest county in the United States. Try, if you will, to build affordable housing, in that county. Going to rezoning, it is ridiculous. Those who know the community know it well. If we are able to pass this resolution, and use the properties that our churches have, to do the justice and equity that we are talking about, with this resolution, we are putting our faith in action. Thank you.

Bishop Stevenson: Microphone three.

Bruce LeLacheur (Grace, The Plains): Hello, I'm Bruce LeLacheur, Grace in The Plains, also representing the Northern Piedmont region. We have heard great things about St. Paul's on the Hill.

Bishop Stevenson: Can you speak up a little bit? We're having a hard time, if you will lift that microphone up a little bit.

Mr. LeLacheur: Is that better?

Bishop Stevenson: That's much better.

Mr. LeLacheur: Sorry, I was saying that, Grace in The Plains has a much smaller project than Church of the Resurrection, or St. Paul's on the Hill. Our rectory building has been used as affordable housing for the last fifteen years. But there was a process, that added about a six months'

wait to unhoused people, that would be circumnavigated by this resolution, possibly. That in our region, the Northern Piedmont region, we have fourteen congregations in seven different jurisdictions. Getting each one of them on board for affordable housing on church-owned properties is seven times more difficult than getting the General Assembly on board to breathe down their necks. Thank you.

Bishop Stevenson: Thank you. Microphone one.

Unnamed Member of Convention 6: St. Paul's, Richmond. This is a collective effort by churches throughout Virginia through the Virginia Public Policy Exchange. It is one that we support, working with the General Assembly, it is very exciting. And, the first time this was done, it was a hotel in Bethlehem; we had to find affordable housing next-door.

Laughter amongst Members of Convention.

Unnamed Member of Convention 6: And we have been in this business ever since; this is a wonderful thing.

Bishop Stevenson: Thank you. Microphone four.

The Rev. Richard Fichter (Hanover-With-Brunswick): I am the Reverend Richard Fichter. I am Hanover-with-Brunswick Parish, and I am speaking against this resolution. My two major concerns involve the by-right methodology. First concern – religious institutions' privileged class within the governmental structure, receiving a large boon being exempt from many taxes, including property taxes. There are those who are nonreligious, who work to eliminate such privileges, with I recall, at least some minor judicial success within one jurisdiction affecting taxes.

Furthermore, I am aware of a minority opinion among some clergy, faithful Christians, that advocates the dissolution of our preferred status, as it is a gilded cage hampering our witness. This resolution calling for the extension of said privileges, has the potential to create new judicial opportunities curbing, if not rebuking, said privilege status.

Second concern – if the by-right privileges are added for religious institutions, there is nothing guaranteeing that all religious institutions share the same vision. We are aware of some more apocalyptic forms of Christianity, that call for preparation of a literal versus, metaphorical war between good and evil.

My fear is, in a worst-case scenario, some congregations move portions of the majority population who are also economically disadvantaged and interested in physical infighting. That they are moved into geographical areas, that will foster a literal war. Granted, this fear may come from my arguably incessant consumption of urban fantasy.

Bishop Stevenson: We are at 2 minutes.

Rev. Fichter: Rather than the expansive coverage of January 6th, 2021.

Bishop Stevenson: Microphone five.

Ms. Linda Kelleher (St. Michael's, Arlington): Hello, my name is Linda Kelleher, speaking on behalf of St. Michael's Church, in Arlington, Virginia, and speaking on behalf of the resolution. This is a zoning change, as you know we are a Dillon's Rule state here. We have very little local autonomy, and as was mentioned earlier, this would give an opportunity, across the state, for those churches

who choose to do so, to have the opportunity to provide housing. So that we can be in kinship with Christ and our neighbors.

Bishop Stevenson: Microphone six.

The Rev. Shirley Smith Graham (Transition Minister): Shirley Smith Graham, canonically-resident in Virginia, and Transition Minister for your Diocese. I am aware, having served in parish contexts that have considered affordable housing options. I speak in favor of this resolution.

Affordable housing is not one range of incomes, but rather a percentage of average median incomes. A good number of clergy actually fall within some ranges of affordable housing. We already have a situation in which clergy often cannot afford to move, to be working with the churches that would like to call them.

I want to make sure that the floor of this convention, was aware that when we speak of workforce housing, we are including clergy in that population. Thank you.

Bishop Stevenson: Thank you. Microphone three.

Ms. Olivia Andres (Arise Campus Ministries): Olivia, from Arise Campus Ministries, speaking in favor of the resolution. I live in one of the most expensive counties in the state. And I am going to community college; there is no on-campus housing, so you have to claw your way into the off-campus housing market.

Our sister school, George Mason, is more expensive to live off-campus than to live on-campus. The dorms are at 95% capacity. To live off campus, you need to have two to three roommates to make it viable. So, the student population, in my county at least, you are stuck between a rock and a hard spot. And I see a way for this resolution to alleviate that pressure for students and young people in general. Thank you.

Bishop Stevenson: Thank you. Microphone one.

Mr. Bryan Jacobs (Grace, Casanova): Bryan Jacobs from Grace, Casanova I request we call the question.

Bishop Stevenson: The question has been called, non-debatable. Will be a second for that? All in favor of ending debate?

Members of Convention: Aye.

Bishop Stevenson: Opposed? Two-thirds vote to pass, thank you. We have before us now R3-S, all in favor, say Aye.

Members of Convention: Aye.

Bishop Stevenson: Opposed, like sign; motion carries thank you.

Rev. Widlake: The committee recommends for adoption R4-S, a resolution regarding the war between Israel and Hamas. This resolution is a substitution to the initially submitted resolution yesterday and there should be hard copies on the table of both forms. It provides congregations and individuals discrete, faith-based ways to respond to the outbreak of war between Israel and Hamas in Gaza that aligns to actions being taken by our wider Episcopalian and Episcopal community. And to

our call to be God's loving presence in the world.

Bishop Stevenson: We have before us R4-S; as it comes out of committee we have no need for a second. I see microphone two.

Unnamed Member of Convention 7: Do you want a second?

Bishop Stevenson: We don't need a second.

The Rev. Marian Windel (Retired): The original authors for this, myself and Kathy Murray, want to express our gratitude to the Committee on Resolutions for reworking our resolution. Thoughts and prayers are good; my theology runs that concerns bring us to our knees. And it is there in prayer, that we hear the word to get up and do something. This resolution calls for more than thoughts and prayers; it calls for action. Thank you.

Bishop Stevenson: Thank you. Seeing no one else go to a microphone; oh, microphone three.

Mr. Arlo Morgan (University Fellowship): My name is Arlo Morgan, and I am a delegate of the University Fellowship, the campus ministry at the University of Virginia. I speak in favor of the proposed resolution. I believe the church's prophetic function, and our faith in Christ crucified, requires us, its members, to speak out for justice and peace.

The targeting of locations known to contain noncombatants, especially churches and hospitals, is an affront to the image of God born in human beings. The World Health Organization reports as of yesterday, 3,760 children have been killed in Gaza.

If we fail to speak out on this crisis, I believe that we turn away from the Kingdom of Heaven, and we turn away from the image of the crucified Christ. I also believe that young people like myself are looking to the church, for bold and prophetic leadership. If this gathered body of church leadership does not speak out, I believe that young people, our faith in the church as a body, will take a severe blow. Therefore, I speak in favor of the resolution. Thank you.

Bishop Stevenson: Thank you. Microphone number two.

Ms. Andres: Olivia Andres, Arise, again. The Episcopal Church invoked their resolutions, on the from the Executive Council, on October 24th and 27th, and the revised resolution condemns Hamas, but not the actions of the Israeli government. Given the themes of this convention, I find that highly disappointing.

9,000 Palestinians, no mention of them. No condemning the bombing of hospitals, churches; the use of white phosphorus; the cutting off of utilities like electricity and water. Merely we are sad that people died. Thoughts and prayers. Disheartening.

Enough of my words. On October 21st, Palestinian Christians wrote an open letter to the Western church leaders, calling for repentance. I will read some excerpts. It opens with Isaiah 1:17 – Learn to do good; seek justice, correct oppression; First quote: We come alongside fellow Christians in condemning all attacks on civilians, especially defenseless families and children. Yet, we are disturbed by the signs of many church leaders and theologians when it is Palestinian civilians who are killed.

Second quote: time and again we are reminded that the Western attitudes towards Palestine/Israel suffer from a glaring double standard that humanizes Israeli Jews, while insisting on dehumanizing

Palestinians and whitewashing their suffering. This is evident in the general attitude towards the recent Israeli attack on the Gaza Strip that killed thousands of Palestinians, and the apathy towards the murder of the Palestinian American Christian journalist Shireen Abu Akleh in 2022, and the killing of more than 300 Palestinians, including 38 children in the West Bank before the recent escalation. Third quote: it seems the double standard...

Bishop Stevenson: If the floor of the convention has no objection, the chair will grant one more additional minute to the person at microphone two. No objection, continue one minute.

Ms. Andres: It seems to us the double standard reflects an entrenched colonial discourse that has weaponized the Bible to justify the ethnic cleansing of indigenous people in the Americas, Oceania, and elsewhere; the slavery of Africans in the trans-Atlantic slave trade; and the decades of apartheid in South Africa. Colonial theologies are not passé. They continue in the wide-ranging Zionist theologies and interpretations that have legitimized the ethnic cleansing of Palestine, and the vilification and dehumanization of Palestinians, Christians included, living under systemic, settler/colonial apartheid.

Last quote: we reject all theology and interpretation that legitimize the wars of the powerful. We strongly urge the Western Christian churches to come alongside us in this. We find in ourselves that God is the God of the downtrodden and the oppressed. And Jesus rebuked the powerful and lifted up the marginalized. This is at the heart of God's conception of justice.

Bishop Stevenson: Thank you very much; time. Thank you. No one else standing at a microphone. We have before us R4-S. All in favor, say Aye.

Some Members of Convention: Aye.

Bishop Stevenson: Opposed, like sign.

Some Members of Convention: Nay.

Bishop Stevenson: The chair rules that the Ayes have it. The motion carries. Thank you very much. Are you finished?

Rev. Widlake: All is complete, I have said all I have to say.

Bishop Stevenson: Fantastic, thank you and your committee is discharged with our thanks.

Rev. Widlake: Thank you, Bishop.

Report of the Treasurer of the Diocese

Bishop Stevenson: I call to the microphone Ted Smith, Treasurer of the Diocese, for the report of the Treasurer.

Mr. Ted Smith (Treasurer of the Diocese): Thank you, Bishop Stevenson. Bishops distinguished guests, and siblings in Christ. I am Ted Smith, your Diocesan Treasurer. As usual, this morning I will touch on the data I need to report each year; our current financial standing; some events in 2023; and next year's budget.

First, a word about CPG (Church Pension Group). Last year, CPG paid out \$432 million in retirement benefits to 14,818 participants. That is 8,300 clergy, and 6,500 lay participants. As of

March 30th, which is their fiscal year ending date, the held total net assets available for benefits of \$14.7 billion. This number represents just under 2.27 times the present value of their future pension obligations.

CPG's investment goal is 4.5% over inflation, which over the last ten years translates to an average annual rate of 7.1%. Against this benchmark, CPG has achieved an average annual return of 8.4% over the last ten years, so they are outperforming their benchmark.

In December, CPG will announce what cost of living increase will be in effect for their defined benefit plans for 2024. The 2023 increase for clergy was 8.7%. There was no increase granted to participants in the lay or staff, which is CPG staff, defined benefit plan. CPG has yet to announce the amount of the Episcopal Church related income retired clergy may earn in a twelve month time period. That number for 2023 is \$42,850.

There are a few financial events in our common life that have occurred this year that I would like to draw your attention to. The first is the three instances of theft by hackers from the Trustees of the Funds (TOTF). The TOTF board has communicated the details of the fraud. I will not rehash these here. I would like to say a few things about it, though. I appreciate very much the response mounted by Trustees of the Funds when these thefts were discovered. I also appreciate the partnership between Trustees of the Funds and TCG, who is their back-office service provider, to come up with solutions to prevent this kind of theft going forward. The two-factor authentication portal now offered by TCG is straightforward once you get it set up. And I urge you, to take that step, if you have not already. Stas and I have done it, for Diocesan funds. It works very smoothly, and they are very careful about the callback to make the verification. Not only does that portal reduce the opportunities for a theft like this, but TCG, as a very large company, is able to carry considerable insurance against this kind of event. Whereas the standard coverage available to us through church insurance is \$25,000, with an option to buy up to \$100,000.

The second thing I would like to tell you about is an increase in an old-school, low-tech type of theft that is occurring and is on the rise. And that is check washing. That is exactly what it sounds like. Someone steals a check out of the mail; they wash the pay and amount off of it; and write themselves a check. This began to spike when Covid-19 broke out and is continuing. It is happening to congregations, inbound and outbound checks. The immediate way to protect your donors from this is to either have a locking mailbox, or a P.O. Box. Another way to combat this type of fraud is to make and receive electronic payments. When adequate controls are in place, the risk of these transactions is greatly reduced. There is a very helpful section in the manual for business methods in the Episcopal Church on managing electronic banking and transactions. The citation is Chapter Two, pages 10 and 11. So, I refer you to that and give me a call if you need help working on that.

The third thing, and this is good news, I promise, is our dental insurance program. At the front of many minds, in this room and beyond, is a letter CPG sent out a few weeks ago, about their change in dental providers. Hear me when I say, you do not need to do anything with this letter other than recycle it. It does not apply to clergy and lay employees in Virginia because we self-insure our dental program through Anthem. Because we self-insure, over the years we have built up a reserve to keep premiums flat for several years, and this year offer a two-month premium holiday, which means you would not be charged a premium for November and December. For 2024, rates will stay the same, and benefits will increase. The annual benefit maximum will increase to \$2,500. And for the first time, we will begin offering orthodontic care in our plan, at a lifetime maximum of \$1,500.

Turning to income statements. The audited financial statements for each year from 2004-2021 are posted on the finance and management section on the diocesan website. The 2022 statements are in their final review, and they will join those others as soon as the final is complete.

Our draft statement of activity for 2022 shows a decrease in net assets of \$5.9 million. Almost all of that, \$5.2 million, was in the form of unrealized loss on our investment portfolio which is commensurate with the decline in the stock market, calendar year 2022. The remainder represents the payoff of the last remaining portion of debt in early 2022. For 2023, we are currently running a surplus of \$87,000, with a few expense items for October yet to be posted. Parish pledges are on track to match the budget, and it does not appear that we will have to make the reserve release anticipated in the 2023 budget.

This brings me to my final item. The Budget Committee of Annual Convention has prepared a budget resolution for 2024. Immediately following my address, you will hear a report from Mr. Garway Bright, of Christ Church, Glen Allen, as the chair of the Budget Committee. The budget uses income assumptions enabled by the covenantal giving process adopted by the convention in 2021, which relies heavily on the prompt filing of parochial reports. We had a great year for participation and filing of these reports, and in the listening sessions that the resolution calls for. And I thank you for that. One of the many things that that enables, is for the Budget Working Group to move from a place of guessing at an income number in the summer, and a handful of pledge cards at conventions, to having 20% of the pledge numbers firmly committed for the first draft, and over 60%, here at convention.

It is time for me to get out of the way so the budget hearing can commence. Thank you for your time this morning, and I look forward to serving as your treasurer in 2024.

Report of the Committee on Budget

Bishop Stevenson: Thank you, Ted. I call Mr. Garway Bright, of Christ Church, Glen Allen, the Chair of the Committee on Budget, for the report of the committee.

Mr. Garway Bright (Chair of the Committee on Budget; Christ Church, Glen Allen): Thank you, Bishop Stevenson. Good morning, my dear brothers, sisters, and siblings in Christ. Again, I am Garway Bright, member of Christ Church, Glen Allen, and Chair of the Budget Committee. The process that the committee executed this year has been deliberate, thoughtful, and guided by the Holy Spirit. We can agree that the budget is not just numbers on a page, but it represents our collective declaration that we are committed to financially resource our shared ministry.

The committee has a number of its members here today. I ask that you please stand to be recognized by this convention. The Rev. Amanda Korval, Ms. Mickie Jones, the Rev. Jo Belser, the Rev. Gene LeCouteur, Mr. Harry Dickinson, the Rev. Anne West, Ms. Deb Gandy, and the Rev. Joseph Butler. Thank you for your commitment of service to this convention, and for this important work. Not just in the past days, but throughout the year, as the Executive Board considered the budget. The work of the Budget Committee would not be possible without the excellent support of our Diocesan Treasurer, Ted Smith. Ted, thank you so much.

The Committee on Budget for this Annual Convention has posted the proposed budget and narrative budget for 2024 on the Diocesan website. The origin of this budget lies in the excellent work and careful foundational work done by Ted Smith, and his finance staff. The draft was reviewed and endorsed with changes by the Budget Working Committee, and the Diocesan Executive Board, and approved by the full board. It was subsequently amended by the Committee on Budget, after the open budget hearing in response to additional commitments, and with feedback from all of you.

The committee would like to report on several items of interest to this convention. Beginning with the income side, the proposed 2024 budget reflects year two of our implementation of the Virginia

Plan, the covenantal giving also known as R1-A, that was adopted by the 227th Convention of our Diocese. This asks congregations to contribute 9%, three-year rolling average, sourced from line three of its parochial report. To date, we have received 103 pledge commitments for congregations across our Diocese. A breakdown of this – 20% of them have exceeded the pledge requirement; 31% have met it; 41% have asked for an exception or an adjustment, as allowed for by R1-A; and 8% of pledge cards received did not request an adjustment. For the congregations that have sought an adjustment, 32% of those congregations have pledged at least 7% or greater; 38% have pledged between 4 and 6.99%, and 30% have pledged less than 4%.

Based on the financial commitments of congregations across our Diocese, the 2024 budget is balanced at a little over \$6 million. This really represents at least a 7% increase, year over year. And as Ted alluded to, unlike 2023, we did not have to go to any reserve release, at least at the time.

On the expense side, it fully funds all of our missional priorities. Based on feedback from the open hearing, and a better-than-expected pledge income, I can report to this convention, that we have been able to fully fund, as requested, our Diocesan campus ministries, and we have increased the funding of the bishop's minority scholarships. Thank you.

The Committee on Budget is fully cognizant of the realities that many of our congregations face, including significant economic headwinds. With conviction that God is good, and not good some of the time but good all of the time, we are thankful to all of you, for your commitment to financially resource our shared ministry. At this time, I will ask our treasurer Ted Smith to take us through some key items in the budget.

Mr. Smith: On the income side, we can see that we have higher than anticipated pledges come in from last year. That is due to, if you think back to the slide before, so many more of the congregations that are requesting an exception are right below that 9% line. They've requested an exception because they are at 8%, rather than 2, 3, or 4%. That is one thing that is driving that number upwards. We do have an increase in fund income. The 2023 number, we're right at the budgeted number; we received the distribution earlier this week.

We are going to have more money available to us next year. Rents and external trusts, the reason for that increase is that we will receive more money from some of these trusts, the rents are staying the same. And the health insurance reimbursement is simply due to more participation. We just have more people enrolled right now than we did last year.

So, these are our different budget areas, aggregated into individual lines. In the church citizenship and grant programs, the increase is due to a slight increase in our pledge to the wider Episcopal Church. Evangelism in Christian formation, this represents the full-year impact of adding a canon for discipleship; in meeting the full request from the campus ministry group; and an allocation for the canon for discipleship to direct efforts in this area, not knowing what the specific programming will be there.

For ministries of human dignity and justice, I need to remind the convention that this area is going down. But it is not due to any decrease in programming. It is strictly due to the need for less insurance coverage, for staff in this area. Direct support of congregations and support and development of the ministry – I am lumping these together in my comments. And the increase of the support for the cost of the proposed minister for congregation vitality is spread across these two areas.

Governance, communication, and finance, this area has the most headcount. It is Mark's team, it is my team, it is Nancy's team, and so is principally driven by increases in health insurance premiums and the addition of a headcount in the finance office to aid in administration and reporting property

areas.

The Episcopate; the largest portion of this increase is to fund the full-time work of the canonical position of the registrar, who will also serve as an archivist and historiographer. And last but not least, administration and operations; this increase is driven by increased fees for property and casualty insurance, and the annual audit of our financial statements.

That is the end of our quick walk through the budget.

Mr. Bright: Thank you, Ted. Bishop Stevenson, having conducted the required hearing of the budget, and having complied with the balanced budget requirement by our canons, I present the 2024 proposed budget to this convention for adoption.

Bishop Stevenson: Thank you. We have before us the 2024 budget. Any discussion, please make your way to the microphone.

The Rev. Deacon Shea Godwin (Calvary, Front Royal): Shea Godwin, Calvary, Front Royal. In 2021, the convention passed a resolution which funds a reparations task force of \$10 million over five years. How is that accounted for in this budget?

Mr. Bright: It is not accounted for in this budget. The funding for that would come outside the operational budget.

Rev. Deacon Godwin: Where will we be able to find out where that currently stands?

Mr. Bright: I believe there is a task force that will provide an update on that. Ted, can you help us on that also?

Mr. Smith: So, I can speak to the status of our raising the money for that \$10 million. As we discussed back in 2021, we are going to have to sell property to do that. We have several pieces of property on the market right now, so we are actively marketing properties to raise that. We don't have any under contract at this moment.

Rev. Deacon Godwin: What money from other sources is currently in that fund?

Mr. Smith: There is an amount that we took out of Diocesan reserves, to open an investment account with Trustees of the Funds, so that we have an account to put that money in when we receive it.

Rev. Deacon Godwin: Thank you very much.

Bishop Stevenson: For what purpose does the gentleman rise to microphone two?

The Rev. Sven vanBaars (Abingdon, White Marsh): To ask a question of the Budget Committee. Sven vanBaars, Abingdon Church. In 2021, we passed the plan for covenantal giving. Part of that was we would fund our regional ministries through the Diocese's budget. Of course, right now we're implementing the plan, but in the coming year will the Budget Committee be working on that aspect?

Mr. Bright: That is correct, yes.

Rev. vanBaars: Thank you.

Bishop Stevenson: Microphone four.

The Rev. Webster Gibson (Christ Church, Winchester): Webster Gibson, Christ Episcopal Church, Winchester, and on the Executive Board. In working with the covenantal giving program, I thank all of the congregations that helped to gather together who are requesting any kind of adjustments in their giving, it is extremely helpful. Next year will be another adjustment, and as we continue with the implementation of this program and continue to help with the work of the Executive Board, it is very important, but also very helpful, for the community to communicate with one another and the Executive Board and continue to make sure those adjustments are communicated. Thank you.

Bishop Stevenson: Seeing no one else at a microphone, and I see no one making a move toward one. We have before us the budget, which has come to us from committee. All of those in favor of the budget proposal, please say Aye.

Members of Convention: Aye.

Bishop Stevenson: Opposed, like sign. The motion carries. Thank you, very much. Mr. Bright, thank you for your committee and your work, and you are discharged.

Mr. Bright: Thank you.

Report of the Committee on Constitutions and Canons

Bishop Stevenson: The chair calls on J. P. Causey, Jr. Chair of the Committee on Constitutions and Canons, for the report of that committee.

J. P. Causey, Jr. (Parliamentarian, and Chair of the Committee on Constitution and Canons; St. John's, West Point; Chancellor of the Diocese): Bishops, members of convention, I would like to thank the members of the Constitution and Canons Committee for their work on C-1, which we appreciate your passing on the consent calendar. The Rev. Kim Coleman, Mr. Kevin Swanson, the Rev. Charles Cowherd, and the Rev. Deacon David Curtis. Thank you for your work.

It has been some time since we've done a comprehensive review of the canons. And, there are several obsolete references, and there is also some work that needs to be done on gendered language. And probably other issues that will be identified. The Bishop will be appointing a task force to work on this project, and report back to convention next year, with specific proposals to amend the canons relative to those issues. That is all for my report.

Bishop Stevenson: Thank you very much, and the committee is discharged with our appreciation. On behalf of all of us, I would like to express our thanks to the staff of this convention center. I think it has been a wonderful experience. If you pass a convention center staff member on the way out, please say thank you. I would also once again like to thank the staff of the Diocese of Virginia; they have worked phenomenally hard.

Resolution Honoring the Service of Julia Edmundson Randle

Bishop Stevenson: Once again, I will get myself in trouble for naming names. I would like to call one person forward please. Would Julia Randle, our registrar and historiographer, please make her way up to the podium. For a short while longer, you work for me so I can tell you what to do!

Applause and Laughter from amongst the Members of Convention

Bishop Stevenson: The Secretary just said, “good luck with that!” So, you saw on the consent agenda there was a consent resolution in thanks of the ministry of this fine person who is coming forward. I will tell you, the first time I spoke with you was during the meet and greet process at the Mayo House, when it was like 150 degrees in that building because the air conditioning wasn’t working.

We stood and chatted for a while, and you gave me the first of several wonderful history lessons about this Diocese. Over this last year, it has been wonderful that I will ask a question and you give me an answer, or you say “I will get back to you.” And then, very shortly afterward sometimes a day or a couple days, I will get sometimes a short note, sometimes something that has to be stapled together. But very thorough. And it has been a real joy and a privilege to work with you. And having you leave our staff, I know it’s good for you and your family. Russ is happy – I see a thumbs up from Russ Randle – but I am going to miss you. And this Diocese is going to miss you.

And we have here for you a copy of the resolution. I will not read the whole thing. Cindi Bartol was the primary author of this; thank you, Cindi. This is available on the convention website. I will read the beginning and the end.

Whereas Ms. Randle has faithfully served the Diocese of Virginia and the greater Episcopal Church in a variety of paid and volunteer archival and historical capacities. Resolved, that the 229th Annual Convention of the Diocese of Virginia honors with great thanksgiving, Ms. Julia Edmundson Randle for her lengthy and faith-filled example of service to the Diocese of Virginia, in the parish churches where she worships, and in places where historical knowledge is sought and recorded.

Thank you.

Mr. Secretary, do we have any further announcements?

Mr. Eastham: Well, of course we do. So, if you have enjoyed the proceedings over the last three days, you may now go home and enjoy them from the privacy and the comfort of your own home. They will be made available in their complete form on YouTube. So, you can have that right now, if you need to look up something, if you need something from a sermon you can fast forward and find the quote you were looking for. However, by the end of this week we will have it divided into small pieces that you can go to. Those special sermons or messages that you have heard, we will have those available for you in the coming week. But, right now, you can get the full YouTube video, and it will be available immediately after the convention. A number of you have asked for that, we thank you very much. We appreciate that.

A reminder for the spring clergy retreat at Shrine Mont is April 29th through May 1st. The 230th Annual Convention next year will be November 7th through the 9th, 2024. And we are not going to tell you where, because we have not decided yet. But if you like this place, let us know.

And then I want to make sure that you all know that Melanie Lewis, from Christ Church, Millwood won a weekend at Shrine Mont during the 2024 season. So, if you are here Melanie, please see Kirk Gibson and he will give you all of the details. Erica, I am looking for you. Did you have a similar announcement that you wanted to say?

Bishop Stevenson: The chair recognizes Erica Macias.

Mr. Eastham, reading for Ms. Macias: The Episcopal Church Women, the ministry of gifts and scholarship, gives grants to high school students for college and a number of people made donations, and because of that, one special person, Rebecca Maguire, wins this beautiful basket. So, Rebecca, if

you are here.

I would like to say thank you to each and every one of you. Oh, and one more thing, we do have a Standing Committee meeting immediately following. Your lunch is in your room, ready for you. And that is room number five. Thank you for the reminder.

Bishop Stevenson: I want to say one final... are you trying to get my attention?

Erin Monaghan Kamran (Associate Minister for Communications): Thank you to our sponsors.

Mr. Eastham: What would I do without Erin Kamran, back there. Just a final reminder that we had sponsors this year; that really helped defray the cost and keep the cost low. Especially the Church Schools of the Diocese of Virginia, for their platinum sponsorship. And you see the ad that they have on the screen this is very important to know. Children of Episcopal clergy receive a bit 50% reduction in tuition at all the Church Schools in the Diocese of Virginia. And I can speak from my own experience, if you need additional financial aid, you can apply for financial aid and get it if you need it. Thank you so much to the Church Schools of the Diocese of Virginia.

Bishop Stevenson: Over the last year, the Right Reverend Dabney Smith has been with us off and on, primarily doing work in Northern Virginia, and all around the Diocese, and will be with us for a few more weeks into December. And I want to express my thanks to him for his pastoral and episcopal work among us.

I would like to announce his successor in that role: the Right Reverend Bud Shand, retired Bishop of Easton, will be with us starting in January for several months, also based out of Northern Virginia. You will see more about that in the coming days.

Again, I thank you all for your time here with us. The Lord be with you. Let us pray.

Grant us, oh Lord, the help of Your grace, that since we have deliberated by the help of Your inspiration, we may continue to acknowledge the author of all good, and thus see our good work put into effect. Through Christ our Lord, Amen.

The blessing of God the Father, God the Son, and God the Holy Ghost be upon you this day, ages of ages, Amen. This convention, 229th of the Diocese of Virginia is hereby adjourned.

Sine die.

Resolutions

Resolutions as Submitted, Amended and Adopted

R-1 Retaining a Printed form of the Book of Common Prayer

R-1 as submitted.

Resolved, by the 229th Annual Convention of the Diocese of Virginia, that the following resolution be presented to the 81st General Convention:

Resolved, the House of _____ concurring, That the 81st General Convention of The Episcopal Church amend Title II, Canon 3 of the Canons of the Episcopal Church as follows

Title II, Canon 3: Of the Standard Book of Common Prayer (Constitution and Canons, 2022, 90-92)

Sec. 1. The copy of the Book of Common Prayer accepted by the General Convention of this Church, in the year of our Lord 1979, together with such alternations and additions approved in accordance with Article X of the Constitution by the end of the General Convention of 2027, and authenticated by the signatures of the Presiding Officers and Secretaries of the two Houses of the General Convention, is hereby declared to be volume one of the Standard Book of Common Prayer of this Church.

Sec. 2. Additions to the Book of Common Prayer approved in accordance with Article X of the Constitution after the end of the General Convention of 2027, are hereby declared to be volume two of the Standard Book of Common Prayer of this Church. Texts in this volume shall be made available electronically and may be issued in printed form, at times determined by the Custodian of the Book of Common Prayer.

Sec. 23. All copies of the Book of Common Prayer to be hereafter made and published shall conform to this Standard, and shall agree therewith in paging, and, as far as it is possible, in all other matters of typographical arrangement, except that the Rubrics may be printed either in red or black, and that page numbers shall be set against the several headings in the Table of Contents. The requirement of uniformity in paging shall apply to the entire book but shall not extend to editions smaller than those known as 32mo, or to editions noted for music.

Sec. 34. In case any typographical inaccuracy shall be found in the Standard Book of Common Prayer, its correction may be ordered by a joint Resolution of any General Convention, and notice of such corrections shall be communicated by the Custodian to the Ecclesiastical Authority of each Diocese of this Church, and to actual publishers of the Book of Common Prayer.

Sec. 45. Folio copies of volume one of the Standard Book of Common Prayer, duly authenticated, as in the case of the Standard Book, shall be sent to the Ecclesiastical Authority of each Diocese in trust for the use thereof, and for reference and appeal in questions as to the authorized formularies of this Church.

Sec. 56. No print or electronic copy, translation, or edition of the Book of Common Prayer, or a part or parts thereof, shall be made, printed, published, or used as of authority in this Church, unless it contains the authorization of the Custodian of the Standard Book of Common Prayer, certifying that the Custodian or some person appointed by the Custodian has compared the said copy, translation, or edition with the said Standard Book of Common Prayer, or a certified copy thereof, and that it conforms thereto. The Custodian, or some person appointed by the Custodian, may exercise due discretion in reference to translations of the entire Standard Book or parts thereof, into other languages so that such translations reflect the idiomatic style and cultural context of those languages.

And no copy, translation, or edition of the Book of Common Prayer, or a part or parts thereof, shall be made, printed, published electronically or in print, or used as of authority in this Church, or certified as aforesaid, which contains or is bound up with any alterations or additions thereto, or with any other matter, except the Holy Scriptures or the authorized Hymnal of this Church, or with material set forth in the Book of Occasional Services and The Proper for the Lesser Feasts and Fasts, as those books are authorized from time to time by the General Convention.

Sec. 67.

- a. Whenever the General Convention, pursuant to Article X of the Constitution, shall authorize for trial use a proposed revision of the Book of Common Prayer, or of a portion or portions thereof, the enabling Resolution shall specify the period of such trial use, the precise text thereof, and any special terms or conditions under which such trial use shall be carried out including translation.
- b. It shall be the duty of the Custodian of the Standard Book of Common Prayer:
 1. To arrange for the publication of such proposed revision;
 2. To protect, by copyright, the authorized text of such revision, on behalf of the General Convention; which copyright shall be relinquished when such proposed revision or revisions shall have been adopted by the General Convention as an alteration of, or addition to, the Book of Common Prayer;
 3. To certify that printed and electronic copies of such revision or revisions have been duly authorized by the General Convention, and that the printed text conforms to that approved by the General Convention.
- c. During the said period of trial use and under the modifying conditions specified, only the material so authorized, and in the exact form in which it has been so authorized, shall be available as an alternative for the said Book of Common Prayer or the said portion or portions thereof; provided, however, that it shall be competent for the Presiding Bishop and the President of the House of Deputies, jointly, on recommendation by a resolution duly adopted at a meeting of the Standing Commission on Liturgy and Music communicated to the said presiding officers in writing, to authorize variations and adjustments to, or substitutions for, or alterations in, any portion of the texts under trial, which seem desirable as a result of such trial use, and which do not change the substance of a rite.
- d. In the event of the authorization of such variations, adjustments, substitutions, or alternatives, as aforesaid, it shall be the duty of the Custodian of the Standard Book of Common Prayer to notify the Ecclesiastical Authority of every Diocese, and the Convocation of the Episcopal Churches in Europe, of such action, and to give notice thereof through the media of public information.

Sec. 78. The appointment of the Custodian of the Standard Book of Common Prayer shall be made by nomination of the House of Bishops and confirmed by the House of Deputies at a meeting of the General Convention. The Custodian shall hold office until the second General Convention following the General Convention at which the Custodian was nominated and confirmed. A vacancy occurring in the office of Custodian when General Convention is not meeting may be filled until the next General Convention by appointment by the Presiding Bishop upon the confirmation of the Executive Council.

Sec. 89. It shall be the duty of the Ecclesiastical Authority of any Diocese in which any unauthorized edition of the Book of Common Prayer, or any part or parts thereof, shall be published or circulated, to give public notice that the said edition is not of authority in this Church.

SUBMITTED BY: THE REV. DR. ROBERT W PRICHARD, THE REV. CATHERINE W. SWANN

Explanation: The General Convention of 2022 adopted Resolution 2022-A059 approving (on the first of two required readings) a replacement for the current Title X of the Constitution of the Protestant Episcopal Church (“Of the Book of Common Prayer”). If that revision is adopted on second reading at the General Convention of 2024, the Book of Common Prayer will be redefined as “those liturgical forms and other texts authorized by the General Convention in accordance with this article and the Canons of this Church;” it will no longer be understood as the contents of a single book. This change, if approved on second reading will create the need for changes in Title II, Canon 3 (Of the Standard Book of Common Prayer), which provides for the publication of a book and currently makes no mention to texts that exist only in electronic form. The purpose of this proposal is to: (1) to bring electronic texts under the supervision of the Custodian of the Book of Common Prayer; and (2) to provide for the continued availability of the Book of Common Prayer in printed book form.

R-1a Resolution to General Convention to Amend the Canons to Retain a Printed Form of the Book of Common Prayer

R-1a as amended by the Resolutions Committee.

Resolved, by the 229th Annual Convention of the Diocese of Virginia, that the following resolution be presented to the 81st General Convention:

Resolved, the House of concurring, That the 81st General Convention of The Episcopal Church amend Title II, Canon 3 of the Canons of the Episcopal Church as follows: [Amendments to Canon in **bold red**]

Title II, Canon 3: Of the Standard Book of Common Prayer (Constitution and Canons, 2022, 90-92)

Sec. 1. The copy of the Book of Common Prayer accepted by the General Convention of this Church, in the year of our Lord 1979, **together with such alterations and additions approved in accordance with Article X of the Constitution**, and authenticated by the signatures of the Presiding Officers and Secretaries of the two Houses of the General Convention, is hereby declared to be the Standard Book of Common Prayer of this Church.

Sec. 2. All copies of the Book of Common Prayer to be hereafter made and published shall conform to this Standard, and shall agree therewith in paging, and, as far as it is possible, in all other matters of typographical arrangement, except that the Rubrics may be printed either in red or black, and that page numbers shall be set against the several headings in the Table of Contents. The requirement of uniformity in paging shall apply to the entire book but shall not extend to editions smaller than those known as 32mo, or to editions noted for music.

Sec. 3 The Book of Common Prayer shall be available in both printed book and electronic form.

Sec. 4. In case any typographical inaccuracy shall be found in the Standard Book of Common Prayer, its correction may be ordered by a joint Resolution of any General Convention, and notice of such corrections shall be communicated by the Custodian to the Ecclesiastical Authority of each Diocese of this Church, and to actual publishers of the Book of Common Prayer.

Sec. 5. Folio copies of the Standard Book of Common Prayer, duly authenticated, as in the case of the Standard Book, shall be sent to the Ecclesiastical Authority of each Diocese in trust for the use thereof,

and for reference and appeal in questions as to the authorized formularies of this Church.

Sec. 6. No **print or electronic copy**, translation, or edition of the Book of Common Prayer, or a part or parts thereof, shall be made, printed, published, or used as of authority in this Church, unless it contains the authorization of the Custodian of the Standard Book of Common Prayer, certifying that the Custodian or some person appointed by the Custodian has compared the said copy, translation, or edition with the said Standard Book of Common Prayer, or a certified copy thereof, and that it conforms thereto. The Custodian, or some person appointed by the Custodian, may exercise due discretion in reference to translations of the entire Standard Book or parts thereof, into other languages so that such translations reflect the idiomatic style and cultural context of those languages. And no copy, translation, or edition of the Book of Common Prayer, or a part or parts thereof, shall be made, printed, published **electronically or in print**, or used as of authority in this Church, or certified as aforesaid, which contains or is bound up with any alterations or additions thereto, or with any other matter, except the Holy Scriptures or the authorized Hymnal of this Church, or with material set forth in the Book of Occasional Services and The Proper for the Lesser Feasts and Fasts, as those books are authorized from time to time by the General Convention.

Sec. 7.

- a. Whenever the General Convention, pursuant to Article X of the Constitution, shall authorize for trial use a proposed revision of the Book of Common Prayer, or of a portion or portions thereof, the enabling Resolution shall specify the period of such trial use, the precise text thereof, and any special terms or conditions under which such trial use shall be carried out including translation.
- b. It shall be the duty of the Custodian of the Standard Book of Common Prayer:
 1. To arrange for the publication of such proposed revision;
 2. To protect, by copyright, the authorized text of such revision, on behalf of the General Convention; which copyright shall be relinquished when such proposed revision or revisions shall have been adopted by the General Convention as an alteration of, or addition to, the Book of Common Prayer;
 3. To certify that printed **and electronic** copies of such revision or revisions have been duly authorized by the General Convention, and that the printed text conforms to that approved by the General Convention.
- c. During the said period of trial use and under the modifying conditions specified, only the material so authorized, and in the exact form in which it has been so authorized, shall be available as an alternative for the said Book of Common Prayer or the said portion or portions thereof; provided, however, that it shall be competent for the Presiding Bishop and the President of the House of Deputies, jointly, on recommendation by a resolution duly adopted at a meeting of the Standing Commission on Liturgy and Music communicated to the said presiding officers in writing, to authorize variations and adjustments to, or substitutions for, or alterations in, any portion of the texts under trial, which seem desirable as a result of such trial use, and which do not change the substance of a rite.
- d. In the event of the authorization of such variations, adjustments, substitutions, or alternatives, as aforesaid, it shall be the duty of the Custodian of the Standard Book of Common Prayer to notify the Ecclesiastical Authority of every Diocese, and the Convocation of the Episcopal Churches in Europe, of such action, and to give notice thereof through the media of public information.

Sec. 8. The appointment of the Custodian of the Standard Book of Common Prayer shall be made by nomination of the House of Bishops and confirmed by the House of Deputies at a meeting of the General Convention. The Custodian shall hold office until the second General Convention following the General Convention at which the Custodian was nominated and confirmed. A vacancy occurring

in the office of Custodian when General Convention is not meeting may be filled until the next General Convention by appointment by the Presiding Bishop upon the confirmation of the Executive Council.

Sec. 9. It shall be the duty of the Ecclesiastical Authority of any Diocese in which any unauthorized edition of the Book of Common Prayer, or any part or parts thereof, shall be published or circulated, to give public notice that the said edition is not of authority in this Church.

SUBMITTED BY: THE REV. DR. ROBERT W. PRICHARD, THE REV. CATHERINE W. SWANN

Explanation: The General Convention of 2022 adopted Resolution 2022-A059 approving (on the first of two required readings) a replacement for the current Title X of the Constitution of the Protestant Episcopal Church (“Of the Book of Common Prayer”). If that revision is adopted on second reading at the General Convention of 2024, the Book of Common Prayer will be redefined as “those liturgical forms and other texts authorized by the General Convention in accordance with this article and the Canons of this Church;” it will no longer be understood as the contents of a single book.

This change, if approved on second reading will create the need for changes in Title II, Canon 3 (Of the Standard Book of Common Prayer), which provides for the publication of a book and currently makes no mention to texts that exist only in electronic form. The purpose of this proposal is to: (1) to bring electronic texts under the supervision of the Custodian of the Book of Common Prayer; (2) to make it clear that alterations and additions adopted by General Convention in accordance with Article X of the Constitution become part of the Standard Book of Common Prayer, to which all copies of the prayer book should conform; and (3) to provide for the continued availability of the Book of Common Prayer in printed book form.

R-2 To Provide for the Transfer of Bishops and Deacons to Churches in Communion

R-2 as submitted.

Resolved, by the 229th Annual Convention of the Diocese of Virginia, that the following resolution be presented to the 81st General Convention:

Resolved, the House of _____ concurring, That the 81st General Convention of The Episcopal Church amend Canon III.7 by adding a new Section 7 as follows (with subsequent sections renumbered):

Sec. 5. Transfer to Churches in Communion with This Church

(a) A Deacon desiring to become canonically resident within a Diocese or equivalent jurisdiction of a Church in Full Communion (as identified in Canon I.20) or Church in Communion with This Church (as identified by Canon III.10.2.(a)(3)) shall request a testimonial from the Ecclesiastical Authority of the Diocese of current canonical residence, which testimonial shall be given by the Ecclesiastical Authority to the applicant, and a duplicate thereof may be sent to the Ecclesiastical Authority of the Diocese or equivalent jurisdiction to which transfer is proposed. The testimonial may include a portfolio of training, continuing education, and exercise of ministries. The testimonial shall be in the following form or in the form specified by the receiving Diocese or equivalent jurisdiction:

I hereby certify that A.B., who has signified to me the desire to be transferred to the Ecclesiastical Authority of _____, is a Deacon of the Diocese of _____ of the Episcopal Church in good standing, and has not, so far as I know or believe, been justly liable to evil

report, for error in religion or for viciousness of life, for the last three years.

(Date) _____ **(Signed)** _____

(b) If the Ecclesiastical Authority of the Diocese or equivalent jurisdiction of the Church in Full Communion or Church in Communion with This Church accepts the testimonial, the canonical residence of the Deacon transferred shall date from such acceptance, and notice of acceptance shall be promptly forwarded by the Deacon to the Ecclesiastical Authority in the sending Diocese. Such notification from the receiving Ecclesiastical Authority may be in the following form:

I hereby certify that A.B. has been canonically transferred to my jurisdiction and is a Deacon in good standing.

(Date) _____ **(Signed)** _____

Upon receipt of said acceptance, the Ecclesiastical Authority of the sending Diocese shall notify the Church Pension Fund and the Recorder of Ordinations of the Deacon’s departure from the Episcopal Church.

(c) This provision shall not be used for Deacons who seek to enter Churches Not in Communion with This Church or for those who seek transfer to another Province of the Anglican Communion while remaining geographically within the boundaries of the Episcopal Church. In such cases the provisions of Canon III.7.9 [after renumbering] shall be followed.

And Be it Further Resolved that, the House of _____ concurring, the 81st General Convention of The Episcopal Church amend Canon III.12 by adding a new Section 7 as follows (with subsequent sections renumbered):

Sec. 5. Transfer to Churches in Communion with This Church

(a) A Bishop desiring to become canonically resident within another Province or equivalent jurisdiction of a Church in Full Communion (as identified in Canon I.20) or Church in Communion with This Church (as identified by Canon III.10.2.(a)(3)) shall request a testimonial from the Presiding Bishop, which testimonial, with the advice and consent of a majority of the members of the Advisory Council to the Presiding Bishop, shall be given by the Presiding Bishop to the applicant, and a duplicate thereof may be sent to the Presiding Bishop or Primate of the Province or equivalent jurisdiction to which transfer is proposed. The testimonial may include a portfolio of training, continuing education, and exercise of ministries. The testimonial shall be in the following form or in the form specified by the receiving Diocese or equivalent jurisdiction:

I hereby certify that A.B., who has signified to me the desire to be transferred to the Ecclesiastical Authority of _____, is a Bishop of the Episcopal Church in good standing, and has not, so far as I know or believe, been justly liable to evil report, for error in religion or for viciousness of life, for the last three years.

(Date) _____ **(Signed)** _____

(b) If the Presiding Bishop or Primate of the Province or equivalent jurisdiction of the Church in Full Communion or Church in Communion with This Church accepts the testimonial, the canonical residence of the Bishop transferred shall date from such acceptance, and notice of acceptance shall be promptly forwarded by the Presiding Bishop or Primate to the Presiding Bishop of the Episcopal Church. Such notification from the receiving Ecclesiastical Authority may be in the following form:

I hereby certify that A.B. has been canonically transferred to my jurisdiction and is a Bishop in good standing.

(Date) _____ **(Signed)** _____

Upon receipt of said acceptance, the Presiding Bishop of the Episcopal Church shall notify the Church Pension Fund and the Recorder of Ordinations of the Bishop's departure from the Episcopal Church.

(c) This provision shall not be used for Bishops who seek to enter Churches Not in Communion with This Church or for those who seek transfer to another Province of the Anglican Communion while remaining geographically within the boundaries of the Episcopal Church. In such cases the provisions of Canon III.12.8 [after renumbering] shall be followed.

SUBMITTED BY THE REV. DR. ROBERT W. PRICHARD

Explanation:

Prior to 2012, the Episcopal Church generally provide for Bishops, Priests, and Deacons transferring to other parts of the Anglican Communion the information requested by the receiving dioceses. Title III, Canon 10 (Of Reception of Clergy from other Churches) specified the information needed for a clergy person seeking to transfer to The Episcopal Church. This situation changed when the General Convention adopted Resolution 2012-A030, which created the new category of "release and removal." At that point the chancellor for the Presiding Bishop began to advise dioceses that clergy seeking transfer to other parts of the Anglican Communion were to be released from the jurisdiction of the Episcopal Church without being provided with documentation of any kind for the receiving institution. This was apparently done as a response to those Bishops of The Episcopal Church who were issuing documentation to unhappy clergy who sought to transfer to other Provinces of the Anglican Communion, such as the Church of Nigeria, that announced that they were no longer in communion with The Episcopal Church and were actively supporting the formation of what would eventually become the Anglican Church in North America (ACNA). The Episcopal Church did not want to take any action that implied acceptance of the dissident denomination that was being created.

Shortly after the adoption of this revision to the canons, a priest from the Diocese Virginia sought to transfer to the Diocese of Toronto from which she had originally come to Virginia. When inquiring, the Bishop and Standing Committee were told by the Presiding Bishop's office that the new "release and removal" approach meant that there was no longer any way to provide a testimonial to the receiving diocese, which was in a province of the Anglican Communion in communion with and supportive of The Episcopal Church.

A member of the Virginia deputation to General Convention drafted a resolution to remedy the problem facing the diocese. Later endorsed by Province III, it was adopted by the next General Convention as Resolution 2015-C033, which provided instructions for transferring priests to "Church in Communion with this Church" based upon the procedure still expected for transfer to The Episcopal Church. This 2015 resolution added a new section 5 to Title III, Canon 9. It included a provision that it was not to be used in those cases for which the "release and removal" had been written—for "Churches Not in Communion with This Church or for those who seek transfer to another Province of the Anglican Communion while remaining geographically within the boundaries of the Episcopal Church."

The 2015 provision has worked well, but it covers only the specific situation which it was drafted—the transfer of a priest. This current resolution has been drafted to ask General Convention to make parallel provisions in the case of deacons and bishops

R-2a Resolution to General Convention To Amend the Canons to Provide for the Transfer of Bishops and Deacons to Churches in Communion

R-2a as amended by the Resolutions Committee.

Resolved, by the 229th Annual Convention of the Diocese of Virginia, that the following resolution be presented to the 81st General Convention:

Resolved, the House of concurring, That the 81st General Convention of The Episcopal Church amend Canon III.7 by adding a new Section 7 as follows (with subsequent sections renumbered):
Sec. 7. Transfer to Churches in Communion with this Church

(a) A Deacon desiring to become canonically resident within a Diocese or equivalent jurisdiction of a Church in Full Communion (as identified in Canon I.20) or a Church in Communion with this Church (as identified by Canon III.10.2.(a)(3)) shall request a testimonial from the Ecclesiastical Authority of the Diocese of current canonical residence, which testimonial shall be given by the Ecclesiastical Authority to the applicant, and a duplicate thereof may be sent to the Ecclesiastical Authority of the Diocese or equivalent jurisdiction to which transfer is proposed. The testimonial may include a portfolio of training, continuing education, and exercise of ministries. The testimonial shall be in the following form or in the form specified by the receiving Diocese or equivalent jurisdiction:

I hereby certify that A.B., who has signified to me the desire to be transferred to the Ecclesiastical Authority of _____, is a Deacon of the Diocese of _____ of the Episcopal Church in good standing, and has not, so far as I know or believe, been justly liable to evil report, for error in religion or for viciousness of life, for the last three years.

(Date)_____ (Signed) _____

(b) If the Ecclesiastical Authority of the Diocese or equivalent jurisdiction of the Church in Full Communion or Church in Communion with this Church accepts the testimonial, the canonical residence of the Deacon transferred shall date from such acceptance, and notice of acceptance shall be promptly forwarded by the Deacon to the Ecclesiastical Authority in the sending Diocese. Such notification from the receiving Ecclesiastical Authority may be in the following form:

I hereby certify that A.B. has been canonically transferred to my jurisdiction and is a Deacon in good standing.

(Date)_____ (Signed) _____

Upon receipt of said acceptance, the Ecclesiastical Authority of the sending Diocese shall notify the Church Pension Fund and the Recorder of Ordinations of the Deacon’s departure from the Episcopal Church.

(c) This provision shall not be used for Deacons who seek to enter Churches Not in Communion with this Church or for those who seek transfer to another Province of the Anglican Communion while remaining geographically within the boundaries of the Episcopal Church. In such cases the provisions of Canon III.7.9 [the renumbering of current III.7.8] shall be followed.

And be it further resolved that, the House of concurring, the 81st General Convention of The Episcopal Church amend Canon Title III.12 by adding a new Section 7 as follows (with subsequent sections renumbered):

Sec. 7. Transfer to Churches in Communion with this Church

(a) A Bishop desiring to become canonically resident within another member church, Province or equivalent jurisdiction of a Church in Full Communion (as identified in Canon I.20) or Church in Communion with this Church (as identified by Canon III.10.2.(a)(3)) shall request a testimonial from the Presiding Bishop, which testimonial, with the advice and consent of a majority of the members of the Advisory Council to the Presiding Bishop, shall be given by the Presiding Bishop to the applicant, and a duplicate thereof may be sent to the Presiding Bishop or Primate of the member church, Province or equivalent jurisdiction to which transfer is proposed. The testimonial may include a portfolio of training, continuing education, and exercise of ministries. The testimonial shall be in the following form or in the form specified by the receiving member church, Province, or equivalent jurisdiction:

I hereby certify that A.B., who has signified to me the desire to be transferred to the Ecclesiastical Authority of , is a Bishop of the Episcopal Church in good standing, and has not, so far as I know or believe, been justly liable to evil report, for error in religion or for viciousness of life, for the last three years.

(Date)_____ (Signed) _____

(b) If the Presiding Bishop or Primate of the member church, Province or equivalent jurisdiction of the Church in Full Communion or Church in Communion with this Church accepts the testimonial, the canonical residence of the Bishop transferred shall date from such acceptance, and notice of acceptance shall be promptly forwarded by the Presiding Bishop or Primate to the Presiding Bishop of the Episcopal Church. Such notification from the receiving Ecclesiastical Authority may be in the following form:

I hereby certify that A.B. has been canonically transferred to my jurisdiction and is a Bishop in good standing.

(Date)_____ (Signed) _____

Upon receipt of said acceptance, the Presiding Bishop of the Episcopal Church shall notify the Church Pension Fund and the Recorder of Ordinations of the Bishop’s departure from the Episcopal Church.

(c) This provision shall not be used for Bishops who seek to enter Churches Not in Communion with this Church or for those who seek transfer to another member church or Province of the Anglican Communion while remaining geographically within the boundaries of the Episcopal Church. In such cases the provisions of Canon III.12.8 [the renumbering of current III.127 shall be followed.

SUBMITTED BY THE REV. DR. ROBERT W. PRICHARD.

Explanation:

Prior to 2012, the Episcopal Church generally provide for Bishops, Priests, and Deacons transferring to other parts of the Anglican Communion the information requested by the receiving dioceses. Title III, Canon 10 (Of Reception of Clergy from other Churches) specified the information needed for a clergy person seeking to transfer to The Episcopal Church. This situation changed when the General Convention adopted Resolution 2012-A030, which created the new category of “release and removal.” At that point the chancellor for the Presiding Bishop began to advise dioceses that clergy seeking transfer to other parts of the Anglican Communion were to be released from the jurisdiction of the Episcopal Church without being provided with documentation of any kind for the receiving institution. This was apparently done as a response to those Bishops of The Episcopal Church who

were issuing documentation to unhappy clergy who sought to transfer to other Provinces of the Anglican Communion, such as the Church of Nigeria, that announced that they were no longer in communion with The Episcopal Church and were actively supporting the formation of what would eventually become the Anglican Church in North America (ACNA). The Episcopal Church did not want to take any action that implied acceptance of the dissident denomination that was being created.

Shortly after the adoption of this revision to the canons, a priest from the Diocese Virginia sought to transfer to the Diocese of Toronto from which she had originally come to Virginia. When inquiring, the Bishop and Standing Committee were told by the Presiding Bishop's office that the new "release and removal" approach meant that there was no longer any way to provide a testimonial to the receiving diocese, which was in a province of the Anglican Communion in communion with and supportive of The Episcopal Church.

A member of the Virginia deputation to General Convention drafted a resolution to remedy the problem facing the diocese. Later endorsed by Province III, it was adopted by the next General Convention as Resolution 2015-C033, which provided instructions for transferring priests to "Church in Communion with this Church" based upon the procedure still expected for transfer to The Episcopal Church. This 2015 resolution added a new section 5 to Title III, Canon 9. It included a provision that it was not to be used in those cases for which the "release and removal" had been written—for "Churches Not in Communion with this Church or for those who seek transfer to another Province of the Anglican Communion while remaining geographically within the boundaries of the Episcopal Church."

The 2015 provision has worked well, but it covers only the specific situation which it was drafted—the transfer of a priest. This current resolution has been drafted to ask General Convention to make parallel provisions in the case of deacons and bishops.

R-3 Resolution on Congregations and Affordable Housing

R-3 as submitted.

Whereas, the Commonwealth of Virginia suffers from a profound lack of affordable housing units for its citizens; and

Whereas, unaffordable, unsafe, and unstable housing negatively affects the health of everyone, the educational outcomes for our youth, and the employment prospects for adults; and

Whereas, the lack of affordable housing disproportionately affects households which have been historically discriminated against in Virginia; and

Whereas, the lack of affordable home ownership opportunities has exacerbated the historic racial wealth gap in Virginia; and

Whereas, churches are located in communities of opportunity – communities with strong public schools, access to health care and healthy foods, and employment opportunities – thereby opening up transformational opportunities for families who could one day live in housing on former church properties; now

Therefore, Be it Resolved by the 229th Annual Convention of the Diocese of Virginia, That this Convention supports legislation supported by the Virginia Interfaith Center for Public Policy in the General Assembly of Virginia that will establish by right development of affordable housing on land

owned by any church, congregation, or faith community.

SUBMITTED BY: THE REV. BENJAMIN P. CAMPBELL, ST. PAUL'S, RICHMOND.

R-3s Resolution on Congregations and Affordable Housing

R-3s as amended by the Resolutions Committee.

Resolved, that this 229th Annual Convention joins with those calling for legislation to establish “by right” development of affordable housing on land owned by any church, congregation, or faith community, or religious institution within the Commonwealth of Virginia; and be it further

Resolved, that this 229th Annual Convention urges congregations, clergy, and lay people to contact their State Senators and Delegates to urge enactment of such legislation; and be it further

Resolved, that this 229th Annual Convention requests the Board of the Virginia Diocesan Homes(VDH) to report back on options for the development of affordable housing upon land owned by the Episcopal Church, its congregations, and its other institutions within the Diocese of Virginia, and submit the report to the 230th Annual Convention; and be it further

Resolved, that the Secretary of the Diocese send copies of this Resolution to each member of the General Assembly and to the Governor.

ORIGINALLY SUBMITTED BY: THE REV. BENJAMIN P. CAMPBELL, ST. PAUL'S, RICHMOND

Background:

A December 14, 2021, article in Virginia Mercury reported that Virginia’s Joint Legislative an Audit Review Commission had found that nearly 30 percent of Virginia households are “cost- burdened,” a measure that refers to people who spend more than 30 percent of their income on housing. Of those households, nearly half of them were severely cost-burdened, meaning they’re spending more than 50 percent of their income on housing. Black and Hispanic Virginians were disproportionately represented among those households, who were also more likely to rent than own their homes and had a median income of \$32,000. At that time, Virginia needed at least 200,000 more affordable rental units. More recent reports show that the problem is getting worse, not better.

In Virginia, “by-right zoning” refers to the right of a property owner to develop their land without the need for a special permit or zoning change. This means that the owner can use their land for any purpose that is permitted by the local zoning ordinance, without having to go through additional regulatory processes. One example of by-right legislation in the Commonwealth of Virginia allows for use of property for a small group home. Similarly, Virginia law blocks Homeowner Associations from preventing the installation of solar panels on privately owned property, subject to a few specific limitations. VA Code Section 55.1-1820.1. Establishing a “by right” use of church property for affordable housing would eliminate the time and cost of rezoning the property as well as the need for public review and comment about this use. An affordable housing project developed on church property would still need to meet other local requirements, such as a site plan review and development standards.

R-4 Calling for a Ceasefire and Humanitarian Action in Gaza

R-4 as submitted.

Resolutions

Resolved that the 229th Annual Convention of the Episcopal Diocese of Virginia meeting in Fredericksburg, Virginia, November 2-4, 2023, calls for an immediate ceasefire in Gaza, urging all parties involved to cease hostilities and protect the lives of innocent civilians.

Resolved that we call upon all parties involved in the conflict, including the Government of Israel and Hamas, to exercise restraint and cease targeting civilians, including hospitals, churches, schools, shelters, refugee camps, and UN and humanitarian agencies, recognizing the sacredness of all human life.

Resolved that we call upon Hamas to release all hostages and captives in their custody as an act of goodwill and a step towards de-escalation.

Resolved that we urge both Israel and Hamas to return to the negotiating table in good faith to achieve a just and lasting peace in the region.

Resolved that we call upon the United States government to use its diplomatic influence to encourage Israel to halt the war and prioritize dialogue over conflict resolution, with the aim of saving lives and fostering peace.

Resolved that we call upon the International Community to support the establishment of a two-state solution to broker a sustainable peace in the region.

Resolved that we emphasize the need to restore communication channels and open humanitarian corridors to ensure the delivery of essential aid and support to the people of Gaza, who are facing a dire humanitarian crisis, and to cease using starvation as a weapon of war.

Resolved that we commit to praying for all those affected by this conflict and for a peaceful resolution that respects the dignity and rights of all people in the region.

Resolved that this resolution be communicated to President Biden and Vice President Harris; Secretary of State Blinken; United States Ambassador to the United Nations, Linda Thomas; Senator Ben Cardin, Chair of the Senate Foreign Relations Committee and Senator James E. Risch, Ranking Member; Representative Michael McCaul, Chair and Representative Gregory Meeks, Ranking Member of the House Foreign Affairs Committee; all members of Congress; The Episcopal Church Office of Government Relations in Washington DC; Benjamin Netanyahu, leader of Israel; Ismail Haniyeh, leader of Hamas; the Secretary General of the United Nations; and the President of the United Nations Security Council.

SUBMITTED BY: THE REV. MARIAN WINDEL, THE VERY REV. KATHLEEN MURRAY

Explanation:

In a land we call "HOLY" countless atrocities are happening. The current war between Israel and Palestine should be of concern to all Episcopalians in the Diocese of Virginia as thousands of innocent children of God have died, and millions are suffering as a result of this conflict. This war is set on a path to totally eradicate the other side leaving death and destruction in its wake.

Our baptismal covenant calls us to strive for justice and peace, among all people, and to respect the dignity of every human being. A just and lasting solution to the Israeli-Palestinian conflict cannot be achieved through conflict, but only through peaceful negotiations. The United States, as a key ally of Israel, has a significant role to play in promoting peace and saving lives in this conflict working with both

Israel and Hamas to take immediate steps toward de-escalation, humanitarian assistance, and the protection of civilians.

The Ahli Abra Hospital, property of the Diocese of Jerusalem suffered damage and hundreds lost their lives. This hospital was and continues to be a refuge for many seeking a safe location to escape from the fighting. Our sisters and brothers working there are trying to save lives without gasoline to operate their generators or enough medical supplies or beds to care for patients. Without any electricity, infants in incubators are dying, pregnant women who need a cesarean are dying as well as others who need surgery because surgeries can't be performed in the dark, and people dependent on oxygen concentrators run by electricity are also dying, constant bombardment of Gaza has created these inhumane conditions.

This Diocese has a history and vested interest in our sisters and brothers in the Episcopal Diocese Of Jerusalem. In 1988, at the time of the first Intifada, the Rt. Rev. Peter James Lee, bishop of the Episcopal Diocese of Virginia, and the Rt. Rev. Samir Kafity, bishop of the Episcopal Diocese of Jerusalem, saw the need for a safe, secure channel to allow Americans to support schools, hospitals, and centers for children with disabilities in the Holy Land. American Friends of the Episcopal Diocese of Jerusalem (AFEDJ) was born.

God shows no partiality in this current war but must be weeping over both the Palestinians and Jews who claim Abraham as their patriarch. May we who also claim Abraham as our patriarch work for peacemaking with and among our sisters and brothers.

Prayer for a Country Called War

Every time you kiss your children,
Remember those who have lost theirs.
Every time you take a sip of water,
Remember those who have no food, no drink.
Every time you call your parents,
Remember those who have no way of knowing if their loved ones are alive or dead.
Every time you flick on a light switch,
Remember those who have no power.
Every time you look up to a sunny or cloudy sky,
Remember those for whom it rains only missiles.
Every time you lie down for a peaceful sleep,
Remember those for whom life is only a long, treacherous night,
For whom safety is an unreachable mirage.
Every time you write out your address,
Remember those who live in a country called War.
There is no way to wrap our arms all the way around the globe.
But let us try.
Let us try.
Amen.
Cameron Bellm

R-4s –Resolution Regarding War Between Israel and Hamas

R-4s as amended by the Resolutions Committee.

Resolved, by the 229th Annual Convention of the Diocese of Virginia, that Convention:

Resolutions

Urge our congregations, clergy, and lay people to take the following actions to respond to the outbreak of war between Israel and Hamas in Gaza, and the significant chance of wider warfare in the Middle East:

Pray fervently for peace, James 5:16, as urged by our Bishop in his October 18, 2023 statement, <https://www.episcopalvirginia.org/news/a-message-from-bishop-stevenson-regarding-violence-in-the-holy-land/> with particular focus on the ongoing fighting in Israel, Gaza, and the West Bank;

Donate to the American Friends of the Diocese of Jerusalem <https://afedj.org/> and other reputable charities to address the acute medical needs in Gaza, particularly through the Ahli Arab Hospital operated by the Diocese of Jerusalem, which has suffered many dead and wounded in artillery strikes there over the past two weeks, consistent with Executive Council Resolution MB 011, https://extranet.generalconvention.org/governing_and_interim_bodies/executive_council/resolution?id=526

Strongly oppose and act to respond promptly to acts and expressions of religious bigotry in our communities, whether such acts or expressions are directed against Jews or Muslims;

Advocate, as opportunity and individual conscience may allow, for:

(a) A two-state solution for Israel and Palestine as noted in General Convention Resolution 2018-D018, https://www.episcopalarchives.org/cgi-bin/acts/acts_generate_pdf.pl?resolution=2018-D018

(b) Swiftly bringing to justice the perpetrators of the October 7, 2023 massacre in Israel of over 1,400 people, almost all of them noncombatants, and the taking of over 200 hostages, consistent with Executive Council Resolution's condemnation of the October 7 "atrocities committed by Hamas," Ex. Council Res. MB011;

(c) Steps to minimize civilian casualties, including (1) the prompt provision of sufficient humanitarian aid, (2) evacuation of noncombatants, especially children and those wounded, to safe areas, (3) ceasefire(s) long enough to accomplish these aims, and (4) stopping the targeting of locations known to contain numerous noncombatants, steps stated in part by Presiding Bishop Michael Curry on October 25, 2023 in his remarks to Executive Council. <https://anglican.ink/2023/10/30/presiding-bishop-michael-currys-opening-remarks-to-executive-council/#:~:text=People%20of%20faith%20and%20goodwill,West%20Bank%20and%20East%20Jerusalem.>

ORIGINALLY SUBMITTED BY THE REV. MARIAN WINDEL AND THE VERY REV. KATHLEEN MURRAY

Amendments to the Constitution and Canons

C-1 Amend Canon 27.6, Church Attorney, as follows:

Canon 27. 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 General Convention Canon IV.2. Attorneys appointed to serve as Church Attorney or Assistant Church Attorney shall serve until their successors are appointed. Persons ~~selected~~ appointed to serve as Church Attorneys or Assistant 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 is able to act on a specific matter due to a conflict of interest, undue bias, or unavailability, or other good reason, the Disciplinary Board shall appoint a lay or clergy person with knowledge of Title IV, but not necessarily a duly licensed attorney, from within or outside of the Diocese 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.

Submitted by:

J.P. Causey Jr., Chancellor

Email: jp818main@gmail.com

Phone: 804 843-2700

Rationale: Under Canon 27.6, the Church Attorney and one or more Assistant Church Attorneys are appointed annually by the Disciplinary Board. The Church Attorney and Assistant Church Attorneys must be licensed attorneys and eligible for election as a Lay Delegate to Annual Convention. On occasion, when the Church Attorney or an Assistant Church Attorney cannot serve, it is necessary to identify and appoint an Acting Church Attorney. The requirements of licensure and eligibility for election as a Lay Delegate to Convention limit the number of people who can serve as an Acting Church Attorney. This amendment proposes to address that situation by not requiring licensure as an attorney (but requiring knowledge of Title IV) and not requiring eligibility for election to Annual Convention for an Acting Church Attorney.

Annual Reports

Anna Julia Cooper School (AJC)

We are in our 15th year at Anna Julia Cooper School. We opened our doors in 2009 with 25 students, two classes and two classrooms in a house on 22nd Street in Church Hill. We began this year with 188 students in grades K – 8 in two buildings on 29th St. With the introduction of a kindergarten and first grade this past year, for the first time we have a bona fide lower school and middle school, though we've managed to remain one school family.

More important than our growth, however, we continue to focus on improving everything that we do every year. This includes everything from curriculum and scheduling to extra-curriculars and parent involvement, from safety and community to internal systems and finances. Continuous improvement is one of our mantras. To continue to both attract and merit the donations which fuel us, we have to aspire to a mindset of being good (great?) enough to change the trajectory of our students' lives.

With Covid now largely in our rearview mirror—and we hope remaining there---it almost feels like regular, ol' school from ancient times before the pandemic. [Here knock on wood.] Pods and masks are wholly gone, sports, field trips, and extra-curriculars are back in earnest, and the overall activity level is higher than ever before. This past Friday we held our annual Fish Fry with several hundred in attendance—students, families, graduates, staff, volunteers, neighbors—an emblematic picture of the community of affection that is AJC.

We hired four new lead teachers this year. In the past we have averaged only one or two, and that largely due to our growth. We also hired an equal number of new support people. While those who left did so for wholly understandable reasons, e.g. family, health, moving, for us it was a unique personnel turnover. The change presented some great opportunities to bring new energy and creativity into the mix, and some of those new folks already feel like they've been here for years. It has also presented some natural challenges as people adjust to new systems and a new institution. Gone are the days—and not so long ago!—when our full staff was about a dozen people in one building who could easily meet in a classroom.

Financially we remain on solid ground. Our Development Office is strong, the number of our supporters continues to grow, and those same individuals continue to be generous to us. With a budget of almost exactly \$4,000,000 however, all of which has to be raised each year, we know we must work harder than ever. This past year we did not raise that full amount for the first time in about ten years. By that measure, we were not forward-funded. Happily, however, we raised several million dollars as part of our capital campaign several years ago explicitly to help supplement the annual fund during these bridge years when we knew our budget would grow substantially with two buildings and four new grades of students.

Almost all of our graduates went on to independent schools for high school, and we had the largest number of former graduates heading off to college in many years. To date about 30% of our graduates matriculate successfully to a four-year college, a number that we feel very good about considering the obstacles they face.

Looking ahead to the coming year, if we can find or build more space, there's genuine interest around expanding a grade at a time from kindergarten through 5th grade. Within a few months we should have greater clarity on that. We've also acquired some properties adjacent to our lower school building where we hope to develop an athletic field.

Challenges? The challenges are essentially the same as in past years: 1) maintaining a 'community of affection' amongst our staff that is healthy, vibrant, sturdy, and the essential ingredient in fulfilling our mission of "loving, educating, and uplifting our students and graduates;" 2) raising enough

money to fund our staff and program; and 3) persevering in the face of the daily challenges faced by the families whom we choose to serve. The first is the most critical since we believe funding follows a terrific program. How do we continue to find, maintain, and nurture an extraordinary group of colleagues? The third challenge is more emotional and psychological, the wear and tear of working with families whose daily challenges can feel overwhelming at times.

That notwithstanding, we remain the faith-based organization we have always been, believing, as we state in our mission, that “Jesus is the fullest expression of God’s love for us.” We hope that same faith sustains us in our work this coming year and as long as we are here as a School. We relish the work, but recognize it comes at a cost. As we also state in our mission, we “embrace the opportunity to follow in the footsteps of our namesake in this challenging and life-changing work.” We hope the spirit of Anna Julia Cooper is alive and well in our midst.

SUBMITTED BY: MICHAEL MARUCA, HEAD OF SCHOOL

Canon to the Ordinary

It was a little over one year ago that I accepted The Rt. Rev. E Mark Stevenson’s invitation to serve as The Canon to the Ordinary in The Diocese of Virginia. Getting to know and serve with the clergy and communicants of the diocese has exemplified my own understanding, that The Diocese of Virginia was, is, and continues to be a faithful witness in the life of The Episcopal Church. Drawn by a passion for the ministry of Jesus, discipleship, and reconciliation, this first year of ministry provided a multitude of experiences to make Jesus and his love for all of God’s people known.

As a deacon of the church, my own vocational calling to inspire and equip the people of God in the living out of ministry is lived out daily. Central to my work as the Canon to the Ordinary is working with the bishops to make provisions for leadership development and visioning that will enrich and strengthen the ministry of the clergy and laity of this diocese. Much of this year was devoted to evaluating current practices to determine effectiveness and sustainability, along with implementing new ministry initiatives. Serving with a dedicated staff that comprises a wealth of knowledge and dedication, this collegiality has also broadened my own perspectives and capabilities. It is a joy serving the church and growing together in discipleship with this group and I give thanks to God every day for this team that has welcomed me into their life of ministry.

The Canon to the Ordinary also works closely with the Vocations Minister - The Rev. Sarah Kye Price, Transition Minister – The Rev. Shirley Smith Graham, and Administrative Assistant for Episcopal Ministries – Ms. Gloria Parham in the areas of vocational discernment, clergy transition, ordination processes, Safe Church Training, and Congregational Development. This year we focused on the provision of resources to support the ministry of our clergy and congregations.

Finally, the year has brought to the forefront the ministry of reconciliation with issues involving congregational conflict and clergy discipline. The common mission of restoring all people to unity with God and each other in Christ remains central to this work. My gratitude to the wealth of people who serve as consultants, providers of pastoral care, advisors, Intake Officers Disciplinary Board Members, and legal consultants.

Submitted by: The Rev. Canon Dorothy “d’Rue” Massey Hazel

Central Richmond Region

The 13 parishes in the Central Richmond Region remain committed to addressing critical issues in our area from a Christian perspective, and we look forward to continuing and increasing outreach by sponsoring new and expanded, collaborative ministries.

January Meeting:

- The Region's year began with a presentation on Racial Justice and Reconciliation by Canon Rev Dr Lee J Hill. Dr. Hill spoke to us about his position as Canon for Racial Justice and Healing. He also spoke on the ministries under this umbrella,
 - Sacred Ground
 - Healing from Internalized Oppression – geared for BIPOC persons.
 - Resolution R10A – to begin the work of reparations in our Diocese.
 - Triangle of Hope – Many young people accepted in the program this year. They were scheduled to travel to Liverpool There they were to meet up with youths from Kumasi, Ghana and Liverpool, England. The youth groups cover the three points of the trade Triangle which were key areas of the African slave trade.
- St. Mark's has called the Rev. Benjamin Badgett from Waynesboro.
- Community Reads, a regional program, has restarted at St. Mark's.
- New rector of St. Stephens, Rev. John Rohrs will be installed March 22nd.
- Charlie promoted Lenten lunches on Wednesday at St. Paul's during Lent.
- March Meeting:
- Holy Comforter is holding Spanish services the 3rd Sunday of each month. All invited to attend.
- St. Thomas is holding a Recovery Eucharist (aimed at 12-Step program attendees) the 3rd Sunday of each month at 5:30 PM.
- Episcopal Church Women has scholarships available and information was sent out to churches. Scholarships are for post high school education including trade schools. Check out the ECW website (<https://ecw.thediocese.net>). The scholarship is funded by the ECW Gift of Life Fund and the Diocesan Book of Remembrance. The Central Richmond region contributed \$500 to the scholarship fund.

May Meeting:

- St. Johns planned a Juneteenth service for 6/19 at Peter Paul Development Center.
- St. Paul's will be hosting the East Marshall Street well project on June 3rd. They will be discussing the future of the Enslaved people's remains discovered at VCU and what to do with the site.
- Rev. Bill Queen has been called as the Vicar at St. Peters.
- Rev. Penny Nash is serving as Interim Rector at St. James's.
- St. Mark's will be scheduling a Celebration of New Ministry for Rev. Benjamin Badgett.

September Meeting:

- Central Richmond Region is supporting and participating in the Pride Eucharist Service. The Central Region is also paying (\$1,000) for a regional tent at the Pride Festival. Region churches' members will man the tent. Recently rescheduled to Oct 22.
- St. Andrew's has the Rev. Deacon Peyton Williams as the Clergy-in-Charge and the Rev. Dr. Jenny Montgomery is the Administrative Priest-in-Charge until Peyton is ordained a priest.
- Our treasurer Deacon Barbara Ambrose announced her retirement and resignation as Region Treasurer effective the end of the year.

Churches in the Central Richmond Region:

Christ Ascension Church
Grace & Holy Trinity Church
Holy Comforter Church
St. Andrew's Church
St. James Church

St. John's Church
St. Mark's Church
St. Paul's Church
St. Peter's Church
St. Philip's Church
St. Thomas' Church
St. Stephen's Church
Varina Episcopal Church

Region Dean, The Rev. Dr. Charles "Charlie" Dupree, St. Paul's Church

SUBMITTED BY: LARRY CLARK, PRESIDENT, CENTRAL RICHMOND REGION COUNCIL, ST. PHILIP'S
VESTRY JUNIOR WARDEN

Annual Report of the Church Schools in the Diocese of Virginia

Created by the Council of the Diocese of Virginia in 1919 and incorporated in 1920 to "own and operate a system of schools," Church Schools in the Diocese of Virginia (CSDV) operates as six separately accredited educational institutions: Christchurch, Stuart Hall, St. Catherine's, St. Christopher's, St. Margaret's, and St. Stephen's and St. Agnes.

Unified by these schools' Episcopal identity and leveraging the benefits of collective scale on behalf of more than 3,500 students and approximately 900 faculty and staff across the system, CSDV enjoyed another successful year in 2022-2023, the first under Henry Broaddus' presidency.

CSDV's structure facilitates mutually beneficial relationships among leaders from each school. The Heads of School have access to five counterparts and peers who are not in direct competition with one another. The business officers from our schools compare notes regularly, and chaplains from the schools met via Zoom this past year for a series of conversations. The schools share a mission to provide each student with a world-class education in preparation for success in college, in life, and in service to others.

All our schools strive to create supportive, diverse, and inclusive communities that, in the words of the baptismal covenant, "strive for justice and peace among all people, and respect the dignity of every human being."

They also share common challenges. Fierce competition for enrollment, exacerbated in and after the pandemic by decreases in demand from international students, still persists for boarding schools across the country. Increased reliance on philanthropic support in the face of declining and less predictable tuition revenue makes the ability of our schools to share lessons and compare notes even more valuable.

Mental health and wellness also presented acute challenges for every organization serving young people in the past year, including the schools of CSDV. In early 2023, we engaged a mental health services provider at the system level to expedite referrals for students or employees. A team of clinical licensed professionals now expands the capacities of our schools to meet the needs of their communities. This engagement provides an important backstop for mental health services at a time when high demand can create long waits, even for those in crisis.

The governance of CSDV feels in many ways more like a small-scale version of a university system than a super-sized version of an independent school. The CSDV Board of Trustees delegates much of the oversight for each school to its Board of Governors, and the heads of the schools operate with

a level of autonomy similar to that of deans within a university structure. Mr. Broaddus made this point to a longtime faculty member at one of our schools, by likening the schools of CSDV to those within William & Mary, where he had served as a Vice President for several years and worked closely with deans. The faculty member offered an alternative, and equally compelling, metaphor that should have been expected from a history teacher: federalism. From the standpoint of insurers and many other service providers, CSDV schools are not individual clients, but rather a single entity doing business as six schools.

Property insurance provides one compelling example of how the system can deliver better terms at lower cost to all our schools. During Christmas break of 2022, Winter Storm Elliott froze pipes at three schools, resulting in considerable damage. Across these campuses, repair costs totaled nearly \$300,000. The full expense was covered with a single insurance claim and a \$10,000 deductible that the three schools shared.

Enrollment for 2022-2023 stood at:

- Christchurch School (Grades 9 – 12) – 233
- St. Catherine’s School (Age 3 – Grade 12) – 954
- St. Christopher’s School (Grades JK – 12) – 1,002
- St. Margaret’s School (Grades 8 – 12, and postgraduate) – 72
- St. Stephen’s and St. Agnes School (Age 3 – Grade 12) – 1,239
- Stuart Hall School (Coed Boarding and Day Grades 8 – 12; Grades 6 -7 Day Only) – 118
-

2022-2023 highlights for Christchurch School include:

- Three state championships: boys soccer, boys sailing, and the Virginia Interscholastic Sailing Association girls championship.
- Celebration of ten years of coed boarding, and a record for highest enrollment for female students, at 91.
- Publication of two articles written by faculty and students in academic journals.
- The awarding of more than 448 college credits to nearly one third of all students through the newly established dual-enrollment program with Virginia Wesleyan University.
- Five Cantorian Concerts (following a two-year hiatus during COVID), including a performance with the Mid-Atlantic Episcopal School Association (MAESA) Mass Choir at the National Cathedral in Washington, D.C.

Amongst St. Catherine’s School’s 2022-2023 highlights:

- The opening of Endeavour Hall, a new performing arts center with a state-of-the-art backstage scene shop and makerspace.
- First Black Alumnae weekend, which was attended by women from the classes of 1974 through 2020.
- Annual Giving success, with more than \$2 million raised.
- Introduction of a new artificial intelligence elective in Upper School, in addition to both AP Computer Science Principles and AP Computer Science A.
- The creation of a Chief Academic Officer role to help with the alignment of curriculum, scope, and sequence across all divisions

2022-2023 highlights for St. Christopher’s School include:

- Record-setting number of admissions applications and the highest yield, 9%, for enrolled

students in school history.

- Annual Fund success with 44% alumni participation, and more than \$2 million raised.
- Partnership with Camp River's Bend for an enhanced program for outdoor and experiential education.
- Opening of the Community Pavilion, a gathering place for students, faculty and staff, parents, alumni, and friends that was born out of the need for outdoor meeting spaces during COVID.
- Celebration of the contributions and legacies of several long-serving faculty and staff who retired at the end of the school year and whose collective time totaled nearly 200 years.

For St. Margaret's School, highlights in 2022-2023 included:

- Launch of the new STREAM program, which incorporates science, technology, the Rappahannock River, engineering, art, and math.
- Expansion of opportunities in the athletics program, including crew and soccer.
- New leadership for the Wheat Center for student-centered well-being, tailored to girls.
- Celebration of the School's First Centennial and reengagement of the alumnae base with a 19% increase in Annual Giving
- Annual Fund success exceeded \$1 million

St Stephen's and St Agnes School's highlights for 2022-2023 are:

- Strong and broad enrollment demand, as evidenced by the third consecutive year of record enrollments for overall enrollment, and students of color enrollment.
- Groundbreaking on upper school renovation and expansion projects with completion expected by fall of 2024.
- Launch of the Upper School's Academic Symposium, to showcase high-level research and academic achievements by students.
- Lower School's 20th annual ARTStravaganza , welcoming visiting artists, musicians, performers, and writers to campus to share their craft.
- The Middle School Diversity Conference, that included workshops exploring student activism, attended by 120 students from sixteen schools across the Mid-Atlantic region

Amongst Stuart Hall School's 2022-2023 highlights are included:

- Installation of Jason Coady as Head of School, in the Spring of 2023.
- The Annual Fund and Day of Giving, that surpassed fundraising goals with more than \$1.8 million raised.
- Advancement by two of the School's mock court debate teams to a national tournament.
- Launch of a new Expeditions program, a four-day student experience that focuses on service learning and experiential education.
- Planning and hosting of a well-attended candidate forum for the Staunton City Council by the seventh-grade class.

CHURCH SCHOOLS IN THE DIOCESE OF VIRGINIA are unified by their Episcopal identity; layered in their governance structure; and strengthened by their ties to one another. In the 2022-2023 academic year, the schools of CSDV served more than 3,500 students to prepare them for academic success, personal well-being, and service to others.

Community of Deacons

The Diocese of Virginia ordained its first class of deacons in February 2011. Since that first class of five deacons, the Community of Deacons has grown to 36 canonically resident or licensed deacons in the Diocese. Of that number, 25 deacons are serving 32 congregations or organizations. Our other 11 deacons are currently on sabbatical, on leave of absence, or have retired.

Bishop Susan Goff appointed the Rev. Deacons Holly Hanback and David Curtis as archdeacons in December 2019. Our primary functions are to support the community of deacons, build community within this group of ordained ministers, help identify and attract seekers for the diaconate, and engage in other duties as assigned by the bishop.

This year, five deacons were ordained, and four joined the community. The Revs. Elvira Beracochea, John “JD” Dickinson, Hope Laingen, Deborah Lockhart, and Nancy Searby were ordained on August 12, 2023, at Grace Church, Alexandria. We are grateful to welcome Elvira, JD, Deb, and Nancy to the Community of Deacons and to celebrate Hope’s move to the Diocese of North Carolina.

In May 2023, the Diocese held its third Diocesan Deacons’ Day virtually. This event has become an annual event and is designed to increase awareness of the diaconate in our diocese. Seekers, postulants, deacons, priests, diocesan staff, and others attended as we discussed what the diaconate is and is not and how one is formed to serve as deacons.

The Community of Deacons continued to regather in person in 2023 for learning and fellowship. We held a joint learning day in March 2023 with St. Phoebe School for Deacons. We focused on the diaconal roles in the Holy Week liturgies. In September 2023, the annual Deacons’ Retreat was held at Shrine Mont. Bishop E. Mark Stevenson also joined the Community of Deacons on Saturday night for conversation and reflection. At the annual retreat, deacons focused on our ministries of justice in the world and learned from each other.

If you or someone you know in learning more about the diaconate, please contact the Ven. Holly Hanback (deaconholly@saintgabriels.net) or the Ven. David Curtis (deaconjdc@gmail.com). We are happy to talk with those who are interested in learning more about this full, separate, and equal order of ministry.

SUBMITTED BY: THE VEN. DAVID CURTIS & THE VEN. HOLLY HANBACK, ARCHDEACONS, DIOCESE OF VIRGINIA

Culpeper Region

All region meetings in 2023 were in person at St. Stephen’s Church in Culpeper, VA, central to the region. We have enjoyed being able to see one another in real life!

The Very Reverend Ben Mass (rector of St. James’, Warrenton) resigned as region Dean. The Rev. Elizabeth Keeler, rector of Trinity, Washington, was assigned as our new Region Dean. Region officers for 2023: Cady Soukup, president; Bryan Jacobs, vice president; Mary Frances LeMat, treasurer; the Rev. Dr. Peter Gustin, secretary. The Rev. Anne West is the Culpeper Region clergy delegate to the Diocese of Virginia Executive Board; she is rector of Piedmont, Madison (Culpeper Region) and Grace, Stanardsville (Charlottesville Region).

The Rev. Stacy Williams-Duncan, rector at Littlefork Church, Rixeyville, proposed an exploration of resources and ideas for rural churches. She recommends *Part Time is Plenty: Thriving Without Full-Time Clergy* by G. Jeffrey MacDonald, and the first season of podcasts available from www.smallchurchesbigimpact. The region has not explored her suggestions yet.

The Rev. Beverly Patterson retired in February. She resided at Christ Church, Gordonsville (Charlottesville Region) and Emmanuel, Rapidan (Culpeper Region). Emmanuel Church remains without a permanent rector.

The Rev. Grace Cangialosi 's term serving Christ Church, Brandy Station ended in February. The Rev. Vinnie Lainson now serves Christ Church.

Grace, Casanova, St. Luke's, Remington, and St. James, Warrenton worked together to observe the Great Vigil of Easter officiated by the Reverend Michael Guy, the rector of Grace and St. Luke's yoked churches. The Rev. Guy was very pleased with the attendance at the Easter vigil.

The Reverend Trent Moore's Celebration of New Ministry for St. Stephen's Church in Culpeper was officiated by The Very Rev. Elizabeth Keeler on Friday, April 21.

All other region churches retained their clergy from the previous year(s).

Several region churches have seen an increase in hungry and homeless people coming to their churches to ask for assistance. Since each church and community/county has its own resources, it is not easy to coordinate a response at the region level, although we can share ideas. In Rappahannock County, the ecumenical Benevolent Fund works to coordinate assistance partnering church funds and volunteers with community, county, and state initiatives.

The Shrine Mont Regional Retreat was held the weekend of July 14-16. Activities and/or rest (contemplation!) time were planned for everyone, from very young to not-so-young-any-more. Elizabeth Keeler is working to revitalize the Region clericus group. She plans to get all regional clergy and/or lay representatives to participate in region meetings, as appropriate. The Rev. Peter Gustin led a group that updated the Culpeper Region By Laws to reflect best practices.

The Culpeper Region changed the name of the previous (Region XIII) Mission Grant Fund to the (Culpeper) Regional Grant Fund and continues to seek grant recipients. The region approved a grant this year to St. Stephen's, Catlett, to upgrade their kitchen flooring.

Education for Ministry

Greetings on behalf of Education for Ministry participants and mentors around our Diocese! EfM continues to offer an outstanding opportunity for adult Christian formation in our diocese. This report details work and progress since our last report to The Diocese in 2022.

Background of Education for Ministry: EfM is a program of theological study for laity. EfM helps individuals go deeper in their lay ministry. The EfM seminar group, along with the help of a trained mentor, and with awareness of God's presence when two or three are gathered, supports ministry through a created space of trust in which study, sharing, and theological reflection can flourish. Begun in 1975 at the University of the South – "Sewanee" – School of Theology, it has been a part of adult formation in the Diocese of Virginia for more than 30 years. The four-year program of study includes the Old and New Testaments, Church History, and Theology, Ethics, and Interfaith Relations. From the Sewanee EfM website: "EfM helps the faithful encounter the breadth and depth of the Christian tradition and bring it into conversation with their experiences of the world as they study, worship, and engage in theological reflection together."

Education for Ministry (EfM) provides adult Christian formation and supports one of the key priorities of The Diocese – to share the faith of Jesus: EfM is one of the most effective and

successful adult Christian formation programs in the Episcopal Church. It is designed to help adults who are seeking to live into their baptismal call to lay ministry. With the help of The Diocese as an EfM sponsoring organization, more than 1,000 individuals in our diocese have graduated from EfM over the past 30+ years, under the mentorship of several hundred trained EfM mentors. On completion of all four years of EfM study and work in the seminar group, EfM graduates are equipped to go deeper and wider with their ministries and, in the case of many graduates, begin new ministries. And although EfM was not designed as preparation for ordained ministry, a number of EfM participants and graduates have done exactly that. EfM has been credited with providing a vital foundation for divinity studies leading to ordination. EfM graduates often serve in key leadership roles within their parish and beyond. For the year ending in June 2023 there were 29 EfM groups in The Diocese of Virginia led by 39 mentors, with over 200 individuals enrolled. A list of EfM groups in our Diocese is attached to this report. The Diocese of Virginia website page for EfM is at <https://www.thediocese.net/resources/ministries/christian-formation/education-for-ministry-efm/>

EfM groups in The Diocese meet on-site and on-line: During the pandemic, most EfM groups in our diocese quickly adapted to meeting on-line. As pandemic restrictions have lifted, many groups continue to meet on-line. This has been an advantage for participants who live long distances from EfM meeting places, have family who need them close by, or have travel or work schedules that make it difficult to be present for an on-site meeting.

EfM mentor training is conducted on-site and on-line: In-person EfM mentor training for 2020, 2021, 2022 and 2023 was cancelled, per direction from EfM/Sewanee, because of the Covid pandemic. In lieu of on-site training, Sewanee provided on-line mentor training during those years. Going forward, EfM/Sewanee has selected several regional on-site training locations which EfM/Sewanee staff will oversee. Our Roslyn Center training site in Richmond has been selected as one of the regional sites because of our many successful trainings in past years at this location. Our Diocesan coordinator will work with Sewanee on the planning and implementation of the mentor training which is planned for August 1-3, 2024. Virtual EfM mentor training has gone well and will continue to be offered by EfM/Sewanee, in addition to the on-site training events.

EfM in the Diocese of Virginia is Sustainable: Our Diocese is, and has been for many years, a “full sponsor” for EfM in our Diocese. This means that the Diocese of Virginia pays a fee to EfM/Sewanee each year. The cost of a sponsorship fee has been reduced beginning in 2023, from \$2750 to \$1750. Sponsorship by The Diocese affords a reduced tuition fee for all EfM participants in our diocese. Sewanee provides additional participant discounts to EfM groups of eight or more. EfM mentors serve as volunteers and receive a small monthly stipend (currently \$125 per month for nine months) from Sewanee to cover expenses related to their EfM groups such as supplies for instruction, record-keeping and celebrations. Our Diocesan EfM Coordinator also serves as a volunteer, and receives a small annual stipend from Sewanee of around \$1,000 plus \$100 for each on-site mentor training event staffed by the Coordinator. Additionally, our EfM program in the Diocese of Virginia has generated a surplus of funds, accrued over time from annual EfM mentor training, when actual expenses exceeded income from mentor training fees. The surplus is tracked jointly by the Diocesan finance office and by the EfM Coordinator, and these funds will be deployed when in-person mentor training resumes.

EfM Growth: Our Diocese is always seeking to grow new groups, and to support more EfM mentors and graduates. Attached is a current list of the EfM groups supported by the Diocese. The EfM coordinator will explore with clergy and laity the feasibility of new EfM groups, especially in the three regions where there are no groups.

Support for EfM in The Diocese: We are blessed with a strong network that includes the Diocesan EfM coordinator, Diocesan staff, trained EfM mentors, and committed EfM participants. Together

these are the backbone of EfM. We are grateful for the support from the Diocese of Virginia as a “full sponsor” diocese, through which EfM participants in our diocese enjoy a reduced enrollment fee. Support from the staff of the Diocese is also greatly appreciated. EfM/Sewanee staff continue to do a wonderful job in maintaining the soundness of the EfM curriculum and program design. In July EfM/Sewanee welcomed a new director, Rev. Kevin Goodman, who succeeded Karen Meredith who retired in June. Jane Dowrick continues in her role as Diocesan EfM coordinator, having served since Spring 2014, to support mentors, as well as individuals who are looking for EfM groups in which to enroll, and to grow the EfM program in The Diocese. Thanks be to God!

ATTACHMENT to the report to the 229th Annual Convention of the Diocese of Virginia Education for Ministry in the Diocese of Virginia

EfM GROUPS IN THE DIOCESE OF VIRGINIA

The EfM groups in the Diocese of Virginia are listed here by Diocesan Region. A complete list of churches by region is on the Diocese of Virginia website at <http://regions.thediocese.net/About-Regions/Map-of-Regions/>

Online-only EfM Groups: for information about enrollment and mentoring online-only groups, contact Cindy Hargis, Coordinator of online-only groups in the US, chargis@sewanee.edu. These online-only groups are identified by Sewanee as located in the Diocese of Virginia, however, individuals from any geographic location may enroll in any online-only group with space available, regardless of where the group mentor is geographically located: 1) #6981 Jim Papile, mentor, jimpapile@gmail.com (10 enrolled) 2) group #5401, Paul Bishop, Administrative Mentor pbishop4@gmail.com 703-244-3706 C; Lucy Chaplin, co-mentor, mooseski1@gmail.com 603-290-7358 C (8 enrolled)

Note: these group meets exclusively online, and will continue online post-pandemic restrictions; other groups below normally meet in-person, but are meeting online during pandemic restrictions.

ALEXANDRIA REGION

Meeting Place: Christ Church, 118 N. Washington St. Alexandria Group #6788 (6 enrolled)
[Ridge Multop Baritone58@gmail.com](mailto:RidgeMultopBaritone58@gmail.com) 703-609-9559
[Tom Hahn Tshahn1@aol.com](mailto:TomHahnTshahn1@aol.com) 703-585-3933 C

Meeting Place: Immanuel Church-on-the-Hill, 3606 Seminary Road, Alexandria Group #6842 (7 enrolled)
[Sudie McGahuey smmcgahuey@comcast.net](mailto:SudieMcGahuey@comcast.net) 703-820-2363 H

Meeting Place: St. Luke's, 8009 Fort Hunt Rd, Alexandria #7067 (8 enrolled)
Seward “Skip” Jones skipnmarjy815@verizon.net 703-507-2543
[Beth Cavey cavey@comcast.net](mailto:BethCaveycavey@comcast.net) 703-362-4331

ARLINGTON REGION

Meeting Place: St. Michael's Arlington, 1132 N. Ivanhoe St. Arlington Group #1910 (6 enrolled)
[Beth Cavey cavey@comcast.net](mailto:BethCaveycavey@comcast.net), 703-362-4331

CHARLOTTESVILLE REGION

Meeting Place: St. Paul's Memorial, 1701 University Avenue, Charlottesville Group #5752 (8 enrolled)
[Karen Mawyer Karenathome51@embarqmail.com](mailto:KarenMawyer@comcast.net), 434-906-9841 C

Meeting Place: St. Paul's, 851 Owensville Road, Ivy Group #4543 (6 enrolled)

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Deborah Johnson “Debbie” djscott7@aol.com 434-823-5111 H, 434-825-2361 C, 434-979-6354 W
Charles Chabot CChabot@EmmanuelGreenwood.org 434-806-8232

CULPEPER REGION

Meeting Place: Trinity, 379 Gay Street, Washington, VA Group #3613 (6 Enrolled)
Rev. Elizabeth Keeler rector@trinwash.org 540-675-3716

Meeting Place: St. James, 73 Culpeper St., Warrenton, VA Group #18125
Joanne Charles jcharles1331@gmail.com 757-373-6967

FAIRFAX - NORTH FAIRFAX REGION

Meeting Place: Holy Comforter, 543 Beulah Road, Vienna #4576 (6 enrolled)
Group 1: Joni Langevoort jlangevoort@gmail.com; Andy Pettigrew pettigrij@cox.net (5 enrolled)
Group 2: Sharon McGroder Sharon.mcgroder@gmail.com 571-524-5214 H Group #5793 (5 enrolled)
Dianne Stoddard dlstoddard@orrick.com 703-255-7046

FAIRFAX - SOUTH FAIRFAX REGION

Meeting Place: St. Alban's, 6800 Columbia Pike, Annandale Group #5648 (10 enrolled; group year begins in January)
Moira Skinner soccer22@me.com

Meeting Place: St. Barnabas', 4801 Ravensworth Road, Annandale Group#13089 (6 enrolled)
Beth Harper, bharper49@msn.com, 703-615-5673

Meeting Place: Falls Church Episcopal, 115 East Fairfax St., Falls Church Group #12599 (8 enrolled)
Mary Cushing mecuc1010@aol.com 703-536-5165 (H), 703-772-7457

Meeting Place: St. Peter's in the Woods, 5911 Fairview Woods Dr., Fairfax Station
Group 1: Pat Keithly keithlymusic@gmail.com 703-505-7433 Group #6984 (6 Enrolled)
Group 2: Rev. Susan Hartzell revsusanh@gmail.com, 703.503.9210 O, 703-309-9103 C Group #12985 (7 enrolled)

Meeting Place: St. John's, 5649 Mount Gilead Rd. Centreville VA Group #13101 (8 enrolled)
Walt Cooner wcooner@yahoo.com 703-472-8097; 703-697-5345 (w)

FREDERICKSBURG REGION

Meeting Place: St. George's Episcopal Church, 905 Princess Anne St., Fredericksburg Group #6874 (9 Enrolled)
Carol Lawson Avcmclawson@hotmail.com 540-846-5843
Martha Dougherty teachms@msn.com 540-847-3269

Meeting Place: Trinity Episcopal Church, 825 College Ave., Fredericksburg Group # (7 enrolled)
The Reverend Cynthia McKenna, Rector cynthia@trinity-gredericksburg 540-656-4646

NORTHERN NECK REGION

Meeting Place: Grace Episcopal Church, 305 S. Main Street, Kilmarnock Group # 6666 (10 enrolled)
Martha Gilbert mgilbert64@icloud.com 443-766-9547
Marcia Billups marcia.billups@gmail.com 804-699-0010

NORTHERN PIEDMONT REGION

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Meeting Place: Emmanuel, 105 E. Washington Street, Middleburg Group #5085 (10 enrolled)
Linda Wine, lindabellwine@hotmail.com, 540-272-2893 C

Meeting Place: St. Matthews, 201 E. Frederick Dr., Sterling Group #6721 (8 enrolled)
Jane Garrett janeowl@gmail.com 571-665-5121 H; 423-948-9030 Cell
Sue Reier reiersk108@gmail.com 703-209-3540

POTOMAC REGION

Meeting Place: Pohick Church, 9301 Richmond Hwy., Lorton Group #2457 (6 enrolled)
Denise McHugh deniselmchugh4@verizon.net 410-310-9867 C
John Egan jjegan3@netscape.net 703-973-5038

RICHMOND - CENTRAL RICHMOND REGION

Meeting Place: St. James's, Richmond Group #6528 (10 enrolled)
Jane Dowrick efmvirginia@gmail.com, 804-334-0117 C

Meeting Place: St. Philip's, 2900 Hanes Avenue, Richmond Group #6175
(taking off for 2022/23 and will resume for 2023/24)
Debora Johnson-Seabrook seabrook1800@comcast.net

Meeting Place: St. John's, 2401 E. Broad St., Richmond Group #6989 (9 enrolled)
David Curtis, deaconjdc@gmail.com 804-339-2252 C

RICHMOND - NORTH RICHMOND REGION

Meeting Place: Immanuel, Old Church, 3263 Old Church Rd, Mechanicsville Group #5759 (8 enrolled)
Lindsay Ryland clyland@aol.com, 804-338-2238 C

RICHMOND - WEST RICHMOND REGION – NO EFM GROUPS IN THIS REGION

SOUTHERN SHENANDOAH VALLEY REGION – NO EFM GROUPS IN THIS REGION

UPPER TIDEWATER REGION

Meeting Place: Abingdon Church 4645 Geo. Wash. Mem. Hwy, White Marsh Group # 6970 (9 enrolled)
Jen Kimball, jensven1@gmail.com, 804-335-6592

WINCHESTER REGION – NO EFM GROUPS IN THIS REGION

Episcopal Church Women

The Episcopal Church Women (ECW) of the Diocese of Virginia, with the grace of the Holy Spirit, share the love of God by making Christ known in the world through prayer, education, concern for others and joyful service.

Greetings,

This report summarizes the activities of the ECW Board of Directors of the Diocese of Virginia for the year 2023.

The board has continued to meet virtually and in person to plan and host meetings around the Diocese around the theme, "Be Not Afraid."

In February, the board met in two virtual meetings to complete the plans for calendar events for the

year. Bishop Susan Goff led the Women's World Day of Prayer Service on March 3, a virtual service, in which she offered a reflection on "Women and their Expressions of Increase and Decrease." As we reflected on our lives, she led us to reflect upon those who supported us by decreasing so that we could increase, and upon those whom we have supported.

The annual spring meeting was preceded by virtual meetings and communications with Christ Church, Spotsylvania to plan a joyous in-person gathering for the entire Diocese on Saturday, May 20. We were inspired by the Right Rev. Gayle Harris, who introduced herself and encouraged us to continue our efforts to combat human trafficking by distributing the Human trafficking flyers throughout the churches in the Dioceses. Speaker Michelle Trampe of the Central Justice Initiative of Virginia gave her report on the status of that work in Virginia.

The Rev. Sara Palmer, St. Mary's, Arlington, led us through a reflection on God's assurances that we should "Be Not Afraid."

On June 1, the board held its regular meeting virtually. The Gifts and Scholarship Committee met on July 11, via Zoom. Seven scholarship applicants from around the Diocese received \$800 each to continue their education after high school. The Gifts and Scholarship chair had visited several churches to promote the Scholarship Fund and to invite applicants. The ECW Board hopes to continue to encourage and support scholarships through increased participation in donations. This is an important outreach to young Episcopalians in the Diocese.

The major event in July was the ECW Province III Annual Meeting, which was held at Roslyn Conference Center, Richmond, July 21-23.

The agenda included Holy Eucharist in the Bishop's Chapel with the Rev. Robert Hamilton (retired) Celebrant and Preacher; soloist, Shauna Daly; and Bishop Susan Goff (retired), who presented the keynote address. Bishop Goff connected the Episcopal Church Women to St. Mary Magdalene, Jesus' close disciple, whose feast day is July 22. We are pleased that so many of our ECW chapters were represented at this meeting for the entire Province III.

Another highlight of the summer was a picnic lunch and board meeting at St. Asaph's, Bowling Green, on August 26. The board reviewed and revised the board member duties and positions to accommodate changes that had resulted from the pandemic.

In addition, the board made preliminary plans for the fall meetings and for the Convention on November 2-4.

The ECW will host tables at the Convention and will be available to promote ECW activities, including Gifts and Scholarships, Church Periodical Club, and the United Thank Offering. Also, ECW Global Ministry donated funds to:

\$1,000 to Triangle of Hope.

\$1,000 to Hope for Humanity (Hope and Resurrecti on Secondary School)

\$1000 to the Congo families

The Annual Fall Meeting will be held on November 11 at St. Mary's, Colonial Beach. The theme: "Do not be afraid; I will restore you; I will renew you." The keynote speaker will be the Rt. Rev'd. E Mark Stevenson. Guest speaker will be the Rev. Dr. J. Lee Hill, Jr. The meeting will include continental breakfast, a business meeting, noon lunch, and Holy Eucharist at 1:00 p.m. It is hoped that representatives and clergy will attend from around the Diocese.

The ECW Board of Directors seeks to be known to all churches and to work with them in support of all women's groups throughout the Diocese of Virginia. Several positions on the board are open, and any Episcopal women who wish to serve are welcome to join us.

This year, we appreciate the special invitations of the Women of Christ Church, Spotsylvania; Epiphany, Henrico; St. Peter's, Purcellville; St. Asaph's, Bowling Green; Varina; St. Mary's, Colonial Beach; and St. George's, Fredericksburg.

SUBMITTED BY: ERICKA MASIAS, PRESIDENT, EPISCOPAL CHURCH WOMEN, DIOCESE OF VIRGINIA

Executive Board

The Executive Board is the governing body of the Diocese of Virginia between sessions of Annual Convention and is responsible for oversight of the budget and program of the Diocese. Much of the program work of the Diocese is done by committed volunteers formed in committees and commissions.

Composition of the Executive Board

The Executive Board includes the Bishop Diocesan, the Bishop Coadjutor if there is one, and the Suffragan Bishops if there are any. (In 2023 the Assistant Bishop has been a member with seat and voice, and with responsibilities in particular program areas, but no vote.) The Board also includes one representative from each of the sixteen Regions of the Diocese for terms of three years. Regional representative terms alternate between clergy and lay every three years.

Additionally, the Bishop may appoint to the Board, with the advice and consent of the Standing Committee, no more than three at-large members (whether lay or clergy) for one-year terms, with the option for reappointment for no more than two additional one-year terms. To be eligible for appointment, lay persons must be eligible for election to the Vestry of a Church in the Diocese and may not be the Dean or President of a Region, nor a member of the Standing Committee. Clergy must be on the Official List of Clergy of the Diocese.

Additionally, by custom, the Episcopal Church Women (ECW) are represented on the Board by the ECW President, who has seat and voice but no vote.

The Bishop Diocesan is the president of the Board, and a lay vice president is elected annually. Board members are divided into two groups, the Working Group on Budget (Mr. Garway Bright, Chair), which works closely with the Treasurer of the Diocese to draft and refine the annual budget; and the Working Group on Program (The Rev. Webster Gibson, Chair), which works on the program for the Annual Convention along with Diocesan staff, makes recommendations regarding grants, and handles other matters unrelated to the budget.

2023 Executive Board Members

The Rt. Rev. E. Mark Stevenson, *14th Bishop Diocesan, President*

The Rev. Jo Belsler, Alexandria Region (*Church of the Resurrection, Alexandria*)

Ms. Laura Bondurant, Upper Tidewater Region (*St. John's West Point*)

Mr. Garway Bright, Member at Large (*Christ Church, Glen Allen*), *Budget Chair*

The Rev. Joseph Butler, South Shenandoah Valley Region (*Emmanuel, Harrisonburg*)

The Rev. Catherine Campbell, Arlington Region (*San Jose and Christo Rey, Arlington*)

Mr. Harry Dickenson, Fredericksburg Region (*Trinity, Fredericksburg*)

The Rev. Emily Dunevant, West Richmond Region (*Grace, Goochland*)

Ms. Mary (Boo) Elmore, North Richmond Region (*Immanuel Old Church, Mechanicsville*)

Ms. Deb Gandy, Member at Large (*St. Mary's, Arlington*), *EB Liaison to the TOTF*

Annual Reports

The Rev. Webster Gibson, N. Shenandoah Valley (*Christ Church, Winchester*), Program Chair
Ms. Mickie Jones, Central Richmond Region (*St. Mark's Richmond*)
Ms. Sandra Kirkpatrick, Northern Neck Region (*St. Stephen's, Heathsville*)
The Rev. Amanda, Kotval, Charlottesville Region (*St. Paul's, Ivy*)
Ms. Joni Langevoort, North Fairfax Region (*Holy Comforter, Vienna*)
The Rev. Gene LeCouteur, North Piedmont Region (*Emmanuel, Middleburg*)
Ms. Ericka Masias, Episcopal Church Women (*La Iglesia de Santa Maria, Falls Church*)
Mr. George Omohundro, Potomac Region (*St. Luke's, Alexandria*), Vice President
Mr. Paul Rosbolt, South Fairfax Region (*The Falls Church, Falls Church*)
The Rev. Anne West, Culpepper Region (*Piedmont, Madison*)
Ms. Alda White, Member at Large (*Trinity, Fredericksburg*)

Other non-voting participants at Board meetings include The Rt. Rev. Gayle E. Harris, Assistant Bishop, The Rt. Rev. Dabney Smith, Visiting Bishop, Mr. Mark Eastham, Board Secretary and Diocesan Chief of Staff, Mr. J. P. Causey, Jr., Esq., Diocesan Chancellor and Board Parliamentarian, Mr. Ted Smith, Diocesan Treasurer, The Rev. d'Rue Hazel, Canon to the Ordinary, The Rev. Dr. J. Lee Hill, Jr., Canon for Racial Justice and Healing, Mr. Bill Martin, Executive Board Coordinator, and Ms. Nancy Chafin, Diocesan Minister for Communications.

Meetings

Since Annual Convention in November 2022, the 2023 Executive Board had five (5) regular scheduled meetings: 12/15/22, 2/16/23, 4/20/23, 6/15/23, and 9/14/23. The Board meets for special sessions as required. Scheduled Board meetings in 2023 have been convened via video teleconference. Meetings are typically scheduled for two hours.

Regular Meeting, December 15, 2022

Bishop Stevenson announced that the Standing Committee has approved the reappointment of Ms. Alda White and Mr. Garway Bright to serve for one final year on the Executive Board as at-large members. He also announced the appointment of Ms. Deb Gandy to serve her first year as an at-large member of the board.

Bishop Stevenson appointed a nominating committee of Rev. David Lucey, Rev. Emily Dunevant, Mr. Ted Smith and Mr. George Omohundro to nominate 2023 Executive Board members for the positions of Liaison to the Trustees of the Funds, and Covenantal Giving Task Force co-conveners for consideration/election at the February 2023 meeting.

Bishop Goff noted that the transition with Bishop Stevenson has gone extremely well. She said that there is sadness in her departure, but that she has gained great joy and strength through the transition process. She thanked the Executive Board and all the people of the Diocese for their support throughout her tenure. Bishop Stevenson commented on how much he has learned from Bishop Goff during the transition period. He noted that several themes have arisen during his first few weeks including the importance of strengthening trust and accountability, and how we communicate what is going on in the Diocese.

Bishop Stevenson noted the appointment of The Rev. d'Rue Hazel to the diocesan staff as Canon to the Ordinary to begin January 3, 2023. He also noted the appointment of The Rt. Rev. Gayle Harris to the staff as Assistant Bishop to begin in April, focusing on formation ministries. He announced that he plans to hire a Canon for Formation reporting to Bishop Harris in the spring of next year. He noted that he continues to seek potential candidates to serve a second Assistant Bishop but does not yet have a time frame for when that person may be identified. This Assistant Bishop will be located in Northern Virginia and will focus on working with smaller congregations. The work of reparations will continue under the leadership of The Rev. Canon Hill, with Bishop Stevenson's direct

supervision.

Mr. Eastham conducted a review of actions taken on the six resolutions and five courtesy resolutions adopted at the 228th Annual Convention, as follows:

- R-1a Net Carbon Neutrality by 2030 using Net Zero Checklist, Carbon Tracker, and Supporting the Communion Forest - Bishop Goff recommended empowering the Creation Care Task Force to write monthly in the e-communicative informing the Diocese and its congregations and related organizations as to how they can assist with the realization of this resolution.
- R-2a Uniform Paid Family Leave – As directed, this resolution was sent to the Governor, all members of the General Assembly, both U.S. Senators and all Congressmen whose districts are located within the boundaries of the Diocese. It was also sent to The Episcopal Church’s Office of Governmental Relations.
- R-3s COVID Vaccines and Treatment - As directed, this resolution was sent to both U.S. Senators and all Congressmen whose districts are located within the boundaries of the Diocese, President Biden, the Secretary of State, the Secretary of Commerce and the U.S. Trade Representative. It was also sent to The Episcopal Church’s Office of Governmental Relations.
- R-4 Recognition of Episcopal Leadership in our Diocese - As directed, in all narrative and pictorial histories produced by the Diocese, Susan E. Goff will be recognized in the succession of diocesan Episcopal leadership between Shannon S. Johnston and E. Mark Stevenson.
- R-5a Civil Discourse Resolution - As directed, this resolution was sent to the Governor, all members of the General Assembly, both U.S. Senators and all Congressmen whose districts are located within the boundaries of the Diocese. It was also sent to The Episcopal Church’s Office of Governmental Relations.
- R-6 Approve the Creation of Assistant Bishop Positions - On December 8, 2022, Bishop Stevenson announced the appointment of The Rt. Rev. Gayle E. Harris as Assistant Bishop of the Diocese of Virginia.
- Courtesy Resolutions CR-1 - CR-5 - As directed, a presentation copy of all Courtesy Resolutions was sent to those representing the individuals or entities identified in those resolutions.

The Rev. Jay Morris presented to the Board the parish pledge adjustment requests made since the October Board meeting. The Covenantal Giving Task Force recommended that requested pledge adjustments be approved for Incarnation, Mineral and Creator, Mechanicsville. A motion to approve the adjustments was adopted unanimously. Rev. Morris noted that there was still no specific dollar amount pledged by Church of the Spirit, Alexandria or Christ Ascension, Richmond, but the Task Force has confidence that both parishes will be making financial contributions to the Diocese in 2023. The Board discussed the process that was employed this year by the Task Force to work with parishes to meet or progress towards the 2023 covenantal giving goals, including what was done well and suggestions for improvements in the annual process.

Mr. Smith presented the 2023 Housing Allowance resolution which is used by clergy as part of their IRS annual tax calculations. The motion was adopted unanimously.

Regular Meeting, February 16, 2023

Bishop Stevenson introduced Bishop Gayle Harris to the Board, and each Board member introduced themselves to Bishop Harris.

Mr. Eastham reviewed the purpose and work of the Executive Board in an orientation for new and returning Board members.

Bishop Stevenson asked that Mr. Mark Eastham be elected Secretary of the Board by acclamation. The motion passed unanimously. Bishop Stevenson appointed Mr. Bill Martin to serve as the

Coordinator of the Executive Board.

Bishop Stevenson noted that the Board must elect a Vice President annually. The role of the Vice President is to conduct Board meetings in the absence of the Bishop, and to write and submit the Executive Board report to the Annual Convention. The Vice President must be a lay member of the Board and it is the custom of the Board to place all lay members names on the ballot unless they request that their name be removed from consideration. Mr. George Omohundro was elected Vice President for 2023.

Bishop Stevenson presented the Empowerment Resolution for 2023 authorizing an Executive Committee comprised of the Bishop and the chairs of the two Working Groups, with the Secretary and Treasurer as consultants. The Executive Committee acts for the full Board on issues that need a timely response between Board meetings. The motion was adopted without objection.

Bishop Stevenson asked Mr. Omohundro to give the report of the Nominating Committee appointing during the December meeting. Mr. Omohundro thanked the members of the committee for their work, and moved that Rev. Gene LeCouteur and Rev. Jo Belser be appointed to serve as co-conveners on the R-1a Covenantal Giving Task Force. The motion passed unanimously. Mr. Omohundro moved that Ms. Deb Gandy be appointed to serve as the Board representative to the Trustees of the Funds (TOTF). The motion passed unanimously.

Mr. Eastham provided highlights from his report to the Board, including the continuing review of staff position responsibilities, an audit of the communications function, and installation of a new air conditioning system and a new database system at Mayo House. He then introduced Mr. Tom Anderson of IT4Causes to discuss cyber security in the wake of the cyber-attack that occurred at the Trustees of the Funds. Mr. Anderson spoke about the security assessment his firm did for the Diocese in 2021, and about their work with the diocesan staff to improve their cyber scamming awareness through regular training courses. Through the training the staff has become much more aware of cyber threats and has received a Secure Score of 62.8%, which is well above the standard for companies of a similar size. He suggested that, as one of their next steps, the Diocese should share its security recommendations with all parishes and related organizations.

Canon Hazel provided highlights from her report to the Board. She explained that the Leadership Team was reviewing policies and procedures. Ms. Gloria Parham has taken on the responsibility of managing the Safe Church program, which includes the sexual misconduct prevention training courses. Canon Hazel directed attention to the sections of her report on the vocational discernment activities overseen by the Rev. Sarah Kye Price and the transition ministry activities overseen by the Rev. Shirley Smith Graham. She noted that many of the current clergy vacancies are for part-time clergy. Ms. Smith Graham has been working on different processes with smaller congregations to look at the possibilities of shared clergy. She also noted the proposed merger of three churches in the Potomac region: St. Mark's, Alexandria, Olivet, Alexandria, and Church of the Spirit, Alexandria. There will be more discussion of this merger as the formal request is finalized and the process begins. The process will conclude with a vote on the merger at Annual Convention in November 2023.

Mr. Eastham asked the Chairs of the Budget Working Group and Programs Working Group to report on the work of their groups. Mr. Bright noted that the key responsibility of the Budget Working Group was to create and monitor the diocesan annual budget. With the help of Treasurer Ted Smith, the group continues working toward a budget process that is more transparent to all members of the Diocese. He noted that, under the Virginia Covenantal Giving Plan, parish pledges for 2024 are supposed to be 9%. The Working Group is drafting the 2024 budget for review and approval by the full Board before presenting it at Annual Convention for adoption.

Rev. Gibson discussed the work of the Program Working Group, noting that one of the main responsibilities of the group is to review and consider the funding award levels for grants from the Bishop's Appeal and the Peter James Lee Small Church Revitalization Funds. The group has been working to help market those two grant funding opportunities around the Diocese. The Working Group also implements Annual Convention resolutions that require Executive Board action or review.

Bishop Stevenson presented the nomination of Mr. Rick Steenrod to serve on the Diocesan Missionary Society (DMS) Board. He noted that this nomination would normally be considered during Annual Convention by the Committee on Related Organizations but was not brought forward in time to be considered in November, so the Executive Board, in its capacity as Annual Convention between sessions, took up the nomination. A motion to submit the nomination to the DMS Board for consideration passed unanimously.

Bishop Stevenson then took questions from Board members. He addressed the timing of the appointment of a permanent Shrine Mont Camps Committee. He mentioned that he is planning to have a talent gathering survey out soon to help connect people's talents and interests with openings within the diocesan committee structure. He addressed the work of the Racial Justice and Healing Committee and the Committee on Reparations. He commended the groups for their foundational work that they are engaged in currently under the direction of Canon Hill. He noted that he plans to visit Liverpool soon to strengthen the bonds between the Diocese of Liverpool, the Diocese of Kumasi and the Diocese of Virginia through the Triangle of Hope project.

Bishop Stevenson asked Rev. Gibson to give a brief account of the work of the Committee on Congregational Missions (CCM). Rev. Gibson noted that the Committee continues its work supporting mission parishes. The changes in diocesan leadership have been challenging but he assured everyone that issues will be worked through and the additional liaisons for mission churches will be identified. Bishop Stevenson noted CCM will most likely fall under the purview of a second Assistant Bishop, whom he envisions will be responsible for the area of congregational development.

Special Meeting, March 23, 2023

Members of the Executive Board met with consultant Ms. Heidi Kim who was engaged by Bishop Stevenson to assess and discern requirements for a Canon for Formation and Discipleship to join the diocesan staff, and to qualify candidates.

Special Meeting, March 29, 2023

Member of the Executive Board's Program Working Group met with Stephanie Gurnsey Higgins, the Minister for Diocesan Development and Congregational Stewardship, to review the 2023 parish applications for grants from the Bishop's Appeal and the Peter James Lee Small Church Revitalization Funds.

Regular Meeting, April 20, 2023

Bishop Stevenson and Canon Hill were in Liverpool, England attending the installation of The Rt. Rev. Dr. John Perumbalath as the 9th Bishop of Liverpool. In the Bishop's absence, the meeting was chaired by the Vice President, Mr. George Omohundro.

Bishop Harris thanked the Board members who participated in the interviews with Ms. Heidi Kim. Bishop Harris noted that Ms. Kim has submitted her report to the Leadership Team who will now work in collaboration with Ms. Kim to craft the position description. A search will then be conducted to identify the best person to fill this role. Bishop Harris announced that the communications assessment, conducted by Canon Easton Davis of the Diocese of Atlanta, was almost complete and the Leadership Team would be looking for ways to implement the recommendations in Canon

Davis's report.

Rev. Webster Gibson announced that the Program Working Group met and considered the project requests submitted for the Bishop's Appeal and Peter James Lee Small Church Revitalization grants. He presented the list of projects and proposed funding levels for the two grant programs. He noted that there was enough funding to fully fund all the project requests that were submitted. The only adjustment the group made was to the request from St. Peter's, New Kent for their Diaper Assistance Project. The group felt that the project was extremely important to the community it served, so given that additional funds were available after fully funding all requests, they recommended awarding that project \$2,000 rather than the \$1,000 requested. A motion to approve the list of projects and funding levels with no dissenting votes and three abstentions.

Canon Hazel presented a petition from three parishes of the Potomac Region, St. Mark's Alexandria, Olivet, Alexandria, and Church of the Spirit, Alexandria to merge their congregations to become St. Martin de Porres Episcopal Church. She noted that they have followed the procedures from the canons and the advice of the chancellor. All the appropriate documents have been provided, including the endorsement and support of the Potomac Region. Mr. Causey noted in response to a question from the Board that when St. Martin de Porres is officially created the other three churches will be dissolved as part of the process. A motion was introduced for the Board to commend the three churches for their work in coming together, to endorse and support the merger, and to forward the petition to the Committee on Church Status for consideration and action by Annual Convention in November 2023. The motion passed unanimously.

Mr. Gibson reported that the Committee on Covenantal Giving is preparing to hold the four meetings for churches to request adjustments to their 9% diocesan pledges on Saturday, June 17. The gatherings will be similar to last year. The staff is currently working to identify the 2023 meeting locations. The committee is working with Ms. Nancy Chafin to send the appropriate materials out to all parishes in the Diocese. They are also working with Mr. Ted Smith to determine each parish's 9% pledge amount for 2024. Mr. Gibson requested that all Executive Board members be present and assist at these meetings. Mr. Gibson noted that Bishop Stevenson will produce a welcoming video that can be shown at all the locations. Churches requesting adjustments to their required amount are required to attend. The Board will consider the adjustment requests at the September meeting.

Mr. Omohundro announced Bishop Stevenson's appointment of Ms. Alda White to continue to serve as the Board representative on the Task Force on Truth and Reparations until December 31, 2023, which is the end of her term on the Executive Board. The Bishop will appoint a new Board representative to the Task Force at that time.

Canon Hazel highlighted elements of her report to the Board. She noted that she has been engaged in visioning work with the Leadership Team. She discussed the recent partnership between the Diocese and the Thriving in Ministry program, which focuses on continuing growth by building priests' strong habits of self-assessment, experiential learning, and purposeful practice through sustained relationships with highly skilled mentor coaches and colleagues. She also noted that she will be holding three sessions to train additional facilitators to do mutual ministry reviews with parishes and their leaders. She also highlighted in her written report the work of the Rev. Shirley Smith Graham, Ms. Gloria Parham, and the Rev. Sarah Kye Price.

Mr. Smith made the Treasurer's report to the Board. He noted that he has received about 80% of parish parochial reports so far. He announced that he has received about ten applications for the clergy scholarship funds, the deadline for which is June 1. A list of requests will be presented to the Board for approval at the June meeting.

Mr. Eastham reported that the plans for Annual Convention are progressing. He noted that there will be no registration fee this year, but delegates must register in order to be admitted and to vote. He stated that the Leadership Team continues to look at staff roles and how they are interconnected. They are also reviewing the reports from consultants Heidi Kim and Canon Easton Davis. Mr. Eastham provided status on Shrine Mont Camps 2023 registrations. He also announced that the new database system for the Diocese is scheduled to launch by the end of May.

Regular Meeting, June 15, 2023

Bishop Stevenson noted that the work of racial justice and healing continues, along with some newly-created anti-racism training. He also pointed out that he is planning something at the Lumpkin's Jail Site in Richmond for All Saints' Day. He announced that the Triangle of Hope delegation will be heading to Liverpool soon, and going to Ghana next year. There is also a racial injustice pilgrimage bus tour of the deep south scheduled for this fall. He noted that Shrine Mont Camps are underway with campers arriving soon. He noted that planning for Annual Convention is progressing, and the theme this year will be "closing the gap between religion and life." He intends for Annual Convention to be more formational and less legislative. He also noted that Visiting Bishop Dabney Smith will be leaving at the end of June, but that the diocese needs three bishops to fulfill the pastoral work and Sunday visitations of a diocese of this size.

The Rev. Barbara Marques, Vicar of St. Francis, Manakin-Sabot, Sr. Warden Rick Lloyd, and Jr. Warden Chris Webber presented a proposal to sell approximately 7.32 acres of their ten-acre property to a developer for \$579,000. They are hoping, with the sale of this land, that they can pay off the existing mortgage and then look at building a new church building on the site.

Mr. Ted Smith explained that the reason this request is coming to the Executive Board rather than the Standing Committee is that the property, which was originally purchased as a church plant, was deeded to the Trustees of the Diocese, not to the church itself. As such, according to the canons, the request to sell a portion of the property must have the approval of the Executive Board to move forward.

Rev. Dunevant explained that Goochland County is creating villages through its planning process. Her congregation has also received pressure to sell a portion of its property for development. She expressed concern about moving forward with this sale while the church is in an interim period and does not have a permanent vicar. She suggested that the church wait until they have a new vicar and let that person be part of the conversation of how they move forward.

Rev. Gibson noted that this sale will help St. Francis become more financially ready to shift to parish status in the future. Ms. Jones suggested that the church speak with an architect to make sure that selling a large part of the parcel will not hurt their future growth potential. Ms. White suggested that they make sure the assurances are in place with the developer regarding the extension of water and sewer service and their connection to those services. Mr. Omohundro asked if any of the proceeds from this sale would go towards the \$10 million reparations trust fund. Mr. Smith explained that the Diocese was looking at the sale of several undeveloped or rental properties to fund the reparations fund, but that this property was not part of that calculation. A motion was made to approve the sale, and passed by a majority vote of 15 to 3.

Mr. Gibson announced that the covenantal meetings scheduled for this Saturday, June 17 will be smaller than last year. He asked each of the Board members to attend one of the four sessions closest to them. So far, only 28 parishes have responded that they are attending to explain why they are unable to meet the 9% pledge goal. He explained that the board members are not there to judge, but rather just to listen and document the reasons given by parishes and to document the pledge amount each parish is able to contribute. The adjustment requests will be considered by the Board at

its September meeting.

Canon Hazel presented the new policy and covenant incorporating Safe Church practices into the issue of welcoming a registered sex offender into a parish. These guidelines are intended to reasonably provide for the safety of all persons in a parish or ministry while maintaining a welcoming place for registered sex offenders in congregations and ministries in the Diocese of Virginia. She asked Board members to review this policy and contact her if they had any concerns or suggestions.

Mr. Smith presented the 2023 Housing Allowance resolution for the Rev. Sarah Kye Price used by clergy as part of their IRS annual tax calculations. The resolution passed unanimously.

Mr. Smith presented the 21 requests for the Clergy Scholarship funds. He announced that all the applicants received scholarship funding. The average funding award for 2023 was \$2,857. A motion was introduced that the four requests that received less funding be asked if they could use the additional funds and, if so, their funding award would be increased to the \$2,857 level, but failed to receive a majority of votes. A motion was introduced to approve the scholarship allocations as presented, and it passed with no dissenting votes and one abstention.

Canon Hazel highlighted elements of her report to the Board. She noted the transition opportunities in the Diocese and where churches are in the process of calling new leadership.

She is looking to chaplains from each region to be liaisons to retired priests in their region. She thanked the Rev. Bambi Willis for her efforts to coordinate this ministry.

Mr. Smith noted that all audited financial statements since 2004 are now posted on the website. He announced that the Trustees of the Funds is concluding its investigation of the breach that occurred last year. They have put safeguards in place to prevent a recurrence of this issue in the future.

Mr. Eastham discussed the planning for this year's Annual Convention at which there will be many opportunities for attendees to learn more about the Diocese and the many ministries in which we are involved. There will be more space for exhibitors this year and the goal is for each ministry to have an exhibit table to publicize their ministry. The Diocese is also looking for financial support from sponsors this year to help defray costs.

Special Group Meetings on the Virginia Plan for Covenantal Giving, June 17, 2023

Executive Board members attended and assisted in facilitating four group meetings around the Diocese of parish representatives to discuss parish compliance with the Virginia Plan for Covenantal Giving (2021 Resolution R-1a).

Regular Meeting, September 14, 2023

Bishop Stevenson gave opening remarks. He provided an update on the situation with the IT security breach of funds from the Trustees of the Funds (TOTF) since the last meeting in June, and noted that another breach was subsequently discovered when working with auditors this summer that was part of the original breach but not initially recognized or made known. There have been no breaches since enhanced procedures were put in place in early 2023.

He announced that Mr. James Williams has been made permanent Shrine Mont Camps Director, and that he is creating a Shrine Mont Camps Advisory Council to assist and support Mr. Williams in running the camps.

The Bishop also announced that the Triangle of Hope had a wonderful pilgrimage to Liverpool this summer, and that next year the group will visit the Diocese of Virginia. Also, a new anti-racism

training course will soon be available to the entire diocese. He noted that this fall's planned service at Lumpkin's Jail in Richmond is being postponed until next year to allow for more time to encourage participation.

He reported on progress in the search for the Canon for Discipleship and hopes to make an announcement soon. The process worked well, and there was participation from around the Diocese. His hope is that this position will strengthen our relationship with God and each other.

He also reported on progress in planning for Annual Convention. There will be five workshops available on Thursday afternoon this year, with hopes to offer more workshops at future Conventions. There will also be a ministry fair with participation from the numerous diocesan committees, commissions and task forces highlighting the various ministries active around the Diocese. He wants to focus more on conversations and formation at Annual Convention and less on legislation.

Mr. Gibson presented the Covenantal Giving Committee's adjustment requests to 2024 pledge amounts, noting that this is the second year of this process and it seemed to go smoothly. This year, more churches attended than last year. A video message from Bishop Stevenson was presented this year and was well received. Mr. Smith noted that eleven new churches participated this year. Mr. Gibson made a motion that the requested adjustments be approved as presented, and that any future adjustments would be reviewed by the Executive Committee of the Board and any such action would be reviewed at the next Board meeting. The motion passes unanimously.

Mr. Bright and Mr. Smith presented the draft 2024 budget on behalf of the Budget Working Group. Mr. Smith noted that three new diocesan staff positions are included: a Congregational Development position, a Diocesan Advancement position, and a full-time Registrar and Historiographer. He noted that part of the Registrar's new responsibilities will be to act as the Clerk for the Disciplinary Board. Mr. Smith suggested adding \$2,500 to Line 13 and \$18,000 to Line 14 to support the work of the new Canon for Discipleship. There were no objections.

The two main points of discussion centered on Line 9: Virginia Council of Churches and Line 17: Grants for Episcopal College Ministries. The Virginia Council of Churches requested an increase in their funding from \$7,000 to \$25,000. The Board agreed to a 10% increase to \$7,700.

There was much discussion of the requested increase of \$51,500 from Campus Ministries. Mr. Smith explained that the large increase requested was because the Methodist Church withdrew its funding of the ARISE campus ministry at George Mason University. Ms. White suggested that there be further discussions with the Campus Ministry team to learn what is needed and how the Diocese can budget. Bishop Stevenson wants to have more dialogue with the Campus Ministries to learn how the Diocese can best support these ministries. It was noted that Campus Ministries might be a focus of the new Canon for Discipleship ministry. The Board agreed to increase the Campus ministry budget by \$25,750, and that Mr. Smith will set up a meeting with the Campus Ministries team prior to Annual Convention to further discuss their request and needs. Mr. Bright made a motion to approve the budget including the adjustments discussed and agreed to, and forward the budget to Convention for adoption. The motion passed without objection.

Mr. Eastham presented the 2024 budget from the Fredericksburg Region for approval by the Executive Board, in accordance with Canon 8.5(a). Mr. Dickenson moved that the budget be approved, and the motion passed without objection.

Petition for name change from McIlhane Parish to Grace, Red Hill, Charlottesville

Canon Hazel presented a petition from McIlhane Parish, Charlottesville to go back to its original name: Grace, Red Hill. She noted that the Chancellor had suggested that this request go through

the Church Status Committee of Annual Convention for approval. The petition includes all the required approvals and paperwork for consideration. The request to the Board is for endorsement of the petition so it can move to Annual Convention for consideration and approval. Mr. Bright made a motion for the Board to endorse the petition, which passed unanimously.

Canon Hazel highlighted some information from her written report. She commended the work of the transition team. She announced that almost sixty clergy have been trained to conduct Mutual Ministry Reviews from the three workshops that were held over the summer. She also announced two new pages being created and added to the diocesan website for Clergy continuing education opportunities and congregational development opportunities. She thanked Ms. Gloria Parham for overseeing the Safe Church Training program that all churches are required to complete. She noted that the Rev. Sarah Kye Price organized three ordinations of new Clergy and Vocational Deacons this summer. She also noted that The Rev. Shirley Smith Graham is currently working with congregations to fill thirty-eight openings for clergy.

Mr. Smith announced that he will send out a written report to the Board. He noted that as of August 31st the Diocese has received 45% of total anticipated income and about 55% of budgeted parish pledge income. Diocesan spending is at approximately 57% of budgeted expenditures. He noted that the Diocese has set up a system of quarterly distributions from TOTF to help identify any future breach of TOTF funds. Mr. Smith also announced that parish premium payments for dental insurance will be waived for November and December to reduce the large surplus in the reserve account.

Mr. Eastham reported that there have been 342 registrations for Annual Convention to date, and that approximately 30 Certificates of Election from parishes are outstanding. To date, there are 38 exhibitors registered for the Ministry Fair, and 7 sponsors. This is the first year we have solicited sponsorships to offset the cost of Annual Convention. Convention this year will focus more on conversations and less on legislation, and there will be lunch provided on Friday to give attendees more time to talk. Mr. Eastham noted that the deadline for submission of resolutions, amendments to the Constitution and Canons, and Standing Committee nominations is October 10th. Open hearings for submitted resolutions, amendments and the budget will be held the week of October 16. Mr. Eastham also noted that there will be a new committee formed to assist with the planning and programming for Annual Convention 2024. He thanked the search committee for the Canon for Discipleship for their excellent work. He noted that the Communications office is working on the redesign of the diocesan website and the rebranding of the Diocese graphics. He also announced that Mayo House will be hiring two Administrative Assistants, one for the Finance department and the other to work with the Canon for Racial Justice and Healing and the Canon for Discipleship.

Annual Convention, November 2 - 4, 2023

Executive Board members will participate as voting members of Annual Convention.

Regular Monthly Meeting, December 14, 2023

Final meeting of the Executive Board for 2023.

North Fairfax Region

The churches in the North Fairfax Region are the Church of the Holy Comforter, Vienna; Church of the Holy Cross, Dunn Loring; Church of the Epiphany, Oak Hill; St. Anne's, Reston; St. Dunstan's, McLean; St. Francis', Great Falls; St. John's, McLean; St. Thomas', McLean; and St. Timothy's, Herndon. The Very Rev. Fran Gardner-Smith serves as Dean for the Region.

North Fairfax Region Council has remained faithfully engaged throughout 2023. We continue to

have hybrid meetings to allow for the greatest participation. We open each meeting using “A Regional Resource for Connection, Conversation, and Leadership” from the diocese to ground us in scripture and facilitate relationship development and discernment of Regional purpose and direction.

December 2022 Meeting: We agreed as a Council to provide financial support to Latino Ministries at St. Timothy’s (\$5,000) and to the 2023 regional youth summer mission trip (\$3,000) to southwest Virginia (Moving Mountains Mission, M3). Our nominating committee presented a full slate of candidates, including a youth delegate and alternate, who were unanimously elected by the Council.

March 2023 Meeting: The main focus of this meeting was setting some 2023 goals. We talked about being in relationship with each other and being out in the community with regional neighbors. Individual churches are busy successfully rebuilding ministries after Covid so planning regional activities is hard. However, we like the idea of joining together to help with existing ministries. In this theme, we went on to have a presence at Reston Pride -- St. Anne’s hosted a booth and we used a new regional banner and postcards with names, locations, and contact information. St. Timothy’s, Epiphany, and St. Thomas joined the booth and everyone helped attendees find Episcopal churches that were geographically accessible to them! We hope to replicate this collaboration at future events and now have a banner and a huge box of postcards to share!

May 2023 Meeting: We were pleased to have the Rev. Shirley Smith Graham, transition minister for the diocese, and Bishop Stevenson join our meeting via Zoom. Updates were provided on the M3 trip, which took place in July; Reston Pride, which took place in June; and St. Thomas invited the region to Safe Zone training regarding the LGBTQIA+ community, which was well attended and took place in May.

October 2023 Meeting: We heard reports from the M3 mission trip and Reston Pride -- both a great success! We formed a nominating committee to prepare a slate of officers for 2024 to present at our December meeting.

North Fairfax 2023 Youth Moving Mountains Mission Trip (M3): Seven chaperones and eight teens traveled to southwest Virginia to support Grace House on the Mountain mission. Your missionaries served the larger faith-based communities with their hearts by attending multiple services and sharing meals and stories that bring us closer together. The service project was a handicap ramp for one deserving family, whose parent was having difficulty simply using the stairs to leave the home. The family lived on a farm which allowed for many fun experiences with a menagerie of animals. The M3 trip and construction project was a first for all the teens. The same was true for swimming in the stream below the mountain falls. More impressive for several teens, the trip was the first time spending a night away from home. We thank the North Fairfax Region for its continued support and anticipate a larger number of participants in the years to come.

Some of the activities of North Fairfax Region parishes since the 2022 Convention are outlined below:

Church of the Epiphany, Oak Hill: The parish is progressing with new people coming for worship and other spiritual opportunities. Outreach continues to be a focus on this parish to our community with opportunities such as support of a local food pantry, Food4Thought for local elementary students in food insecurity need, and Hypothermia Shelter for the homeless with FACETS occupying our space for a week. In early 2023, the Dulles South Soup Kitchen (DSSK) found themselves without a facility and in need of a kitchen to prepare meals. Through the assistance of Epiphany, we provided a home for them to continue their meal preparation while we collectively discerned the future together. Through prayerful work and communications, Epiphany and DSSK have found an opportunity to move forward with DSSK having a long-term home using facilities at Epiphany.

Church of the Holy Comforter, Vienna: We are expanding our Refugee Ministry. Now that the two families and the young man from Afghanistan that we have been supporting are financially independent, we are able to offer assistance to others as they arrive in this country. Currently, we provide housing for a Venezuelan couple with a 5-year-old daughter; in a few months, we expect to support an Afghan widow with 5 children. It is such a blessing to form relationships with God's children from different parts of the world and to see them thrive.

St. Anne's, Reston: We continued our successful Food Pantry ministry this year by distributing non-perishables, fresh produce, meat, fresh bakery items, and personal items and diapers to members of our community in a monthly distribution. We served approximately 130 individuals and families a month. Another major ministry for St. Anne's is non-partisan voter outreach in partnership with Cornerstones, our local agency that promotes and facilitates overcoming tough economic times. We help people, including new citizens, to register to vote and offer rides to vote through "Souls to the Polls." We are also a sponsor of Reston Pride.

St. Francis, Great Falls: We are in the early phase of assessing where we are and where we are called to go. For that, we have formed a Strategic Action Planning Committee to work with the Vestry to analyze our metrics, understand our community, and evaluate our ministries. We have not stopped our long-time characteristic of serving our neighbors, both close to home and farther away. During Lent of 2023, the church raised funds to supply our Ministry Partners of the Diocese of Ezo, South Sudan, with financial resources to procure over 100 bicycles for the priests of the Diocese to provide them with transportation for serving their members and neighbors. This was the second major project in successive years to fulfill our covenant with them and to live out the gospel directive to serve.

St. Thomas, McLean: We spent this last year learning best practices for evangelism and implementing them. We've had good results with more than 15 new visitors coming to St. Thomas since January. Most have chosen to stay and be part of our congregation! We've made some major changes to our website as part of this work. We've been working with a consultant on establishing a new post-pandemic long-range plan. We are preparing to host our 15th annual Pumpkin Patch, with all proceeds going to our local non-profit ministry partners.

St. Timothy's, Herndon: A tagline has been that we serve the poorest of the poor in the Western Hemisphere, the United States, and the State of Virginia. 2023 put that on full display: first, with a successful Agape Campaign for our partners in ministry at St. Mathieu's School in Haiti. Our more than decade-long relationship continued with a month-long celebration that included a video message from the Priest-in-Charge of the school, a guest sermon from the Reverend Roger Bowen, and a banner fundraising effort within the parish. We continue to pray for our brothers and sisters in Haiti, as we lament the loss of the ability to visit. Our Lakota Team traveled to Pine Ridge, South Dakota for the first time since pre-pandemic. The team fulfilled their mission by spending a week on the reservation, engaged in work projects, cultural learning opportunities, and daily interaction with Lakota grade-school children. St. Timothy's also supported the Regional M3 trip with construction equipment. Finally, St. Timothy's supports those in need in the Herndon/Reston area through its affiliation with LINK, Cornerstones, The Closet, and clothing and food drives.

SUBMITTED BY: CHRIS CAMERON, PRESIDENT, NORTH FAIRFAX REGION

Northern Neck Region

The Northern Neck Region of the Diocese of Virginia is composed of twelve church communities across the Northern Neck. The Very Reverend Rod Gordon is the Dean of the Northern Neck Region. Sandra Kirkpatrick is the region representative to the Diocese of Virginia Executive

Committee.

The Northern Neck Region held four Region meetings in 2023 (quarterly), and additional meetings were held by the Region Executive Committee, the Northern Neck Collaborative Ministry Task Force, and other sessions including the Shrine Mont teaming initiative with the Northern Neck Boys and Girls club. The Region had a wonderful turnout for the Ordination and Consecration of Bishop E. Mark Stevenson in December 2022 in Henrico, Virginia.

This year, our Region held three Celebrations of New Ministry. On January 6th, the Reverend Pilar Parnell was installed as Rector, St. Stephen's Church, Heathsville; On June 29th, The Very Reverend Rod Gordon was installed as Rector, St. Peter's Church, Oak Grove; and, On October 1st, the Reverend William Stafford-Whittaker was installed as Rector, Wicomico Parish Church. On January 9th, we also welcomed Reverend Kristen Farrington as Priest in Charge, Cople Parish.

During the first quarter of 2023, our Region hosted our first Sacred Ground Dialogue Circle. Over 20 people from across the Region met via Zoom to engage in this very important conversation.

We continued our strong support for Region youth campers at Shrine Mont Camp. Additionally, Reverend Charles Sydnor worked with James Williams, Director of Shrine Mont Camps, and Donna Anderson of the Northern Neck Boys and Girls Club on an initiative for future campers to Shrine Mont. We are including a line item for campers from the Northern Neck Boys and Girls Club in our 2024 Region Budget.

Four Priests from our Region, the Reverends Rod Gordon, Torrence Harman, Christopher Agnew, and Pilar Parnell have completed the Diocesan program to become Mutual Ministry Review (MMR) Facilitators. The Reverend Torrence Harman complimented Diocesan staff, the Reverend Shirley Smith Graham and the Reverend Canon d'Rue Hazel, on this highly professional program.

At our September Region meeting at St. Stephen's in Heathsville, congratulations were extended to Deb Lockhart of the Northern Neck Region who was ordained a Deacon on August 12th. She began her service at Trinity/St. Mary's White Chapel on September 17th.

The Northern Neck Region Collaborative Ministry Task Force continued support of the three pillars of its mission: *The mission of the Northern Neck Collaborative Ministry Task Force is to nurture the robust continuation of the rich faith traditions of the Episcopal community in Virginia's rural Northern Neck.* The Northern Neck Region Training initiative produced a reference guide with links to important lay ministry information on the Diocese of Virginia website. The Reverend Torrence Harman led the team in suggestions for Strengthening the Region through training. Canon d'Rue Hazel, Dean Gordon, and The Reverend Kristen Farrington discussed how our region might be able to provide the required Safe Church training to those who might have limited or no internet service or unfamiliar with computer technology. The result is a hybrid training program that provides in-person training using the Praesidium training modules and a facilitator to help guide and assist participants.

The second and third tiers of the task force include: Foster the Timely Sharing of Information & Resources and Pursue Strategies that Support More Collaboration Among Northern Neck Episcopal Churches. Sharing resources is a way of supporting each other. Work is underway on an asset map to include supply clergy, organists and other musicians, and people with experience in preservation restoration, conducting audits, and completing parochial reports and collaborating to provide emergency financial assistance to families in need.

The Northern Neck Region continues its many successful outreach ministries, including the Grace

Church Yard Sale (year-round), the St. Stephen's Thrift Shop, the St. James monthly Food Pantry, the Upper Lancaster County Food Pantry supported by Trinity and St. Mary's Whitechapel, Wicomico Parish Market Days, and the St. Peter's Thrift Shop and Community dinners. One of these ministries received a donation from the Opp Shop in King George County for the second year in a row, further demonstrating our collaboration and love across Regions in the Diocese of Virginia. Many special events and fellowship opportunities have been held at the churches of the Northern Neck this year, including Cople Parish's Vacation Bible School, St. Mary's Fleeton Blessing of the Fleet, St. Stephen's Oysters & Oldies, St. Mary's Fleeton Octoberfest, St. Mary's White Chapel Celtic Walking, St. Stephen's Strawberry Festival, St. James Friday Night Live Entertainment, and St. Paul's Bluegrass Sunday and Homecoming.

SUBMITTED BY LINDA HUTT, NORTHERN NECK REGION PRESIDENT

Northern Piedmont Region

Our Parishes: The Northern Piedmont Region comprises the fourteen Episcopal Churches in the exurban and suburban area to the west of the DC Metro area including Loudoun County, northern Fauquier County, and western Prince William County. Our parishes report in-person attendance and participation returning to pre-pandemic levels and in some cases significantly higher than in 2019. A full listing of our congregations follows this report.

Region Council Meetings: This year we kept to our regular meeting schedule of 2nd Tuesdays in January, March, May, and September on zoom. Additional zoom meetings were well-attended in May/June to discuss Resourcing God's Mission and the Election Convention. Our next regular meeting will be on Tuesday November 14th to plan for 2024 and to reflect on this year's Annual Convention and to address necessary Region Council By-Law revisions for officer elections.

Budget: The Region Council Treasury balance is approximately \$30,000. In 2023 we granted \$3,000 for our mission parish's Shrine Mont retreat scholarships and reimbursed 2022 expenses for Convention attendance. The Council's consensus is that the region treasury should continue to be allocated for projects within the region and that we would prefer to put our financial resources to work soon. Clarity on diocesan standards for "Resourcing God's Mission" will help the Council to discern the highest and best use of our funds. Several parishes continue to make regular contributions to the Region treasury, several contribute sporadically, and a few are completely non-participatory.

Communication: Our parishes continue to manage multiple communication platforms and would like to work with an IT/social media consultant familiar with our issues to help streamline our various streaming and communication processes. In 2024 we hope to work with diocesan staff to identify possibilities and resources.

Mission: In 2023 we identified housing insecurity as a primary social justice issue and welcomed Nina Janopaul's presentation from the Virginia Diocesan Homes affordable housing initiatives. Region council members have followed up with additional information-gathering and discussion on the topic. Parishes have continued to work individually and jointly on feeding ministries and to provide support for seniors, families, and children. Several parishes have also expanded ecumenical and non-denominational coordination with broader community social support efforts.

Leadership Transitions: Clergy transitions continue to play a major role in the region. This summer the region was well-represented at the ordination of The Rev. Deacon Hope Laingen, formerly a Lay Delegate from Grace in The Plains, whose ministry with Emmanuel

Delaplane expanded on the mission of the Northern Fauquier Assistance Coalition with Grace, Leeds Markham and several other local churches and community organizations.

The Rev. Marybeth Sanders-Wilson was welcomed as Associate Rector at St. James in Leesburg which was also well-represented at her ordination in September.

Christ Church in Lucketts continues its unique lay-leadership model, now in mutual ministry with its new priest, the Rev. Kirtley Yearwood.

The Very Rev Pierre-Henry Buisson departed from Emmanuel Delaplane which is now searching for an Interim Rector and continuing with supply as available. The region looks forward to welcoming interim Dean, Rev. Daniel Velez-Rivera who has accepted serving in that role after the 2023 Annual Convention.

Leeds Markham and St. David's Ashburn both continue with leadership from able Interim Rectors as does Church of Our Redeemer Aldie with a long-term supply priest. St. Andrews Ada (Marshall) continues with supply clergy.

Buildings & Properties: Our congregations struggle to maintain and update buildings and properties that were designed in an era that did not require 21st century accessibility, convenience and comforts. Most of our parishes are now considering or have already undertaken long-term capital improvements to address long-deferred maintenance.

As a parish without property, St. Gabriel's continues to identify long-term leased space so that the English and Spanish-speaking members of the congregation can do mission, ministry and worship under one roof.

Parish Listings: Parish websites provide links to recorded or live-streamed Sunday services as indicated in bold below.

- **Christ Church Lucketts** - <https://christchurchlucketts.org/>
- Church of Our Redeemer Aldie – <https://aldiechurch.org/>
- **Emmanuel Delaplane** - <http://www.emmanuel-delaplane.org/>
- **Emmanuel Middleburg** - <http://www.emmanuelmiddleburg.org/>
- **Grace The Plains** - <https://www.gracetheplains.org/>
- **Leeds Markham** - <http://www.leedschurch.org/>
- St. Andrew's Ada
- **St. Gabriel's Leesburg** - <http://saintgabriels.net/>
- **St. David's Ashburn** - <http://www.sdlife.org/>
- **St. James Leesburg** - <http://stjamesleesburg.org/>
- **St. Matthew's Sterling** - <http://www.stmatthewssterling.org/>
- **St. Paul's Haymarket** - <http://www.stpaulsepiscopalhaymarket.org>
- **St. Peter's Purcellville** - <https://stpetes.net/>
- **Trinity Upperville** - <https://trinityupperville.org/>

SUBMITTED BY: BRUCE LELACHEUR, COUNCIL PRESIDENT

Peter Paul Development Center

Peter Paul is an outreach and community center serving children and families in Church Hill and neighboring communities in Richmond's East End. Founded by John Coleman in 1979, Peter Paul is the oldest continually operating community center in the area. **Our mission is one of empowerment**

through education: to support our neighbors in the East End and educate their students, equipping them to serve as positive contributors to their family, community, and society.

We help prepare students for long-term success by providing them with intensive academics in a supportive community of family and friends. Through programs that target families, we help parents and caregivers in Richmond's East End enhance their ability to create healthy family environments. And by enhancing the academic performance of students in our neighborhood and engaging their families in the process, we can create a community of care, a place that meets the immediate needs of our neighbors and promotes long-term self-sufficiency.

Consisting of both the After School Academy and Summer Promise Academy, our youth programs provide year-round out-of-school time academic support for 100 youth each year. The focus of the program is academic growth; this is achieved through required attendance, small classrooms, high-quality teaching staff, individualized instruction and tutoring, and opportunities to participate in enrichment experiences.

Each weekly lesson plan incorporates project-based learning, literature, and STEAM activities. Middle and high school students in this program also focus on college and career readiness. To facilitate continued learning during the summer, our Summer Promise Academy provides students with ongoing instruction and a variety of educational and cultural activities and field trips.

Knowing that education is a family matter with community impact, Peter Paul developed a second area of programming called Family and Community Engagement, which strengthens families and cultivates cohesion among our neighbors. Collaborating with more than fifty community partners, we offer a variety of educational and enrichment programs. Through the Promise Family Network (deeper case management support for families), Z-LIFE (employment and workforce development for individuals ages 18-26), community food distribution, and a senior citizens program, our community outreach efforts engage and impact the lives of more than 1,000 neighbors each year in an effort to break the cycle of generational poverty.

After 11 years of transformative leadership, Damon Jiggetts left Peter Paul at the end of June 2023. We are thrilled to welcome new Chief Executive Officer, Corey Taylor. With more than ten years of leadership and management experience in schools and nonprofit settings, Mr. Taylor brings a depth of knowledge to his new role at Peter Paul. Mr. Taylor joins us from Cristo Rey Richmond High School, where he served as Founding Principal and Chief Academic Officer. Deeply committed to community engagement, restorative practices, and diversity, equity, and inclusion, he shares our belief in the promise of the East End. Our significant achievements at Peter Paul over the past few years reflect an unwavering commitment to educate the child, engage the family, and empower the community. From directly impacting the academic trajectory of nearly 40% of East End students, helping families meet quantifiable family goals, placing young adults in new job opportunities, distributing countless food bags to neighbors in need, and so much more, these highlights demonstrate our capacity to strengthen the academic performance of students in the East End and build a sense of neighborhood cohesiveness.

Ministry for Racial Justice and Healing

Grant us, Lord God, a vision of your world as your love would have it: a world where the weak are protected, and none go hungry or poor; a world where the riches of creation are shared, and everyone can enjoy them; a world where different races and cultures live in harmony and mutual respect; a world where peace is built with justice, and justice is guided by love. Give us inspiration and courage to build it through Christ our Lord.

--Author Unknown

The Ministry for Racial Justice and Healing envisions a Diocese filled with Christians speaking truth to power and *working for a world free from the evils of white supremacy, racism and colonialism*. The Ministry for Racial Justice and Healing purposes itself to *actively engage the Diocese of Virginia in creating sustainable programs to dismantle racism, white supremacy, and the legacy of colonialism through education and advocacy with social, governmental, and ecclesiastical systems*.

This report is submitted by the Reverend. Dr. J. Lee Hill, Jr., Canon for Racial Justice and Healing with the support of the Ministry for Racial Justice and Healing, named below.

In 2023 the Ministry for Racial Justice and Healing began developing, writing, and presenting its antiracism curriculum, entitled *Engaging God's People in the Work of Racial Justice*. The curriculum was developed as an 8-session that seeks to faithfully address, examine, explore, and bridge understanding so that as church we begin the work of repairing what sin has broken. The curriculum features the work of Canon Stephanie Spellers, *The Church Cracked Open* and the edited work of Allen Shinn and Larry Benfield, *Realizing Beloved Community: Report from the House of Bishop's Theology Committee*, and was presented to Mayo House Staff this summer by members of the Ministry for Racial Justice and Healing. The sessions will focus on Negotiating the Language of Antiracism, The Challenges of Talking about Race and Racism, The Historical Roots of Racial Injustice, White Privilege, White Supremacy, and White Superiority, Understanding our Modern History of Racial Injustice, The Biblical Mandates of Engaging in Racial Justice Work, and Practicing Jesus' Way of Healing Love—Engagement and Responsibility.

In the spring of the year, we launched two diocesan-wide Sacred Ground circles—while several new regional and congregational circles were happening throughout the Diocese. One of the two Sacred Ground circles the diocese sponsored followed the standard 11-week curriculum plan, while the other explored a more rigorous 6-week offering. While we recognized the challenges of completing Sacred Ground in such an abbreviated period of time given the substantial amounts of material to process in 6-weeks, we determined it worthwhile to explore this more rigorous offering in response to the request for different options throughout the Diocese. The Sacred Ground team will continue to evaluate the curriculum to determine future offerings.

Additionally in the spring of this year priests and deacons from around the diocese gathered for intentional conversation at the intersection of prophetic preaching and racial justice. Over the course of several weeks the work of Professor Luke A. Powery, Dean of the Chapel and Associate Professor of Homiletics at Duke University—*Becoming Human: The Holy Spirit and the Rhetoric of Race*. Drawing deeply upon the work of Howard Washington Thurman Powery's work presented five hopes for our small learning community 1) Accept the honest assessment of historical racialized inhumanities and how the church is implicated in it, 2) Accept that race is not biological but social, and understand how this impacts where we are today, 3) Discover the pneumatological way of thinking and talking about race that is open to moving through and beyond racialization to humanization, and 5) Develop an ethic that embodies the fullness of the Spirit of Christ to reclaim our humanity, and become more human. PDF slides of each of our sessions are available for those who wish to engage in self-study, and a second offering of this is being considered this winter.

In the summer of 2023 meetings were held with Bishop and members of the Native American/ Indigenous Ministries. This ministry group remains focused on re-establishing itself, focusing its ministry, and refreshing its outward facing presence on the Diocesan website. Native American/ Indigenous Ministries has participated in various celebrations throughout the diocese and this summer developed the following land acknowledgement statement for use at Mayo House and as a model for the diocese:

"We recognize and remember the First Nations, the native people who were removed from this

portion of God's creation by force. These nations/tribes in Virginia include the Powhatan, the Chickahominy, the Monocan, the Arrohateck, the Nottoway, and other nations/tribes whose contributions we've lost. We recognize and remember enslaved Native Americans, and enslaved Africans and their descendants, separated from their families by force, and who lived under horrific conditions to help build this country. May we always remember that the earth does not belong to us but is a gift from God. May God's grace and wisdom lead us from our past mistakes to become instruments of justice and peace for all people."

Additionally, this summer Canon Hill served as the keynote facilitator for Family Camp at Shrine Mont wherein he focused conversation on Beloved Community and invited all in the community to think deeply about diversity, inclusion and racial justice.

Lastly, we concluded the summer with the Racial Justice and Healing Pilgrimage to Memphis, Birmingham, Selma and Montgomery. This "capstone experience" was designed for persons in our Diocese who have completed Sacred Ground or some other comparable racial justice or anti-racism curriculum. The pilgrimage made visits to the Civil Rights Museum at the Lorraine Motel, the Slave Haven Underground Railroad Museum, the Birmingham Civil Rights Institute, the Edmund Pettis Bridge, the National Voting Rights Museum and Institute, the Slavery and Civil War Museum, the National Memorial for Peace and Justice, and The Legacy Museum and the Civil Rights Memorial Center. Sojourners were invited to worship, think deeply, and reflect on our shared racial history and consider concrete steps that can be taken in their local communities to realize Beloved Community. The pilgrimage departed from Richmond on Tuesday, October 17 and returned on Sunday, October 22 with 39 pilgrims participating. Serving in leadership for the experience was Canon Hill, Reverend Marlene Forest, and Paris Ball.

The Truth and Reparations Task Force is continuing to advance in its work and mission. In addition to preparing to offer in-person and virtual information session to congregations and Episcopal organization by members of the task force, the task force has identified 10 key areas to focus our work of repair: 1) *Arts and Culture*, 2) *Criminal Justice*, 3) *Ecclesiastical Systems, Structure and Common Life*, 4) *Education*, 5) *Environment*, 6) *Food Insecurity*, 7) *Health*, 8) *Housing*, 9) *Economic Empowerment*, and 10) *Transportation*. The Task Force has prepared presentations addressing: 1) Why Reparations are Needed – the role of the Diocese in justifying and perpetuating "white supremacy," 2) What are reparations?, and 3) Who is the Task Force and what is its role? The next phase of our work includes the movement of funds into the designated portfolio held by the Trustees of the Funds, and the development of an overall communications campaign. Truth and Reparations Co-Chairs, Jabriel Hassan and Colleen Schiefelbein+ remain dedicated and committed to our shared ministry of justice.

We remain grateful for those renewing their commitment to serve...

Ms. Carolyn Lanier, Chair, St. Phillip's, Richmond
The Rev. Justin McIntosh, St. Paul's, Ivy
Dr. Christine Cameron, St. Anne's, Reston
The Rev. Marlene Forrest, St. Philips' Richmond
The Rev. Deacon Christine Garcia, Christ Ascension, Richmond
The Rev. Joe Hensley of St. George's, Fredericksburg
Ms. Gwen Malone, St. Mary's, Berryville
The Rev. Barbara Marques, St. John's, West Point
Dr. Mary Palmer, St. Stephen's, Heathsville
Mr. Jonathan Perry of Little Fork, Rixeyville
Mr. Rushad Thomas of Grace, Alexandria
Rev. Dr. J. Lee Hill, Jr., Canon for Racial Justice and Healing

REPORT OF THE COMMITTEE ON RESOLUTIONS TO THE 229TH ANNUAL CONVENTION OF THE DIOCESE OF VIRGINIA

COURTESY RESOLUTIONS

CR-1 Courtesy Resolution Honoring the Rev. Bradford Rundlett

The Committee recommends **adoption** of CR-1 and requests that CR-1 be placed on the Consent Agenda.

CR-2 Courtesy Resolution Honoring Ms. Julia Edmundson Randle

The Committee recommends **adoption** of CR-2 and requests that CR-2 be placed on the Consent Agenda.

CR-3 Courtesy Resolution Honoring The Ven. Jeffrey David Curtis for his ministry as Archdeacon

The Committee recommends **adoption** of CR-3 and requests that CR-3 be placed on the Consent Agenda.

CR-4 Courtesy Resolution Gratitude for the Life and Service of Henry Lee Valentine II

The Committee recommends **adoption** of CR-4 and requests that CR-4 be placed on the Consent Agenda.

RESOLUTIONS

R-1 Retaining a Printed form of the Book of Common Prayer

The Committee recommends the **adoption** of R-1 with the amendment, as follows:

R-1a Resolution to General Convention to Amend the Canons to Retain a Printed form of the Book of Common Prayer

Resolved, by the 229th Annual Convention of the Diocese of Virginia, that the following resolution be presented to the 81st General Convention:

Resolved, the House of _____ concurring, That the 81st General Convention of The Episcopal Church amend Title II, Canon 3 of the Canons of the Episcopal Church as follows: [Amendments to Canon in **bold red**]

Title II, Canon 3: Of the Standard Book of Common Prayer (Constitution and Canons, 2022, 90-92)

Sec. 1. The copy of the Book of Common Prayer accepted by the General Convention of this Church, in the year of our Lord 1979, **together with such alterations and additions approved in accordance with Article X of the Constitution**, and authenticated by the signatures of the Presiding Officers and Secretaries of the two Houses of the General Convention, is hereby declared to be the Standard Book of Common Prayer of this Church.

Sec. 2. All copies of the Book of Common Prayer to be hereafter made and published shall conform to this Standard, and shall agree therewith in paging, and, as far as it is possible, in all other matters of typographical arrangement, except that the Rubrics may be printed either in red or black, and that

page numbers shall be set against the several headings in the Table of Contents. The requirement of uniformity in paging shall apply to the entire book but shall not extend to editions smaller than those known as 32mo, or to editions noted for music.

Sec. 3 The Book of Common Prayer shall be available in both printed book and electronic form.

Sec. 4. In case any typographical inaccuracy shall be found in the Standard Book of Common Prayer, its correction may be ordered by a joint Resolution of any General Convention, and notice of such corrections shall be communicated by the Custodian to the Ecclesiastical Authority of each Diocese of this Church, and to actual publishers of the Book of Common Prayer.

Sec. 5. Folio copies of the Standard Book of Common Prayer, duly authenticated, as in the case of the Standard Book, shall be sent to the Ecclesiastical Authority of each Diocese in trust for the use thereof, and for reference and appeal in questions as to the authorized formularies of this Church.

Sec. 6. No **print or electronic copy**, translation, or edition of the Book of Common Prayer, or a part or parts thereof, shall be made, printed, published, or used as of authority in this Church, unless it contains the authorization of the Custodian of the Standard Book of Common Prayer, certifying that the Custodian or some person appointed by the Custodian has compared the said copy, translation, or edition with the said Standard Book of Common Prayer, or a certified copy thereof, and that it conforms thereto. The Custodian, or some person appointed by the Custodian, may exercise due discretion in reference to translations of the entire Standard Book or parts thereof, into other languages so that such translations reflect the idiomatic style and cultural context of those languages. And no copy, translation, or edition of the Book of Common Prayer, or a part or parts thereof, shall be made, printed, published **electronically or in print**, or used as of authority in this Church, or certified as aforesaid, which contains or is bound up with any alterations or additions thereto, or with any other matter, except the Holy Scriptures or the authorized Hymnal of this Church, or with material set forth in the Book of Occasional Services and The Proper for the Lesser Feasts and Fasts, as those books are authorized from time to time by the General Convention.

Sec. 7.

- a. Whenever the General Convention, pursuant to Article X of the Constitution, shall authorize for trial use a proposed revision of the Book of Common Prayer, or of a portion or portions thereof, the enabling Resolution shall specify the period of such trial use, the precise text thereof, and any special terms or conditions under which such trial use shall be carried out including translation.
- b. It shall be the duty of the Custodian of the Standard Book of Common Prayer:
 1. To arrange for the publication of such proposed revision;
 2. To protect, by copyright, the authorized text of such revision, on behalf of the General Convention; which copyright shall be relinquished when such proposed revision or revisions shall have been adopted by the General Convention as an alteration of, or addition to, the Book of Common Prayer;
 3. To certify that printed **and electronic** copies of such revision or revisions have been duly authorized by the General Convention, and that the printed text conforms to that approved by the General Convention.
- c. During the said period of trial use and under the modifying conditions specified, only the material so authorized, and in the exact form in which it has been so authorized, shall be available as an alternative for the said Book of Common Prayer or the said portion or portions

thereof; provided, however, that it shall be competent for the Presiding Bishop and the President of the House of Deputies, jointly, on recommendation by a resolution duly adopted at a meeting of the Standing Commission on Liturgy and Music communicated to the said presiding officers in writing, to authorize variations and adjustments to, or substitutions for, or alterations in, any portion of the texts under trial, which seem desirable as a result of such trial use, and which do not change the substance of a rite.

- d. In the event of the authorization of such variations, adjustments, substitutions, or alternatives, as aforesaid, it shall be the duty of the Custodian of the Standard Book of Common Prayer to notify the Ecclesiastical Authority of every Diocese, and the Convocation of the Episcopal Churches in Europe, of such action, and to give notice thereof through the media of public information.

Sec. 8. The appointment of the Custodian of the Standard Book of Common Prayer shall be made by nomination of the House of Bishops and confirmed by the House of Deputies at a meeting of the General Convention. The Custodian shall hold office until the second General Convention following the General Convention at which the Custodian was nominated and confirmed. A vacancy occurring in the office of Custodian when General Convention is not meeting may be filled until the next General Convention by appointment by the Presiding Bishop upon the confirmation of the Executive Council.

Sec. 9. It shall be the duty of the Ecclesiastical Authority of any Diocese in which any unauthorized edition of the Book of Common Prayer, or any part or parts thereof, shall be published or circulated, to give public notice that the said edition is not of authority in this Church.

*Submitted by: The Rev. Dr. Robert W. Prichard
The Rev. Catherine W. Swann*

Amended by the Resolutions Committee

Explanation: The General Convention of 2022 adopted Resolution 2022-A059 approving (on the first of two required readings) a replacement for the current Title X of the Constitution of the Protestant Episcopal Church (“Of the Book of Common Prayer”). If that revision is adopted on second reading at the General Convention of 2024, the Book of Common Prayer will be redefined as “those liturgical forms and other texts authorized by the General Convention in accordance with this article and the Canons of this Church;” it will no longer be understood as the contents of a single book.

This change, if approved on second reading will create the need for changes in Title II, Canon 3 (Of the Standard Book of Common Prayer), which provides for the publication of a book and currently makes no mention to texts that exist only in electronic form. The purpose of this proposal is to: (1) to bring electronic texts under the supervision of the Custodian of the Book of Common Prayer; (2) to make it clear that alterations and additions adopted by General Convention in accordance with Article X of the Constitution become part of the Standard Book of Common Prayer, to which all copies of the prayer book should conform; and (3) to provide for the continued availability of the Book of Common Prayer in printed book form.

R-2 To Provide for the Transfer of Bishops and Deacons to Churches in Communion

The Committee recommends the **adoption** of R-2 with the amendment, as follows:

R-2a Resolution to General Convention to Amend the Canons to Provide for the Transfer of Bishops and Deacons to Churches in Communion

Resolved, by the 229th Annual Convention of the Diocese of Virginia, that the following resolution be presented to the 81st General Convention:

Resolved, the House of _____ concurring, That the 81st General Convention of The Episcopal Church amend Canon III.7 by adding a new Section 7 as follows (with subsequent sections renumbered):

Sec. 7. Transfer to Churches in Communion with This Church

(a) A Deacon desiring to become canonically resident within a Diocese or equivalent jurisdiction of a Church in Full Communion (as identified in Canon I.20) or Church in Communion with This Church (as identified by Canon III.10.2.(a)(3)) shall request a testimonial from the Ecclesiastical Authority of the Diocese of current canonical residence, which testimonial shall be given by the Ecclesiastical Authority to the applicant, and a duplicate thereof may be sent to the Ecclesiastical Authority of the Diocese or equivalent jurisdiction to which transfer is proposed. The testimonial may include a portfolio of training, continuing education, and exercise of ministries. The testimonial shall be in the following form or in the form specified by the receiving Diocese or equivalent jurisdiction:

I hereby certify that A.B., who has signified to me the desire to be transferred to the Ecclesiastical Authority of _____, is a Deacon of the Diocese of _____ of the Episcopal Church in good standing, and has not, so far as I know or believe, been justly liable to evil report, for error in religion or for viciousness of life, for the last three years.

(Date) _____ (Signed) _____

(b) If the Ecclesiastical Authority of the Diocese or equivalent jurisdiction of the Church in Full Communion or Church in Communion with This Church accepts the testimonial, the canonical residence of the Deacon transferred shall date from such acceptance, and notice of acceptance shall be promptly forwarded by the Deacon to the Ecclesiastical Authority in the sending Diocese. Such notification from the receiving Ecclesiastical Authority may be in the following form:

I hereby certify that A.B. has been canonically transferred to my jurisdiction and is a Deacon in good standing.

(Date) _____ (Signed) _____

Upon receipt of said acceptance, the Ecclesiastical Authority of the sending Diocese shall notify the Church Pension Fund and the Recorder of Ordinations of the Deacon’s departure from the Episcopal Church.

(c) This provision shall not be used for Deacons who seek to enter Churches Not in Communion with This Church or for those who seek transfer to another Province of the Anglican Communion while remaining geographically within the boundaries of the Episcopal Church. In such cases the provisions of Canon III.7.9 [after renumbering] shall be followed.

And be it further resolved that, the House of _____ concurring, the 81st General Convention of The Episcopal Church amend Canon Title III.12 by adding a new Section 7 as follows

(with subsequent sections renumbered):

Sec. 7. Transfer to Churches in Communion with This Church

(a) A Bishop desiring to become canonically resident within another member church, Province, or equivalent jurisdiction of a Church in Full Communion (as identified in Canon I.20) or Church in Communion with This Church (as identified by Canon III.10.2.(a)(3)) shall request a testimonial from the Presiding Bishop, which testimonial, with the advice and consent of a majority of the members of the Advisory Council to the Presiding Bishop, shall be given by the Presiding Bishop to the applicant, and a duplicate thereof may be sent to the Presiding Bishop or Primate of the member church, Province, or equivalent jurisdiction to which transfer is proposed. The testimonial may include a portfolio of training, continuing education, and exercise of ministries. The testimonial shall be in the following form or in the form specified by the receiving member church, Province, or equivalent jurisdiction:

I hereby certify that A.B., who has signified to me the desire to be transferred to the Ecclesiastical Authority of _____, is a Bishop of the Episcopal Church in good standing, and has not, so far as I know or believe, been justly liable to evil report, for error in religion or for viciousness of life, for the last three years.

(Date) _____ (Signed) _____

(b) If the Presiding Bishop or Primate of the member church, Province, or equivalent jurisdiction of the Church in Full Communion or Church in Communion with This Church accepts the testimonial, the canonical residence of the Bishop transferred shall date from such acceptance, and notice of acceptance shall be promptly forwarded by the Presiding Bishop or Primate to the Presiding Bishop of the Episcopal Church. Such notification from the receiving Ecclesiastical Authority may be in the following form:

I hereby certify that A.B. has been canonically transferred to my jurisdiction and is a Bishop in good standing.

(Date) _____ (Signed) _____

Upon receipt of said acceptance, the Presiding Bishop of the Episcopal Church shall notify the Church Pension Fund and the Recorder of Ordinations of the Bishop's departure from the Episcopal Church.

(c) This provision shall not be used for Bishops who seek to enter Churches Not in Communion with This Church or for those who seek transfer to another member church or Province of the Anglican Communion while remaining geographically within the boundaries of the Episcopal Church. In such cases the provisions of Canon III.12.8 [after renumbering] shall be followed.

Submitted by the Rev. Dr. Robert W. Prichard

Amended by the Resolutions Committee

Explanation:

Prior to 2012, the Episcopal Church generally provided for Bishops, Priests, and Deacons transferring to other parts of the Anglican Communion the information requested by the receiving dioceses.

Title III, Canon 10 (Of Reception of Clergy from other Churches) specified the information needed for a clergy person seeking to transfer to The Episcopal Church. This situation changed when the General Convention adopted Resolution 2012-A030, which created the new category of “release and removal.” At that point the chancellor for the Presiding Bishop began to advise dioceses that clergy seeking transfer to other parts of the Anglican Communion were to be released from the jurisdiction of the Episcopal Church without being provided with documentation of any kind for the receiving institution. This was apparently done as a response to those Bishops of The Episcopal Church who were issuing documentation to unhappy clergy who sought to transfer to other Provinces of the Anglican Communion, such as the Church of Nigeria, that announced that they were no longer in communion with The Episcopal Church and were actively supporting the formation of what would eventually become the Anglican Church in North America (ACNA). The Episcopal Church did not want to take any action that implied acceptance of the dissident denomination that was being created.

Shortly after the adoption of this revision to the canons, a priest from the Diocese Virginia sought to transfer to the Diocese of Toronto from which she had originally come to Virginia. When inquiring, the Bishop and Standing Committee were told by the Presiding Bishop’s office that the new “release and removal” approach meant that there was no longer any way to provide a testimonial to the receiving diocese, which was in a province of the Anglican Communion in communion with and supportive of The Episcopal Church.

A member of the Virginia deputation to General Convention drafted a resolution to remedy the problem facing the diocese. Later endorsed by Province III, it was adopted by the next General Convention as Resolution 2015-C033, which provided instructions for transferring priests to “Church in Communion with this Church” based upon the procedure still expected for transfer to The Episcopal Church. This 2015 resolution added a new section 5 to Title III, Canon 9. It included a provision that it was not to be used in those cases for which the “release and removal” had been written—for “Churches Not in Communion with This Church or for those who seek transfer to another Province of the Anglican Communion while remaining geographically within the boundaries of the Episcopal Church.”

The 2015 provision has worked well, but it covers only the specific situation for which it was drafted—the transfer of a priest. This current resolution has been drafted to ask General Convention to make parallel provisions in the case of deacons and bishops.

R-3 Resolution on Congregations and Affordable Housing

The Committee recommends **adoption** of R-3s as the substitute resolution for R-3.

R-3s Resolution on Congregations and Affordable Housing

Resolved, that this 229th Annual Convention joins with those calling for legislation to establish “by right” development of affordable housing on land owned by any church, congregation, or faith community, or religious institution within the Commonwealth of Virginia; and be it further

Resolved, that this 229th Annual Convention urges congregations, clergy, and lay people to contact their State Senators and Delegates to urge enactment of such legislation; and be it further

Resolved, that this 229th Annual Convention requests the Board of the Virginia Diocesan Homes (VDH) to develop criteria for the development of affordable housing upon land owned by the Episcopal Church, its congregations, and its other institutions within the Diocese of Virginia, and submit the proposed criteria to the 230th Annual Convention; and be it further

Resolved, that the Secretary of the Diocese send copies of this Resolution to each member of the General Assembly and to the Governor.

Originally submitted by: The Rev. Benjamin P. Campbell, St. Paul's, Richmond

Substitute by the Resolutions Committee

Background:

A December 14, 2021, article in Virginia Mercury reported that Virginia's Joint Legislative and Audit Review Commission had found that nearly 30 percent of Virginia households are "cost-burdened," a measure that refers to people who spend more than 30 percent of their income on housing. Of those households, nearly half of them were severely cost-burdened, meaning they're spending more than 50 percent of their income on housing. Black and Hispanic Virginians were disproportionately represented among those households, who were also more likely to rent than own their homes and had a median income of \$32,000. At that time, Virginia needed at least 200,000 more affordable rental units. More recent reports show that the problem is getting worse, not better.

In Virginia, "by-right zoning" refers to the right of a property owner to develop their land without the need for a special permit or zoning change. This means that the owner can use their land for any purpose that is permitted by the local zoning ordinance, without having to go through additional regulatory processes. One example of by-right legislation in the Commonwealth of Virginia allows for use of property for a small group home. Similarly, Virginia law blocks Homeowner Associations from preventing the installation of solar panels on privately owned property, subject to a few specific limitations. VA Code Section 55.1-1820.1. Establishing a "by right" use of church property for affordable housing would eliminate the time and cost of rezoning the property as well as the need for public review and comment about this use. An affordable housing project developed on church property would still need to meet other local requirements, such as a site plan review and development standards.

Roslyn Conference and Retreat Center

2023 has been a remarkably busy year for Roslyn. The center will have hosted almost three hundred groups and served over 30,000 meals by the end of the year. While most were repeating visitors, we also reached groups that had never been to Roslyn. New business has comprised about 26% of our activity. Occupancy levels have been hovering between 70-80% on the weekends and 50-60% during the week. After a few years of uncertainty, Roslyn is on target to reach budgeted revenue goals this year. This is great news.

To start the year off right, we celebrated long time Roslyn Managers Corporation President and Memorial Trustee Vice-Chairman, retired Army Maj. Gen. LH Ginn III, by renaming the West Room the President's Room. We are honored to have been able to benefit from his leadership, guidance, and wisdom for more than 20 years.

We are also pleased to host a new initiative spearheaded by Bishop Goff – Visual Artists in the Diocese of VA. Artists are gathering to worship, do art together, share tasty food and enjoyable conversation and reflect on individual projects.

We continue to welcome diocesan active and retired clergy to Roslyn twice a year for rest and refreshment. Next year's complimentary events will take place in January and April. Roslyn offers

these retreats, with meals included, as a way of thanking those who minister in our diocese.

On the challenging side of things, a violent late summer storm felled two of the towering trees along the main drive. The drive was out of commission for a day and power was cut to the maintenance shed. A brief time later, a tent company drove a stake through a primary incoming gas line by the pavilion and gas service was cut off to the property. Fortunately, both issues were quickly resolved and had no impact on our guests.

New members have been elected to both the Roslyn Managers Corporation and the Memorial Trustees. The Trustees have been monitoring investments and the Roslyn Managers Corporation has updated Roslyn's guest agreement and is reviewing a new employee handbook. The input from the new voices around the table has been essential to moving Roslyn forward with revitalized energy. Finally, it has been a pleasure to welcome Bishop Stevenson to the team and to the neighborhood. We look forward to what the future holds for the diocese!

Report of the Secretary and Chief of Staff

With the conclusion of the 228th Annual Convention on Saturday, November 19, 2022, final plans were put into place for the Ordination and Consecration of the XIV Bishop of the Episcopal Diocese of Virginia, **the Rt. Rev'd E. Mark Stevenson**, which was held just two weeks later on Saturday, December 3, 2022 at The Saint Paul's Baptist Church. The Most Rev. Michael B. Curry, Presiding Bishop, was the chief consecrator. Special thanks go to the Transition and Consecration Planning Committee.

Staffing and Consulting Support:

On December 8, Bishop Stevenson announced the appointment of **the Rt. Rev'd Gayle E. Harris** as Assistant Bishop of the Diocese. Her first day was April 1, 2023. She plays a lead role in broadening and deepening the Diocese's formation ministries for both clergy and lay leaders. She also shares in the full range of episcopal duties, including support of clergy, congregational development, and visitations to churches, schools, colleges, and retirement communities.

The Rev'd Canon d'Rue Hazel began her ministry with the Diocese on January 3, 2023. In her role as Canon to the Ordinary, she supports congregational development, works with congregations in conflict, oversees the work of congregational consultants, manages the Title IV process, and works with diocesan teams to identify and embrace new opportunities for the Church.

Also, in January, Bishop Stevenson announced his appointment of **the Rev'd Dr. J. Lee Hill, Jr.** As Canon for Racial Justice and Healing. Canon Hill had served as the diocesan Missioner for Racial Justice and Healing since 2021. Canon Hill continues to work with clergy, lay leaders, congregations, and other groups across the Diocese to develop new ministries and facilitates courageous dialogue about race.

In February, Bishop Stevenson appointed **the Rt. Rev'd Dabney Smith** as a visiting Bishop in our Diocese. Based in Northern Virginia, Bishop Smith served in this role from April through June and then returned in this fall.

In early March, Bishop Stevenson engaged two consultants to help the Diocese expand its ministry in the areas of communications and discipleship. **Easton Davis**, Canon for Communications and Digital Evangelism in the Episcopal Diocese of Atlanta, has led a comprehensive assessment of all diocesan communications, including external and internal communications, and communications between congregations of the Diocese. He has worked with the Bishop and communications staff to inventory current communications, evaluate those efforts, survey key audiences in the Diocese, and

made recommendations for new communications opportunities.

Bishop Stevenson also engaged the services of **Heidi Kim** to assist in the search for a Canon for Discipleship. Ms. Kim is a lay leader and church consultant engaged in ministries of racial healing and reconciliation, conflict transformation, organization development, and cultural change. Special thanks go to the search committee members who worked with Heidi in this search.

In September, Bishop Stevenson announced that **James Williams** would transition from Interim Director to permanent Director of Shrine Mont Camps, leading all aspects of Shrine Mont Camps, including hiring, training, and supervising a large staff of counselors and other professionals. Mr. Williams joined the diocesan staff in 2022 to develop and lead programming for Shrine Mont Camps 2023. He has served as a Program Director and Counselor since 2017.

Also, in September, Bishop Stevenson announced the appointment of **the Rev. Chanta Bhan** as Canon for Discipleship. Working in close collaboration with the Bishops, Canon Bhan will articulate and proclaim a vision for discipleship of clergy and lay ministers in the Diocese. She will work in partnership with congregations to support their work with children and family ministries, Shrine Mont Camps, parish youth ministry, campus ministries, and adult formation programs.

The three Canons, Canon Hill, Canon Bhan, and Canon Hazel, support Bishop Stevenson's mission priorities: promoting racial justice and healing; fostering life-giving formation of followers of Jesus; and supporting clergy and lay leaders in their ministries.

Key Events:

Spring Clergy Retreat, May 1-3 at Shrine Mont—a gathering for reflection, sharing, and prayer, led by Fr. Martin Smith.

Also, in May, twelve grant proposals were funded through the annual Bishop's Appeal and twelve proposals were funded through the Peter James Lee Small Church Revitalization Fund.

Shrine Mont Camps, June-August—with over 60 years of history, this year's camp offered various programs for campers ages 7-17 in Orkney Springs.

Episcopal Youth Event, July 3-8 at the University of Maryland, College Park—a gathering of more than 1,400 youth from around the world assembled on a college campus to learn, laugh, and worship together. Students and adults from our Diocese, as well as Bishop Harris, were in attendance.

Triangle of Hope pilgrimage in Liverpool, England, in June—thirteen young people from the Diocese, and their chaperones, traveled to Liverpool as a part of The Triangle of Hope, a covenantal community between the dioceses of Liverpool, Kumasi, Ghana, and Virginia, dedicated to transforming the long history, ongoing effects, and continuing presence of slavery in our world through repentance, reconciliation, and mission.

Racial Justice and Healing Pilgrimage, October 17-22, where people from across our diocese journeyed by bus to historical sites in the fight for racial justice and equality.

Additional events throughout the year included five Diocesan Ordinations, monthly clergy calls with our Bishops, Diocesan Mutual Ministry Review Facilitator Training, a Shrine Mont Camps Reunion, a Lenten series sponsored by the Diocesan Creation Care Task Force, Sacred Ground Circles, Renewal of Ordination Vows services across the Diocese during Holy Week, Covenantal Giving Meetings, Celebrations of New Ministry, book studies, discernment retreats, Diocesan Deacons Day, and the work of the Episcopal Church Women in stopping human trafficking. These

are just a sampling of the work being done in our Diocese, not including the work done by individual parishes day after day.

Gratitude:

I wish to express gratitude to all the staff of the Diocese of Virginia. As this report outlines, a great deal has occurred in our Diocese since our last Annual Convention. We have welcomed new team members and we will welcome more. We have moved offices and made significant upgrades to our physical plant, including a new HVAC system, a repaved parking lot, and general repairs. Through all of this, staff members have “kept the trains on the track” and done so with warmth and care. I also want to give special kudos to Associate Minister of Communications, Erin Kamran, for her diligence in getting this diocese up-to-date on diocesan journals. These incredibly helpful documents can be accessed on our website at <https://www.thediocese.net/who-we-are/governance/annual-convention/past-convention-journals/>.

Additionally, I offer sincere thanks to Julia Randle who has served as the Diocese’s Registrar and Historiographer since 2012, and will be retiring on the last Sunday of this liturgical year. It would be difficult to find many in our Diocese who have not benefitted from Julia’s vast knowledge and tireless research efforts.

Finally, I offer thanks to each of you, our Diocesan family. Through your many acts of support on diocesan committees, councils, boards, and other volunteer activities, YOU are the backbone of our Diocese and our commitment to discipleship, justice, and reconciliation. May God bless us all as we move forward benefitting from our collective gifts and talents.

Southern Shenandoah Region

Leadership Changes

2023 has been a year of growth and change for the Southern Shenandoah Region. Marcia T. Brownfield succeeded Helen Penrod as the new Region President. This change follows Helen’s recent election to the Standing Committee. We are also pleased to note that The Very Rev. Kathleen Murray has completed her first full year as Dean of our region.

Community Engagement and Support

Our region remains a tight-knit community, committed to mutual support. We are collaborating with St. George’s, Pine Grove, to help repair a well. Similarly, we are working closely with St. Paul’s, Shenandoah, to help meet their needs, especially since the death of their long-time lay leader, Bob Thomas, this past spring. Grace Memorial, Port Republic, Christ Church, Luray, and Emmanuel, Harrisonburg are all in transition and as a community we are looking for ways to continue to collaborate with and support one another. Multi-clergy parishes in other regions can help by offering to help with supply clergy at Grace Memorial and St. Paul’s.

Regional Representation

Our commitment to unity is demonstrated by our quarterly meetings, held both in-person and via Zoom. At our most recent meeting, six out of the seven churches in our region were represented, marking a strong attendance that we aim to maintain. We are actively engaging with our churches to ensure involvement in future gatherings.

Events and Activities

Last December, we organized transportation to Richmond for the Bishop’s Consecration. In August, the Region hosted a regional service at Shrine Mont, where Bishop Gayle Harris confirmed and received 23 new members into The Episcopal Church and 218 people were in attendance. These events underscore our ability to come together in faith and fellowship.

Pledges

We are grateful for generous parish pledges that enabled us to substantially underwrite Canterbury, Harrisonburg's mission trip to South Carolina this past spring. We also donated money to Episcopal Relief and Development for hurricane relief efforts.

Ministry Development

Our commitment to shared ministry remains strong. Most recently, Emmanuel Harrisonburg, Beckford Parish, and Canterbury Harrisonburg collaborated to sponsor a Young Priest Initiative Intern. This innovative internship aims to cultivate new clergy talent while serving the extraordinarily diverse needs of our community.

We thank our clergy, region delegates, churches, and the Diocese for your continued support and commitment to our shared vision and objectives. We look forward to another year of growth, community engagement, and spiritual enrichment in the Southern Shenandoah Region.

SUBMITTED BY: MARCIA T. BROWNFIELD, PRESIDENT

Spanish Language Discernment and Formation Task Group

Pathways, strategies, protocols, and recommendations for implementing a Spanish language discernment and formation program for people who may be called to ordained ministry.

Spanish Language Discernment and Formation Task Group Team Members: The Rev. Daniel Vélez-Rivera (co-chair), The Rev. Deacon Elvira Beracochea, The Rev. Katherine Ferguson, The Rev. Deacon Frederico Garza, The Ven. Holly Hanback, The Rev. Sara Palmer, The Rev. Santi Rodriguez, The Rev. Hilary Borbón Smith.

Diocesan Staff Liaison: The Rev. Dr. Sarah Kye Price, Vocations Minister (co-chair)

The resolution R-9a adopted by the 227th Annual Convention (2021) charged the creation of a task group to explore the discernment and formation of Spanish-speaking members of The Episcopal Church (TEC) in the Diocese of Virginia. The task group was appointed by the Rt. Rev. Susan E. Goff in Spring 2022, and the work of the task group has continued across subsequent months culminating in this report. This document summarizes the findings and discussions of the team, and makes a number of recommendations for the Commission on Ministry and Bishops to consider in order to move forward with the recommendations. The findings and recommendations are intended to strengthen the efforts of the Diocese of Virginia to promote racial justice and reconciliation and better meet the needs, concerns and hopes of the growing Latino populations in Virginia. There are currently only six congregations with Spanish language ministries in our Diocese, and approximately over a million people, that is, 15%-20% of the demographic in the geographic footprint of The Diocese of Virginia is of Latino descent. Many are relatively recent immigrants and monolingual Spanish-speaking.

The congregations with Latino ministries in our Diocese have already begun to identify parishioners who are discerning a call to ordained ministry. This proposal lays out possible paths for discernment and formation to open the doors of TEC more widely to our Latino parishioners called to serve in ordained ministry, and to grow the presence of Latino ministries in our Diocese and TEC.

Information Gathering Overview: The team gathered information from the following sources including information and pathways for discernment and formation of Spanish-speaking persons:

- i. Diocese of Puerto Rico
- ii. Diocese of Washington
- iii. Diocese of Florida
- iv. Diocese of San Diego
- v. Diocese of California
- vi. Diocese of North Carolina
- vii. Comunidad Teológica Episcopal IONA Latina
- viii. Association for Episcopal Deacons (AED)
- ix. Church Divinity School of the Pacific (CDSP)
- x. Seminary of the Southwest

We concluded from the information gathered that the most complete, well-tested and appropriate discernment program was from the Diocese of Puerto Rico. There is also an existing formation program for lay and ordained ministry in Spanish initiated by the Office of Latino/Hispanic Ministries of The Episcopal Church in collaboration with the IONA Collaborative. The discernment and formation programs and processes which we feel are worthy of further consideration for implementation in the Diocese of Virginia are described further below:

1. Proposed Discernment Process

In order for congregations with Latino ministries in the Diocese of Virginia and for English language congregations with monolingual and fully bilingual Spanish-speaking parishioners to discern a path to ordination in Spanish, we propose the formation of a structured discernment program within the Diocese of Virginia based upon the culturally situated model used in the Diocese of Puerto Rico, which is equivalent to the English language discernment offerings.

- i. Am I Called? ¿Soy Llamada/o? (See Annex 1 for detailed description of the process). The Puerto Rico model incorporates a discernment program for lay and ordained ministers in the Spanish language only:
 1. Lay ministry
 2. Diaconate
 3. Priesthood

This discernment process does not assume a call to a specific ministry order, so that participants may explore and discern various paths to ministry, both lay and ordained.

- ii. After this seven-session diocesan discernment process, participants continue their discernment at their parishes with a Lay Discernment Committee.
- iii. Recommendation is made by their parish priest to the Bishop Diocesan and then, the aspirant meets with the Bishop and a deacon or priest as part of the nomination process.

2. Proposed Formation Program

It is important to note that the task group agreed that the formation of Spanish-speaking clergy must achieve the same competencies (for Deacons) and proficiencies (for Priests) as their English-speaking counterparts. This proposal is based on the principle that translating English curricula into Spanish is not what is needed to create a program that meets the unique and diverse cultural experience of Latinos living and worshiping in the Diocese of Virginia. There are not only cultural but also social and economic aspects that need to be considered when developing a relevant program for Latinos and Latinas.

The team proposes the “*Comunidad Teológica Episcopal IONA Latina*” formation program because currently it is the only theologically sound program that meets the canonical principles

of The Episcopal Church that is delivered entirely in Spanish. If the discernment process leads the candidate to the diaconate, this proposed formation pathway would still fall under the St. Phoebe School for Deacons and would follow the same canonical competencies. Please see Annex 2 for a draft curriculum to be further developed in more detail upon diocesan approval.

Given the canonical requirements of The Episcopal Church, this task group did not formulate specific formation recommendations for the sacred order of the priesthood. However, the task group recognizes the need for discernment and formation programs for persons exploring lay ministries and the priesthood. We would still recommend following the discernment pathway of the Diocese of Puerto Rico for all those entering discernment for ordained ministry, with the intent to seek out the appropriate seminary formation program within our Episcopal seminaries with augmented formation as needed, based on individual need, for those who discern a call to Priesthood. We recognize that there is not currently an Episcopal seminary in the United States with a designated Spanish language formation program, and that this is a concern being raised across multiple dioceses. The Comunidad Teológica Episcopal IONA Latina offers a formation pathway in Spanish for priests, as an alternative to seminary formation as guided and approved by their Bishops.

Characteristics and Components of the proposed local (diaconal) formation program:

We propose a competency-based and integrative formation curriculum for diaconal formation that parallels the current St. Phoebe School English language program. The program will include the following components:

1. Formal training and personalized mentoring: This is a new program that has not been evaluated and the level of formal education of the candidates is likely to vary. In addition to the courses in the curriculum, the ecumenical faculty will apply personal and individualized mentoring to empower and facilitate the participants to achieve the desired competences in each formation component. Additional recommendations for mentoring are included with this report.
2. Formation will build on and integrate the student's previous life and ministry experience and the strengths of each person. The selection of various elective courses among the various IONA courses will be flexible to respond to the needs and interests of each candidate and the changing needs and opportunities of Latinos and Latinas.
3. The practical internship will be church and community-based and will be oriented to ministry and the mission of The Episcopal Church and grounded in the Jesus Movement. Learning and practicing with and in the community will develop not only an understanding of the community needs but also build the skills of ministry with various dominant and marginalized communities.
4. Regular progress assessments will empower candidates with practical recommendations for their formation and help them integrate and apply their learning and experience. Progress will be marked by self and class assessments in the various competency areas. Formal assessment and feedback from instructors and mentors will be provided to students quarterly. Continuous informal progress assessment through discussions and reflections of main program milestones with personal mentors will be conducted monthly.

Cost: In addition to the cost of a laptop, the estimated cost is \$195 per course at this time. Students would be asked to take at least one course and up to three each term. One way that the Diocese of Puerto Rico and IONA have made the cost of formation accessible to all students in formation is through The Episcopal Church's Latino Formation Fund. The fund is a needs-based partial or full scholarship. This task group recommends creating a similar scholarship fund in the Diocese of

Virginia as an additional support mechanism for those who might not be eligible for funding through this or other sources.

3. The Organizing Principle of Spanish-Language Latino/Hispanic Centered Formation to Ordained Ministry: Ecumenical Faculty.

In order to prepare cross-culturally sensitive, theologically minded, and spiritually formed ordained ministers, this task group offers the following programmatic recommendation of using or creating an ecumenical faculty for the formation to ordained ministry of monolingual and bilingual Spanish speakers.

The purpose of an ecumenical faculty is to work together across differences along a common path¹ that includes: a comprehensive theological education rooted in intellectual development, spiritual formation, personal transformation, and communal integration.

The proposed ecumenical faculty is to be intentionally formed by scholar-practitioners from across the Jesus Movement. In bringing together faculty members of various religious communities in an ecumenical learning environment, a diverse faculty offers multi-confessional and multicultural education for Episcopalians coming from various religious traditions.

There are two main paths toward our implementation of an ecumenical faculty for our Spanish-speaking candidates to ordained ministry in the Diocese of Virginia. Both paths can complement each other and help accelerate the urgently needed formation of Spanish-speaking deacons. The first path is the creation of an ecumenical faculty from across the Commonwealth of Virginia or a wider geographic region. This offers a renewed focus to in-person teaching and community building with peers in the area. It also faces the challenges of a smaller pool of possible faculty members who are scholar-practitioners, or experienced scholar-practitioners who have the availability and bandwidth to participate in the ecumenical faculty.

The second path would allow an expedited launch of the formation program of several persons that have been previously identified and for those to be identified in the future. This path relies on the partnership with and participation of the La Comunidad Teológica Episcopal IONA Latina - a partnership of the Iona Collaborative and The Episcopal Church Office of Latino / Hispanic Ministries. This online learning environment “brings together students and instructors from across the U.S. and Latin America to engage in a diverse, highly interactive online learning community that prepares Spanish-language clergy for leadership throughout The Episcopal Church and Province IX.”² The program is currently in its first year. This path offers an already existing ecumenical faculty with passionate and experienced scholar-practitioners and a theological library with textbooks written in Spanish not translated from English, and thus avoiding the difficulties of translating and adapting to the diverse Latino cultures. This path faces the limitation of an online only program, but still this second option can be a blessing as it is a viable and functioning program. Virginia students in a program like La Comunidad Teológica Episcopal IONA Latina could be formed virtually and mentored by local Spanish-speaking clergy providing formation in their local contexts.

4. The Benefits of an Ecumenical Faculty

According to The Rev. Canon Altagracia Pérez-Bullard, Ph.D.,³ one of the main benefits of an ecumenical faculty is that it is intentionally called from a wider community of practitioners in ministerial and pastoral roles, and justice movements. In doing so, it includes professors with a shared passion for teaching and leading communities of faith. An ecumenical faculty provides its students a learning environment enriched by the wide diversity and practical experience of Christian communities, and their contexts, experiences, and traditions. A faculty formed by passionate scholar-practitioners is intrinsic to the goal of formation: to prepare individuals to be leaders of communities of faith. Spanish-speaking people in formation would greatly benefit from learning and practicing

alongside passionate scholar-practitioners from across the Jesus Movement. This task group has already identified La Comunidad Teológica Episcopal IONA Latina, an existing Episcopal formation institution in the U.S., Latin America and the Caribbean that would accelerate the establishment of a Spanish-language formation program in our Diocese.

The directors of the IONA program emphasized the practicality of including diverse faculty across denominations to benefit from an existing body of trained academics, clergy and lay professionals. This will broaden and deepen the participants' experience of the love of God by learning from, with, and alongside people from different confessional contexts. Latino ministers will thus be empowered to create and facilitate spiritual community, reconciling people and communities to God. In this learning environment, they can take risks for the sake of the Gospel. This helps them to grow in their ability to be obedient to The Episcopal Church while being constructively critical.

5. Mentoring:

The mentoring relationship is a key programmatic recommendation for the discernment process and formation to ordained ministry of monolingual Spanish speakers. The task group looks to mentoring relationships to fill a vital role in aiding in their discernment and equipping them for ministry during their formation for ordained ministry. A mentor is defined as someone who can provide spiritual accompaniment, resources, assessment, motivation, and accountability.

There is a need and a desire for monolingual Spanish and bilingual (Spanish-English) clergy who are mission-focused, able to communicate the Gospel effectively and passionately, adaptable and collaborative, and spiritually mature and willing to grow and learn alongside others. Additionally, there is a need and desire for monolingual Spanish and bilingual (English-Spanish)deacons called to serve in these contexts and translate the needs of the communities to the parish, diocese, and wider church.

Spanish speakers who enter into a discernment process in the Diocese of Virginia, and subsequently begin the formation for ordained ministry, can benefit from mentors who can help them expand their expertise, learn tools for spiritual development that are grounded in the Baptismal Covenant and explore new paradigms that invite others into the life of Christian community and ministry.

A mentor would accompany a person in discernment and formation in the pursuit of ministerial qualities and abilities, in the development of a ministerial identity, and in bringing intellectual knowledge into dialogue with heartfelt knowledge - and in the context of the communities they would be called to serve. The mentor will also be crucial in helping the student navigate the canonical process necessary for ordination. Research shows that mentoring during the discernment process, seminary /local formation and the first three years of ministry are the most formative for an ordained minister's identity, confidence, and agility in ministry practice.

Mentoring is indispensable for persons in discernment and in formation for ordained ministry. A mentoring relationship helps them identify and fill critical gaps they would struggle to address on their own. For those in discernment and formation for the diaconate, a relationship with a mentor would grow and develop their abilities to interpret to the Church the needs, concerns, and hopes of the world, and their capacities to move the Church to use their gifts to meet those needs. For those in discernment and formation for the priesthood, a relationship with a mentor would grow and develop their abilities as pastors, preachers, and teachers, and their capacities as sacramental leaders grounded in the Book of Common Prayer/ El Libro de Oracion Comun and the context of their community of faith.

A mentoring relationship is collaborative and offers mutual discovery for both the mentor and mentee. They broaden one another's perspectives, as wisdom is not simply passed down but

discovered and nurtured. Lastly, it offers a practical and hands-on experience where experiences are shared and growth is encouraged.

Mentoring relationships would be an essential part of the discernment and formation process for Spanish speakers. Mentors have the ability and capacity to engage, educate, equip, encourage, and empower. We strongly recommend their inclusion in this process.

6. Recommendations:

Based on the information gathered, the team proposes a seven-step discernment process adapted from the program of the Diocese of Puerto Rico, and a competency-based formation program for Spanish-speaking clergy in partnership with La Comunidad Teológica Episcopal IONA Latina.

Based on the above main recommendation, the team recommends the following actions to initiate the discernment and formation of Latinos and Latinas right after this convention. We recommend that:

- a. The Diocese of Virginia work to establish a formal discernment process in Spanish language based upon the model used in the Diocese of Puerto Rico.
- b. The Diocese of Virginia establish a formal partnership with IONA similar to the one with CDSP for English-speaking students.
- c. The Diocesan Vocations Minister will identify a pool of fluent Spanish-speaking mentors and invite them to mentor the first cohort.
- d. During the initial time in discernment, the Commission on Ministry/Committee on the Diaconate and the Bishop will meet with nominated aspirants, with translation support as needed, to determine their suitability to pursue the recommended plan of formation, as outlined in Canon III.6.
 1. The Vocations Minister/St. Phoebe School for Deacons Director will contact the identified aspirants or postulants for the first cohort to initiate the mentoring relationship with those identified and thus start the first step of their discernment and early formation.
 2. The mentor will assist the aspirant in following the canonical process for applying for postulancy and in due course, candidacy, with the support of the Vocations Minister following all portions of Canon III.6 for canonical ordination process.
 3. The initial application for postulancy would occur during the period of discernment, with a positive recommendation of the Commission on Ministry and official granting of postulancy by the Bishop to be granted before moving on in formation after the initial discernment period.
- e. The Diocese will allocate funding for developing, implementing and sustaining the program. At this time three individuals have expressed interest in discerning a call to ministry. If they were to enter the IONA program, we recommend funding the following as needed: laptop (up to \$1000) and up to \$1,200 per year for a maximum of 3 courses per semester. Total cost per person in the initial year \$2,200.
- f. Processes be implemented to insure the cultural and linguistic competence of the Commission on Ministry, Standing Committee, Bishops and Diocesan Staff who are involved in all phases of the discernment and formation process.

g. We recommend the addition of a fully fluent Spanish-speaking person to the diocesan staff for the development of Latino ministries, who among other responsibilities will continue the work of this team and promote and oversee the discernment and formation of Spanish-speaking Episcopalians as other dioceses have done (New York, North Carolina, Texas, etc.).

h. The discernment and formation program will be reviewed or evaluated with each cohort, taking into consideration the priorities of the Diocese and the views of participants and mentors. We recognize that the needs and circumstances of Latinos and Latinas change and evolve, and the program may need to evolve accordingly.

i. The Bishop will appoint this or another task group to continue our work and to further the recommendations for discernment and formation of lay ministries in Spanish; the work of the task group shall fall under the oversight of the Commission on Ministry.

Resources:

Language borrowed from the Identity, Mission, and Vision Statement of the Ecumenical Theological Seminary in Detroit. <https://www.etseminary.edu/ecumenical-culture>

Comunidad Teológica EcuMénica IONA Latina. <https://ssw.edu/iona-collaborative-at-seminary-of-the-southwest-launches-comunidad-teologica-episcopal-iona-latina-in-partnership-with-the-episcopal-church-office-of-latino-hispanic-ministries/>

Dr. Pérez-Bullard is the Director of Contextual Ministry and Assistant Professor of Practical Theology at Virginia Theological Seminary. She offered instruction at a recent gathering of people of color in ministry in the Episcopal Church.

Flooding, Matthew, ed. *Welcome to Theological Field Education!* Herndon, VA: Alban Institute, 2011.

Annex 1. Detailed Discernment Process Developed by the Diocese of Puerto Rico

- Session 1: Vocation: a call from God and one's response to the call (example of St. Peter and St. Paul)
- Session 2: Biblical perspectives of vocations (Old and New Testaments)
- Session 3: Ordained clergy vocations; lay vocations; vocations in community (lay and ordained). Distinction between clergy orders (bishops, priests, and deacons).
- Distinction between lay and ordained vocations. (In the Diocese of PR this session is always led by the diocesan bishop.
- Session 4: Vocation and our spirituality: dedicating our lives and vocations to Jesus
- Session 5: How our vocation fits into the strategic diocesan priorities: in the Diocese of Puerto Rico the strategic priorities and theme is missional ministry and evangelism. The church is at the center of a community with a grassroots presence in the streets; the clergy are required to be missionaries in their communities. The Diocese of PR presently has 56 mission congregations in communities.
- Session 6: Formation: how the St. Peter and St. Paul Seminary [this would instead be the relevant formation program here in Virginia] will form your vocation. This session explains in detail the formation process for different vocational calls, the canonical requirement for ordained formation, the academic requirements for all students, and the diocesan process for ordination.
- Session 7: Spiritual Retreat, Q&A

Methods:

1. The participants in the seven-session discernment program must be endorsed by their rector/vicar and have actively participated in ministry programs.
2. The Dean of the program visits the parishes where participants attend and help set up the lay committee with the assistance of the rector/vicar.
3. The Dean gives a three-month period for the person in discernment to determine whether to move forward in formation and in that period are assigned a mentor that keeps in touch.

Annex 2. Curriculum for Spanish language formation: La Comunidad Teológica Episcopal IONA Latina



PROGRAMA DE ESTUDIOS TEOLÓGICOS
Plan General de Estudios (CURRICULUM - PENSUM)

AÑO SEMESTRE	AÑO INTRODUCTORIO PROPEDEÚTICO		AÑO DE FUNDAMENTACIÓN		AÑO DE PROFESIONALIZACIÓN	
	I SEMESTRE	II SEMESTRE	III SEMESTRE	IV SEMESTRE	V SEMESTRE	VI SEMESTRE
BÍBLICO	HISTORIA DE ISRAEL Y PENTATEUCO	LITERATURA SINOPTICA Y HECHOS	LITERATURA PROFÉTICA Y SUPERIORAL	HERMENÉUTICA BÍBLICA	PENSAMIENTO PAULINO Y CARTAS GENERALES	LITERATURA JOHÁNICA
SISTEMÁTICO HISTÓRICO	DOGMÁTICA I: REVELACIÓN Y FE	HISTORIA DE LA IGLESIA ANTIGUA Y ANEVAL	DOGMÁTICA II: DIOS, TRINIDAD Y CREACIÓN	HISTORIA DE LA IGLESIA MODERNA Y CONTEMPORÁNEA	HISTORIA DE LA IGLESIA ANTICUJANICA Y EPISCOPAL	DOGMÁTICA III: CRISTO Y LA IGLESIA LATINOAMERICANA
LITÚRGICO PASTORAL	LITURGIA Y TEOLÓGIA SACRAMENTAL	ESTRUCTURA Y GOBIERNO EPISCOPAL	LOG. ANÚNGA Y ESPACIO SACRAM. Y SACRAM. Y SACRAM.	TEOLÓGIA PASTORAL Y ADMINISTRACIÓN PARROQUIAL	ÉTICA TRANSFORMACIÓN SOCIAL	PREDICACIÓN Y HERMENÉUTICA
	IPP I Práctic. Pastoral	IPP II Práctic. Pastoral	IPP III Práctic. Pastoral	IPP IV Práctic. Pastoral	IPP V Práctic. Pastoral	EMI
CURSOS ELECTIVOS Cursos de Opción Interdisciplinaria	LECTIVA 1: Iglesia, Seguridad y Responsabilidad	LECTIVA 2: Pastoral Emergentes: Ecología, Migración y Justicia Social	LECTIVA 3: Desarrollo de servicios a la comunidad	LECTIVA 4: Evangelio y Cultura: Eucaristía y Cambio Interreligioso	LECTIVA 5: Teología y Género	ENSAYO MONOGRAFICO INTRODUCTORIO

COMUNIDAD TEOLÓGICA EPISCOPAL

Depending upon the entry semester, students would be guided in the selection of courses encompassing diaconal competencies, with the expectation of taking two courses per semester. Students (and mentors, as desired) would also engage with the local formation events and daily prayer of the St. Phoebe School in bilingual format.

Standing Committee

Bishop Mark Stevenson, Assistant Bishop Gayle Harris, and the Delegates of the 228th Annual Diocesan Convention,

Greetings from the Stranding Committee. Every diocese in the Episcopal Church has a Standing Committee with the mandate to maintain organizational continuity and integrity within the Diocese of Virginia. Article XV states the Standing Committee shall consists of twelve members, six of the Clerical order and six of the Lay order. Each year Convention delegates elect 4 new standing committee members, 2 from lay and 2 from clergy to serve a 3-year term. The 2022-2023 Standing Committee welcomed new members Thomas Beatty, Helen Penrod, The Rev Santiago Rodriguez, and The Rev Noelle York-Simmons. They joined the middler group of, The Rev. Kristin Wickersham, Tom Baker, The Rev. Christine Love Mendoza, and Tyson Gilpin. Serving their final year is the Dr, Rev Cayce Ramey, Margaret Woody, The Rev Laura Locky, who served as secretary for the past two years and Jessica Atkinson, President. The Standing Committee represents 5 regions, campus ministry and various sizes and ages of churches.

The Standing Committee met this year on the First Thursday of the month except for Holy Week.

To allow greatest participation from all members, we employed a hybrid method using St George's Episcopal Church in Fredericksburg VA as our base.

As set forth by the Canons, the Standing Committee has several responsibilities:

- *Serving as a Council of Advice for the Bishop.* Each month Bishop Stevenson attended the Standing Committee meeting and stayed for the majority if not all the meeting. The Standing Committee and the Bishop are committed to develop a strong relationship that fostered productive conversation. Each meeting, time was set aside to discuss matters that Bishop Stevenson wanted to seek our council on events around the diocese or notify the Standing Committee of upcoming situations. The committee provided thoughtful advice through our various lenses. The Standing Committee is thankful for the opportunity to assist Bishop Stevenson as he begins his ministry as the Diocesan Bishop of Virginia.
- *Approving Candidates for Ordination to the Priesthood and the Vocational Diaconate.* The Standing Committee takes its responsibility of approving candidates for Ordination to the Priesthood and the Vocational Diaconate seriously. These new priests are the future of the diocese and the Episcopal Church. The committee enters each interview with a candidate prayerfully asking the Holy Spirit to guide us in our decision. The process to become a deacon or priest in the Episcopal Church is not an easy one. However, we continued to be impressed by the candidates who appeared before us and their commitment to the church and their own calling for the ministry. Based on the talent we have seen; the future looks bright for the church. We are grateful for the work of the Rev. Dr. Sarah Kye Price, Vocations Minister, the work of the Commission on Priesthood and the Committee of the Diaconate. The Official Acts of the Standing Committee list all we approved for Priesthood and the Diaconate.
- *Consenting to the Election of Bishops in The Episcopal Church.* The Standing Committee is also responsible for providing consent for the election of bishops in all dioceses of The Episcopal Church. During the 2022-2023 year, the Standing Committee discussed the election of 11 Bishops across the church. After thoughtful prayer and discussion, we approved 10.
- *Approving Indebtedness and Requests to Encumber or Sell Property.* The Standing Committee must provide consent to sell or encumber property throughout the Diocese of Virginia. Thankful to the guidance of Ted Smith and J P Causey, the Standing Committee consented to six different projects this year. They included the sale of a property, the conversion of a loan, land transfer and the three encumbrances.

Other important decisions and approvals by The Standing Committee this past year included the following:

- *Approved the Letter of Agreement for the Rt. Rev. Gayle Harris, retired Suffragan of Massachusetts.* The Standing Committee welcomed Rt Rev Gayle Harris to the Diocese of Virginia to assist Bishop Stevenson in his new ministry.
- *Nominating Candidates for the Disciplinary Board to be Elected by Convention Delegates* Canon 27.2C outlines provisions for the Standing Committee to nominate members to the Disciplinary Board who are then considered for election by delegates to Annual Convention. The Disciplinary Board consists of eleven (11) members, six (6) of whom are priests or deacons and five (5) of whom are lay persons, and it is responsible for dealing with matters pertaining to Ecclesiastical Discipline. For the class of 2025, the Disciplinary Board needs to fill two clergy positions and two lay positions. The nominees approved by the Standing Committee were as follows:
 - Rev. Daniel Johnston
 - Rev Stephen Schlossberg

- Ms. Karen Grane

The Standing Committee of 2022-2023 has the distinct pleasure of being the first Standing Committee of Bishop Stevenson. The senior members were present from the call to elect a Bishop to his first convention serving as Bishop Diocesan. We committed ourselves to moving forward after a turbulent season with grace and the spirit of reconciliation. We can attest that the Diocese of Virginia is alive with committed clergy and lay, the Holy Spirit and eye towards reconciling our past for a better future.

On a personal note, to my fellow Standing Committee members: It was a true joy serving as your President. I witness firsthand your faithful commitment to your calling to this commitment and your belief in this diocese. Continue to do the good work God has called you to do with grace, laughter, and zeal. The work was hard but serving beside you made it a true pleasure. Call me when you need a slice of cake.

SUBMITTED BY: JESSICA B. ATKINSON, PRESIDENT OF THE STANDING COMMITTEE (2022-2023)

Trustees of the Funds

The Trustees of the Funds (ToTF) manages approximately \$135,000,000 for roughly 150 Episcopal parishes, organizations and the Diocese of Virginia. We offer a Balanced Fund that is designed for traditional church endowments, a Short Term Fund that offers a place for investors to put money that may be needed in 2-5 years, and an All-Equity Fund that allows investors to participate, 100%, in the equity markets.

Our structure is unique. We do not charge a fee or earn a profit - after covering costs, all earnings flow to our Participants. As our investment portfolios grow, all Participants benefit as our fixed costs are spread over more dollars. By investing with ToTF, a parish supports many ministries of the Episcopal Church in the Commonwealth of Virginia.

In the past 12 months ToTF:

- Named a new auditor, Yount, Hyde & Barbour
- Held an in-person/Zoom Open Meeting at Christ Church Parish, Saluda on September 13th
- Continued to build the investment in our All-Equity Fund, established for Participants that can tolerate the volatility of a pure equity portfolio
- Stayed in contact with the Diocesan Reparations Task Force to develop an investment plan for the assets the Diocese will entrust to ToTF
- Managed our way through three late 2022 cyber-crime attacks that resulted in an uninsured net loss of approximately \$388,000. When the breaches were discovered, we 1) immediately took measures to increase our IT protection against such invasions, 2) moved quickly to a new system for all Participant transactions that uses a secure web portal and two-factor verification, maintained by our third party administrator, and 3) increased our insurance against such thefts. The results are a much more secure process for withdrawals and deposits, with our administrator TCG guaranteeing payment for any transactions lost using the new process.

EPISCOPALIANS INVESTING TOGETHER TO SUPPORT MINISTRIES IN VIRGINIA AND BEYOND

At our March 2023 meeting, the following new trustees joined our board: Bob Cady (Christ Church, Old Town Alexandria), Keith Callahan (Church of the Holy Cross, Dunn Loring), Marie Carter (St. Stephen's, Richmond) and Bob Pettit (St. James', Leesburg). In In December, Phil Brown (Christ

Annual Reports

Church Parish, Saluda) withdrew from the board and we are thankful for his good service. In June the Nominating Committee named Robert Nelms (St. Peter's Parish Church, New Kent) to serve the remainder of Mr. Brown's term, which ends in March 2024.

We are thankful for the faithful service of the trustees who rolled off in March 2022: Janet Osborn (Christ Church, Alexandria), Lana Ingram (St. George's, Fredericksburg), Keith Dull (St. Stephen's, Richmond), and also Phil Brown (Christ Church Parish, Saluda).

Looking to 2024, we will continue our outreach to more Episcopal organizations that can benefit from ToTF investment management. We will continue looking for ways to improve our service and build our portfolios to support Episcopal ministries.

SUBMITTED BY: A. LYNN IVY III, EXECUTIVE DIRECTOR

Properties Held in the Diocese of Virginia

Properties Held

Properties Held

The Diocese of Virginia Properties Held report was not received before publication of the Draft Journal of the 229th Annual Convention. It will be included in the final publication of the Journal.

Report of Pledges

Report of Pledges

Report of Pledges

The Report of Pledges was not received before publication of the Draft Journal of the 229th Annual Convention. It will be included in the final publication of the Journal.

Report of Audits

Report of Audits

Report of Audits

The Report of Audits was not received before publication of the Draft Journal of the 229th Annual Convention. It will be included in the final publication of the Journal.

Official Acts of the Bishops

2023 Official Acts of the Bishops

Postulants for Holy Orders toward ordination to vocational diaconate accepted:

<i>Name</i>	<i>Date of Acceptance</i>	<i>Presenting Parish</i>
Melissa Carter	June 28, 2023	St. Paul's, Alexandria

Postulants for Holy Orders toward ordination to priesthood accepted:

<i>Name</i>	<i>Date of Acceptance</i>	<i>Presenting Parish</i>
Redmond Self	March 6, 2023	Young Priest Initiative
Matthew Carter	March 6, 2023	St. Paul's Memorial, Charlottesville
Reginald Hayes	March 6, 2023	Church of the Resurrection
Paige Trivett	March 6, 2023	St. Andrew's, Richmond
Robert Laughton	March 21, 2023	Christ Church, Charlottesville
Thomas Conroy	April 13, 2023	Church of the Resurrection
John Hager	May 22, 2023	St. George's, Fredericksburg
Joshua House	June 12, 2023	St. George's, Arlington
Rebecca Casey	June 20, 2023	Clarke Parish, Berryville
Caroline Mitchell	June 20, 2023	Clarke Parish, Berryville

Candidates for Holy Orders toward ordination to vocational diaconate accepted:

<i>Name</i>	<i>Date of Acceptance</i>	<i>Presenting Parish</i>
Maria Elvira Beracochea	March 30, 2023	Good Shepherd, Burke
John Dickinson	March 30, 2023	Christ Church, Glen Allen
Hope Laingen	March 30, 2023	Grace, The Plains
Deborah Lockhart	March 30, 2023	Grace, Kilmarnock
Nancy Searby	March 30, 2023	St. Dunstan's, McLean

Candidates for Holy Orders toward ordination to priesthood accepted:

<i>Name</i>	<i>Date of Acceptance</i>	<i>Presenting Parish</i>
* Kyle Bomar	November 10, 2022	Emmanuel, Harrisonburg
* Marybeth Sanders-Wilson	December 20, 2022	St. Clement, Alexandria
R. Dale Smith	April 12, 2023	St. Mary's, Arlington
Emma Wright	April 18, 2023	St. Mark's, Richmond
Ann Peyton Williams	April 18, 2023	St. Paul's Memorial, Charlottesville
Anthony Gaboton	April 25, 2023	St. Peter's, Richmond
Robert Laughton	May 11, 2023	Christ Church, Alexandria
Katherine Ferguson	July 7, 2023	Iglesia Santa Maria, Falls Church
Lachlan Hassman	August 21, 2023	St. Paul's Memorial, Charlottesville
Caroline Mitchell	June 20, 2023	

**May appear in two annual journals due to timing change of reporting*

Ordinations to the Vocational Diaconat

<i>Name</i>	<i>Ordination Date</i>	<i>Location</i>
Maria Elvira Beracochea	August 12, 2023	Grace, Alexandria
John Dickinson	August 12, 2023	Grace, Alexandria
Hope Laingen	August 12, 2023	Grace, Alexandria
Deborah Lockhart	August 12, 2023	Grace, Alexandria

Ordinations to the Transitional Diaconate

<i>Name</i>	<i>Ordination Date</i>	<i>Location</i>	<i>Ordaining Bishop</i>
Kyle Bomar	March 4, 2023	Epiphany, Herndon	Bishop E. Mark Stevenson
Stephen Bragaw	March 4, 2023	Epiphany, Herndon	Bishop E. Mark Stevenson
Janettarose Greene	March 4, 2023	Epiphany, Herndon	Bishop E. Mark Stevenson
Amanda McMillen	March 4, 2023	Epiphany, Herndon	Bishop E. Mark Stevenson
Marybeth Sanders-Wilson	March 4, 2023	Epiphany, Herndon	Bishop E. Mark Stevenson
Sarah Spurlock-Biggs	March 4, 2023	Epiphany, Herndon	Bishop E. Mark Stevenson
Emma Wright Brice	July 1, 2023	St. Philip's, Richmond	Bishop Gayle E. Harris
Anthony Gaboton	July 1, 2023	St. Philip's, Richmond	Bishop Gayle E. Harris
Robert Laughton	July 1, 2023	St. Philip's, Richmond	Bishop Gayle E. Harris
R. Dale Smith	July 1, 2023	St. Philip's, Richmond	Bishop Gayle E. Harris
Ann Peyton Williams	July 1, 2023	St. Philip's, Richmond	Bishop Gayle E. Harris

Ordinations to the Priesthood

<i>Name</i>	<i>Ordination Date</i>	<i>Location</i>	<i>Ordaining Bishop</i>
Samuel Bush	January 7, 2023	Christ Church, Glen Allen	Bishop E. Mark Stevenson
Rebecca Maria Maguire	January 7, 2023	Christ Church, Glen Allen	Bishop E. Mark Stevenson
Blake Singer	January 7, 2023	Christ Church, Glen Allen	Bishop E. Mark Stevenson
Ann Kilpen Singer	January 7, 2023	Christ Church, Glen Allen	Bishop E. Mark Stevenson
Kyle Bomar	September 9, 2023	The Falls Church, Falls Church	Bishop E. Mark Stevenson
Stephen Bragaw	September 9, 2023	The Falls Church, Falls Church	Bishop E. Mark Stevenson
Katherine Ferguson	September 9, 2023	The Falls Church, Falls Church	Bishop E. Mark Stevenson
Janettarose Greene	September 9, 2023	The Falls Church, Falls Church	Bishop E. Mark Stevenson
Amanda McMillen	September 9, 2023	The Falls Church, Falls Church	Bishop E. Mark Stevenson
Marybeth Sanders-Wilson	September 9, 2023	The Falls Church, Falls Church	Bishop E. Mark Stevenson
Sarah Spurlock-Biggs	September 9, 2023	The Falls Church, Falls Church	Bishop E. Mark Stevenson

Ordinations to the Priesthood on Behalf of the Bishop of Virginia

<i>Name</i>	<i>Date of Acceptance</i>	<i>Diocese</i>
None		

Ordinations to the Priesthood on Behalf of another diocese

<i>Name</i>	<i>Date of Acceptance</i>	<i>Diocese</i>
None		

Postulancies Rescinded

<i>Name</i>	<i>Date of Removal</i>	<i>Presenting Parish</i>
None		

Received from churches in the Historic Succession

<i>Name</i>	<i>Ordination Date</i>	<i>Location</i>
None		

Letters Dimissory Given

<i>Name</i>	<i>Date</i>	<i>Diocese</i>
Jeanie Martinez-Jantz	February 27, 2023	Washington
James Morton	April 27, 2023	New York
Samuel Sheridan	May 16, 2023	Southern Virginia
Mary Margaret Winn	May 17, 2023	Southern Virginia
Nina Bacas	June 1, 2023	San Diego
Pierre-Henry Buisson	August 15, 2023	Maryland
R. Brooks Boylan	October 1, 2023	South Carolina

Letters Dimissory Received

<i>Name</i>	<i>Date</i>	<i>Diocese</i>
Dorothy (d'Rue) Massey Hazel	January 4, 2023	Upper South Carolina
Ben G. Robertson IV	February 14, 2023	Mississippi
Jenifer Gamber	February 14, 2023	Washington
Thomas Alexander Allain	February 14, 2023	Mississippi
Benjamin Badgett	February 15, 2023	Southwestern Virginia
Anna Scherer	March 8, 2023	Southern Virginia
Sarah M. Colvin	March 9, 2023	Olympia
Kristen J. Farrington	March 30, 2023	Maryland
William Stafford-Whittaker	June 1, 2023	Washington
Gayle Elizabeth Harris	June 5, 2023	Massachusetts
Kirtley Yearwood	October 12, 2023	Olympia
Kenneth Malcolm	October 15, 2023	Texas
Marcia Chanta Bhan	November 1, 2023	Massachusetts

Priests Deposed

<i>Name</i>	<i>Date</i>
Nicholas Szobota	July 20, 2023

Priests Released & Removed

<i>Name</i>	<i>Date</i>
Duane Nettles	September 7, 2023

Priests Suspended

<i>Name</i>	<i>Date</i>
Anne Turner	September 29, 2023

Dissolution of a Pastoral Relationship

<i>Name</i>	<i>Date</i>
John McCard and St. James's, Richmond	June 2, 2023

Accords

<i>Name</i>	<i>Date</i>
Thomas Simmons IV	March 20, 2023
Nicholas Szobota	July 20, 2023
Duane Nettles	August 8, 2023
Anne Turner	September 29, 2023

Bishop Election Consents

Bishop E. Mark Stevenson responded to the request to vote in 11 elections of Bishops in The Episcopal Church between November 17, 2022 - November 2, 2023.

Lay Catechist:	0
Lay Eucharistic Minister licenses issued:	297
Lay Eucharistic Visitors licenses issued:	52
Lay Preacher licenses issued:	12
Worship Leader licenses issued:	6
Remarriage applications approved:	31

Clergy Serving under License

<i>Name</i>	<i>Canonical Residence</i>
Edward K. Bachschmid	Rio Grande
Lauren Banks	Massachusetts
Gregory Bezilla*	New Jersey
Elizabeth Bingham	Michigan
Raymond Francis Brown	East Carolina
Hugh E. Brown III	New Jersey
Elizabeth Carmody	Washington
Rodney Caulkins	Southern Virginia
Joshua Padraig "Paddy" Cavanaugh*	Massachusetts
Thon Moses Chol	Renk, Sudan
Martha K. Clark	Washington
Sarah Anne Coakley	Oxford, UK
Lynn A. Collins*	Long Island
Anne Frdericks Cooper	Liberia
R. David Cox	Southwestern Virginia
Martha M. Dooley	New Jersey
Denise Gray Guinta	Southwestern VA
Michael B. Guy	Evangelical Lutheran (ELCA)
Neal Halvorson-Taylor	Evangelical Lutheran (ELCA)
Robert E. Hamilton	North Carolina
Julie Nan Harris	West Virginia
John Franklin Hartman	Bethlehem
Jerome A. Hinson	West Missouri
Thomas R. Hughes	Easton
Howard M. Humphey, Jr.	Ohio
Hailey Jacobsen	Massachusetts
H. Vance Johnson	Washington
William Henry Joyner, Jr.	North Carolina
Linda Kapurch	Maryland
Zaccheaus Katta	Medak, Church of South India
Briggett J. Keith	Newark
Victor M. King	Liberia (West Africa)
James C. Kniseley	Virginia Synod (ELCA)
Jennie M. Leahey*	Central Gulf Coast
Ryan Lesh	New York
Margaret "Mally" Ewing Lloyd	Massachusetts
Jan Alfred Maas	New York
W. Daniel MacGill III	West Virginia
Leigh P. Mackintosh	New York
DavidB. McIlhiney	New Hampshire
Henry N.F. Minich	Southeast Florida
Sandra Lee Mizirl	Texas
Tyler Lindell Montgomery	Southern Virginia
Franklin Morales	Metro Washington DC Synod (ECLA)
Sarah Moses	Mississippi
Richard Louis Nelson	Northwest Texas
John "Tige" E. Newell	Southern Virginia
Shelby Ochs Owen	Southwestern Virginia
Susan D. Parsons	California
R. Jeffrey Patnaude	Ohio
Beverly A. Patterson	West Texas

Clergy Serving under License

<i>Name</i>	<i>Canonical Residence</i>
Francis Bradley Peyton IV	Washington
Guimond Pierre-Louis	Haiti
Susan B. Pinkerson*	Connecticut
Meredith Woods Potter*	Chicago
Thomas Morgan Prichard	Pittsburgh
Samuel R. Reddimalla*	New York
Andrea Wigodsky Rohrs	Southern Virginia
Stephen E. Rorke	Rochester
Donna J. Scott	Tennessee
Claudia Dare Seiter	Utah
Carol Sims	Southern Virginia
Jerry Mack Sneary	West Texas
John Gordon Talk IV*	North Carolina
Robin T. Teasley	Southern Virginia
Rebecca Brittany Troutman	Southern Virginia
Cynthia Byers Walter	West Virginia
Mark Wastler	Maryland
Elliott Waters*	Pennsylvania
Winston Welty	Pennsylvania
Halley L. Willcox	Atlanta

Canonically Resident Clergy who have died

<i>Name</i>	<i>Date of Death</i>
Andrew George Kunz, Jr.	November 27, 2022
McAlister C. Marshall	February 18, 2023
Alice Downing Davis	April 3, 2023
John Alfred Thomas	April 9, 2023
Marlee Rundquist Norton	April 30, 2023
Wiliam George Frank, Jr.	June 8, 2023

Official Acts of the Standing Committee

OFFICIAL ACTS OF THE STANDING COMMITTEE

November 19, 2022 to November 2, 2023

Election of Committee Officers

President: Jessica Atkinson 11/19/2022
 Secretary: Laura Minnich Lockey 11/19/2022

Consent to the Election of the following Bishops:

Bishop Elect Anne Jolly Diocese of Ohio 1/6/2023
 Bishop Elect Matthew Foster diocese of New York 1/6/2023
 Bishop Provisional Melissa Skelton Diocese of Olympia 2/2/2023
 Bishop Elect Justin Holcombe Diocese of Central Florida 2/2/2023
 Bishop-Elect Sally French Diocese of New Jersey 3/2/2023
 Bishop Elect Charlie Holt Diocese of Florida 4/12/2023
 Bishop Suffragan-Elect Carrie Schofield-Broadbent
 Diocese of Maryland 4/12/2023
 Bishop Suffragan-Elect Ann Ritonia
 Suffragan for the Armed Forces and Federal Ministries 4/12/2023
 Bishop-Elect John Harmon Diocese of Arkansas 10/5/2023
 Bishop-Elect Jeremiah Williamson Diocese of Albany 10/5/2023
 Bishop-Elect Kristin Uffelman Diocese of Southern Ohio 10/5/2023

Consent for Collegiate Delegates

Cannon Randle-Canterbury, Harrisonburg 10/5/2023
 Olivia Andres-ARISE Campus Ministry-George Mason 10/5/2023
 Arlo Morgan-University Fellowship-UVA 10/5/2023

Consent for Candidacy for Ordination to the Priesthood

Dale Smith 3/2/2023
 Lachlan Hessman 7/6/2023
 Redmond Self 10/5/2023

Consent for Candidacy for Ordination to the Vocational Diaconate

JD Dickinson 1/6/2023
 Hope Laingen 1/6/2023
 Deb Lockhart 2/2/2023
 Elvira Beracochea 2/2/2023
 Nancy Searby 2/2/2023

Consent for Ordination to the Vocational Diaconate

JD Dickinson 6/1/2023
 Hope Laingen 6/1/2023
 Deb Lockhart 6/1/2023
 Elvira Beracochea 6/1/2023
 Nancy Searby 6/1/2023

Consent for Postulancy

Consent for Ordination to the Transitional Diaconate

Kyle Micah Bomar 1/5/2023
 Stephen G. Bragaw 1/5/2023
 Janettarose Lavoie Greene 1/5/2023

Official Acts of the Standing Committee

Amanda Katelyn McMillan	1/5/2023
Marybeth Sanders-Wilson	1/5/2023
Sarah Katherine Spurlock Biggs	1/5/2023
Robbie Lofton	6/4/2023
Emma Wright Brice	6/4/2023
Peyton Williams	6/4/2023
Anthony Gabaton	6/4/2023
Dale Smith	6/4/2023

Consent for Ordination to the Priesthood

Katherine Ferguson	6/4/2023
Amanda Katelyn McMillan	7/6/2023
Kyle Micah Bomar	8/3/2023
Stephen G. Bragaw	8/3/2023
Janettarose Lavoie Greene	8/3/2023
Amanda Katelyn McMillan	8/3/2023
Marybeth Sanders-Wilson	8/3/2023
Sarah Katherine Spurlock Biggs	8/3/2023

Consent for Encumbrance or Sale of Church Property

Consent to transfer ownership of land and improvements on 1703 and 1708 N. 22nd St., Richmond from the Diocese of VA to the Peter Paul Development Center	1/5/2023
Consent to the encumbrance of St. Peter's in the Woods to renovate and improve the building	2/2/2023
Consent to sell property held in trust by Church of the Epiphany, Herndon	7/6/2023
Consent to conversion of construction loan to permanent financing for Sensany Place in Winchester VA.	8/3/2023
Consent given to St. Andrew's, Richmond to lease bell tower space to Vertical Bridge for cell antennae construction.	8/3/2023
Consent for All Saints, Sharon Chapel to encumber debt for building remediation from water damage.	10/5/2023

**Other Canonically Required Consents
(Accords, depositions etc.)**

Notified of charges being brought against the Rev. Cayce Ramey	11/19/2022
Approved the Letter of Agreement for the Rt. Rev. Gayle Harris, retired Suffragan of Massachusetts	12/2022 via email
Notified via email of the Accord with the Rev. Tom Simmons, St. Peter's, Purcellville,	signed 3/20/2023
Notified of the voluntary Accord with the Rev. Nicholas Szbota	signed 6/27/2023 7/6/2023

Notified of the voluntary Deposition of Nicholas Szbota
signed 7/20/2023
8/3/2023

Notified of the release and removal of Duane Nettles from
ordained ministry,
signed 9/7/2023
9/7/2023

Consent for Regional Deans to serve in 2023 **10/5/2023**

Currents Deans who will continue for another year
Alexandria - The Very Rev. Robin Razzino
Arlington - The Very Rev. Beth Franklin
Central Richmond - The Very Rev. Charlie Dupree
Charlottesville - The Very Rev. G. Miles Smith
Culpeper - The Very Rev. Elizabeth Keeler
North Richmond - The Very Rev. Katherine Dougherty
North Shenandoah - The Very Rev. Justin Ivatts
Potomac - The Very Rev. Lynn Ronaldi
So. Shenandoah - The Very Rev. Kathleen Murray
West Richmond - The Very Rev. Steve Schlossberg
Northern Piedmont - The Rev. Daniel Velez-Rivera
Northern Neck - The Very Rev. Rod Gordon
New Deans
Fredericksburg – The Rev. Joe Hensley
North Fairfax - The Rev. Jessica Holthus
South Fairfax - The Rev. Carey Connors
Upper Tidewater - The Rev. Scott Parnell
New Archdean
The Very Rev. Elizabeth Keeler

Consent for the Appointment of the following R-10A Task Force Members

Consent for the Appointment of the following Disciplinary Board members:

The Rev. Daniel Johnson, Christ Church, Spotsylvania 9/7/2023
The Rev. Stephen Schlossberg, St. Matthew;s, Richmond 9/7/2023
Ms. Karen Grane, Arlington 9/7/2023

Report of Confirmations and Receptions

2023 Report of Confirmations & Receptions

<i>Church</i>	<i>Location</i>	<i>Bishop</i>
St. Paul's	Alexandria	Stevenson
St. Paul's	Hanover	Harris
St. Paul's	Ivy	Chilangoni
St. Paul's	Richmond	Harris
St. Paul's Memorial	Charlottesville	Stevenson
St. Paul's at St. John's, Tappahannock	King George	Stevenson
St. Paul's, Ingham	Shenandoah	Gulick
St. Paul's, Ivy at Cathedral Shrine	Shrine Mont	Harris
St. Paul's, Nomini Grove	Montross	Jones
St. Paul's, Owens	King George	Harris
St. Peter's	Arlington	Smith
St. Peter's	Richmond	Curry
St. Stephen's	Catlett	Smith
St. Stephen's	Culpeper	Harris
St. Stephen's	Richmond	Smith
St. Thomas'	Richmond	Harris
St. Timothy's	Herndon	Smith
The Falls Church at Holy Comforter, Vienna	Falls Church	Gulick
Trinity	Arlington	Smith
Trinity	Manassas	Gulick
Trinity	Washington	Gulick
Trinity, Charlottesville at Cathedral Shrine	Shrine Mont	Stevenson
Trinity, Upperville at Cathedral Shrine	Shrine Mont	Stevenson
Varina	Richmond	Stevenson
Ware	Gloucester	Jones
Westover	Charles City	Goff

<i>Bishop</i>	<i>Baptized</i>	<i>Confirmed</i>	<i>Received</i>	<i>Reaffirmed</i>
Mark Stevenson	7	133	35	8
Susan Goff	4	28	4	2
Ted Gulick	5	50	15	3
Gayle Harris	14	141	31	8
David Jones	0	5	0	0
Dabney Smith	4	74	11	7
Dickson Chilangoni	0	0	2	0
Phoebe Roaf	0	6	0	0
Michael Curry	4	0	0	0
TOTALS:	38	437	98	28

Report of Confirmations and Receptions

<i>Date</i>	<i>Baptized</i>	<i>Confirmed</i>	<i>Received</i>	<i>Reaffirmed</i>
4/16/2023	2	11	0	0
6/25/2023	0	10	5	0
12/4/2022	0	0	2	0
5/14/2023	1	4	1	0
5/7/2023	2	10	4	0
3/26/2023	1	1	0	0
10/1/2023	0	0	0	0
8/27/2023	0	5	0	0
6/11/2023	0	1	0	0
9/10/2023	0	0	0	0
6/18/2023	0	15	0	0
12/4/2022	4	0	0	0
6/11/2023	0	1	0	1
10/8/2023	0	0	0	0
5/21/2023	0	25	1	1
9/17/2023	0	3	0	0
6/25/2023	0	6	1	2
6/4/2023	3	0	0	0
6/4/2023	0	0	0	0
3/5/2023	0	0	9	0
10/15/2023	0	11	2	0
7/12/2023	0	1	0	0
7/12/2023	0	0	1	0
12/4/2022	0	2	0	5
5/7/2023	0	0	0	0
12/17/2023	1	0	0	0

Summary of Parochial Reports

Summary of Annual Parochial Reports for 2022

Reports Submitted	153
Baptized Members	
January 1, 2021	64,174
Increases	2,216
Decreases	3,799
December 31, 2021	62,591
Baptisms	
16 and Over	78
Under 16	573
All Communicants in Good Standing	47,819
Confirmations & Receptions	
Confimtions Under 16	233
Confimations Over 16	355
Received	175
Other Active Members	-
Holy Eucharist Services	
Sundays	8,148
Weekdays	1,927
Private	1,612
Other Services	
Marriages	161
Burials	618
Average Sunday Attendance	
Easter Sunday	33,219
Christian Education	
Students	-
Churches with Adult Programs	-
Stewardship	
Average pledge (per unit per week)	35

Summary of Parochial Reports

Pledged Income

Pledging Units	26,779
Amount Pledged	\$48,078,399

REVENUE

Operating Revenue

Plate & Pledge	\$55,929,368
Investment Income	\$5,460,986
Other Operating Income	\$9,611,103
Unrestricted Bequests	\$788,018
From the Diocese	\$577,237
Total	\$72,366,712

Non-operating Revenue

Capital Funds	\$6,692,848
Additions to Endowment/Trust Funds	\$12,909,729
Contributions for Outreach	\$4,736,965
Funds for Transmittal	\$922,190
Total	\$25,261,732

Total Revenue **\$97,628,444**

EXPENSE

Operating Expense

To the Diocese	\$4,077,379
Outreach	\$2,605,131
Other Operating Expense	\$62,669,294
Total	\$69,351,804

Non-Operating Expense

Improvements	\$7,758,773
Mission & Outreach Expense	\$5,201,153
Seminary Contributions	\$22,941
Transmittals	\$1,385,399
Total	\$14,368,266

Total Expense **\$83,720,070**

Parochial Report Statistics: Vital Statistics and Financial Statistics

Vital Statistics

<i>City</i>	<i>Congregation</i>	<i>Active Members</i>	<i>Communicants in Good Standing</i>
Ada	St. Andrew's Church	65	0
Afton	Holy Cross Church	42	35
Aldie	Church of Our Redeemer	28	28
Alexandria	All Saints Sharon Chapel	52	52
Alexandria	Christ Church	1563	1323
Alexandria	Emmanuel Church	648	483
Alexandria	Grace Episcopal Church	1026	632
Alexandria	Immanuel Church on the Hill	1059	936
Alexandria	Meade Memorial Church	117	114
Alexandria	Olivet Church	19	19
Alexandria	Church of the Resurrection	114	114
Alexandria	La Iglesia de San Marcos	152	0
Alexandria	Church of the Spirit	30	0
Alexandria	St. Aidan's Church	162	117
Alexandria	Church of St. Clement	194	194
Alexandria	St. James Church	94	74
Alexandria	St. Luke's Church	331	216
Alexandria	St. Mark's Church	204	133
Alexandria	St. Paul's Church	3279	3164
Annandale	St. Alban's Church	580	339
Annandale	St. Barnabas' Church	176	176
Arlington	La Iglesia de Cristo Rey	151	121
Arlington	La Iglesia de San Jose	93	93
Arlington	St. Andrew's Church	241	241
Arlington	St. George's Church	588	588
Arlington	St. John's Episcopal Church	35	35
Arlington	St. Mary's Church	1368	1368
Arlington	St. Michael's Church	210	210
Arlington	St. Peter's Episcopal Church	1063	603
Arlington	Trinity Church	227	128
Ashburn	St. David's Church	461	461
Ashland	Church of St. James the Less	400	400
Aylett	St. David's Church	50	30
Baileys Crossroads	St. Paul's Church	61	0
Berryville	Grace Church	122	66
Berryville	St. Mary's Church	16	16
Bluemont	Church of the Good Shepherd	22	18

Vital Statistics

<i>Average Sunday Attendance</i>	<i>Sunday Eucharists</i>	<i>Baptisms 16 Yrs and Older</i>	<i>Baptisms Under 16 Years</i>	<i>Confirmed or Received</i>
0	0	0	0	0
25	49	1	0	0
15	39	0	1	0
58	0	0	0	0
285	96	1	21	12
93	87	0	9	0
183	140	4	14	13
135	105	2	3	10
42	52	0	0	0
18	44	0	0	0
68	165	0	0	3
0	0	0	0	0
0	0	0	0	0
81	38	0	5	3
49	38	0	2	0
36	41	0	0	0
137	100	4	10	20
47	0	1	4	0
205	139	1	17	46
114	106	1	3	8
73	43	1	4	0
41	47	0	0	4
35	48	0	0	3
68	74	1	5	1
151	77	1	10	1
21	2	0	0	1
198	159	0	11	29
64	16	0	4	5
127	52	0	8	27
70	3	0	0	0
113	0	0	2	9
77	57	2	4	17
11	49	0	0	0
0	0	0	0	0
47	64	0	0	7
25	31	0	0	0
16	1	0	0	0

Vital Statistics

<i>City</i>	<i>Congregation</i>	<i>Active Members</i>	<i>Communicants in Good Standing</i>
Bowling Green	St. Asaph's Church	155	0
Brandy Station	Christ Church	44	44
Bremo Bluff	Grace Episcopal Church	34	0
Burke	Church of the Good Shepherd	601	489
Burke	St. Andrew's Church	818	393
Casanova	Grace Church Emmanuel Parish	34	0
Catlett	St. Stephen's Church	83	78
Centreville	St. John's Church	87	55
Charles City	Westover Parish Church	149	149
Charlottesville	Christ Episcopal Church	2141	1870
Charlottesville	McIlhany Church (Albermarle)	62	62
Charlottesville	Church of Our Saviour	443	423
Charlottesville	St. John the Baptist Church	45	40
Charlottesville	St. Luke's Church (Simeon)	66	66
Charlottesville	St. Paul's Ivy Church	875	524
Charlottesville	St. Paul's Memorial Church	651	623
Charlottesville	Trinity Episcopal Church	168	157
Christchurch	Christ Church Parish	100	100
Colonial Beach	St. Mary's Church	131	102
Columbia	St. John's Church	24	24
Culpeper	St. Stephen's Episcopal Church	341	281
Delaplane	Piedmont Parish	133	110
Doswell	The Fork Church	175	99
Dunn Loring	Church of the Holy Cross	308	265
Earlysville	Buck Mountain Church	280	0
Elkton	St. Stephen & the Good Shepherd	28	0
Fairfax	Holy Cross Korean Episcopal Church	30	30
Fairfax Station	St. Peter's in the Woods	259	225
Falls Church	La Iglesia de Santa Maria	486	486
Falls Church	St. Patrick's Anglo Vietnamese Church	50	50
Falls Church	The Falls Church Episcopal	819	356
Farnham	North Farnham Parish Church	32	21
Fredericksburg	Church of the Messiah	77	73
Fredericksburg	St. George's Church	869	803
Fredericksburg	Trinity Church	507	493
Free Union	Good Shepherd-of-the-Hills	16	0
Front Royal	Calvary Church	304	0
Glen Allen	Christ Episcopal Church	1160	1160

Vital Statistics

<i>Average Sunday Attendance</i>	<i>Sunday Eucharists</i>	<i>Baptisms 16 Yrs and Older</i>	<i>Baptisms Under 16 Years</i>	<i>Confirmed or Received</i>
0	0	0	0	0
15	0	0	0	0
0	0	0	0	0
150	53	0	9	29
175	22	0	6	5
15	781	0	0	0
18	29	0	0	0
25	9	0	3	0
34	51	0	0	0
415	203	3	33	62
43	44	1	0	0
152	93	0	1	10
14	47	0	0	0
29	0	0	0	0
173	33	0	3	38
199	54	0	1	0
54	0	0	0	0
63	97	0	0	1
48	47	1	0	5
14	41	0	0	0
98	50	0	1	0
43	2	0	1	1
32	53	0	1	0
63	96	0	2	5
0	0	0	0	0
0	0	0	0	0
19	0	0	0	0
76	55	0	5	0
542	400	0	12	20
23	0	0	0	0
146	103	1	10	14
26	40	1	0	0
70	50	0	0	8
219	182	1	6	9
99	51	1	4	2
0	0	0	0	0
0	0	2	0	0
216	101	1	4	15

Vital Statistics

<i>City</i>	<i>Congregation</i>	<i>Active Members</i>	<i>Communicants in Good Standing</i>
Gloucester	Ware Episcopal Church	85	74
Goochland	Grace Church	166	132
Gordonsville	Christ Church	63	63
Great Falls	St. Francis Church	305	0
Greenwood	Emmanuel Episcopal Church	411	368
Hanover	Calvary Episcopal Church	97	44
Hanover	St. Paul's Episcopal Church	224	125
Harrisonburg	Emmanuel Church	217	217
Haymarket	St. Paul's Church	202	202
Heathsville	St. Stephen's Church	46	46
Henrico	Epiphany Church	240	0
Henrico	St. Martin's Episcopal Church	291	291
Henrico	Varina Church	225	81
Herndon	St. Timothy's Church	356	253
Keswick	Grace Church	254	0
Kilmarnock	Grace Church	535	367
King and Queen Court House	Immanuel Church	2	0
King George	Emmanuel Church	6	6
King George	St. John's Church	47	44
King George	St. Paul's Church	140	58
Kinsale	Cople Parish	141	141
Lancaster	St. Mary's Whitechapel	66	47
Lancaster	Trinity Episcopal Church	73	62
Leesburg	Christ Church, Lucketts	69	63
Leesburg	St. Gabriel's Episcopal Church	227	168
Leesburg	St. James Church	748	732
Loretto	Vauter's Church	85	65
Lorton	Pohick Church	642	533
Louisa	St. James Church	155	104
Luray	Christ Church	66	66
Madison	Piedmont/Bromfield Parish	75	70
Manakin Sabot	St. Francis Episcopal Church	29	29
Manassas	Trinity Church	871	871
Markham	Episcopal Church of Leeds Parish	339	134
Mathews	Kingston Parish	150	150
McLean	St. Dunstan's Church	300	300
McLean	St. Francis Korean Church	30	0

Vital Statistics

<i>Average Sunday Attendance</i>	<i>Sunday Eucharists</i>	<i>Baptisms 16 Yrs and Older</i>	<i>Baptisms Under 16 Years</i>	<i>Confirmed or Received</i>
64	102	2	4	0
45	72	1	0	2
30	52	0	1	3
0	0	0	0	0
108	52	0	3	9
22	29	0	0	1
72	0	0	5	0
67	67	2	2	0
101	0	0	5	14
34	0	0	1	0
0	0	0	0	0
72	0	0	2	9
41	47	0	2	2
95	102	0	2	0
0	0	0	0	0
117	52	0	2	0
0	0	0	0	0
22	14	0	0	0
23	34	0	0	0
46	0	0	1	0
45	69	0	1	1
33	36	0	1	3
30	39	0	0	2
25	0	0	5	7
82	0	3	9	26
147	103	0	11	11
20	0	0	1	0
153	89	1	11	12
90	48	0	0	1
39	1	1	0	0
25	0	0	0	4
21	52	0	0	0
109	113	0	6	4
57	0	0	1	14
68	93	1	0	0
58	45	0	0	0
0	0	0	0	0

Vital Statistics

<i>City</i>	<i>Congregation</i>	<i>Active Members</i>	<i>Communicants in Good Standing</i>
McLean	St. John's Episcopal Church	911	889
McLean	St. Thomas' Church	361	272
Mechanicsville	All Souls Episcopal Church	212	69
Mechanicsville	Church of the Creator	85	46
Mechanicsville	Immanuel Church	293	120
Middleburg	Emmanuel Church	177	177
Miller's Tavern	Grace Church	14	0
Miller's Tavern	St. Paul's Episcopal Church	189	0
Millwood	Cunningham Chapel Parish	168	92
Mineral	Church of the Incarnation	29	29
Montpelier	Church of Our Saviour	144	144
Montross	St. James Church	102	51
Mount Jackson	St. Andrew's Church	50	36
New Kent	St. Peter's Parish Church	297	256
Oak Grove	St. Peter's	57	57
Oak Hill	Epiphany Episcopal Church	158	107
Orange	St. Thomas' Episcopal Church	107	107
Orkney Springs	Cathd Shrine of the Transfiguration	5	0
Port Republic	Grace Memorial Church	56	56
Port Royal	St. Peter's Church	46	46
Purcellville	St. Peter's Church	166	166
Rapidan	Emmanuel Church	31	26
Reedville	St. Mary's Church	82	48
Remington	St. Luke's Church	19	19
Reston	St. Anne's Church	774	774
Richmond	All Saints Church	363	363
Richmond	Christ Ascension Church	58	30
Richmond	Emmanuel Church at Brook Hill	210	207
Richmond	Grace & Holy Trinity Church	685	390
Richmond	Church of the Holy Comforter	209	176
Richmond	St. Andrew's Church	212	121
Richmond	St. Bartholomew's Episcopal Church	118	47
Richmond	St. James's Church	2890	2275
Richmond	St. John's Church	293	129
Richmond	St. Mark's Church	424	402
Richmond	St. Mary's Episcopal Church	1558	1373
Richmond	St. Matthew's Episcopal Church	468	180
Richmond	St. Paul's Church	637	427

Vital Statistics

<i>Average Sunday Attendance</i>	<i>Sunday Eucharists</i>	<i>Baptisms 16 Yrs and Older</i>	<i>Baptisms Under 16 Years</i>	<i>Confirmed or Received</i>
130	0	0	5	9
45	4	2	0	9
45	40	0	0	0
31	100	0	1	0
49	0	0	0	0
43	103	2	3	9
0	0	0	0	0
45	0	0	2	5
44	78	2	1	0
24	0	1	1	0
41	97	0	0	0
17	0	0	1	0
22	48	0	0	0
60	45	0	4	2
26	0	1	3	5
75	0	0	1	0
46	88	0	2	6
0	0	0	0	0
24	45	1	0	0
21	0	0	0	2
86	0	0	2	0
24	44	0	0	0
24	38	0	1	6
12	53	0	0	0
112	46	0	4	0
150	64	0	6	0
23	37	0	0	0
63	0	0	0	0
159	46	0	9	12
65	47	2	0	2
39	0	0	0	0
32	31	0	0	0
244	45	1	25	3
72	0	0	7	2
78	52	0	4	0
209	77	2	17	17
122	0	0	2	3
149	3	0	10	0

Vital Statistics

<i>City</i>	<i>Congregation</i>	<i>Active Members</i>	<i>Communicants in Good Standing</i>
Richmond	St. Peter's Episcopal Church	80	79
Richmond	St. Philip's Church	301	297
Richmond	St. Stephen's Church	4898	4455
Richmond	St. Thomas' Church	291	291
Rixeyville	Little Fork Episcopal Church	81	79
Scottsville	St. Anne's Parish	175	0
Shenandoah	St. Paul's Church	14	0
Spotsylvania	Christ Church	164	133
Springfield	St. Christopher's Church	571	120
Stafford	Aquia Church	1136	0
Stanardsville	Grace Church	57	51
Stanley	St. George's Church	7	7
Sterling	St. Matthew's Church	963	838
Tappahannock	St. John's Episcopal Church	68	68
The Plains	Grace Church	374	0
Upperville	Trinity Church	499	461
Vienna	Church of the Holy Comforter	2132	1575
Warrenton	St. James Church	608	537
Warsaw	St. John's Church	35	28
Warsaw	St. Paul's Church Nomini Grove	39	39
Washington	Trinity Church	235	206
West Point	St. John's Episcopal Church	116	68
West Point	St. Paul's Church	40	0
White Marsh	Abingdon Church	306	0
White Post	Meade Memorial Church	36	0
Wicomico Church	Wicomico Parish Church	180	180
Winchester	Christ Episcopal Church	671	352
Winchester	St. Paul's on the Hill Church	60	44
Woodbridge	St. Margaret's Church	152	92
Woodstock	Emmanuel Church	38	28
Total		62591	47819

Vital Statistics

<i>Average Sunday Attendance</i>	<i>Sunday Eucharists</i>	<i>Baptisms 16 Yrs and Older</i>	<i>Baptisms Under 16 Years</i>	<i>Confirmed or Received</i>
32	42	0	4	1
72	49	0	2	0
608	0	5	83	46
63	73	0	2	0
24	0	0	0	0
0	0	0	0	0
0	0	0	0	0
73	92	0	2	0
59	47	0	2	0
0	0	0	0	0
34	28	1	2	0
7	6	0	0	0
167	4	6	0	0
27	27	2	1	0
0	0	0	0	0
179	126	1	12	11
179	58	1	11	17
114	104	3	15	24
26	40	0	0	1
29	0	0	0	0
108	53	1	2	0
25	0	0	0	0
0	0	0	0	0
88	0	0	0	0
0	0	0	0	0
68	24	0	0	1
123	0	1	6	2
25	0	0	1	0
38	0	0	2	0
22	84	0	0	0
12638	8148	78	573	763

Financial Statistics

<i>City</i>	<i>Congregation</i>	REVENUE		
		<i>Plate & Pledge</i>	<i>Operating Revenue</i>	<i>Total Revenue</i>
Ada	St Andrews, Ada	0	0	0
Afton	Holy Cross, Afton	79928	90138	120269
Aldie	Our Redeemer, Aldie	48208	49600	49600
Alexandria	All Saints, Alexandria	47250	99315	99315
Alexandria	Christ, Alexandria	1604356	2450739	3337833
Alexandria	Emmanuel, Alexandria	573205	672102	846028
Alexandria	Grace, Alexandria	1000790	1003244	1381128
Alexandria	Immanuel, Alexandria	0	0	0
Alexandria	Meade Memorial, Alexandria	129394	196700	277408
Alexandria	Olivet, Alexandria	91741	150543	3803613
Alexandria	Resurrection, Alexandria	251345	266525	423455
Alexandria	San Marcos, Alexandria	0	0	0
Alexandria	Spirit, Alexandria	0	0	0
Alexandria	St Aidans, Alexandria	301698	376050	408311
Alexandria	St Clement, Alexandria	222484	280757	300307
Alexandria	St James, Alexandria	234511	320655	357097
Alexandria	St Lukes, Alexandria	515612	515612	783021
Alexandria	St Marks, Alexandria	134301	187630	235044
Alexandria	St Pauls, Alexandria	1531129	1715040	4595674
Annandale	St Albans, Annandale	571092	756128	982192
Annandale	St Barnabas, Annandale	336309	410593	486924
Arlington	Cristo Rey, Arlington	18406	73906	73906
Arlington	La Iglesia de San Jose, Arlington	35682	97182	97182
Arlington	St Andrews, Arlington	396424	458672	501538
Arlington	St Georges, Arlington	804261	932906	1918263
Arlington	St Johns, Arlington	99433	147763	156152
Arlington	St Marys, Arlington	1927875	2163773	2769723
Arlington	St Michaels, Arlington	367172	378919	494708
Arlington	St Peters, Arlington	870039	950822	1488167
Arlington	Trinity, Arlington	203899	465456	487808
Ashburn	St Davids, Ashburn	692924	705924	731542
Ashland	St James the Less, Ashland	245125	366907	519913
Aylett	St Davids, Aylett	14870	39810	43001
Baileys Crossroads	St Pauls, Baileys Crossroads	0	0	0
Berryville	Grace, Berryville	122613	232588	273968
Berryville	St Marys, Berryville	17042	40956	64956

EXPENSE			
<i>Operating Expense</i>	<i>To the Diocese</i>	<i>Outreach and Development</i>	<i>Total Expense</i>
0	0	0	0
79536	2650	0	113218
101595	1200	0	101595
231045	0	250	234202
2147411	150000	51877	3317082
631080	25862	4824	813161
950054	69000	20001	1255825
0	0	0	0
200908	3000	799	251612
12413	12413	0	67945
280898	16800	4567	337112
0	0	0	0
0	0	0	0
342735	15000	2797	342735
336287	16335	364	348582
285107	500	0	329072
513295	31500	0	670303
260693	11000	215	295710
1981414	138600	454055	2765217
716123	59296	50000	898267
410593	50000	14943	513141
84931	2100	0	84931
103000	2000	2560	103000
472686	28000	2441	499297
980880	72000	10600	1384754
90550	3699	606	100025
1975797	201672	232645	2484725
386914	26112	26165	397366
826708	40000	17004	1517026
499495	19400	9256	515784
744544	24000	0	768944
405918	31000	500	516257
41057	1691	0	43833
0	0	0	0
256103	7800	20	274829
35684	1000	0	54480

Financial Statistics

<i>City</i>	<i>Congregation</i>	REVENUE		
		<i>Plate & Pledge</i>	<i>Operating Revenue</i>	<i>Total Revenue</i>
Bluemont	Good Shepherd, Bluemont	32238	58981	72551
Bowling Green	St Asaphs, Bowling Green	0	0	0
Brandy Station	Christ, Brandy Station	36330	41319	59246
Bremo Bluff	Grace, Bremo Bluff	0	0	0
Burke	Good Shepherd, Burke	818103	1047624	1361671
Burke	St Andrews, Burke	715210	906111	1396861
Casanova	Grace Church, Casanova	79195	123168	136343
Catlett	St Stephens, Catlett	123967	192338	443784
Centreville	St Johns, Centreville	281540	492478	502983
Charles City	Westover, Charles City	205455	315721	315721
Charlottesville	Christ, Charlottesville	2038482	2399447	2555589
Charlottesville	McIlhany Church (Albermarle), Charlottesville	115074	151417	165067
Charlottesville	Our Saviour, Charlottesville	814525	879217	908532
Charlottesville	St John, Charlottesville	45116	107158	110833
Charlottesville	St Lukes, Charlottesville	87036	87036	87036
Charlottesville	St Pauls Ivy, Charlottesville	804639	805997	894412
Charlottesville	St Pauls Memorial, Charlottesville	902418	1389680	1391762
Charlottesville	Trinity, Charlottesville	233341	268460	278637
Christchurch	Christ, Christchurch	233887	266097	369763
Colonial Beach	St Marys, Colonial Beach	180451	198718	208674
Columbia	St Johns, Columbia	28924	36144	52819
Culpeper	St Stephens, Culpeper	242861	302944	364090
Delaplane	Piedmont, Delaplane	164977	303991	342663
Doswell	Fork, Doswell	136271	178518	178518
Dunn Loring	Holy Cross, Dunn Loring	401642	402705	494147
Earlysville	Buck Mountain, Earlysville	0	0	0
Elkton	St Stephen & the Good Shepherd,0 Elkton		0	0
Fairfax	Holy Cross Korean Episcopal Church, Fairfax	48808	88808	99264
Fairfax Station	St Peters, Fairfax Station	576839	589339	776503
Falls Church	Santa Maria, Falls Church	57963	338668	382803
Falls Church	St Patricks Anglo Vietnamese, Falls Church	52639	106693	117001
Falls Church	The Falls Church, Falls Church	637224	1070843	1083733
Farnham	North Farnham, Farnham	44006	84368	84368
Fredericksburg	Messiah, Fredericksburg	217469	217469	272006
Fredericksburg	St Georges, Fredericksburg	1137983	1205813	1634309

Financial Statistics

EXPENSE			
<i>Operating Expense</i>	<i>To the Diocese</i>	<i>Outreach and Development</i>	<i>Total Expense</i>
35003	1874	1049	68382
0	0	0	0
38236	0	3127	41071
0	0	0	0
1053799	37000	7325	1288456
803394	53200	26383	1301431
122704	6557	1297	135826
143628	6500	2250	396894
281184	10000	10004	286936
205167	14000	1611	222636
2143082	100000	118218	2143082
7000	7000	0	10953
963279	68151	46428	1003176
57145	2714	375	109744
89218	8000	13500	93573
843270	49920	0	959889
1387430	100000	37200	1391762
269460	17000	1500	281824
252612	15000	3990	291380
212142	9966	10389	212142
40176	2000	838	43281
322377	30326	1000	322377
297209	13635	1926	342585
180693	5000	0	180693
402705	28000	4003	595682
0	0	0	0
0	0	0	0
106604	2400	4310	106604
589339	30500	0	877151
305362	0	0	353825
106691	5000	500	116691
1227068	42314	15840	1296064
123604	2500	0	138304
228834	15000	12786	262702
1193529	132500	34497	1578847

Financial Statistics

<i>City</i>	<i>Congregation</i>	REVENUE		
		<i>Plate & Pledge</i>	<i>Operating Revenue</i>	<i>Total Revenue</i>
Fredericksburg	Trinity, Fredericksburg	489335	505559	597898
Free Union	Good Shepherd, Free Union	0	0	0
Front Royal	Calvary, Front Royal	0	0	0
Glen Allen	Christ, Glen Allen	880844	978392	1013511
Gloucester	Ware, Gloucester	217048	282568	660151
Goochland	Grace, Goochland	114675	341825	375450
Gordonsville	Christ, Gordonsville	84554	113321	774860
Great Falls	St Francis, Great Falls	645890	0	0
Greenwood	Emmanuel Church, Greenwood	480971	481633	524170
Hanover	Calvary, Hanover	40952	43564	55564
Hanover	St Pauls, Hanover	221143	221143	221143
Harrisonburg	Emmanuel, Harrisonburg	247950	282526	1483884
Haymarket	St Pauls, Haymarket	180599	250698	313849
Heathsville	St Stephens, Heathsville	114168	218498	254237
Henrico	Epiphany, Henrico	0	0	0
Henrico	St Martins, Henrico	238719	239037	239337
Henrico	Varina, Henrico	111515	155807	170897
Herndon	St Timothys, Herndon	511478	610767	684559
Keswick	Grace, Keswick	324183	0	0
Kilmarnock	Grace, Kilmarnock	531314	532936	558910
King and Queen Court House	Immanuel, King and Queen Court House	0	0	0
King George	Emmanuel, King George	100	100	100
King George	St Johns, King George	60217	60217	81827
King George	St Pauls, King George	139828	239741	317759
Kinsale	Cople, Kinsale	142325	163757	317531
Lancaster	St Marys, Lancaster	77873	174924	234268
Lancaster	Trinity, Lancaster	59219	93411	123956
Leesburg	Christ, Leesburg	75113	94278	252054
Leesburg	St Gabriels, Leesburg	119243	255278	258603
Leesburg	St James, Leesburg	771284	1217864	1294354
Loretto	Vauters, Loretto	68670	73712	73712
Lorton	Pohick, Lorton	668633	736762	803416
Louisa	St James, Louisa	170625	234152	336812
Luray	Christ, Luray	134303	197078	224598
Madison	Piedmont/Bromfield, Madison	68603	173450	180691
Manakin Sabot	St Francis, Manakin Sabot	46623	78623	104298
Manassas	Trinity, Manassas	390906	411973	640579

Financial Statistics

EXPENSE			
<i>Operating Expense</i>	<i>To the Diocese</i>	<i>Outreach and Development</i>	<i>Total Expense</i>
530955	56216	14934	643110
0	0	0	0
0	0	0	0
955797	55000	20250	1302940
272829	16060	14707	736315
311739	8000	722	370399
104583	7243	283	134552
0	0	0	0
467674	24000	4033	585194
23976	2238	1281	46132
226243	20040	7528	353375
245415	23211	1600	297656
238582	8528	0	299079
179726	17500	0	207613
0	0	0	0
238484	2400	0	248934
127166	6000	2750	167027
517168	10000	1000	588751
0	0	0	0
532936	32000	26044	545817
0	0	0	0
100	0	0	100
87977	1000	0	87977
222607	7500	5762	350448
151785	13582	505	152189
240517	18396	62276	314066
109618	7850	1416	126371
91516	9820	14501	106985
292797	14765	1267	293393
1310995	44000	33537	1619454
49307	6224	12524	49307
755115	38000	12800	894075
233675	15000	8635	234524
201592	12859	0	222710
93590	6207	0	232791
87077	4200	1200	112077
444830	25000	39122	484709

Financial Statistics

<i>City</i>	<i>Congregation</i>	REVENUE		
		<i>Plate & Pledge</i>	<i>Operating Revenue</i>	<i>Total Revenue</i>
Markham	Leeds, Markham	262475	295755	316910
Mathews	Kingston, Mathews	217623	276781	312331
McLean	St Dunstans, McLean	348376	566696	582416
McLean	St Francis Korean, McLean	0	0	0
McLean	St Johns, McLean	993007	1234890	1297082
McLean	St Thomas, McLean	412470	580279	763244
Mechanicsville	All Souls, Mechanicsville	109082	147082	151421
Mechanicsville	Creator, Mechanicsville	125980	151090	156090
Mechanicsville	Immanuel, Mechanicsville	214204	255714	272475
Middleburg	Emmanuel, Middleburg	229196	339442	425102
Miller's Tavern	Grace, Miller's Tavern	0	0	0
Miller's Tavern	St Pauls, Miller's Tavern	153774	173961	192038
Millwood	Cunningham, Millwood	136048	185321	314034
Mineral	Incarnation, Mineral	53137	61137	69969
Montpelier	Our Saviour, Montpelier	174727	204166	319904
Montross	St James, Montross	45130	71397	76097
Mount Jackson	St Andrews, Mount Jackson	77912	112223	122203
New Kent	St Peters, New Kent	193838	226106	279168
Oak Grove	St Peters, Oak Grove	96567	101442	198726
Oak Hill	Epiphany, Oak Hill	230345	502028	658955
Orange	St Thomas, Orange	179001	253754	260263
Orkney Springs	The Shrine, Orkney Springs	0	0	0
Port Republic	Grace, Port Republic	53129	77955	82653
Port Royal	St Peters, Port Royal	94440	94676	115177
Purcellville	St Peters, Purcellville	460566	565476	681029
Rapidan	Emmanuel, Rapidan	68348	72561	88561
Reedville	St Marys, Reedville	65873	114489	141725
Remington	St Lukes, Remington	28334	54679	54679
Reston	St Annes, Reston	753358	966344	1105337
Richmond	All Saints, Richmond	594148	1197557	1231131
Richmond	Christ Ascension, Richmond	34818	106724	108984
Richmond	Emmanuel, Richmond	237677	469826	528393
Richmond	Grace And Holy Trinity, Richmond	855087	1538612	1546528
Richmond	Holy Comforter, Richmond	231011	301825	305326
Richmond	St Andrews, Richmond	118068	219558	257283
Richmond	St Bartholomews, Richmond	0	0	0
Richmond	St Jamess, Richmond	1828644	2587093	2987093

Financial Statistics

EXPENSE			
<i>Operating Expense</i>	<i>To the Diocese</i>	<i>Outreach and Development</i>	<i>Total Expense</i>
300483	12500	10344	329172
291169	20670	0	318509
560559	33500	12250	563279
0	0	0	0
1138085	64000	11878	1373498
495287	39552	13441	519853
174430	3600	100	182932
166758	1160	1787	187534
182195	18504	3035	215057
331462	14000	4839	376083
0	0	0	0
32657	12000	20657	48429
271677	1000	36879	326057
53834	1600	0	85504
225071	8000	1748	260836
41958	4200	3600	41958
102961	7464	400	119742
238630	19547	0	297485
104278	8256	612	154543
502028	21180	10651	515259
251535	18638	15650	270240
0	0	0	0
74525	3095	2568	76625
109799	7700	2020	124298
474251	5000	11500	701364
85792	6400	0	96178
119974	2312	1145	124011
35918	2000	56	44932
907262	63672	1282	926499
1142609	44800	0	1201167
49621	0	2031	50709
490902	16000	6100	534182
1522267	72000	51810	1530183
324335	23000	12000	388849
82948	16800	3188	110723
0	0	0	0
2787063	166000	58391	2871220

Financial Statistics

<i>City</i>	<i>Congregation</i>	REVENUE		
		<i>Plate & Pledge</i>	<i>Operating Revenue</i>	<i>Total Revenue</i>
Richmond	St Johns, Richmond	245964	474124	504124
Richmond	St Marks, Richmond	399396	419749	429250
Richmond	St Mary's, Richmond	1413477	1583069	1886834
Richmond	St Matthews, Richmond	555589	555589	841399
Richmond	St Pauls, Richmond	804554	2331405	2703429
Richmond	St Peters, Richmond	102596	118520	120076
Richmond	St Philips, Richmond	311242	342332	361426
Richmond	St Stephens, Richmond	2838269	3484047	3563872
Richmond	St Thomas, Richmond	310021	401999	515296
Rixeyville	Little Fork, Rixeyville	89344	97354	97704
Scottsville	St Annes, Scottsville	0	0	0
Shenandoah	St Pauls, Shenandoah	0	0	0
Spotsylvania	Christ, Spotsylvania	296584	338213	363592
Springfield	St Christophers, Springfield	311719	316149	365210
Stafford	Aquia, Stafford	0	0	0
Stanardsville	Grace, Stanardsville	96682	122326	171535
Stanley	St Georges, Stanley	1460	23626	23626
Sterling	St Matthews, Sterling	845429	872028	988607
Tappahannock	St Johns, Tappahannock	105697	121786	128771
The Plains	Grace, The Plains	0	0	0
Upperville	Trinity, Upperville	697732	1136054	2665628
Vienna	Holy Comforter, Vienna	1217401	1260680	2775158
Warrenton	St James, Warrenton	601784	612798	1518384
Warsaw	St Johns, Warsaw	38835	105139	105139
Warsaw	St Pauls, Warsaw	18242	54553	54553
Washington	Trinity, Washington	323106	393043	393043
West Point	St Johns, West Point	151615	151615	151615
West Point	St Pauls, West Point	0	0	0
White Marsh	Abingdon, White Marsh	0	0	0
White Post	Meade Memorial, White Post	0	0	0
Wicomico Church	Wicomico Parish, Wicomico Church	283000	283000	290000
Winchester	Christ, Winchester	512619	545684	767301
Winchester	St Paul's on the Hill, Winchester	63765	99687	99687
Woodbridge	St Margarets, Woodbridge	134166	200645	200645
Woodstock	Emmanuel, Woodstock	70053	126967	147427

Financial Statistics

EXPENSE			
<i>Operating Expense</i>	<i>To the Diocese</i>	<i>Outreach and Development</i>	<i>Total Expense</i>
495885	19000	28886	646559
381747	22159	631	396916
1368490	65000	62000	1554551
541338	14941	40701	713284
2307135	140000	277608	2516286
130570	6800	7285	131390
380941	20000	7700	420051
3247198	180000	141434	3529196
480675	21756	19869	506875
126759	4756	0	127109
0	0	0	0
0	0	0	0
306490	13000	4000	336312
333159	14250	1148	402507
0	0	0	0
128138	8568	5196	179911
15536	200	15336	15536
887035	77595	31915	1016013
128340	1360	1200	128340
0	0	0	0
969853	62527	0	1104936
1251850	112000	26000	2427604
686864	45954	0	898176
88121	4200	927	124238
23999	2400	0	27774
358033	15033	25000	358033
152247	14400	3000	154247
0	0	0	0
0	0	0	0
0	0	0	0
229000	5000	32000	236000
610418	54000	12450	770164
150778	8400	0	150778
6871	3000	3871	6871
128242	10404	1500	211440

Diocese of Virginia Financial Report

Diocese of Virginia Financial Report

The Diocese of Virginia Financial Report was not received before publication of the Draft Journal of the 229th Annual Convention. It will be included in the final publication of the Journal.

Trustees of the Funds Financial Report

**TRUSTEES OF THE FUNDS OF THE
PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**

Richmond, Virginia

FINANCIAL STATEMENTS

DECEMBER 31, 2023 AND 2022

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INDEPENDENT AUDITOR'S REPORT

To the Board of Directors
Trustees of the Funds of the Protestant Episcopal Church in the Diocese of Virginia, Inc.
Richmond, Virginia

Opinion

We have audited the financial statements of Trustees of the Funds of the Protestant Episcopal Church in the Diocese of Virginia, Inc. (the Corporation) (a nonprofit organization), which comprise the statements of financial position as of December 31, 2023 and 2022, the related schedules of investments, statements of activities from operations, changes in net assets, and cash flows for the years then ended, and the related notes to the financial statements (collectively, the financial statements).

In our opinion, the accompanying financial statements present fairly, in all material respects, the financial position of the Corporation as of December 31, 2023 and 2022, 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.

Basis for Opinion

We conducted our audits in accordance with auditing standards generally accepted in the United States of America (GAAS). Our responsibilities under those standards are further described in the Auditor's Responsibilities for the Audit of the Financial Statements section of our report. We are required to be independent of the Corporation and to meet our other ethical responsibilities, in accordance with the relevant ethical requirements relating to our audits. We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our audit opinion.

Responsibilities of Management for the Financial Statements

Management is responsible for the preparation and fair presentation of the financial statements in accordance with accounting principles generally accepted in the United States of America, and for 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.

In preparing the financial statements, management is required to evaluate whether there are conditions or events, considered in the aggregate, that raise substantial doubt about the Corporation's ability to continue as a going concern within one year after the date that the financial statements are issued or available to be issued.

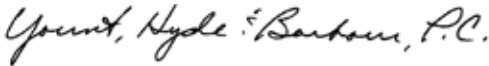
Auditor’s Responsibilities for the Audit of the Financial Statements

Our objectives are to obtain reasonable assurance about whether the financial statements as a whole are free from material misstatement, whether due to fraud or error, and to issue an auditor’s report that includes our opinion. Reasonable assurance is a high level of assurance but is not absolute assurance and therefore is not a guarantee that an audit conducted in accordance with GAAS will always detect a material misstatement when it exists. The risk of not detecting a material misstatement resulting from fraud is higher than for one resulting from error, as fraud may involve collusion, forgery, intentional omissions, misrepresentations, or the override of internal control. Misstatements are considered material if there is a substantial likelihood that, individually or in the aggregate, they would influence the judgment made by a reasonable user based on the financial statements.

In performing an audit in accordance with GAAS, we:

- Exercise professional judgment and maintain professional skepticism throughout the audit.
- Identify and assess the risks of material misstatement of the financial statements, whether due to fraud or error, and design and perform audit procedures responsive to those risks. Such procedures include examining, on a test basis, evidence regarding the amounts and disclosures in the financial statements.
- Obtain an understanding of internal control relevant to the audit 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 Corporation’s internal control. Accordingly, no such opinion is expressed.
- Evaluate the appropriateness of accounting policies used and the reasonableness of significant accounting estimates made by management, as well as evaluate the overall presentation of the financial statements.
- Conclude whether, in our judgment, there are conditions or events, considered in the aggregate, that raise substantial doubt about the Corporation’s ability to continue as a going concern for a reasonable period of time.

We are required to communicate with those charged with governance regarding, among other matters, the planned scope and timing of the audit, significant audit findings, and certain internal control–related matters that we identified during the audit.



Winchester, Virginia
September 9, 2024

**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**

Statements of Financial Position
December 31, 2023 and 2022

Assets	2023	2022
Current Assets		
Cash and cash equivalents	\$ 2,055,965	\$ 3,051,511
Accrued investment income	106,855	60,183
Insurance claim receivable	-	25,000
Other receivables	<u>22,022</u>	<u>5,186</u>
Total current assets	<u>2,184,842</u>	<u>3,141,880</u>
Marketable Securities,		
investments in securities, at fair value	<u>135,861,471</u>	<u>123,109,172</u>
Property and Equipment,		
land and building, net	<u>1,262,647</u>	<u>688,547</u>
Other Assets		
Note receivable	-	100,000
Due from the Diocese of Virginia	6,894	-
Beneficial interest in trust	<u>2,245,775</u>	<u>2,035,516</u>
	<u>2,252,669</u>	<u>2,135,516</u>
Total assets	<u>\$ 141,561,629</u>	<u>\$ 129,075,115</u>

See Notes to Financial Statements.

Trustees of the Funds Financial Report

**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**

Statements of Financial Position
December 31, 2023 and 2022

Liabilities and Net Assets	<u>2023</u>	<u>2022</u>
Current Liabilities		
Investment fees payable	\$ 45,049	\$ 7,990
Accrued expenses	687	11,799
Due to the Diocese of Virginia	<u>- -</u>	<u>105,910</u>
Total current liabilities	<u>45,736</u>	<u>125,699</u>
Long-Term Liabilities , annuity payable		
	<u>6,597</u>	<u>6,597</u>
Total liabilities	<u>52,333</u>	<u>132,296</u>
Net Assets		
Balanced fund		
Parish Funds (2023 - 487 Parish funds with 53,974.6547 units at \$1,428.82 and undistributed loss of \$76,509); (2022 - 497 Parish funds with 54,538.3036 units at \$1,289.44 and undistributed loss of \$192,510)	77,120,112	70,324,017
Diocesan Funds (2023 - 58 Diocesan funds with 12,289.4246 units at \$1,428.82 and undistributed loss of \$17,420); (2022 - 59 Diocesan funds with 12,516.7786 units at \$1,289.44 and undistributed loss of \$44,182)	17,559,385	16,139,668
Trustee Funds (2023 - 94 Trustee funds with 21,072.8273 units at \$1,428.82 and undistributed loss of \$29,871); (2022 - 92 Trustee funds with 20,443.3483 units at \$1,289.44 and undistributed loss of \$72,161)	<u>30,109,295</u>	<u>26,360,527</u>
	<u>124,788,792</u>	<u>112,824,212</u>
Short Term fund		
Parish Funds (2023 - 49 Parish funds with market value of \$4,078,799); (2022 - 56 Parish funds with market value of \$5,343,542)	4,078,799	5,343,542
Trustee Funds (2023 - 10 Trustee funds with market value of \$6,453,915); (2022 - 10 Trustee funds with market value of \$6,018,773)	<u>6,453,915</u>	<u>6,018,773</u>
	<u>10,532,714</u>	<u>11,362,315</u>
All Equity Fund		
Trustee Funds	362,647	341,739
Parish Funds	<u>2,021,900</u>	<u>905,435</u>
	<u>2,384,547</u>	<u>1,247,174</u>
Other Trustee Funds	3,114,696	2,820,571
Mayo Memorial Fund	<u>688,547</u>	<u>688,547</u>
Total net assets	<u>141,509,296</u>	<u>128,942,819</u>
Total liabilities and net assets	<u>\$ 141,561,629</u>	<u>\$ 129,075,115</u>

See Notes to Financial Statements.

**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**

Schedule of Investments

December 31, 2023

	<u>Number of Shares</u>	<u>Fair Value</u>
Bonds - 10.41%		
Corporate obligations	6,950,000	\$ 6,583,200
Government and agency obligations		
Fed Home Loan Mtg Corp	3,057,807	788,144
Fed National Mtg Assn	13,361,976	3,771,469
Government National Mtg Assn	1,785,000	574,078
United States Treasury Bonds	1,865,000	1,294,419
United States Treasury Notes	1,190,000	1,145,331
Mutual Funds - 71.41%		
Baird Funds Ultra Short Bond Inst	416,544	4,198,759
Vanguard Short Term Bond Index Inst	525,935	5,311,938
Blackrock Funds Event Driven Equity Inst	139,974	1,398,341
FPA Funds Crescent Supra Inst	34,390	1,329,177
Vanguard FTSE Social Index Adm	521,088	16,971,821
Vanguard Total Bond Mkt Index Inst	1,391,930	13,515,644
Vanguard FTSE All-World Ex-US Index I	69,492	7,690,664
Vanguard Total Stock Mkt Index Inst	298,313	34,598,379
Brown Capital Management Intl Sm Co Investor	3,982	89,666
Parnassus Investments Mid Cap Investor	8,559	320,268
Vanguard FTSE Social Index Inst	29,621	1,340,364
Vanguard Bal Index Admiral	262	11,696
John Hancock Funds Seaport Long Short I	121,580	1,373,851
Loomis Sayles Strategic	146,125	1,360,428
Artisan Sustainable Emer Ind	209,209	3,433,125
Artisan Sustainable Emer Adm	7,181	117,834
GQC Partners Emerging MA Ind	242,538	3,841,797
GQC Partners Emerging MA Adm	7,425	117,605
Exchange Traded Funds - 0.29%		
Vanguard ESG Intl Stk ETF	7,005	387,236
Hedge Funds - 5.24%		
Drake Capital Offshore Partners, L.P.		7,093,274
Forester Diversified		20,894

See Notes to Financial Statements.

TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.

Schedule of Investments

December 31, 2023

	<u>Number of Shares</u>	<u>Fair Value</u>
Real estate and natural resource funds - 4.36%		
Commonfund Capital Natural Res Partners VIII		\$ 504,980
Mangham Assoc Resources Fund I		1,979
Property Holdings IV LLC REIT		1,002,053
Park Street Capital Natural Resources Fund		612,762
Oaktree Real Estate Income Fund		3,796,554
Private equity funds - 0.38%		
MIT Private Equity Fund II		20,673
MIT Private Equity Fund IV		47,390
Warburg Pincus GG 14		304,281
Warburg Pincus GG 14 (E&P)		27,829
Warburg Pincus GG 14 Callisto		117,827
Global equity funds - 7.91%		
Silchester Northern Trust		<u>10,745,741</u>
		<u>\$ 135,861,471</u>

See Notes to Financial Statements.

**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**

Schedule of Investments

December 31, 2022

	<u>Number of Shares</u>	<u>Fair Value</u>
Bonds - 8.48%		
Corporate obligations	5,788,000	\$ 5,349,856
Government and agency obligations		
Fed Home Loan Mtg Corp	110,177	276,509
Fed National Mtg Assn	821,954	2,232,623
FHLMC UMBS 15Y Fixed	40,000	31,948
FHLMC UMBS 30Y Fixed	215,000	168,116
FNMA Pass-Thru I	870,000	485,190
Government National Mtg Assn	1,400,000	277,527
United States Treasury Bonds	1,385,000	950,275
United States Treasury Notes	710,000	663,434
Mutual Funds - 68.2%		
Baird Funds Ultra Short Bond Inst	470,491	4,700,202
Schwab Funds Treas Obligations Money Ultra	943,386	943,386
Vanguard Short Term Bond Index Inst	579,327	5,717,955
Blackrock Funds Event Driven Equity Inst	183,773	1,777,089
FPA Funds Crescent Supra Inst	55,183	1,840,354
Natixis Funds LS Strategic Alpha Y	203,771	1,858,390
Vanguard FTSE Social Index Inst	21,635	751,799
Vanguard Total Bond Mkt Index Inst	1,117,124	10,590,337
Vanguard Inflation Protected Sec Admrl	180,648	4,182,000
Vanguard FTSE All-World Ex-US Index I	107,180	10,614,030
Vanguard Total Stock Mkt Index Inst	292,201	27,209,767
Brown Capital Management Intl Sm Co Investor	2,012	37,736
Parnassus Investments Mid Cap Investor	4,845	164,137
Vanguard FTSE Social Index Admiral	465,285	11,641,422
Vanguard Bal Index Admiral	251	9,948
John Hancock Funds Seaport Long Short I	177,504	1,927,698
Exchange traded funds - 0.24%		
Vanguard ESG Intl Stk ETF	5,985	294,402
Hedge Funds - 10.24%		
Drake Capital Offshore Partners, L.P.		6,396,961
Forester Diversified		203,969
Fundsmith		6,006,330

See Notes to Financial Statements.

TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.

Schedule of Investments

December 31, 2022

	<u>Number of Shares</u>	<u>Fair Value</u>
Real estate and natural resource funds - 5.53%		
Commonfund Capital Natural Res Partners VIII		574,462
Mangham Assoc Resources Fund I		3,468
Metropolitan Real Estate Partners IV		2,477
Metropolitan Real Estate Partners 2008 Distressed		5,071
Property Holdings IV LLC REIT		1,353,044
Park Street Capital Natural Resources Fund		829,070
Seaport Global Property Securities Fund		4,039,641
Private equity funds - 0.05%		
MIT Private Equity Fund II		19,372
MIT Private Equity Fund IV		46,035
Global equity funds - 7.26%		
Silchester Northern Trust		<u>8,933,142</u>
		<u>\$ 123,109,172</u>

See Notes to Financial Statements.

TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.

Statements of Activities from Operations
For the Years Ended December 31, 2023 and 2022

	<u>2023</u>	<u>2022</u>
Investment Income		
Interest	\$ 519,161	\$ 261,374
Dividends	2,216,462	1,908,340
Other investment income	-	86,331
	<u>2,735,623</u>	<u>2,256,045</u>
Expenses		
Investment management and consultant fees	322,295	235,820
General and administrative	309,248	297,324
Uninsured loss	-	387,868
	<u>631,543</u>	<u>921,012</u>
Net Investment Income	<u>2,104,080</u>	<u>1,335,033</u>
Other Income (Loss)		
(Loss) on Trustee-owned assets	-	(21,958)
Contributions received	574,605	-
Change in beneficial interest in trust	210,260	(568,486)
	<u>784,865</u>	<u>(590,444)</u>
Grants to Diocese of Virginia	<u>-</u>	<u>(63,327)</u>
Realized Gains on Investments	<u>350,300</u>	<u>6,838,175</u>
Unrealized Appreciation (Depreciation) on Investments	<u>16,090,824</u>	<u>(29,863,254)</u>
Change in Net Assets Resulting from Operations	<u>\$ 19,330,069</u>	<u>\$ (22,343,817)</u>

See Notes to Financial Statements.

**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**

Statements of Changes in Net Assets
For the Years Ended December 31, 2023 and 2022

	<u>2023</u>	<u>2022</u>
Change in Net Assets from Operations		
Net investment income	\$ 2,104,080	\$ 1,335,033
Beneficial interest in trust	210,260	(568,486)
(Loss) on Trustee-owned assets	--	(21,958)
Grants to the Diocese of Virginia	--	(63,327)
Contributions received	574,605	--
Net realized gains on investments sold	350,300	6,838,175
Net unrealized gain (loss) on investments	<u>16,090,824</u>	<u>(29,863,254)</u>
	<u>19,330,069</u>	<u>(22,343,817)</u>
Change in Net Assets from Fund Transactions		
Investment of funds	2,384,615	12,492,245
Income distributions reinvested	3,302,094	2,748,509
Withdrawals during the year	(6,870,874)	(4,135,962)
Distributions to fund investors - including reinvestments	(5,479,427)	(5,148,603)
Distribution of note receivable	<u>(100,000)</u>	<u>--</u>
	<u>(6,763,592)</u>	<u>5,956,189</u>
Change in Net Assets	12,566,477	(16,387,628)
Net Assets - beginning of year	<u>128,942,819</u>	<u>145,330,447</u>
Net Assets - end of year		
(including undistributed investment income)	<u>\$ 141,509,296</u>	<u>\$ 128,942,819</u>

See Notes to Financial Statements.

TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.

Statements of Cash Flows

For the Years Ended December 31, 2023 and 2022

	<u>2023</u>	<u>2022</u>
Cash Flows from Operating Activities		
Change in net assets from operations	\$ 19,330,069	\$ (22,343,817)
Adjustments to reconcile change in net assets from operations to net cash provided by (used in) operating activities		
Gain on sale of investments	(350,300)	(6,838,175)
Purchase of investments	(31,862,114)	(20,436,701)
Proceeds from sale of investments	35,550,940	12,795,936
Unrealized losses on investments	(16,090,824)	29,863,254
Change in beneficial interest in trust	(210,260)	568,486
Contributions of property	(574,100)	--
Decrease (increase) in:		
Accrued investment income	(46,672)	(20,648)
Insurance claim receivable	25,000	(25,000)
Other receivables	(16,836)	66,111
Due from Diocese of Virginia	(6,894)	--
Increase (decrease) in:		
Due to Diocese of Virginia	(105,910)	52,539
Accrued expenses	(11,112)	11,799
Investment fees payable	<u>37,059</u>	<u>(5,159)</u>
Net cash provided by (used in) operating activities	<u>5,668,046</u>	<u>(6,311,375)</u>
Cash Flows from Financing Activities		
Investment and income distribution reinvestments	5,686,709	15,240,754
Withdrawals and distributions	<u>(12,350,301)</u>	<u>(9,284,565)</u>
Net cash (used in) provided by financing activities	<u>(6,663,592)</u>	<u>5,956,189</u>
Net change in cash and cash equivalents	(995,546)	(355,186)
Cash and Cash Equivalents		
Beginning of year	<u>3,051,511</u>	<u>3,406,697</u>
End of year	<u>\$ 2,055,965</u>	<u>\$ 3,051,511</u>
Supplemental Disclosure of Noncash Financing Activities		
Distribution of note receivable	<u>\$ 100,000</u>	<u>\$ --</u>

See Notes to Financial Statements.

**TRUSTEES OF THE FUNDS OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF VIRGINIA, INC.**

Notes of Financial Statements

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.

Balanced Fund

This unitized fund was established many decades ago, with the objective of providing a conservative investment option for endowment funds and other long-term accounts. It has been invested in a variety of equity, fixed income, real asset, and hedge products. The Corporation manages this fund with the intention of earning a return of 4.5% plus inflation annually. Many churches and organizations rely on the Balanced Fund payouts to cover annual expenses, so the fund focuses on consistent and reliable results. The Investment Policy Statement sets the following weighting ranges:

- 40-60% Global Equity
- 0-20% Flexible Capital
- 10-30% Fixed Income
- 0-15% Real Assets
- 0-25% Private Equity
- 0-5% Liquid Capital

Short-Term Fund

Created to provide an option for participants who wanted to earn more on their funds than in savings account or certificate of deposit. This fund is designed for those who do not expect to withdraw funds for 2 or more years, but who do not want to participate in the equity markets. The balance is invested in fixed income funds to maintain an average duration between 1 to 2 years.

- 0-20% Zero to six months
- 30-50% Six months to eighteen months
- 40-60% Eighteen months and over

The Corporation will not manage the Short-Term Fund for an annual payout. All funds will remain fully invested over time. Participants will withdraw funds as they choose.

Notes of Financial Statements

All Equity Fund

The All-Equity Fund invests in portfolio of stock index, exchange traded, and actively managed funds, with the goal of maximizing long-term return with minimal costs. This fund was created in response to churches and organizations that are not as concerned with consistent annual results and want to fully participate in the equity markets. Monies in this fund will be invested in equity funds, with initial allocations:

- 60-80% Domestic Public Equity
- 10-30% Non-US Developed Equity
- 0-20% Emerging Market Equity

The Corporation will not manage the All-Equity Fund for an annual payout. All funds will remain fully invested over time. Participants will withdraw funds as they choose.

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 with the Commonwealth of Virginia.

Diocesan Funds account for investment funds primarily held in the name of the Trustees of the Funds for various beneficiaries.

Trustee Funds account for investment funds controlled by the separate Diocesan organizations.

The Mayo Memorial Fund accounts for the cost of the Mayo House, which serves as the general offices of the Diocese.

Land and Building

The land and building comprising the Mayo House are considered investments by the Corporation. The properties are not depreciated and are stated at cost. Other land and buildings held by the Corporation were contributed to them and were recorded at the estimated fair value on the date of recognition. The use of these assets have been restricted by the donors for specific purposes and are not used in the Corporation's operations. All property-related expenses are paid by the affiliates occupying the building.

Cash and Cash Equivalents

The Corporation includes all investments with a maturity of three months or less when purchased as cash and cash equivalents on the accompanying statements of financial position.

Notes of Financial Statements

Investment Units (Balanced Fund)

The equity of each fund is pooled net assets 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 (Balanced Fund)

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 \$68.51 and \$64.38 per unit, aggregating to \$5,479,427 and \$5,148,603, were paid to unitholders in 2023 and 2022, respectively.

Income Taxes

The Corporation is exempt from income taxes under Section 501(c)(3) of the Internal Revenue Code and the tax statutes of the Commonwealth of Virginia; accordingly, the accompanying financial statements do not reflect a provision or liability for federal or state income taxes. The Corporation has determined that it does not have any material unrecognized tax benefits or obligations as of December 31, 2023.

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.

Subsequent Events

Management has evaluated subsequent events through September 9, 2024, which is the date the financial statements were available to be issued.

Note 3. Note Receivable

The note receivable is a \$100,000 note from the Diocesan Missionary Society of Virginia. The note is due in semiannual installments of \$1,250 (interest only) at 2.5% with principal due on November 21, 2024. During 2023, the Corporation determined that the note receivable was no longer an asset of the Trustees of the Funds and removed the asset from the statement of financial position as a distribution.

Notes of Financial Statements

Note 4. Land and Building

Land and buildings consist of the following at December 31, 2023 and 2022:

	<u>2023</u>	<u>2022</u>
Mayo Memorial Fund:		
Land	\$ 10,000	\$ 10,000
Building	<u>678,547</u>	<u>678,547</u>
	<u>688,547</u>	<u>688,547</u>
Other Trustee Funds:		
Land	\$ 136,000	\$ --
Building	<u>438,100</u>	<u>--</u>
	<u>574,100</u>	<u>--</u>
	<u>\$ 1,262,647</u>	<u>\$ 688,547</u>

Note 5. Beneficial Interest in Trust

The Corporation is a beneficiary of a perpetual trust administered by an independent trustee. This trust makes distributions to the Corporation based on the Corporation's percentage interest as stated in the trust document. The Corporation's beneficial interest in the trust is reported at the fair value of the trusts' assets in the statements of financial position, with trust distributions and changes in fair value recognized in the statements of activities. The fair value of the interest in the trust is \$2,245,775 and \$2,035,516 at December 31, 2023 and 2022, respectively.

Note 6. Fair Value Measurement

Accounting standards establish a framework for measuring fair value. That framework provides a fair value hierarchy that prioritizes the inputs to valuation techniques used to measure fair value. The hierarchy gives the highest priority to unadjusted quoted prices in active markets for identical assets or liabilities (Level 1 measurements). The levels of the fair value hierarchy are described below:

Level 1 - Inputs to the valuation methodology are unadjusted quoted prices for identical assets or liabilities in active markets that the Corporation has the ability to access.

Level 2 - Inputs to the valuation methodology include:

- quoted prices for similar assets or liabilities in active markets;
- quoted prices for identical assets or liabilities in inactive markets;
- inputs other than quoted prices that are observable for the asset or liabilities;
- inputs that are delivered principally from or corroborated by observable market data by correlation or other means.

If the asset or liability has a specified (contractual) term, the Level 2 input must be observable for substantially the full term of the asset or liability.

Notes of Financial Statements

Level 3 - Inputs to the valuation methodology are unobservable and significant to the fair value measurement.

The asset's or liability's fair value measurement level within the fair value hierarchy is based on the lowest level of any input that is significant to the fair value measurement. Valuation techniques used need to maximize the use of observable inputs and minimize the use of unobservable inputs.

The following is a description of the valuation methodologies used for assets measured at fair value. There have been no changes in the methodologies used during 2023 or 2022.

Debt securities – Mortgage-backed securities, U.S. Treasury securities, and corporate bonds are primarily valued using a market approach based on bond pricing models using standard inputs such as benchmark yields, broker/dealer quotes, and reported observable trades for identical or comparable instruments.

Mutual funds and exchange traded funds - Mutual funds and exchange traded funds are valued at the daily closing price as reported by the fund. Mutual funds held by the Corporation are open-end mutual funds that are registered with the Securities and Exchange Commission (SEC). These funds are required to publish their daily net asset value (NAV) and to transact at that price. The mutual funds held by the Corporation are deemed to be actively traded.

Hedge funds, private equity funds, and real estate and natural resource funds - The Corporation uses NAV per share, or its equivalent, such as member units or an ownership interest in partners' capital, as a practical expedient to estimate the fair values of certain investments in hedge funds, private equity funds, funds of funds, and limited partnerships, which do not have readily determinable fair values. Investments that are measured at fair value using NAV per share as a practical expedient are not classified in the fair value hierarchy.

Beneficial interest in trust - The fair value of the beneficial interest in the perpetual trust is determined by the Corporation based on the fair values of trust investments as reported by the trustee. These are considered to be Level 2 measurements.

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 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.

Notes of Financial Statements

The following table sets forth by level, within the fair value hierarchy, the Corporation's assets at fair value as of December 31:

	Fair Value Measurements at December 31, 2023				
	Level 1	Level 2	Level 3	NAV	Total
Investments					
Debt securities:					
Mortgage-backed securities	\$ 5,133,691	\$ --	\$ --	\$ --	\$ 5,133,691
U.S. Treasury securities	2,439,750	--	--	--	2,439,750
Corporate bonds	--	6,583,200	--	--	6,583,200
Mutual funds:					
Global equity funds	16,619,868	--	--	--	16,619,868
Fixed income funds	24,398,465	--	--	--	24,398,465
Domestic equity funds	56,003,024	--	--	--	56,003,024
Global equity funds measured at net asset value	--	--	--	10,745,741	10,745,741
Exchange traded funds:					
Global equity	387,236	--	--	--	387,236
Hedge funds					
Hedge fund investments measured at net asset value	--	--	--	13,550,496	13,550,496
	<u>104,982,034</u>	<u>6,583,200</u>	<u>--</u>	<u>24,296,237</u>	<u>135,861,471</u>
Beneficial Interest in Trust	--	--	2,245,775	--	2,245,775
	<u>\$ 104,982,034</u>	<u>\$ 6,583,200</u>	<u>\$ 2,245,775</u>	<u>\$ 24,296,237</u>	<u>\$ 138,107,246</u>
	Fair Value Measurements at December 31, 2022				
	Level 1	Level 2	Level 3	NAV	Total
Debt and equity securities:					
Mortgage-backed securities	\$ 3,471,913	\$ --	\$ --	\$ --	\$ 3,471,913
U.S. Treasury securities	1,613,709	--	--	--	1,613,709
Corporate bonds	--	5,349,856	--	--	5,349,856
Mutual funds:					
Global equity funds	12,492,120	--	--	--	12,492,120
Fixed income funds	28,002,218	--	--	--	28,002,218
Domestic equity funds	43,471,912	--	--	--	43,471,912
Global equity funds measured at net asset value	--	--	--	8,933,142	8,933,142
Exchange traded funds:					
Global equity	294,402	--	--	--	294,402
Hedge funds:					
Hedge fund investments measured at net asset value	--	--	--	19,479,900	19,479,900
	<u>89,346,274</u>	<u>5,349,856</u>	<u>--</u>	<u>28,413,042</u>	<u>123,109,172</u>
Beneficial Interest in Trust	--	--	2,035,516	--	2,035,516
	<u>\$ 89,346,274</u>	<u>\$ 5,349,856</u>	<u>\$ 2,035,516</u>	<u>\$ 28,413,042</u>	<u>\$ 125,144,688</u>

Notes of Financial Statements

Note 7. Investments Carried at Net Asset Value or its Equivalent

The following information is presented regarding the nature of the investments in certain entities measured at fair value using NAV per share or its equivalent as a practical expedient 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.

December 31, 2023	Fair Value	Unfunded Commitments	Lock-in Period	Redemption Frequency	Redemption Notice Period
Hedge funds					
Equity long/short funds ^(a)	\$ 7,093,274	\$ --	6/30/2017	Semi-annually	90 days
	20,894	--	2/28/2021	Annually	95 days
Real estate and natural resource funds ^(b)	504,980	21,875	8/19/2003	n/a	n/a
	1,979	7,658	1/3/2023	n/a	n/a
	1,002,053	18,650	9/16/2017	n/a	n/a
	612,762	30,375	1/31/2027	n/a	n/a
	3,796,554	--	4/3/2025	Quarterly	90-180 days
Private equity funds ^(c)	20,673	9,782	12/31/2018	n/a	n/a
	47,390	50,304	3/17/2023	n/a	n/a
	449,937	1,065,000	1/11/2035	n/a	n/a
	<u>13,550,496</u>	<u>1,203,644</u>			
Global equity fund ^(d)	<u>10,745,741</u>	--	n/a	Monthly	10 business days
	<u>\$24,296,237</u>	<u>\$ 1,203,644</u>			
December 31, 2022	Fair Value	Unfunded Commitments	Lock-in Period	Redemption Frequency	Redemption Notice Period
Hedge funds					
Equity long/short funds ^(a)	\$ 6,396,961	\$ --	6/30/2017	Semi-annually	90 days
	203,969	--	2/28/2021	Annually	95 days
	6,006,330	--	n/a	Monthly	7 days
Real estate and natural resource funds ^(b)	574,462	21,875	8/19/2003	n/a	n/a
	3,468	7,658	1/3/2023	n/a	n/a
	2,477	33,000	7/31/2019	n/a	n/a
	5,071	80,200	12/31/2015	n/a	n/a
	1,353,044	18,650	9/16/2017	n/a	n/a
	829,070	30,375	1/31/2027	n/a	n/a
	4,039,641	--	n/a	Monthly	15 business days
Private equity funds ^(c)	19,372	9,782	12/31/2018	n/a	n/a
	46,035	60,341	3/17/2023	n/a	n/a
	<u>19,479,900</u>	<u>261,881</u>			
Global equity fund ^(d)	<u>8,933,142</u>	--	n/a	Monthly	10 business days
	<u>\$28,413,042</u>	<u>\$ 261,881</u>			

(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.

Notes of Financial Statements

- (b) This class includes multiple funds invested in real estate and natural resources management. The funds include real estate acquisitions, ground up development projects, distressed debt portfolios, timberland and oil and gas resources.
- (c) This class includes multiple funds invested in diversified portfolios of private equity funds consisting of venture capital funds, private capital, and international private equity funds.
- (d) This class includes global equity funds consisting of foreign common and preferred stock and short-term investments.

Note 8. Unit Information and Financial Highlights

Selected data for a unit outstanding of the Balanced Fund throughout 2023 and 2022, on average, follows:

	<u>2023</u>	<u>2022</u>
Interest income	\$ 5.89	\$ 2.98
Dividend income	<u>20.41</u>	<u>19.89</u>
Total investment income	26.30	22.87
Total expenses	<u>(7.23)</u>	<u>(9.99)</u>
Investment income - net	19.07	12.88
Income distributions	<u>(68.51)</u>	<u>(64.38)</u>
	(49.44)	(51.50)
Net realized gain (loss) and unrealized gain (loss)	<u>188.82</u>	<u>(277.49)</u>
Change in net asset value	139.38	(328.99)
Net asset value - beginning of year	<u>1,289.44</u>	<u>1,618.43</u>
Net asset value - end of year	<u>\$ 1,428.82</u>	<u>\$ 1,289.44</u>
Total return	10.25%	(22.63%)
Supplemental Data:		
Unitized Net Assets (Balanced Fund)		
Net assets, end of year	\$ 124,788,792	\$ 112,824,212
Ratio to average net assets:		
Expenses	0.53%	0.71%
Net investment income	1.40%	0.92%

Notes of Financial Statements

	<u>2023</u>	<u>2022</u>
Non-Unitized Net Assets (Non-Balanced Fund)		
Net assets, end of year	\$ 16,720,504	\$ 16,118,607
Investment return	\$ 947,690	\$ (432,445)
Income earned on Trustee-owned assets	\$ --	\$ (21,958)
Beneficial interest in trust	\$ 210,260	\$ (568,486)
Grants	\$ --	\$ 63,327
Ratio to average net assets:		
Expenses	0.00%	0.31%
Investment return	5.77%	(2.83%)
Income earned on Trustee-owned assets	0.00%	(0.14%)
Beneficial interest in trust	1.28%	(3.72%)
Grants	0.00%	0.41%

The Corporation utilizes investment managers that either invoice the Company directly or net their stated expenses with investment income. The above analysis is consistent in its presentation and outlines the direct cost of operations. Total cost of operations includes both the direct expenses above and indirect expenses netted against investment income. Total cost of operations and percent of assets under management for the years ended December 31, 2023 and 2022 consist of the following:

	<u>2023</u>		<u>2022</u>	
Investment management and consultant fees				
Investment manager fees - direct	\$ 181,038		\$ 101,056	
Investment manager fees - indirect	409,971		388,605	
Investment consultant - direct	<u>141,257</u>		<u>134,764</u>	
	732,266	0.54%	624,425	0.51%
General and administrative expenses				
Audit, insurance, staff and other administrative - direct	\$ 233,689		\$ 247,098	
Master custodian - direct	<u>30,234</u>		<u>28,927</u>	
	263,923	0.19%	276,025	0.25%
Uninsured loss - direct	--	0.00%	387,868	0.32%
Total cost of operations - direct	586,218	0.43%	899,713	0.75%
Total cost of operations - indirect	<u>409,971</u>	0.30%	<u>388,605</u>	0.32%
Total cost of operations	<u>\$ 996,189</u>	0.73%	<u>\$ 1,288,318</u>	1.07%

Notes of Financial Statements

Total cost of operations and percent of assets under management of the Balanced Fund, Short Term Fund, and All Equity Fund for the years ended December 31, 2023 and 2022 consist of the following:

December 31, 2023	Balanced Fund		Short Term Fund		All Equity Fund	
Investment management and consultant fees						
Investment manager fees - direct	\$ 167,092		\$ 11,372		\$ 2,574	
Investment manager fees - indirect	390,689		10,982		8,300	
Investment consultant - direct	<u>128,007</u>		<u>10,804</u>		<u>2,446</u>	
	685,788	0.55%	33,158	0.31%	13,320	0.56%
General and administrative expenses						
Audit, insurance, staff and other administrative - direct	\$ 234,993		\$ 19,835		\$ 4,490	
Master custodian - direct	<u>27,398</u>		<u>2,312</u>		<u>524</u>	
	262,391	0.21%	22,147	0.21%	5,014	0.21%
Total cost of operations - direct	557,490	0.45%	44,323	0.42%	10,034	0.42%
Total cost of operations - indirect	<u>390,689</u>	0.31%	<u>10,982</u>	0.10%	<u>8,300</u>	0.35%
Total cost of operations	<u>\$ 948,179</u>	0.76%	<u>\$ 55,305</u>	0.53%	<u>\$ 18,334</u>	0.77%
December 31, 2022	Balanced Fund		Short Term Fund		All Equity Fund	
Investment management and consultant fees						
Investment manager fees - direct	\$ 90,897		\$ 9,154		\$ 1,005	
Investment manager fees - indirect	349,540		35,201		3,864	
Investment consultant - direct	<u>121,217</u>		<u>12,207</u>		<u>1,340</u>	
	561,654	0.50%	56,562	0.50%	6,209	0.50%
General and administrative expenses						
Audit, insurance, staff and other administrative - direct	\$ 222,258		\$ 22,383		\$ 2,457	
Master custodian - direct	<u>26,019</u>		<u>2,620</u>		<u>288</u>	
	248,277	0.22%	25,003	0.22%	2,745	0.22%
Uninsured loss - direct	341,204	0.30%	34,362	0.30%	3,772	0.30%
Total cost of operations - direct	801,595	0.71%	80,726	0.71%	8,862	0.71%
Total cost of operations - indirect	<u>349,540</u>	0.31%	<u>35,201</u>	0.31%	<u>3,864</u>	0.31%
Total cost of operations	<u>\$ 1,151,135</u>	1.02%	<u>\$ 115,927</u>	1.02%	<u>\$ 12,726</u>	1.02%

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.

Notes of Financial Statements

Salary and benefits costs incurred and subsequently reimbursed by the Corporation were \$132,523 and \$127,273 as of and for the years ended December 31, 2023 and 2022, respectively. As of December 31, 2023 and 2022, the Corporation had amounts due from (to) the Diocese in the amount of \$6,894 and (\$105,910), respectively.

Starting in 2019, the Trustees approved a resolution to grant annually the income earned on certain assets owned by the Corporation to the Diocese of Virginia to be used consistent with the terms of the trust agreements of those assets. The Corporation granted \$0 and \$63,327 to the Diocese of Virginia for the years ended December 31, 2023 and 2022 respectively.

As described in Note 3, the Corporation had a note receivable of \$100,000 outstanding from the Diocesan Missionary Society of Virginia, which was distributed during 2023.

Note 10. Concentration of Risk

The Corporation's credit risk consists principally of cash and securities. Cash positions are part of the managed investment portfolios 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.

Note 11. Uninsured Loss

During the year ended December 31, 2022, certain withdrawal requests and one third party payment totaling \$412,868 were diverted to fraudulent accounts by unknown third parties. The Corporation's insurance policy provided \$25,000 in coverage for the loss, which has been accrued as the insurance claim receivable on the accompanying statement of financial position as of December 31, 2022, and the Corporation recognized a loss related to the uninsured loss of \$387,868 in the accompanying statement of activities for the year then ended. In response to the incident, the Corporation enhanced network security, implemented two factor authentication for fund withdrawals and increased its insurance coverage for cybersecurity incidents.

Diocesan Missionary Society Financial Report

Diocesan Missionary Society of Virginia
Financial Statements and
Supplementary Information
December 31, 2023 and 2022



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Russell Lockey

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The Rev. Cass Bailey

Rick Steenrod

Glenn Ayers

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INDEPENDENT AUDITOR'S REPORT

The Board of Trustees
Diocesan Missionary Society of Virginia
Richmond, Virginia

Opinion

We have audited the accompanying financial statements of Diocesan Missionary Society of Virginia (a Virginia not-for-profit organization) , which comprise the statements of financial position as of December 31, 2023 and 2022, and the related statements of activities, functional expenses, and cash flows for the years then ended, and the related notes to the financial statements.

In our opinion, the financial statements referred to above present fairly, in all material respects, the financial position of Diocesan Missionary Society of Virginia as of December 31, 2023 and 2022, 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.

Basis for Opinion

We conducted our audits in accordance with auditing standards generally accepted in the United States of America. Our responsibilities under those standards are further described in the Auditor's Responsibilities for the Audits of the Financial Statements section of our report. We are required to be independent of Diocesan Missionary Society of Virginia and to meet our other ethical responsibilities in accordance with the relevant ethical requirements relating to our audits. We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our audit opinion.

Responsibilities of Management 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; and for 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.

In preparing the financial statements, management is required to evaluate whether there are conditions or events, considered in the aggregate, that raise substantial doubt about Diocesan Missionary Society of Virginia's ability to continue as a going concern within one year after the date the financial statements are available to be issued.

- Continued -

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Auditor's Responsibility for the Audits of the Financial Statements

Our objectives are to obtain reasonable assurance about whether the financial statements as a whole are free from material misstatement, whether due to fraud or error, and to issue an auditor's report that includes our opinion. Reasonable assurance is a high level of assurance but is not absolute assurance and, therefore, is not a guarantee that an audit conducted in accordance with generally accepted auditing standards will always detect a material misstatement when it exists. The risk of not detecting a material misstatement resulting from fraud is higher than for one resulting from error, as fraud may involve collusion, forgery, intentional omissions, misrepresentations, or the override of internal control. Misstatements, including omissions, are considered material if there is a substantial likelihood that, individually or in the aggregate, they would influence the judgment made by a reasonable user based on the financial statements.

In performing an audit in accordance with generally accepted auditing standards, we:

- Exercise professional judgment and maintain professional skepticism throughout the audit.
- Identify and assess the risks of material misstatement of the financial statements, whether due to fraud or error, and design and perform audit procedures responsive to those risks. Such procedures include examining, on a test basis, evidence regarding the amounts and disclosures in the financial statements.
- Obtain an understanding of internal control relevant to the audit 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 Diocesan Missionary Society of Virginia's internal control. Accordingly, no such opinion is expressed.
- Evaluate the appropriateness of accounting policies used and the reasonableness of significant accounting estimates made by management, as well as evaluate the overall presentation of the financial statements.
- Conclude whether, in our judgment, there are conditions or events, considered in the aggregate, that raise substantial doubt about Diocesan Missionary Society of Virginia's ability to continue as a going concern for a reasonable period of time.

We are required to communicate with those charged with governance regarding, among other matters, the planned scope and timing of the audits, significant audit findings, and certain internal control related matters that we identified during the audits.

Supplementary Information

Our audits were conducted for the purpose of forming an opinion on the financial statements as a whole. The schedules of loans receivable, real estate, notes payable, and net assets with donor restrictions - perpetual in nature on pages 18-21 are presented for 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 audits 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.



June 14, 2024

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA

STATEMENTS OF FINANCIAL POSITION

December 31, 2023 and 2022

ASSETS

	<u>2023</u>	<u>2022</u>
Current Assets		
Cash and cash equivalents	\$ 2,012,484	\$ 2,110,091
Investments	5,603,515	5,236,062
Loans receivable, current portion	1,362,274	1,108,076
Accrued interest receivable	20,177	18,501
Total current assets	<u>8,998,450</u>	<u>8,472,730</u>
Property and Equipment		
Properties used by active congregations	1,395,094	1,495,094
Properties used by Episcopal campus ministries	2,371,949	2,371,949
Unimproved real estate	1,414,845	1,414,845
Total property and equipment	5,181,888	5,281,888
Less accumulated depreciation	<u>(353,731)</u>	<u>(289,494)</u>
Net property and equipment	<u>4,828,157</u>	<u>4,992,394</u>
Other Assets		
Loans receivable - collateralized	938,933	1,307,653
Loans receivable - uncollateralized	917,985	790,355
Total other assets	<u>1,856,918</u>	<u>2,098,008</u>
Total Assets	<u>\$ 15,683,525</u>	<u>\$ 15,563,132</u>

See accompanying notes to financial statements.

LIABILITIES AND NET ASSETS

	<u>2023</u>	<u>2022</u>
Current Liabilities		
Accounts payable	\$ 101,084	\$ 51,257
Notes payable, current portion	<u>205,000</u>	<u>138,000</u>
Total current liabilities	306,084	189,257
Long-Term Liabilities		
Notes payable	<u>236,389</u>	<u>439,389</u>
Total liabilities	<u>542,473</u>	<u>628,646</u>
Net Assets		
Without donor restrictions		
Undesignated	12,641,266	12,594,397
Designated by Board	<u>-</u>	<u>-</u>
Total without donor restrictions	<u>12,641,266</u>	<u>12,594,397</u>
With donor restrictions		
Purpose restrictions	313,324	153,627
Perpetual in nature	<u>2,186,462</u>	<u>2,186,462</u>
Total with donor restrictions	<u>2,499,786</u>	<u>2,340,089</u>
Total net assets	<u>15,141,052</u>	<u>14,934,486</u>
Total Liabilities and Net Assets	\$ <u>15,683,525</u>	\$ <u>15,563,132</u>

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA

STATEMENT OF ACTIVITIES

For the year ended December 31, 2023

	<u>Without Donor Restrictions</u>	<u>With Donor Restrictions</u>		
		<u>Purpose Restrictions</u>	<u>Perpetual in Nature</u>	<u>Total</u>
Support and Revenue				
Interest income on loans	\$ 127,552	\$ -	\$ -	\$ 127,552
Investment income	200,734	53,497	-	254,231
Realized losses on investments	-	(22,276)	-	(22,276)
Net assets released from restrictions	<u>53,497</u>	<u>(53,497)</u>	<u>-</u>	<u>-</u>
Total support and revenue	<u>381,783</u>	<u>(22,276)</u>	<u>-</u>	<u>359,507</u>
Expenses				
Program	283,239	-	-	283,239
Management and general	<u>60,500</u>	<u>-</u>	<u>-</u>	<u>60,500</u>
Total expenses	<u>343,739</u>	<u>-</u>	<u>-</u>	<u>343,739</u>
Other Income				
Unrealized gains on investments	<u>8,825</u>	<u>181,973</u>	<u>-</u>	<u>190,798</u>
Change in Net Assets	46,869	159,697	-	206,566
Net Assets, beginning	<u>12,594,397</u>	<u>153,627</u>	<u>2,186,462</u>	<u>14,934,486</u>
Net Assets, ending	<u>\$ 12,641,266</u>	<u>\$ 313,324</u>	<u>\$ 2,186,462</u>	<u>\$ 15,141,052</u>

See accompanying notes to financial statements.

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA

STATEMENT OF ACTIVITIES

For the year ended December 31, 2022

	Without Donor <u>Restrictions</u>	With Donor Restrictions		<u>Total</u>
		<u>Purpose Restrictions</u>	<u>Perpetual in Nature</u>	
Support and Revenue				
Interest income on loans	\$ 152,760	\$ -	\$ -	\$ 152,760
Investment income	13,653	43,562	-	57,215
Realized losses on investments	-	(12,270)	-	(12,270)
Gain on sale of property	94,300	-	-	94,300
Other income	6	-	-	6
Net assets released from restrictions	<u>43,562</u>	<u>(43,562)</u>	<u>-</u>	<u>-</u>
Total support and revenue	<u>304,281</u>	<u>(12,270)</u>	<u>-</u>	<u>292,011</u>
Expenses				
Program	183,802	-	-	183,802
Management and general	<u>59,500</u>	<u>-</u>	<u>-</u>	<u>59,500</u>
Total expenses	<u>243,302</u>	<u>-</u>	<u>-</u>	<u>243,302</u>
Other Income (Expense)				
Unrealized losses on investments	<u>-</u>	<u>(380,290)</u>	<u>-</u>	<u>(380,290)</u>
Change in Net Assets	60,979	(392,560)	-	(331,581)
Net Assets, beginning	<u>12,533,418</u>	<u>546,187</u>	<u>2,186,462</u>	<u>15,266,067</u>
Net Assets, ending	<u>\$ 12,594,397</u>	<u>\$ 153,627</u>	<u>\$ 2,186,462</u>	<u>\$ 14,934,486</u>

See accompanying notes to financial statements.

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA

STATEMENT OF FUNCTIONAL EXPENSES

For the year ended December 31, 2023

	<u>Program</u>	<u>Management and General</u>	<u>Total</u>
Income distribution to Diocese of Virginia	\$ 95,590	\$ -	\$ 95,590
Loan program - interest expense	12,145	-	12,145
Depreciation expense	64,237	-	64,237
Other program services	106,327	-	106,327
Administration fees	-	45,000	45,000
Professional fees	4,940	15,500	20,440
	<u>\$ 283,239</u>	<u>\$ 60,500</u>	<u>\$ 343,739</u>

See accompanying notes to financial statements.

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA

STATEMENT OF FUNCTIONAL EXPENSES

For the year ended December 31, 2022

	<u>Program</u>	<u>Management and General</u>	<u>Total</u>
Income distribution to Diocese of Virginia	\$ 45,762	\$ -	\$ 45,762
Loan program - interest expense	18,495	-	18,495
Bishop grant	38,591	-	38,591
Depreciation expense	64,732	-	64,732
Other program services	13,683	-	13,683
Administration fees	-	45,000	45,000
Professional fees	<u>2,539</u>	<u>14,500</u>	<u>17,039</u>
	<u>\$ 183,802</u>	<u>\$ 59,500</u>	<u>\$ 243,302</u>

See accompanying notes to financial statements.

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA

STATEMENTS OF CASH FLOWS

For the years ended December 31, 2023 and 2022

	<u>2023</u>	<u>2022</u>
Cash Flows from Operating Activities		
Change in net assets	\$ 206,566	\$ (331,581)
Adjustments to reconcile change in net assets to net cash and cash equivalents provided by operating activities		
Depreciation	64,237	64,732
Unrealized (gain) loss on investments	(190,798)	380,290
Realized (gain) loss on investments	22,276	12,270
Gain on sale of property	-	(94,300)
(Increase) decrease in operating assets		
Accrued interest receivable	(1,676)	5,276
Loans made	(150,000)	(87,172)
Collections on loans receivable	136,892	1,270,228
Increase (decrease) in operating liabilities		
Accounts payable	49,827	(72,042)
Repayment of security deposit	-	(35,000)
	<u> </u>	<u> </u>
Net cash and cash equivalents provided by operating activities	<u>137,324</u>	<u>1,112,701</u>
Cash Flows from Investing Activities		
Purchase of property and equipment	-	(10,393)
Purchase of investments	(198,931)	(58,839)
Proceeds from sale of property	100,000	240,000
	<u> </u>	<u> </u>
Net cash and cash equivalents provided (used) by investing activities	<u>(98,931)</u>	<u>170,768</u>
Cash Flows from Financing Activities		
Payback of loans	(136,000)	-
	<u> </u>	<u> </u>
Net cash and cash equivalents used by financing activities	<u>(136,000)</u>	<u>-</u>
Increase (decrease) in cash and cash equivalents	(97,607)	1,283,469
Cash and Cash Equivalents, beginning	<u>2,110,091</u>	<u>826,622</u>
Cash and Cash Equivalents, ending	<u>\$ 2,012,484</u>	<u>\$ 2,110,091</u>
Supplemental Disclosure of Cash Flow Information		
Cash paid for interest	\$ 12,145	\$ 18,495

See accompanying notes to financial statements.

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA

NOTES TO FINANCIAL STATEMENTS

December 31, 2023 and 2022

1. Organization and Nature of Activities

The purpose of the Diocesan Missionary Society of Virginia ("Society") is to assist in missionary work within the Episcopal Diocese of Virginia ("Diocese"). This is accomplished by seeking gifts, loans, and property in order to make loans available for the extension of the mission of the Diocese. The Society also owns property used by others in the missionary work of the Diocese.

2. Summary of Significant Accounting Policies

Cash and Cash Equivalents: For purposes of reporting cash flows, the Society considers demand deposits and investments with a maturity at purchase of less than three months to be cash equivalents.

Investments: Investments are presented at fair value. Investments received as gifts are recorded at fair value as of the date of gift. Investment income, including realized and unrealized gains and losses, is recorded in the statements of activities and allocated between net assets according to the underlying nature of the net asset fund to which it was earned.

Loans Receivable: The Society provides financing to churches and other entities within the Diocese. The loans bear interest at 3.75% - 4.75% and are due within five years; however, the Society often grants extensions in five-year increments up to thirty years. The loans are typically collateralized by deeds of trust on real estate or by securities.

Real Estate: Real estate is recorded at cost or, in the case of gifts of real estate, at fair value on the day of the gift. Depreciation of buildings is computed using the straight-line method over their estimated useful lives of thirty years.

Net Assets: Net assets, revenues, gains, and losses are classified based on the existence or absence of donor-imposed restrictions. Accordingly, net assets and changes therein are classified and reported as follows:

- Net assets without donor restrictions - Net assets available for use in general operations and not subject to donor-imposed restrictions. The Board of the Society has designated certain net assets without donor restrictions for various programs.
- Net assets with donor restrictions - Net assets subject to donor-imposed restrictions that can be filled by actions of the Society pursuant to those restrictions or that expire by the passage of time. Some donor-imposed restrictions are perpetual in nature, where the donor stipulates that resources be maintained in perpetuity. When a restriction expires, net assets with donor restrictions are reclassified to net assets without donor restrictions and reported in the statements of activities as net assets released from restrictions.

Revenue Recognition: Interest income from loans is recognized over the term of the loan and is computed using the simple-interest method. Investment income, which is primarily interest income, is recognized when earned. The donated land is reflected in the accompanying financial statements at its estimated fair value at the date of donation.

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA

NOTES TO FINANCIAL STATEMENTS - CONTINUED

December 31, 2023 and 2022

2. Summary of Significant Accounting Policies - Continued

Valuation of Long-Lived Assets: Accounting standards require that long-lived assets be reviewed for impairment whenever events or changes in circumstances indicate that the carrying amount of an asset may not be recoverable. Recoverability of the long-lived asset is measured by a comparison of the carrying amount of the asset to future undiscounted net cash flows expected to be generated by the asset. If such assets are considered to be impaired, the impairment to be recognized is measured by the amount by which the carrying amount exceeds the estimated fair value of the asset. Assets to be disposed of are reportable at the lower of the carrying amount or fair value, less costs to sell. There was no impairment recognized in 2023 or 2022.

Functional Allocation of Expenses: The costs of program and supporting services activities have been summarized on a functional basis in the statements of activities. The statements of functional expenses present the natural classification detail of expenses by function. Accordingly, certain costs have been allocated among the program and supporting services benefited.

Income Tax Status: The Society is exempt from income tax under Section 501(c)(3) of the Internal Revenue Code and the tax statutes of the Commonwealth of Virginia. The Society has determined that it does not have any material unrecognized tax benefits or obligations as of December 31, 2023.

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.

Evaluation of Subsequent Events: Management has evaluated subsequent events through June 14, 2024, which is the date the financial statements were available to be issued.

3. Liquidity

The Society manages its liquid resources by focusing on its interest income on loans and investment income to ensure the entity has adequate cashflow to cover the programs that are being conducted. The Society prepares detailed budgets and is active in cutting costs as necessary to ensure that the entity remains liquid. As discussed in Note 7, the Society has notes payable of uncollateralized loans from churches and has been able to renegotiate the terms for an additional 5 to 15-year period, if necessary.

**DIOCESAN MISSIONARY SOCIETY OF VIRGINIA
NOTES TO FINANCIAL STATEMENTS - CONTINUED
December 31, 2023 and 2022**

3. Liquidity - Continued

The following reflects the Society's financial assets as of December 31, 2023, which are expected to be available within one year to meet the cash needs for general expenditures.

Cash and cash equivalents	\$ 2,012,484
Investments	5,603,515
Loans receivable, current portion	1,362,274
Accrued interest receivable	20,177
Less those unavailable for general expenditures within one year, due to:	
Donor-imposed restrictions:	
Purpose restrictions	(313,324)
Investments held in perpetuity	<u>(2,186,462)</u>
	<u>\$ 6,498,664</u>

4. Investments

Investments are reported at fair value. The fair values at December 31 are as follows:

	<u>2023</u>	<u>2022</u>
Balanced Fund	\$ 1,117,163	\$ 965,412
Short-term Fund	<u>4,486,352</u>	<u>4,270,650</u>
	<u>\$ 5,603,515</u>	<u>\$ 5,236,062</u>

Investment funds are held with Trustees of the Funds of the Episcopal Diocese of Virginia ("TOTF"). Each fund 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. The investment portfolio is maintained through TD Ameritrade.

5. Investments Carried at Net Asset Value or its Equivalent

All amounts held by TOTF contain 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.

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA
NOTES TO FINANCIAL STATEMENTS - CONTINUED
December 31, 2023 and 2022

5. Investments Carried at Net Asset Value or its Equivalent - Continued

The table below sets forth a summary of investments that are valued using NAV at December 31, 2023 and 2022. This category includes the following type of investment:

<u>December 31, 2023</u>	<u>Fair Value</u>	<u>Unfunded Commitments</u>	<u>Lock-in Period</u>	<u>Redemption Frequency</u>	<u>Redemption Notice Period</u>
Balanced Fund (a)	\$ 1,117,163	n/a	n/a	Daily	None
Short-term Fund (b)	\$ 4,486,352	n/a	n/a	Daily	None

<u>December 31, 2022</u>	<u>Fair Value</u>	<u>Unfunded Commitments</u>	<u>Lock-in Period</u>	<u>Redemption Frequency</u>	<u>Redemption Notice Period</u>
Balanced Fund (a)	\$ 965,412	n/a	n/a	Daily	None
Short-term Fund (b)	\$ 4,270,650	n/a	n/a	Daily	None

(a) This class includes investments in private real estate, publicly-traded real estate, publicly-traded energy related equities, commodities, inflation-indexed bonds, U.S. Treasury and government agency bonds, non-U.S. dollar denominated bonds, public and private corporate debt, mortgages and asset-backed securities, and non-investment grade debt.

(b) This class includes investments in short-term, investment grade bonds. U.S. Treasury and government agency bonds, pooled consumer bonds, mortgages, and asset-backed securities.

6. 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>2023</u>	<u>2022</u>
Land	\$ 3,150,160	\$ 3,250,160
Land and development costs	69,779	69,779
Buildings	<u>1,961,949</u>	<u>1,961,949</u>
	5,181,888	5,281,888
Less accumulated depreciation	<u>(353,731)</u>	<u>(289,494)</u>
	<u>\$ 4,828,157</u>	<u>\$ 4,992,394</u>

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA

NOTES TO FINANCIAL STATEMENTS - CONTINUED

December 31, 2023 and 2022

6. Real Estate - Continued

During 2006, the Society entered into an assignment of a residential sales contract with the Diocese to purchase 13.6 acres in Hanover County, Virginia. Under the original 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 no longer intends to purchase the property back from the Society. During 2023, the DMS Board of Trustees decided to hold onto the property for future use as a church site. The book value of the land and development costs was \$1,288,404 at December 31, 2023 and 2022 and is included in unimproved real estate on the statements of financial position.

The Society owns land in Fairfax Station which has an active congregation. The Society intends to transfer ownership of the property to the church and convert its existing loan to a deed of trust. During 2023, the Society sold a portion of the land and transferred remaining funds, after the cost of sale, to the church. Cash received on the sale was \$100,000, and expenses were \$10,495, resulting in a transfer of cash totaling \$89,505. The book value of the remaining property was \$1,000,000 at December 31, 2023 and is included in properties used by active congregations on the statements of financial position.

7. Notes Payable

Notes payable consist of uncollateralized loans from churches. These loans are used to provide funds for capital improvements to churches. The loans are evidenced by negotiable promissory notes, which bear interest from 1.75% to 5.50%. Generally, interest on all notes is payable each June 30th and December 31st, with principal generally due 5 to 15 years from the date of issue.

Aggregate principal maturities of the notes payable are presented below. These schedules represent scheduled maturities; however, the notes have traditionally been renegotiated for an additional 5 to 15-year period.

Estimated principal payments on notes payable for future years ending December 31 are as follows:

<u>For the year ending December 31</u>	
2024	\$ 205,000
2025	37,245
2026	32,144
2027	165,000
2028	2,000
Thereafter	-
	<u>\$ 441,389</u>

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA
NOTES TO FINANCIAL STATEMENTS - CONTINUED

December 31, 2023 and 2022

8. Net Assets

Net assets with donor restrictions of the Society are as follows:

	<u>December 31, 2023</u>	
	With Donor Restrictions	
	<u>Purpose Restrictions</u>	<u>Perpetual in Nature</u>
Reid Fund for mountain mission work	\$ 242,758	\$ 1,386,408
Capital needs	70,566	-
Lending to churches	-	515,991
Other endowed funds	-	284,063
	<u>\$ 313,324</u>	<u>\$ 2,186,462</u>
	 <u>December 31, 2022</u>	
	With Donor Restrictions	
	<u>Purpose Restrictions</u>	<u>Perpetual in Nature</u>
Reid Fund for mountain mission work	\$ 83,061	\$ 1,386,408
Capital needs	70,566	-
Lending to churches	-	515,991
Other endowed funds	-	284,063
	<u>\$ 153,627</u>	<u>\$ 2,186,462</u>

9. Endowments

The Society's endowments consist of the Reid Fund, Revolving Loan Funds, and Other Endowed Funds. All of these funds are donor-restricted endowments.

The management of donor-restricted endowment funds is governed by state law under the Uniform Prudent Management of Institutional Funds Act ("UPMIFA") adopted by the Virginia state legislature in 2008. The law gives guidance for investment and spending practices, giving consideration to donor intent and the organization's overall resources and charitable purpose. Based on their interpretation of the law and in compliance with donor intent, the Society classifies as net assets with donor restrictions - perpetual in nature the original value of the gifts donated to the 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 2023 and 2022) and interest and dividends earned on other investments. In accordance with donor intent, this distribution is sent to the Diocese for use in mission work. The portion of the donor-restricted Reid Fund that is not classified as net assets with donor restrictions - perpetual in nature is classified as net assets with donor restrictions - purpose restrictions until those amounts are appropriated for expenditure.

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA

NOTES TO FINANCIAL STATEMENTS - CONTINUED

December 31, 2023 and 2022

9. Endowments - Continued

Other net assets with donor restrictions - perpetual in nature are amounts contributed by donors and required to be held in perpetuity for lending to churches (which are held in a Revolving Loan Fund) and Other Endowed Funds. The loans to churches are collateralized, and the financial information of the borrowers is monitored to reduce the risk of loss. Earnings on amounts held as part of the Revolving Loan Fund are added to the revolving fund as part of net assets with donor restrictions - purpose restrictions in accordance with donor intentions, and earnings on the Other Endowed Fund are distributed annually to beneficiaries designated by the donors.

From time to time, the fair value of assets associated with donor-restricted endowment funds may fall below the level the Society is required to retain by donor stipulation or law (underwater endowments). There were no underwater endowments as of December 31, 2023 or 2022.

Activity in all endowment funds is as follows:

	With Donor Restrictions		Total
	Purpose Restrictions	Perpetual in Nature	
Net assets - December 31, 2021	\$ 546,187	\$ 2,186,462	\$ 2,732,649
Investment return:			
Investment income	43,562	-	43,562
Net realized and unrealized gain	(392,560)	-	(392,560)
Amounts appropriated for mission work	(43,562)	-	(43,562)
Net assets - December 31, 2022	153,627	2,186,462	2,340,089
Investment return:			
Investment income	53,496	-	53,496
Net realized and unrealized loss	159,697	-	159,697
Amounts appropriated for mission work	(53,496)	-	(53,496)
Net assets - December 31, 2023	<u>\$ 313,324</u>	<u>\$ 2,186,462</u>	<u>\$ 2,499,786</u>

10. Related Party Transactions

The Diocese provides administrative and accounting services to the Society. The Society reimburses the Diocese for a portion of the salary and benefits of the accounting staff under a "common paymaster" arrangement. Under this arrangement, any person employed by several related organizations is compensated by the organization, which is then reimbursed by the other organizations. During 2023 and 2022, salary costs incurred and subsequently reimbursed were \$45,000.

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA
NOTES TO FINANCIAL STATEMENTS - CONTINUED

December 31, 2023 and 2022

11. Concentration of Credit Risk

Financial instruments that potentially subject the Society to concentrations of credit risk consist principally of temporary cash investments, investment securities, and loans receivable.

Investment securities are exposed to several risks. It is at least possible that changes in the values of investment securities will occur in the near future, and such changes could materially affect the values reported in these financial statements.

The Society places its cash and cash equivalents on deposit with financial institutions in the United States. The Federal Deposit Insurance Corporation (FDIC) provides insurance coverage for up to \$250,000 for substantially all depositary accounts. The Society, from time to time, may have amounts on deposit in excess of the insured limits; however, the Society has not experienced any losses in such amounts and believes it is not exposed to any significant credit risk to cash.

The Society provides financing to churches and other entities within the Diocese. The loans are typically collateralized by deeds of trust on real estate or by securities.

12. Subsequent Events

In January 2024, the Society entered a contract to sell a parcel of land in Fredericksburg for \$440,000.

In May 2024, St. James, Mount Vernon sold real estate and used the funds to pay the full balance of their outstanding loan of \$834,796 due to the Society.

SUPPLEMENTARY INFORMATION

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA
 SCHEDULE OF LOANS RECEIVABLE
 For the year ended December 31, 2023

	Balance 12/31/2022	Loans Made	Reduction of Allowance for Doubtful Accounts	Loan Write-offs	Payments Received	Balance 12/31/2023	Interest Earned	Note Maturity Date	Interest Rate
Collateralized by Deeds of Trust:									
Christ Church, Spotsylvania	\$ 217,583	\$ -	\$ -	\$ -	\$ 5,400	\$ 212,183	\$ 6,733	03/31/2026	3.75%
Church of Our Saviour, Montpelier	273,994	-	-	-	7,798	266,196	10,166	10/01/2025	3.75%
Meade Memorial Church, Alexandria	66,279	-	-	-	1,632	64,647	2,051	10/01/2026	3.75%
St. David's, Aylett	44,665	-	-	-	1,708	42,957	2,104	03/01/2024	4.50%
St. Francis, Goochland	102,167	-	-	-	2,638	99,329	4,422	12/31/2025	3.75%
St. James, Mount Vernon	834,796	-	-	-	-	834,796	37,566	12/31/2024	4.50%
Trinity, Charlottesville	46,878	-	-	-	4,773	42,105	1,972	08/01/2028	4.50%
Grace Episcopal, Alexandria	385,596	-	-	-	72,276	313,320	15,222	05/01/2024	4.50%
St. Michael's, Arlington	49,471	-	-	-	8,886	40,585	1,742	05/01/2026	3.75%
St. Mark's, Richmond	394,301	-	-	-	9,211	385,090	14,643	05/01/2027	3.75%
St. Margaret's, Woodbridge	141,904	-	-	-	4,600	137,304	6,205	04/01/2028	3.75%
Total collateralized loans	2,557,634	-	-	-	119,122	2,438,512	102,826		
Uncollateralized Loans:									
St. Peter's in the Woods	648,450	-	-	-	17,770	630,680	23,525	05/01/2026	4.50%
St. Peter's in the Woods 150K	-	150,000	-	-	-	150,000	1,781	12/31/2024	4.75%
Total uncollateralized loans	648,450	150,000	-	-	17,770	780,680	25,306		
Total	\$ 3,206,084	\$ 150,000	\$ -	\$ -	\$ 136,892	\$ 3,219,192	\$ 128,132		

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA

SCHEDULE OF REAL ESTATE

For the year ended December 31, 2023

<u>Date Acquired</u>	<u>Description</u>	<u>Cost</u>	<u>Accumulated Depreciation</u>	<u>Net Book Value</u>
Properties used by Active Congregations				
06/09/1989	Church of Messiah, Fredericksburg	\$ 200,000	\$ 60,000	\$ 140,000
11/23/1962	Good Shepherd, Bluemont	19,672	-	19,672
11/23/1962	Good Shepherd, Hickory Hill	19,000	-	19,000
11/23/1962	Grace Church, Red Hill	14,000	-	14,000
11/23/1962	St. George's, Pine Grove	47,300	-	47,300
11/23/1962	St. John the Baptist, Ivy	21,000	-	21,000
11/23/1962	St. Mary's, Berryville	36,080	-	36,080
11/23/1962	St. Paul's, Ingham	13,000	-	13,000
06/15/1962	St. Paul's, West Point	25,042	20,000	5,042
03/08/1991	St. Peter's In the Woods, Faifax Station	<u>1,000,000</u>	<u>-</u>	<u>1,000,000</u>
		<u>1,395,094</u>	<u>80,000</u>	<u>1,315,094</u>
Properties used by Episcopal Campus Ministries				
01/04/2007	Episcopal Campus Ministries, Fredericksburg	450,170	138,756	311,414
11/15/2019	Episcopal Campus Ministries, Harrisonburg	<u>1,921,779</u>	<u>134,975</u>	<u>1,786,804</u>
		<u>2,371,949</u>	<u>273,731</u>	<u>2,098,218</u>
Unimproved Real Estate				
01/21/1997	England Run North, Land, Stafford County	126,441	-	126,441
06/09/2006	Hanover property	<u>1,288,404</u>	<u>-</u>	<u>1,288,404</u>
		<u>1,414,845</u>	<u>-</u>	<u>1,414,845</u>
		<u>\$ 5,181,888</u>	<u>\$ 353,731</u>	<u>\$ 4,828,157</u>

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA

SCHEDULE OF NOTES PAYABLE

For the year ended December 31, 2023

	Balance 1/23/1/2022	Balance 12/31/2023	Additions (Reductions)	Maturity Date	Interest Rate
Notes Payable to Churches:					
Christ Church Endowment Fund, Alexandria	\$ 20,000	\$ 20,000	-	02/27/2024	2.50%
Christ Episcopal Church, Gordonsville	1,000	1,000	-	07/01/2028	2.50%
Emmanuel Church Fund, Woodstock	75,000	75,000	-	04/10/2024	2.50%
Gillatt Endowment - Emmanuel, Harrisonburg	50,000	50,000	-	09/28/2027	1.75%
Maxine Bishop and Christian Education Fund, St. Paul's, Alexandria	12,245	12,245	-	11/11/2025	1.75%
Maxine Bishop Fund, St. Paul's, Alexandria	40,000	40,000	-	01/27/2027	1.75%
Maxine Bishop Fund, St. Paul's, Alexandria	10,000	10,000	-	05/04/2027	1.75%
Maxine Bishop Fund, St. Paul's, Alexandria	10,000	10,000	-	06/23/2027	1.75%
Maxine Bishop Fund, St. Paul's, Alexandria	20,000	20,000	-	07/07/2027	1.75%
Maxine Bishop Fund, St. Paul's, Alexandria	10,000	10,000	-	02/23/2024	5.50%
Maxine Bishop Fund, St. Paul's, Alexandria	3,544	3,544	-	07/12/2026	1.75%
Rector's Disc Fund, St. John's Church, Richmond	10,000	(10,000)	-	12/11/2023	2.50%
St. James, Louisa	20,000	20,000	-	07/21/2026	1.75%
St. James, Louisa	1,000	(1,000)	-	12/31/2023	2.50%
St. James-The-Less Church Fund, Ashland	100,000	(100,000)	-	03/07/2023	5.50%
St. James-The-Less Church Fund, Ashland	1,000	1,000	-	02/15/2028	2.50%
St. John's Church Fund, Richmond	8,600	8,600	-	04/01/2026	1.75%
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	-	07/22/2025	2.50%
St. John's Episcopal Church Fund, West Point	15,000	15,000	-	01/27/2027	1.75%
St. Matthew's Church, Endowment Fund, Richmond	15,000	(15,000)	-	03/23/2023	5.50%
St. Matthew's Church, Endowment Fund, Richmond	10,000	(10,000)	-	11/10/2023	5.50%
The ECW of Holy Comforter Church, Vienna					
Other Notes Payable:					
Disabled Clergy Fund, Trustees of the Funds	100,000	100,000	-	11/21/2024	2.50%
	\$ 577,389	\$ (136,000)			
		\$ 441,389			

Note: Remittances for interest are made semi-annually.

DIOCESAN MISSIONARY SOCIETY OF VIRGINIA

SCHEDULE OF NET ASSETS WITH DONOR RESTRICTIONS - PERPETUAL IN NATURE

For the year ended December 31, 2023

Reid Fund	<u>\$ 1,386,408</u>
Revolving Loan Funds:	
Diocesan Revolving Fund Proper	467,145
Norma Stewart	5,269
E. Hope Stewart	5,269
Margaret D. Mason	6,191
Annie Belle Yancey	6,191
Annie C. Stewart	5,269
Tanner's Ridge, Sarah J. Stoddard	2,606
Kittie M. Morris	527
Louisa T. Davis	9,118
Elizabeth Cardoza Lloyd	525
Archdeacon's Residence Fund	<u>7,881</u>
Total revolving loan funds	<u>515,991</u>
Other Endowed Fund:	
Douglas F. Forrest	45,119
William C. Rives	158,138
Frances Young	22,908
Bessie Ransay Rodgers Memorial	3,659
Phyllis Langhorne Brand	12,102
Betty S. Brent	20,963
Margaret Mason	4,694
Annie Belle Yancey	2,335
Archdeacon's Neve Endowment	6,840
Sally Aiken Williams Fund of John Moncure School	3,293
Grace Memorial Church Fund	2,272
Arthur E. Booth Memorial	1,000
Bishop and Mrs. John Baden Fund	<u>740</u>
Total other endowed fund	<u>284,063</u>
Total net assets with donor restrictions - perpetual in nature	<u>\$ 2,186,462</u>

2024 Program Budget

As proposed and adopted

Program Budget

Item #	CATEGORY AND PROGRAM	2022		2023		2024		2024		2024		Approved by November Convention
		Amended by Executive Board	As Approved by Convention			Budget Requests to EB	September Exec. Bd. Adjustments	October Draft to Convention	Interim Adjustments			
INCOME												
1	ANTICIPATED PLEDGE INCOME	3,980,000	4,277,960			4,550,000	(22,550)	4,527,450	33,250			4,560,700
2	FUND INCOME	944,900	948,000			1,100,000		1,100,000				1,100,000
3	RESERVE RELEASE		44,740									
4	RENTS & EXTERNAL TRUSTS	257,400	280,000			294,900		294,900				294,900
5	HEALTH INSURANCE ADMIN REIMBURSEMENT	110,000	111,000			115,000		115,000				115,000
6	VIRGINIA EPISCOPALIAN SUPPORT											
8	TOTAL INCOME	5,292,300	5,661,700			6,059,900	(22,550)	6,037,350	33,250			6,070,600
EXPENSES												
Church Citizenship and Grant Programs												
1	Support of Our Greater Church Community	634,788	626,900			650,241		650,241				650,241
2	General Convention Representation - Reserve	20,000	20,000			20,000		20,000				20,000
3	Annual Convention Expense		73,700			75,000		75,000				75,000
4	Shrine Mont Camp Scholarships	95,600	97,500			75,600		75,600				75,600
5	Clergy Children's Scholarships	50,000	59,000			60,000		60,000				60,000
6	Clergy Retreat Scholarships	20,000	20,000			20,000		20,000				20,000
7	Mustard Seed & Small Church Revitalization Grants	62,500	63,000			62,500		62,500				62,500
8	Province III - Representation & Support	14,811	14,850			15,172		15,172				15,172
9	Virginia Council of Churches (VCC)	7,000	7,000			25,000	(17,300)	7,700				7,700
10	Virginia Interfaith Center for Public Policy (VICPP)	10,000	10,000			10,000		10,000				10,000
11	Committee on Ecumenical & Interfaith Issues	8,820	8,820			8,820		8,820				8,820
	Total - Church Citizenship	923,519	1,000,770			1,022,333	(17,300)	1,005,033				1,005,033
Evangelism and Christian Formation												
12	Formation Staff Cost	180,000	239,000			319,400		319,400				319,400
13	Formation Staff Travel	3,880	7,500			7,500	2,500	10,000				10,000
14	Support of Discipleship Programming						18,000	18,000				18,000
15	Aging, Committee on	15,150	15,150			16,500		16,500				16,500
16	Grants for Evangelism Work in the Diocese											
17	Grants for Episcopal College Ministries	295,726	310,000			361,500	(25,750)	335,750	25,750			361,500
18	Committee on Parish Youth Ministries	18,150	18,150			18,150		18,150				18,150
19	Ministries in Higher Education, Committee on	500	500			500		500				500
20	Shrine Mont Camp Program Support	125,000	175,000			125,000		125,000				125,000

Program Budget

Item #	CATEGORY AND PROGRAM	2022		2023		2024		2024		2024		2024		
		Amended by Executive Board		As Approved by Convention		Budget Requests	September Exec. Bd. Adjustments	October Draft to Convention	Interim Adjustments	Budget Requests	September Exec. Bd. Adjustments	October Draft to Convention	Interim Adjustments	Approved by November Convention
21	Ministry Development	5,000	5,000	5,000	5,000	5,000		5,000		5,000			5,000	5,000
22	Fee for Education for Ministry Program	2,750	2,750	2,750	2,750	1,750		1,750		1,750			1,750	1,750
	Total - Evangelism and Christian Formation	646,156	773,050	773,050	773,050	855,300	(5,250)	850,050		850,050		25,750	875,800	875,800
Ministries of Human Dignity & Justice														
23	HD&J Staff Costs	245,000	242,000	242,000	242,000	229,400		229,400		229,400		7,500	229,400	229,400
24	Bishop's Minority Scholarship	2,500	2,500	2,500	2,500	2,500		2,500		2,500			2,500	2,500
25	HD&J Travel	7,500	10,000	10,000	10,000	10,000		10,000		10,000			10,000	10,000
26	Office of Missional Engagement	21,500	21,500	21,500	21,500	21,500		21,500		21,500			21,500	21,500
27	Graceinside	40,000	50,000	50,000	50,000	50,000		50,000		50,000			50,000	50,000
28	Support - Office of Mission & Outreach	5,000	5,000	5,000	5,000	5,000		5,000		5,000			5,000	5,000
29	Creation Care Task Force	16,000	16,000	16,000	16,000	16,000		16,000		16,000			16,000	16,000
30	Mission for Racial Justice & Healing	35,500	35,500	35,500	35,500	35,500		35,500		35,500			35,500	35,500
31	Triangle of Hope	24,750	24,750	24,750	24,750	24,750		24,750		24,750			24,750	24,750
32	Latino Task Force	500	1,000	1,000	1,000	500		500		500			500	500
33	Mental Health, Committee on	-	-	-	-	-		-		-			-	-
34	Prevention of Sexual Misconduct, Committee on	-	-	-	-	-		-		-			-	-
35	Women in Mission & Ministry	-	-	-	-	-		-		-			-	-
	Total - Human Dignity & Justice	395,250	403,250	403,250	403,250	395,150	-	395,150		395,150		7,500	402,650	402,650
	<i>Percent of Total Budget</i>	<i>8%</i>	<i>7%</i>	<i>7%</i>	<i>7%</i>	<i>7%</i>		<i>7%</i>		<i>7%</i>		<i>7%</i>	<i>7%</i>	<i>7%</i>
Direct Support of Congregations in the Diocese														
36	DSC Staff Cost	200,000	270,000	270,000	270,000	322,400		322,400		322,400			322,400	322,400
37	DSC Staff Travel	3,465	3,465	3,465	3,465	3,465		3,465		3,465			3,465	3,465
38	Post-COVID Ministry	-	-	-	-	-		-		-			-	-
39	Root, Thrive, Soar Cohort	33,000	33,000	33,000	33,000	33,000		33,000		33,000			33,000	33,000
40	College for Congregational Development Coaching	15,000	15,000	15,000	15,000	15,000		15,000		15,000			15,000	15,000
41	Committee on Congregational Missions (CCM) Allocation for Mission Support	455,647	494,200	494,200	494,200	481,561		481,561		481,561			481,561	481,561
	<i>All Sou's, Atlee</i>	39,000	36,000	36,000	36,000	38,000		38,000		38,000			38,000	38,000
	<i>Buck Mountain, Earlysville</i>	-	-	-	-	-		-		-			-	-
	<i>Calvary, Hanover</i>	-	16,000	16,000	16,000	14,000		14,000		14,000			14,000	14,000
	<i>Christ Church, Lucketts</i>	8,700	10,000	10,000	10,000	9,500		9,500		9,500			9,500	9,500
	<i>Cristo Rey, Arlington</i>	56,000	67,500	67,500	67,500	70,000		70,000		70,000			70,000	70,000
	<i>Good Shepherd, Blumont</i>	13,900	14,400	14,400	14,400	14,400		14,400		14,400			14,400	14,400
	<i>Good Shepherd, Boonesville</i>	5,000	6,000	6,000	6,000	6,000		6,000		6,000			6,000	6,000
	<i>Grace Church, Stanardsville</i>	15,000	18,000	18,000	18,000	15,000		15,000		15,000			15,000	15,000

Program Budget

Item # CATEGORY AND PROGRAM	2022		2023		2024		2024		2024		2024	
	Amended by Executive Board	As Approved by Convention	Requests to EB	September Exec. Bd. Adjustments	October Draft to Convention	Interim Adjustments	Approved by November Convention					
Holy Cross Korean Mission	38,000	38,000	38,000	-	38,000	-	38,000	-	38,000	-	38,000	-
Immanuel, King & Queen	1,500	1,500	1,500	-	1,500	-	1,500	-	1,500	-	1,500	-
Incarnation, Mineral	-	-	-	-	-	-	-	-	-	-	-	-
McIlhenny Parish, Albemarle	25,000	25,000	28,000	-	28,000	-	28,000	-	28,000	-	28,000	-
Our Saviour, Montpelier	-	-	-	-	-	-	-	-	-	-	-	-
San Jose, Arlington	62,000	67,000	67,000	-	67,000	-	67,000	-	67,000	-	67,000	-
San Marcos, Alexandria	-	-	-	-	-	-	-	-	-	-	-	-
Santa Maria, Falls Church	28,000	28,000	28,000	-	28,000	-	28,000	-	28,000	-	28,000	-
St. David's, Aylett	10,000	12,000	13,000	-	13,000	-	13,000	-	13,000	-	13,000	-
St. Francis Korean, McLean	20,000	-	-	-	-	-	-	-	-	-	-	-
St. Francis, Manakin Sabot	32,000	32,000	32,000	-	32,000	-	32,000	-	32,000	-	32,000	-
St. Gabriel's, Leesburg	65,000	70,000	70,000	-	70,000	-	70,000	-	70,000	-	70,000	-
St. George's, Pine Grove	2,100	4,000	9,400	-	9,400	-	9,400	-	9,400	-	9,400	-
St. John the Baptist, Ivy	12,347	8,800	9,100	-	9,100	-	9,100	-	9,100	-	9,100	-
St. Paul's West Point & Grace, Millers Tavern	-	-	-	-	-	-	-	-	-	-	-	-
St. Paul's, Ingham	2,100	5,000	2,661	-	2,661	-	2,661	-	2,661	-	2,661	-
St. Peter's, Richmond	-	15,000	-	-	-	-	-	-	-	-	-	-
Varina, Richmond	20,000	18,000	16,000	-	16,000	-	16,000	-	16,000	-	16,000	-
42 Interest on Santa Maria Property Loan	-	-	-	-	-	-	-	-	-	-	-	-
43 Reserve for mission maintenance projects	20,000	20,000	20,000	-	20,000	-	20,000	-	20,000	-	20,000	-
44 Reserve for special needs of mission congregations	40,000	40,000	40,000	-	40,000	-	40,000	-	40,000	-	40,000	-
45 Reserve for Transitions	10,000	10,000	5,000	-	5,000	-	5,000	-	5,000	-	5,000	-
46 Small Church Conference/Continuing Ed/Cmte expenses	700	700	1,200	-	1,200	-	1,200	-	1,200	-	1,200	-
47 Committee on Stewardship	2,500	2,500	2,500	-	2,500	-	2,500	-	2,500	-	2,500	-
48 Committee on Liturgy & Church Music	-	-	1,000	-	1,000	-	1,000	-	1,000	-	1,000	-
49 Transition Ministry Expenses	2,000	17,000	17,000	-	17,000	-	17,000	-	17,000	-	17,000	-
50 Congregational Development Expenses	5,300	25,300	25,300	-	25,300	-	25,300	-	25,300	-	25,300	-
51 Insurance for vacant churches	5,000	5,000	5,000	-	5,000	-	5,000	-	5,000	-	5,000	-
52 Real Estate Tax (Underdeveloped Land)	28,800	25,000	25,000	-	25,000	-	25,000	-	25,000	-	25,000	-
Total - Strengthening Our Churches	821,412	961,165	997,426	-	997,426	-	997,426	-	997,426	-	997,426	-
Support and Development of the Ministry												
53 Ministry Staff Costs	315,615	270,000	322,400	-	322,400	-	322,400	-	322,400	-	322,400	-
54 Ministry Staff Travel	11,275	11,275	11,275	-	11,275	-	11,275	-	11,275	-	11,275	-
55 Commission on Ministry - General Expenses	3,000	3,000	3,000	-	3,000	-	3,000	-	3,000	-	3,000	-
56 Committee on Discernment	5,000	5,000	5,000	-	5,000	-	5,000	-	5,000	-	5,000	-
57 Clergy & Diocesan Conferences	13,500	25,000	25,000	-	25,000	-	25,000	-	25,000	-	25,000	-

Program Budget

Item #	CATEGORY AND PROGRAM	2022		2023		2024		2024		2024		2024	
		Amended by Executive Board		As Approved by Convention		Budget Requests to EB	September Exec. Bd. Adjustments	October Draft to Convention	Interim Adjustments	Approved by November Convention			
58	Committee on Leadership Formation	-	-	-	-	-	-	-	-	-	-	-	-
59	Committee on the Diaconate	9,000	9,000	9,000	9,000	9,000	9,000	9,000	9,000	9,000	9,000	9,000	9,000
60	Committee on the Priesthood	42,550	31,250	42,550	31,250	31,250	31,250	31,250	31,250	31,250	31,250	31,250	31,250
61	Committee on the Young Priests Initiative	16,000	21,600	16,000	21,600	21,600	21,600	21,600	21,600	21,600	21,600	21,600	21,600
62	Diocesan Board of Examining Chaplains	6,750	7,500	6,750	7,500	7,500	7,500	7,500	7,500	7,500	7,500	7,500	7,500
63	Committee on Continuing Clergy Formation	17,450	20,000	17,450	20,000	20,000	20,000	20,000	20,000	20,000	20,000	20,000	20,000
	Total for Ministry Areas	440,140	403,625	440,140	403,625	456,025	456,025	456,025	456,025	456,025	456,025	456,025	456,025
	Government, Communications, & Finance												
64	Governance Staff Costs	325,000	340,000	325,000	340,000	358,300	358,300	358,300	358,300	358,300	358,300	358,300	358,300
65	Governance Travel	5,375	5,575	5,375	5,575	5,575	5,575	5,575	5,575	5,575	5,575	5,575	5,575
66	Standing Committee	5,900	5,900	5,900	5,900	5,900	5,900	5,900	5,900	5,900	5,900	5,900	5,900
67	Finance Staff	360,000	378,000	360,000	378,000	479,473	479,473	479,473	479,473	479,473	479,473	479,473	479,473
68	Finance Travel	5,990	7,665	5,990	7,665	7,665	7,665	7,665	7,665	7,665	7,665	7,665	7,665
69	Executive Board, Deans & Presidents	2,900	2,900	2,900	2,900	2,900	2,900	2,900	2,900	2,900	2,900	2,900	2,900
70	Communications Staff Costs	200,000	212,000	200,000	212,000	227,500	227,500	227,500	227,500	227,500	227,500	227,500	227,500
71	Communications Travel	5,960	5,960	5,960	5,960	5,960	5,960	5,960	5,960	5,960	5,960	5,960	5,960
72	Communication Consulting and Production	12,000	20,000	12,000	20,000	20,000	20,000	20,000	20,000	20,000	20,000	20,000	20,000
73	Web Presence	3,460	3,460	3,460	3,460	3,460	3,460	3,460	3,460	3,460	3,460	3,460	3,460
74	Other Communications Expenses	9,000	9,000	9,000	9,000	9,000	9,000	9,000	9,000	9,000	9,000	9,000	9,000
	Total Government, Communication, & Finance	935,185	990,460	935,185	990,460	1,125,733	1,125,733	1,125,733	1,125,733	1,125,733	1,125,733	1,125,733	1,125,733
	<i>Percent of Total Budget</i>	<i>18%</i>	<i>19%</i>	<i>19%</i>	<i>19%</i>	<i>19%</i>	<i>19%</i>	<i>19%</i>	<i>19%</i>	<i>19%</i>	<i>19%</i>	<i>19%</i>	<i>19%</i>
	The Episcopate												
75	Bishops	560,000	607,000	560,000	607,000	620,200	620,200	620,200	620,200	620,200	620,200	620,200	620,200
76	Episcopal Office Staff	160,615	153,000	160,615	153,000	211,453	211,453	211,453	211,453	211,453	211,453	211,453	211,453
77	Other expenses of the Bishops Office	3,000	3,000	3,000	3,000	3,000	3,000	3,000	3,000	3,000	3,000	3,000	3,000
78	Bishops' Travel	29,240	62,200	29,240	62,200	62,200	62,200	62,200	62,200	62,200	62,200	62,200	62,200
79	Bishops' Office Travel	3,160	3,200	3,160	3,200	3,200	3,200	3,200	3,200	3,200	3,200	3,200	3,200
80	Reserve - Lambeth	2,000	2,000	2,000	2,000	2,000	2,000	2,000	2,000	2,000	2,000	2,000	2,000
81	Episcopal Travel Expense & Reserve	16,243	20,000	16,243	20,000	20,000	20,000	20,000	20,000	20,000	20,000	20,000	20,000
	Total Episcopate	774,258	850,400	774,258	850,400	922,053	922,053	922,053	922,053	922,053	922,053	922,053	922,053
	<i>Percent of Total Budget</i>	<i>15%</i>	<i>15%</i>	<i>15%</i>	<i>15%</i>	<i>15%</i>	<i>15%</i>	<i>15%</i>	<i>15%</i>	<i>15%</i>	<i>15%</i>	<i>15%</i>	<i>15%</i>
	Administration & Operations												
82	Mayo House Staff	145,000	66,000	145,000	66,000	69,100	69,100	69,100	69,100	69,100	69,100	69,100	69,100
83	Mayo House Staff Travel	800	400	800	400	400	400	400	400	400	400	400	400
84	Temporary Assistance	-	-	-	-	-	-	-	-	-	-	-	-

[Click here to email the Budget Working Group](#)

Item #	CATEGORY AND PROGRAM	2022		2023		2024		2024		2024		2024	
		Amended by Executive Board	As Approved by Convention	Budget Requests to EB	September Exec. Bd. Adjustments	October Draft to Convention	Interim Adjustments	Approved by November Convention					
85	Other Staff Expenses	7,500	7,500	7,500	7,500	7,500	7,500	7,500	7,500	7,500	7,500	7,500	7,500
86	Auto Expense & Reserve	20,000	20,000	20,000	20,000	20,000	20,000	20,000	20,000	20,000	20,000	20,000	20,000
87	Telephone & Cell Phone Expense	18,000	18,000	18,000	18,000	18,000	18,000	18,000	18,000	18,000	18,000	18,000	18,000
88	Office Supplies, Equipment & Services	37,080	37,080	37,080	37,080	37,080	37,080	37,080	37,080	37,080	37,080	37,080	37,080
89	Building Related Expenses & Reserve	80,000	80,000	80,000	80,000	84,800	84,800	84,800	84,800	84,800	84,800	84,800	84,800
90	Audit, Legal & Professional fees	40,000	40,000	40,000	40,000	44,000	44,000	44,000	44,000	44,000	44,000	44,000	44,000
91	Other operating expenses	5,000	5,000	5,000	5,000	5,000	5,000	5,000	5,000	5,000	5,000	5,000	5,000
	Total for Administration & Operations	353,380	273,980	285,880	285,880	285,880	285,880	285,880	285,880	285,880	285,880	285,880	285,880
	Percent of Total Budget	7%		5%		5%		5%		5%		5%	5%
TOTAL EXPENSES		5,292,300	5,661,700	6,059,900	(22,550)	6,037,350	6,037,350	6,037,350	33,250	6,070,600	6,070,600	6,070,600	6,070,600
NET SURPLUS (DEFICIT)													

2024 Narrative Budget

As proposed and adopted

Narrative Budget

		2024	
		Draft Budget	Note
Click here to email the Budget Working Group			
Item #	CATEGORY AND PROGRAM		
INCOME			
1	ANTICIPATED PLEDGE INCOME	4,560,700	Pursuant to Resolution R1a adopted by our annual Convention in November of 2021, each congregation should pledge 9% of a rolling three-year average of Line 3 of the parochial reports.
2	FUND INCOME	1,100,000	These funds are available from endowed funds and restricted monies set aside by earlier donations. This income is generally restricted for specific purposes which are fulfilled through the operating budget.
3	RESERVE RELEASE	-	Not anticipated for 2024.
4	RENTS & EXTERNAL TRUSTS	294,900	Rent on church and residential properties and externally held Dooley, Reid, and Robinson trusts.
5	HEALTH INSURANCE ADMIN REIMBURSEMENT	115,000	The 1995 Executive Board approved a percentage of collected premium to reimburse the diocesan budget for expenses of plan administration (consultant, staff, postage, audit, and account float). Diocesan auditors monitor the appropriate level of this account. With the change to the Denominational Health Plan in 2011, this amount was reduced to two-percent of premiums and is continued in 2024.
6	VIRGINIA EPISCOPALIAN SUPPORT	-	Subscription fees no longer collected.
6	TOTAL INCOME	6,070,600	
EXPENSES			
Church Citizenship and Grant Programs			
1	Support of Our Greater Church Community	650,241	Our support of the general Church budget is a reminder of that this diocese is part of the worldwide Anglican Communion; that in our differences we remain one in heart and spirit through Jesus Christ who continues to work through the people of the Church to fashion a new creation. The budget formula of the Episcopal Church, asks the Diocese of Virginia for a 2024 pledge of 15% of total diocesan income after a \$200,000 exemption. Total diocesan income is generally defined as operating income from churches and all other unrestricted income sources based on the prior year's audit.
2	General Convention Representation - Reserve	20,000	Funds are set aside each year to create a reserve to cover travel and registration costs for deputies going to General Convention every three years. The travel expense for diocesan staff who attend is included in staff travel accounts.
3	Annual Convention Expense	75,000	As part of resolution R1 passed in November of 2021, the cost of our annual Convention is now part of the annual budget. Clergy and lay delegates will no longer pay a registration fee to attend Convention.
4	Shrine Mont Camp Scholarships	75,600	The Diocese is committed to making the Shrine Mont Camps program accessible to children regardless of ability to pay. These funds are provided by several invested funds dedicated to this purpose, and this year represents a return to normal funding after exhausting unspent amounts from lower attended years in 2020 and 2021.
5	Clergy Children's Scholarships	60,000	In 2020 the Executive Board established a fund making college scholarship awards to the children of clergy with funds given for that purpose via a bequest.
6	Clergy Retreat Scholarships	20,000	In 2024 the Executive Board will make this funding available for clergy to take personal retreats.
7	Mustard Seed & Small Church Revitalization Grants	62,500	These grants provide funding to enhance the missions and ministries of congregations in the Diocese via a process administered by the Executive Board.
8	Province III - Representation & Support	15,172	Province III deputies represent the Diocese of Virginia at provincial committee and Synod meetings. Representatives are elected by Annual Convention. This line is predominantly the provincial assessment; there is a small allocation for travel expenses by our deputies to synod meetings.
9	Virginia Council of Churches (VCC)	7,700	The Virginia Council of Churches is our core link to other judicatories, representing many denominational groups within the Commonwealth. VCC provides for interchurch study, planning, work & witness, fostering ecumenical action and encouraging relationships with other ecumenical, private and public agencies whose interests are consistent with the purpose of VCC
10	Virginia Interfaith Center for Public Policy (VICPP)	10,000	A non-profit, statewide organization committed to representing the faith community in Virginia on matters of public policy. In 2024, the Center will advocate for: creating a paid sick day standard; removing the farmworker exemption from the minimum wage; ending the use of solitary confinement in
11	Committee on Ecumenical & Interfaith Issues	8,820	Provides an annual report to the Diocese; promotes our LARCUM Covenant, our interfaith and interchurch ecumenism dialogues in all mission & ministry of our Diocese.
Total - Church Citizenship		1,005,033	
Evangelism and Christian Formation			
12	Formation Staff Cost	319,400	This category covers the salary and benefits for the Canon for Discipleship and Assistant for Christian Formation.

Narrative Budget

Click here to email the Budget Working Group		2024	
Item #	CATEGORY AND PROGRAM	Draft Budget	Note
14	Support of Discipleship Programming	18,000	Support of Discipleship Programming
15	Aging, Committee on	16,500	This committee seeks to affirm that the older members of our community are fully recognized as an important part of the Body of Christ. The committee assists parishes in meeting the needs of their senior adult members and annually sponsors the Tri-Diocesan Fall Camp at Shrine Mont and a 50th wedding anniversary celebration.
16	Grants for Evangelism Work in the Diocese	-	Unused grant money from 2021 was a reserve for future distribution.
17	Grants for Episcopal College Ministries	361,500	Episcopal chaplaincy programs on college campuses within the Diocese of Virginia support our young adults at a critical time in life. The 2024 budget request includes support for an Episcopal presence at George Mason University, James Madison University, the University of Mary Washington & young adults in the Fredericksburg area, the University of Virginia, and Virginia Commonwealth University.
18	Committee on Parish Youth Ministries	18,150	Focuses on providing opportunities for fellowship, service, and spiritual growth to the youth of the Diocese. This committee is comprised solely of youth. PYM works to organize diocesan youth events & promotes youth involvement at the local, regional, diocesan and provincial levels. PYM members volunteer their time to provide staff support for Annual Convention and training & leadership in youth ministry to adults and youth around the Diocese. Programs have included a Spring and Fall Day of Service, 6th/7th Grade Weekend, 8th Grade Weekend and Senior High Weekend.
19	Ministries in Higher Education, Committee on	500	The committee works with Episcopal campus ministries across the Diocese to provide opportunities for youth to become more involved in the life of the Diocese through participation in Annual Convention, education and collaboration.
20	Shrine Mont Camp Program Support	125,000	This line subsidizes the general operating expenses, including salaries for the Camp Director, nurses, and chaplains as well as insurance and the repair/ replacement of equipment for the camp program. Our camps and conferences program at Shrine Mont is one of the great assets in the Diocese, and support of Youth and Young Adults is a priority of the Diocese. Additional scholarship support is provided through the scholarship endowment fund (see expense line 4).
21	Ministry Development	5,000	Through this line the Office of Christian formation sponsors training of formation leaders, the development and sharing of tools for ministry, and meetings of formation leaders in the Diocese.
22	Fee for Education for Ministry Program	1,750	Education for Ministry is a comprehensive four-year program based on the core curriculum of the School of Theology of the University of the South. Lay persons meet weekly with a mentor to become confident in a thorough understanding of Scripture and the Christian tradition, to learn to find God's presence in everyday life and to decide how to live in response to that presence. This line item is the cost of the diocesan contract with Sewanee which reduces direct costs to participants.
Total - Evangelism and Christian Formation		875,800	
Ministries of Human Dignity & Justice			
23	Human Dignity & Justice Staff Costs	229,400	This category covers the salary and benefits for the Canon for Racial Justice and Healing and administrative support for this work.
24	Bishop's Minority Scholarship	10,000	This allocation for minority scholarships to support and encourage ordination or additional professional training for continued service to God's call began in 2007. The 2024 budget includes an increase to this need-based aid for minority students at Episcopal seminaries and in supporting minority lay professionals in expanding their ministries.
25	HD&J Travel	10,000	This category supports diocesan travel, mileage reimbursements, conference registration fees, airfare, hotels, meals and other transportation.
26	Office of Missional Engagement	21,500	Included in this line are funding for the diocesan Intercultural Summit, translation and interpretation of diocesan events and materials, support for the prayer breakfast at the General Assembly, and attendance at Mission, Advocacy, and Justice training.
27	Gracelnside	50,000	Formerly the Chaplain Service Prison Ministry, Gracelnside is an ecumenical group which provides chaplains for the men & women who are incarcerated in the Commonwealth and works to restore chaplaincy to the state's juvenile correctional centers. Chaplains conduct worship services, lead Bible studies, coordinate volunteers and counsel prisoners.
28	Support - Office of Mission & Outreach	5,000	Allocation from the Office of Missional Engagement for our partners in other parts of the Anglican Communion.
29	Creation Care Task Force	16,000	Develops programs to bring together church leaders and subject matter experts to explore and educate concerning threats to Virginia's natural resources. The committee plans a diocesan conference, grants for individuals for education on Creation Care, startup funding for Green ministries, and a celebration of Earth Month at Shrine Mont.
30	Ministry for Racial Justice & Healing	35,500	The Ministry for Racial Justice and Healing will work actively to engage the Diocese of Virginia in creating sustainable programs to dismantle racism, white supremacy, and the legacy of colonialism through education and advocacy with social, governmental, and ecclesiastical systems. The Ministry plans a diocesan event, workshops, a reparations study, a partnership with Virginia Theological Seminary, and conference attendance.

Narrative Budget

		2024	
Click here to email the Budget Working Group		Draft Budget	Note
Item #	CATEGORY AND PROGRAM		
31	Triangle of Hope	24,750	The Triangle of Hope is a covenantal community dedicated to transforming the long history, ongoing effects, and continuing presence of slavery in our world through Repentance, Reconciliation, and Mission. In 2024 this support will enable pilgrims to travel in continued rejuvenation of the program after a forced hiatus due to COVID.
32	Latino Task Force	500	A small amount has been budgeted for meeting costs in order to work with the incoming Missioner for Racial Justice to respond to a large and growing proportion of Latinx population in the Diocese.
33	Committee on Mental Health	-	Expenses of maintaining the website created by this committee are included in Line 71.
34	Committee on Prevention of Sexual Misconduct	-	The churchwide sexual misconduct prevention training program is now online and accessible through the Diocesan website.
35	Women in Mission & Ministry	-	This committee is no longer active and no funds requested for 2024.
Total - Human Dignity & Justice		402,650	
Direct Support of Congregations in the Diocese			
36	DSC Staff Cost	322,400	This category covers the salary and benefits for ministers covering this area and a portion of those of the Canon to the Ordinary.
37	DSC Staff Travel	3,465	This category supports diocesan travel, mileage reimbursements, conference fees, airfare, hotels, meals and other transportation.
38	Post-COVID Ministry	-	Unused funding from 2021 has been placed in a reserve for future distribution.
39	Root, Thrive, Soar Cohort	33,000	Root Thrive Soar is a coaching consultancy of Chantal McKinney, a successful Latina multicultural church planter well versed in this collaborative missional model. The coaching cohort of 3 church leadership teams will participate for three years in a major commitment to revitalization, evangelism, formation, and service.
40	College for Congregational Development Coaching	15,000	We are expanding our team of four diocesan facilitators who have trained at the College for Congregational Development in methods to work within congregations on myriad aspects of church health. Most of the current team already have proven congregational experience with the models. We now offer this support to missions. Funds will cover additional training for trainers and any expenses of coaching and gathering for congregational training.
41	Committee on Congregational Missions (CCM) Allocation for Mission Support	481,561	One of the largest elements of our common work, this item will provide assistance to 19 mission congregations in the Diocese in 2024. This section includes missions historically part of the Archdeaconry of the Blue Ridge. These missions are partially supported with income from the Reid Trust.
	<i>All Soul's, Atlee</i>	38,000	
	<i>Buck Mountain, Earlysville</i>	-	
	<i>Calvary, Hanover</i>	16,000	
	<i>Christ Church, Lucketts</i>	9,500	
	<i>Cristo Rey, Arlington</i>	70,000	
	<i>Good Shepherd, Bluemont</i>	14,400	
	<i>Good Shepherd, Boonesville</i>	6,000	
	<i>Grace Church, Stanardsville</i>	15,000	
	<i>Holy Cross Korean Mission</i>	38,000	
	<i>Immanuel, King & Queen</i>	1,500	
	<i>Incarnation, Mineral</i>	-	
	<i>McIlhany Parish, Albemarle</i>	28,000	
	<i>Our Saviour, Montpelier</i>	-	
	<i>San Jose, Arlington</i>	67,000	
	<i>San Marcos, Alexandria</i>	-	
	<i>Santa Maria, Falls Church</i>	28,000	
	<i>St. David's, Aylett</i>	13,000	
	<i>St. Francis Korean, McLean</i>	-	
	<i>St. Francis, Manakin Sabot</i>	32,000	
	<i>St. Gabriel's, Leesburg</i>	70,000	
	<i>St. George's, Pine Grove</i>	9,400	
	<i>St. John the Baptist, Ivy</i>	9,100	
	<i>St. Paul's West Point & Grace, Millers Tavern</i>	-	
	<i>St. Paul's, Ingham</i>	2,661	
	<i>St. Peter's, Richmond</i>	-	
	<i>Varina, Richmond</i>	16,000	
42	Interest on Santa Maria Property Loan	-	In March of 2022, this loan was paid in full. There will be no interest expense in 2024.
43	Reserve for mission maintenance projects	20,000	This fund covers major expenses, usually for structural issues that must be addressed, that congregations cannot completely cover themselves.
44	Reserve for special needs of mission congregations	40,000	As missions continue to cope with effects of COVID, most missions have very little reserve and needs can quickly become acute. This gives us the flexibility to respond to specific concrete needs as they arise.
45	Reserve for Transitions	5,000	This item provides assistance for congregations with clergy transition cost.
46	Small Church Conference/Continuing Education/ Committee expenses	1,200	Leadership development for CCM and materials & supplies for CCM meetings.

Narrative Budget

		2024	
		Draft Budget	Note
Click here to email the Budget Working Group			
Item #	CATEGORY AND PROGRAM		
47	Committee on Stewardship	2,500	Works to strengthen our congregations by providing access to resources, training, and workshops to share information on annual giving campaigns, planned giving and capital campaigns. The committee will also focus on resources and workshops for narrative budgets, generational giving, and stewardship as pastoral care. This line supports scholarships and materials for the diocesan stewardship mentoring program. It also covers an annual membership to Crescendo, a service providing our congregation with planned giving resources, and TENS (The Episcopal Network for Stewardship), which provides all diocesan churches and organizations membership access to their resources.
48	Committee on Liturgy & Church Music	1,000	At the time of the Executive Board meeting, no request had been received.
49	Transition Ministry Expenses	17,000	The Transition Ministry Officer, working with the Bishops and the Canon to the Ordinary, provides services to the churches of the Diocese related to clergy search processes and this line funds the expenses associated with providing these services. This year's request includes an increased allocation for consulting to parishes in search along with the typical expenses including the costs of background checks for churches unable to afford those costs and expenses related to the support of interim ministry and training of parish consultants.
50	Congregational Development Expenses	25,300	The Canon to the Ordinary, the Minister for Congregational Development, and the Transition Minister provide additional services to churches related to self-evaluation and discernment for future models of ministry. The increased request includes funding for consulting to parishes in addition to the diocesan contracts with Percept, a demographics database.
51	Insurance for vacant churches	5,000	This line item covers property and casualty insurance expenses for vacant church buildings.
52	Real Estate Tax (Undeveloped Land)	25,000	This item covers the real estate taxes on the undeveloped church site properties owned by the Diocese.
Total - Strengthening Our Churches		997,426	
Support and Development of the Ministry			
53	Ministry Staff Costs	322,400	This category covers the salary and benefits for ministers covering this area and a portion of those of the Canon to the Ordinary.
54	Ministry Staff Travel	11,275	This category supports diocesan travel, mileage reimbursements, transition and discernment minister's conference registration fees, airfare, hotels, meals and other transportation.
55	Commission on Ministry - General Expenses	3,000	COM's canonical responsibility is to identify, support and assist in the formation of strong leadership from priests, deacons and lay persons, that the Commission best fulfills the diocesan mission to "worship our Lord and serve the world in unity and diversity."
56	Committee on Discernment	5,000	Mission is to develop and oversee the discernment process of both lay and ordained ministries; recruit, train and support Diocesan Spiritual Discernment Facilitators; design and deliver Diocesan Discernment Retreats; provide advice and counsel to the Bishop on matters related to discernment; serve as a resource on discernment for the Diocese.
57	Clergy & Diocesan Conferences	25,000	Full funding of the program and expense of our Fall and Spring Conferences at Shrine Mont. Per resolution R1a from November 2021, clergy and lay attendees will no longer pay a registration fee to attend our Fall and Spring Conferences.
58	Committee on Leadership Formation	-	This line item is no longer in use.
59	Committee on the Diaconate	9,000	Develops and oversees the diaconal formation process; including assisting individuals and parishes with application and screening processes; provide continuing support and assistance to persons in the diaconal formation process; help in preparing and administering canonical exams for deacons; develop and oversee the Deacon's School and related curriculum. Provide orientation not only to deacons from other dioceses but also to clergy in this Diocese who will be assigned deacons. \$9,000 covers our portion of the stipend of the coordinator of the program.
60	Committee on the Priesthood	31,250	The priestly formation process is the focus of this committee, seeking to continually develop and oversee the involved policies and procedures related to ordination. Included is the assistance of churches and individuals with application and screening processes for priesthood, funding for Mid-Atlantic internships, ongoing support of persons in the ordination process, and providing advice to the Bishop and to the Diocese.
61	Committee on the Young Priests Initiative	21,600	Young Priests Initiative. Responsible for the recruitment, selection and oversight of persons under 25 years of age who are exploring a possible call to service in the Church, especially priesthood. A structured process of discernment and parish internship is involved. Costs cover internships, stipend for a program coordinator, and background checks.
62	Diocesan Board of Examining Chaplains	7,500	Covers the cost of General Ordination Exams for graduating seminarians in 2024.
63	Committee on Continuing Clergy Formation	20,000	Oversight of the work of this committee in developing and administrating the Fresh Start program for newly ordained clergy and clergy new to the Diocese as well as the New Clergy Orientation.
Total for Ministry Areas		456,025	
Governance, Communications, & Finance			

Narrative Budget

Click here to email the Budget Working Group		2024	
Item #	CATEGORY AND PROGRAM	Draft Budget	Note
64	Governance Staff Costs	358,300	This category funds the compensation and benefits of three full-time positions: Secretary & Chief of Staff, Administrative Assistant, and Project Manager.
65	Governance Travel	5,575	This category supports diocesan travel, mileage reimbursements, conference registration fees, airfare, hotels, meals and other transportation.
66	Standing Committee	5,900	Standing Committee. Exists by Canon to help conduct the constitutional affairs of the Diocese. It is a board of counsel and advice to the Bishop. Participates in the process toward ordination, the approval process for incurring church debt, and giving and withholding of consent for the consecration of new bishops. In rare cases, it may act as the ecclesiastical authority. The expansion of teleconferencing has helped reduce expenses and the use of such tools will expand where possible. The line provides for a lodging at Roslyn and a facilitator for an annual retreat and mileage reimbursement for participants.
67	Finance Staff	479,473	This category funds the compensation and benefits of three full-time positions: Treasurer, Financial Administrator, and two Finance Associates.
68	Finance Travel	7,665	This category supports diocesan travel, mileage reimbursements, Episcopal Business Administrators Conference and CPG Benefits Partners Conference registration fees, airfare, hotels, meals and other transportation.
69	Executive Board, Deans & Presidents	2,900	The canonical responsibilities of the Executive Board include carrying out the directions of Annual Convention between sessions of Convention, oversight of the budget adopted by Convention, submitting a proposed budget to Convention, oversight of inactive churches, approval of sale of property belonging to the Bishop, the Trustees of the Diocese or mission church property. This line funds the costs of materials and meals for these meetings.
70	Communications Staff Costs	227,500	This category funds the compensation and benefits of full-time staff in support of diocesan communications activities.
71	Communications Travel	5,960	This category supports diocesan travel, mileage reimbursements, Episcopal Communicators conference registration fees, airfare, hotels, meals and other transportation.
72	Communication Consulting and Production	20,000	External communication strategy & advice and expense associated with producing the online e-Communique or any printed publications required by the Office of the Bishop.
73	Web Presence	3,460	Increasing the accessibility of the Diocese of Virginia to programs, documents and general information is efficiently done through a well-supported web page. The Communications Office also provides template support for churches developing their own web sites.
74	Other Communications Expenses	9,000	Provides for the use of freelance writers, photographers and layout designers provides the best possible communications products for the Diocese. This line item also allows for communication expenses for materials, equipment and professional dues.
Total Governance, Communication, & Finance		1,196,286	
The Episcopate			
75	Bishops	620,200	Salaries and benefits for two full-time bishops and a visiting assisting bishop.
76	Episcopal Office Staff	211,453	This category covers total compensation for an Administrative Assistants, a Diocesan Registrar & Archivist, and a Director of Diocesan Advancement.
77	Other expenses of the Bishops Office	3,000	This line covers hiring Assisting Bishops for parish visitations, the expenses of the Canon to the Ordinary, the Transition Ministry Officer and other miscellaneous expenses of the Bishops' offices.
78	Bishops' Travel	62,200	This category supports a return to robust travel within the Diocese for three bishops, including automobile costs, insurance, hotels, meals and any other transportation. It also supports participation in the life the wider church such as attendance at the House of Bishops.
79	Bishops' Office Travel	3,200	This category supports diocesan travel for the other staff in the Office of the Bishops, automobile costs, insurance, mileage reimbursements, BEST conference registration fees, airline tickets, hotels, meals and other transportation.
80	Reserve - Lambeth	2,000	This reserve account provides for a sinking fund allowance for the Bishops attending the Lambeth Conference, held every ten years in England.
81	Episcopal Transition Expense & Reserve	20,000	This reserve account provides for a sinking fund allowance for the search, election and transition expenses associated with new bishops for the Diocese of Virginia. The costs incurred in our most recent transition show that an increase in this annual accrual is called for.
Total Episcopate		851,500	
Administration & Operations			
82	Mayo House Staff	69,100	This category funds the staff costs for diocesan operations.
83	Mayo House Staff Travel	400	This category supports diocesan travel, mileage reimbursements, conference registration fees, airfare, hotels, meals and other transportation.
84	Temporary Assistance	-	This line item is no longer in use.

Narrative Budget

Click here to email the Budget Working Group		2024	
Item #	CATEGORY AND PROGRAM	Draft Budget	Note
85	Other Staff Expenses	7,500	Included here are expenses for continuing education for all staff, workers compensation insurance and other general expenses. Combines former "Temporary Assistance" line.
86	Auto Expense & Reserve	20,000	This category supports direct insurance and maintenance expenses for diocesan vehicles, such as repairs or inspections, and also provides for a
87	Telephone & Cell Phone Expense	18,000	The expenses for the diocesan telephone system, software, support and all diocesan provided cell phones are included in this line item.
88	Office Supplies, Equipment & Services	37,080	Costs associated with the Mayo House offices are funded here. Expenses include paper, printing, postage, copying, office equipment, service, supplies and maintenance. Annual depreciation of office equipment is included in this
89	Building Related Expenses & Reserve	84,800	Expenses related to the upkeep of the Mayo Memorial Church House are recorded here, including property insurance, utilities, maintenance and regular custodial care.
90	Audit, Legal & Professional fees	44,000	This category covers costs of the annual audit of the diocesan accounting and an allowance for usual and customary legal expenses.
91	Other operating expenses	5,000	Expenses in this category include payroll service fees, bank service charges, service charges for requested website credit card accessibility and miscellaneous expenses of operating Mayo House.
Total for Administration & Operations		285,880	
TOTAL EXPENSES		6,070,600	
NET SURPLUS (DEFICIT)		-	

Record of Adjustments

Congregations Applying for Receiving Adjustments to 2024 Congregational Giving

November 2023

All Saint's Sharon Chapel, Alexandria
All Souls, Mechanicsville
Christ, Brandy Station
Creator, Mechanicsville
Emmanuel, Alexandria
Emmanuel, Middleburg
Grace, Alexandria
Grace, Keswick
Grace, Kilmarnock
Little Fork, Rixeyville
Messiah, Fredericksburg
Our Saviour, Charlottesville
Our Saviour, Montpelier
Pohick, Lorton
St. Aidans, Alexandria
St. Andrews, Burke
St. Christophers, Springfield
St. Davids, Ashburn
St. Francis, Great Falls
St. Gabriels, Leesburg
St. James, Alexandria
St. Johns, Arlington
St. Johns, Centreville
St. Margarets, Woodbridge
St. Marks, Richmond
St. Marys, Colonial Beach
St. Marys, Reedville
St. Matthews, Richmond
St. Pauls Ivy, Charlottesville
St. Pauls, King George
St. Peters, Arlington
St. Peters, Fairfax Station
St. Philips, Richmond
St. Stephens, Richmond
St. Timothy's, Herndon
The Falls Church, Falls Church
Trinity, Arlington
Trinity, Manassas
Varina, Henrico
Ware, Gloucester

Legal Titles for Making Bequests

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:

- **the Diocese of Virginia;**
- **the Bishop of the Diocese of Virginia; or**
- **the Trustees of the Protestant Episcopal Church in the Diocese of Virginia**

All gifts to the Diocese are subject to acceptance by the Diocese. Donors are urged to discuss their bequest with the Treasurer of the Diocese to provide clarity on the bequest so that the gift can be accepted by the Diocese and its intent honored.

The legal title of the Trustees of the Funds 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 corporation which conducts the system of Schools under the control of the Diocese is:

“Church Schools in the Diocese of Virginia”

The Shrine Mont, Incorporated, 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 of The Episcopal Church outside the Diocese of Virginia, should be made to:

“The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America”

Constitution and Canons of the Diocese of Virginia

2023 revision

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Constitution of the Diocese of Virginia, formerly and otherwise known as 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 Diocese of Virginia, formerly and otherwise known as Protestant Episcopal Church in the Diocese 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 Diocese of Virginia, formerly and otherwise known as Protestant Episcopal Church in the Diocese of Virginia

Article I. Order, Government and Discipline.

The order, government, and discipline of the Diocese of Virginia, formerly and otherwise known as Protestant Episcopal Church in the Diocese of Virginia, shall be vested in the Bishop, and in the Convention of the Diocese, constituted as provided in Article III hereof, which shall have power to adopt Canons, and take any other action for the conduct of its affairs not in conflict with this Constitution.

Article II. Meetings of Convention.

The Convention shall hold on a weekend, upon the date designated by the Ecclesiastical Authority of the Diocese, a regular annual meeting at the place designated by the preceding regular meeting of the Convention. The Ecclesiastical Authority of the Diocese may, for any cause deemed by it to be sufficient, change the time, or the place, or both, for any regular meeting of the Convention. At meetings of the Convention, the Rules of Order of the previous meeting shall be in force until they are amended or repealed by the Convention.

Article III. Composition of the Convention.

Section 1

- a. The Convention shall be composed of the Clerical order and the Lay order.
- b. The Clerical order shall consist of the Bishop or Bishops and all other ministers canonically resident in the Diocese of Virginia. No member of the Clerical order under ecclesiastical censure shall be entitled to a seat in the Convention.
- c. The Lay order shall consist of two classes, namely: (1) the Lay Delegates from the church and (2) the Lay members ex officio.
- d. There shall be only one Lay Delegate from each church, to be chosen by its Vestry. But from every church having more than three hundred confirmed communicants in good standing reported to the Diocesan authorities in the last annual report, there shall be an additional Lay Delegate for each three hundred confirmed communicants in good standing, or major fraction thereof, above the first three hundred.
- e. The Lay members of the Standing Committee, the Lay members of the Executive Board, the Chancellor, the Presidents of the Regions, the President of the Episcopal Church Women of the Diocese, one Youth Delegate (not over 21 years of age) elected by each Regional Council on or before May 1, and five lay persons, not over 25 years of age at the time of election who are participants in an Episcopal higher education ministry in the Diocese, to be elected by the Standing Committee on or before May 1 as Collegiate Delegates shall be members of Convention ex officio.
- f. Each elected Delegate and ex officio member shall have one vote.

Section 2. The Lay Delegates shall serve for the regular meeting for which they are chosen, and, unless other delegates be chosen, for any special meeting held prior to the next regular meeting of the Convention.

Section 3. All Lay members of the Convention shall be adult confirmed communicants in good standing, as defined in the General Convention Canon I.17., of the Episcopal Church, in the Diocese of Virginia.

Article IV. Quorum of the Convention.

One-third of the members of the Clerical order and one-half of the members of the Lay order shall constitute a quorum for the transaction of business at any regular or special meeting of the Convention, but a smaller number may adjourn any such meeting.

Article V. Methods of Voting in the Convention.

In all matters that may come before any meeting of the Convention the clergy and laity shall deliberate in one body and a majority of those voting shall be necessary for a decision, except where the vote is by orders, in which case there must be a concurrence of majorities in each order; but, before a vote is taken upon any matter, five members may, by request, require the vote to be taken by orders. In a vote by orders each Clerical Delegate and each Lay Delegate shall be entitled to one vote.

Article VI. The Bishops, Officers and Committees of the Diocese.

In addition to the Bishop of the Diocese, there may be a Bishop Coadjutor, Bishops Suffragan, Assistant Bishops, or any combination thereof, upon the conditions and pursuant to the authority contained in the Canons of the General Convention.

In addition to the Bishop, or Bishops, the officers of the Diocese shall consist of a Secretary, Treasurer, Chancellor, and a Registrar.

For the conduct of the affairs of the Diocese, there shall be a Standing Committee and an Executive Board, together with such other officers, committees, departments, and boards as the Convention may deem desirable.

Article VII. Election of a Bishop.

The election of a Bishop shall be made at a regular meeting of the Convention, or at a special meeting of the Convention called for that purpose. The vote shall be by ballot and by orders and a concurrent majority of the votes cast by each order shall be necessary to a choice.

Article VIII. The Bishop as President of the Convention.

Section 1. The Bishop shall preside at all meetings of the Convention and exercise all the ordinary duties of a presiding officer. He may call a special meeting of the Convention at whatever time and place he may think necessary; and whenever requested by the Standing Committee, it shall be his duty to call a special meeting to be held at the time and place selected by the Standing Committee.

Section 2. The Bishop Coadjutor, if there be one, shall preside at any meeting of the Convention from which the Bishop is absent, or whenever the Bishop may request him to preside.

Section 3. The ranking active Suffragan Bishop, if there be one, shall preside at any meeting of the Convention if he is requested to do so by the Bishop, or in the absence of the Bishop, by the Bishop Coadjutor; or if declared or serving as the Ecclesiastical Authority pursuant to Article IX of the Constitution.

Section 4. A retired Bishop or an Assistant Bishop of this Diocese may preside at any meeting of the Convention at the request of the presiding officer.

Article IX. Vacancy in the Office of the Bishop.

Section 1. Upon the death of the Bishop and if there is no Bishop Coadjutor, then the ranking active Suffragan Bishop shall be in charge of this Diocese and shall be temporarily the Ecclesiastical Authority of this Diocese until such time as a new Bishop shall be chosen and consecrated; or, if the Standing Committee declare the disability or absence of the Bishop and there is no Bishop Coadjutor able and present, then the ranking active Suffragan Bishop shall be in charge of this Diocese until such time as the Standing Committee shall declare the ability and presence of the Bishop.

Section 2. In case of a vacancy, or anticipated vacancy, in the Office of the Bishop, a special meeting of the Convention shall be called by the Ecclesiastical Authority. That special Convention, immediately upon assembling, if there be no Bishop, Bishop Coadjutor, Suffragan Bishop, or Assistant Bishop present, shall elect by ballot a President from among the order of Presbyters present, who shall remain in office until the election and consecration of the Bishop. The President so elected shall perform all the duties and possess all the privileges of a presiding officer. He shall not have the power to call a special meeting of the Convention except when requested so to do by the Standing Committee, in which case the special meeting shall be at the time and place requested.

Article X. Reserved for future use.

Article XI. The Secretary of the Diocese.

A Secretary of the Diocese shall be appointed by the Ecclesiastical Authority with the advice and consent of the Standing Committee. He shall, upon qualification, continue in office at the pleasure of the Ecclesiastical Authority. If the Secretary is a Priest, he shall hold no other Clerical preferment. He shall also serve as Secretary of the Convention, take minutes of its proceedings and attest to the public acts of the body. The Secretary shall perform such other duties as may be prescribed by Canon.

Article XII. The Treasurer of the Diocese.

A Treasurer of the Diocese shall be appointed by the Ecclesiastical Authority with the advice and consent of the Standing Committee or by the Standing Committee if it is at the time the Ecclesiastical Authority. He, or she, shall, upon qualification, remain in office at the pleasure of the Ecclesiastical Authority or until removed as hereinafter provided. He shall receive and keep safely all money and other property confided to his custody; and he shall disburse and dispose of the same as may be provided by Canon. He shall report annually to the Convention an account showing all money and other property received by him, and the manner in which he has disbursed or disposed of the same. The Treasurer shall give bond in an amount to be fixed by the Standing Committee, with corporate surety approved by the Standing Committee, which bond shall be conditioned upon the faithful performance of the duties of his office. At the close of each fiscal year, accounts of the Treasurer shall be audited by a certified public accountant selected by the Standing Committee. In case of the misconduct of the Treasurer, or of his incapacity, refusal or failure to discharge the duties of his office, the Standing Committee shall remove him and a new appointment shall be made in the manner aforesaid.

Article XIII. The Chancellor of the Diocese.

Section 1. A Chancellor of the Diocese shall be appointed by the Ecclesiastical Authority. The Chancellor shall, upon qualification, continue in office at the pleasure of the Ecclesiastical Authority. The Chancellor shall be a confirmed adult communicant in good standing, as defined in General Convention Canon I. 17. of the Episcopal Church in the Diocese of Virginia, and a member of the Virginia State Bar. The Chancellor shall be the legal advisor of the Ecclesiastical Authority of the Diocese, the Convention of the Diocese, and to the Executive Board of the Diocese.

Section 2. The Ecclesiastical Authority may, in consultation with the Chancellor, also appoint one or more Vice Chancellors, who shall continue in office at the pleasure of the Ecclesiastical Authority. Vice Chancellors shall be confirmed adult communicants in good standing, as defined in General Convention Canon I. 17. of the Episcopal Church in the Diocese of Virginia, and members of the Virginia State Bar. Vice Chancellors shall serve at the direction of the Chancellor and shall assist the Chancellor in the performance of the Chancellor's duties. Vice Chancellors shall have seat and voice at the Annual Convention, but shall not have a vote unless the Chancellor does not attend a meeting of the Annual Convention and certifies to the Secretary of the Diocese that a Vice Chancellor will attend the meeting of Annual Convention in the place and stead of the Chancellor, in which case, the certified Vice Chancellor shall have a vote.

Article XIV. The Registrar of the Diocese.

A Registrar of the Diocese shall be appointed by the Ecclesiastical Authority with the advice and consent of the Standing Committee or by the Standing Committee if it is at the time the Ecclesiastical Authority. The Registrar shall, upon qualification, continue in office at the pleasure of the Ecclesiastical Authority and shall perform such duties as may be prescribed in the Diocesan Canons.

Article XV. The Standing Committee of the Diocese.

The Standing Committee of the Diocese shall consist of twelve members, six of the Clerical order, and six of the Lay order, each of whom shall be a confirmed communicant in good standing as defined in General Convention Canon I. 17. of the Church of this Diocese and eighteen (18) years of age or over.

At each regular meeting the Convention shall elect two members of each order for a term of three years. Each member of the Committee shall hold office for the term for which he was elected and until his successor is elected or appointed. No member shall be eligible to succeed himself.

In case of a vacancy in the Episcopal office, or in case neither the Bishop, Bishop Coadjutor nor Bishop Suffragan be capable of performing the administrative duties of the Bishop, and in any case when the Bishop shall authorize it to act, the Standing Committee shall be the Ecclesiastical Authority of the Diocese.

The Standing Committee at every regular meeting of the Convention shall submit a report of its proceedings. When required by the Convention it shall also lay before the Convention any document which may have come into its possession. It shall perform such other duties as may be prescribed by Canon.

In case of a vacancy in the Standing Committee, the Executive Board shall fill the vacancy from the same order. The appointee shall serve until the next regular meeting of the Convention, at which meeting the Convention shall fill the vacancy.

Article XVI. The Missionary Society.

All baptized members of the Protestant Episcopal Church residing in this Diocese shall, as heretofore, constitute a missionary society known as the Missionary Society of the Protestant Episcopal Church in the Diocese of Virginia.

The direction and activities of the Society be identical with those of the Executive Board and shall be directed solely by it.

Article XVII. Parishes to be Bound by this Constitution.

Every Congregation within the Diocese of Virginia, however called, shall be bound by the Constitution and the Canons adopted in pursuance hereof.

Article XVIII. Transitional Provision.

Every member of a committee heretofore established and continued under this Constitution, and every officer heretofore chosen, shall hold office during the term for which he was chosen.

Article XIX. Amendments to the Constitution.

This Constitution may be amended in the following manner only, namely: At any regular meeting of the Convention a proposed amendment shall be referred to the appropriate committee, and report thereon shall be presented by that committee and the amendment shall be considered by the

Convention. If approved by the Convention, it shall be again considered at the next regular meeting of the Convention and, if again approved, shall become effective immediately upon its adoption unless otherwise provided therein.

Article XX. Gender of Pronouns.

The masculine pronoun whenever used in this Constitution shall be deemed to include the feminine pronoun.

Canons of the Protestant Episcopal Church in the Diocese of Virginia

CANON 1. Official List of the Clergy of the Diocese.

Section 1. A list of all the ordained Ministers of the Episcopal Church, canonically resident or licensed to work in this Diocese, with their respective post office addresses, cures, stations and positions, shall be prepared by the Ecclesiastical Authority and kept, corrected up to date, on file at the headquarters of the Diocese. The Ecclesiastical Authority shall keep the Church Pension Fund informed of the employment of any parish, congregation, diocesan related institution or other ecclesiastical organization in this Diocese of clergy canonically resident in this Diocese and of non-resident clergy officiating in this Diocese.

Section 2. The right of any clergyman to vote in the Convention shall, if challenged, be determined by the Convention itself according to the provisions of the Constitution and Canons, whether his name be inserted in, or omitted from, the list.

Section 3. The official list of the clergy of the Diocese with the names of those entitled to vote in the Convention designated thereon, shall be laid before the Convention on the first day of its meeting, and the roll of the Clerical Delegates entitled to vote shall be determined from it. The list of the clergy submitted to the Convention shall be appended to the Journal and be transmitted to the Secretary of the General Convention.

Section 4. Every clergyman canonically resident in the Diocese shall attend every meeting of the Convention; or, if unable to attend, shall send to the President of the Convention a written statement of the reasons for his absence.

CANON 2. Lay Representation in Convention.

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 Bishop, with the consent of the Standing Committee, may appoint not more than three Archdeacons to serve at the Bishop's discretion.
- b. Archdeacons shall be Vocational Deacons and have functional titles. They will assist the Bishop in oversight of Deacons, diaconal formation and diaconal assignments.
- c. An Archdeacon may function in other diaconal ministries while being Archdeacon in dialogue with and at the discretion of the Bishop.

Section 2.

- a. The Bishop shall appoint, with the advice and consent of the Standing Committee, one Priest in each Region as the Dean thereof. A Dean shall serve at the pleasure of the Bishop, but in no event for more than four consecutive years, and shall be the official representative of the Bishop to the Region.
- b. A Priest may serve as Dean without resigning the Dean's cure.
- c. The Bishop may appoint an Archdean, with the advice and consent of the Standing Committee.
- d. The Archdean serves at the pleasure of the Bishop and shall assist the Bishop in the oversight of the Deans and carry out such other functions as may be assigned.
- e. The Archdean may continue to be a regional Dean or may be another priest appointed especially for that purpose. An Archdean may serve for a maximum of four consecutive years.

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.
- c. To provide for wider diversity and equity that may not always be represented, the Bishop may appoint, with the advice and consent of the Standing Committee, no more than three at-large members (whether lay or clerical) for a one-year term, with the option of reappointment for each at-large member for no more than two additional one-year terms. The appointed at-large members shall be Clergy who are on the Official List of the Clergy of the Diocese (Canon 1) or

Lay persons eligible for election to the Vestry of a Church in the Diocese, and may not be the Dean or President of a Region or a member of the Standing Committee.

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 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 commit to the Virginia Plan for Covenantal Giving and remit the resultant sum to the Treasurer of the Diocese in regular monthly installments. It shall be the joint duty of the Rector or Vicar and Vestry to submit to the Bishop by the first of March of each year a parochial report for the year ending December 31st preceding.

Section 6. Each Vestry, as the constituted agents of the Church, shall transact all its temporal business, e.g.: (a) providing for the appointment of Trustees pursuant to the laws of the Commonwealth of Virginia to hold title to the property of the Church; (b) making and executing all contracts for erecting, furnishing, and preserving the Church edifice and other property; (c) regulating the use of any graveyard or columbarium; (d) establishing a Finance Committee as required by Canon 25 (Finance Committees); and, (e) observing Canon 13 (Business Methods in Church Affairs).

Section 7. With the assistance of the other members of the Vestry and congregation, the Wardens shall have the following duties:

- a. To oversee the operation and maintenance of the Church property;
- b. To see that the Church is duly prepared for every occasion of public worship, attend to the accommodations of the congregation with seats, and maintain order and decorum at the time of public worship;
- c. To collect the offerings of the people;
- d. To provide out of Church funds, under the direction of the Vestry, a sufficient supply of vestments and books to be used in public worship and also the elements for each celebration of

the Holy Eucharist;

- e. To see that the sexton and other employees properly discharge their duties; and,
- f. To possess a copy of the current General Convention and Diocesan Constitutions and Canons for the information and guidance of the Rector, Vestry and congregation.

Section 8. It shall be the duty of the Register of the Vestry to take charge of all records except the Parish Register and keep correct entries of all proceedings of the Vestry in a well-bound book to be provided for that purpose and to deliver the records and minute books to the Rector, Vicar, or Wardens, when the Register's term of office expires.

Section 9. The Treasurer shall take charge of all funds except Communion Alms as provided for in General Convention Canon III.9.5.(b)(6), and disburse the same under the direction of the Vestry, maintaining his accounts in accordance with the canonical requirements for the conduct of business in Church affairs, rendering reports to the Vestry and to the Convention 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 64.2, Subtitle III, Chapter 3 7, (Sections 26-45.3 64.2-780 through 26-45.14 64.2-791) of the Code of Virginia (1950) as it may be amended from time to time; or (iii) invested in such manner as approved by the Finance Committee of the Diocese. Such accounts shall be approved in writing by the Vestry or its governing body.

This section shall not be deemed to prohibit investments in securities issued in book entry form or other manner that dispenses with delivery of a certificate evidencing the ownership of the securities or the indebtedness of the issuer.

Section 3. The Treasurer shall be bonded in such sum and with such surety as the Vestry or governing body may from time to time determine.

Section 4. The Vestry or governing body shall annually cause to be audited the accounts of its Treasurer and all other custodians of funds or securities. Such audit will be in compliance with Section 1 above and with such instructions as may be promulgated by the Diocesan Finance Committee. The audit shall include all accounts which exceed five hundred dollars at any one time during the fiscal year.

Section 5. The Vestry or other governing body of every Church, Mission and Related Organization shall provide for the following insurance with such insurers as may be determined by the Vestry or other governing body:

- a. Fire and casualty insurance for buildings and tangible personal property of the Church, Mission or Related Organization in amounts not less than their replacement cost or depreciated value, as appropriate.
- b. Adequate comprehensive liability insurance, naming the Diocese of Virginia as an additional insured, with coverage of not less than One Million Dollars per occurrence, for property damage or personal injury occurring (1) on the property of the Church, Mission or Related Organization, (2) as a result of the operation of motor vehicles owned or leased by the Church, Mission or Related Organization, (3) as a result of acts or omissions of the clergy or other employees with respect to their duties as such, or (4) as a result of acts or omissions of members or volunteers performing activities on behalf of or at the direction of the Church, Mission or Related Organization.
- c. Workers' compensation insurance for all employees.

CANON 14. Creation of Church Debt.

Section 1. No indebtedness, shall be incurred by a Church or Institution without the written approval of the Bishop and of the Standing Committee:

- a. Except where proposed indebtedness for permanent improvements, replacements, or additions to real estate or equipment, plus indebtedness of every kind already existing does not exceed one hundred and fifty percent (150%) of the average annual receipts of such Church or Institution during the previous three fiscal years; and
- b. Except where proposed indebtedness for current expenses, plus all indebtedness theretofore incurred for current expenses and still existing, does not exceed twenty percent (20%) of the total current receipts of such Church or Institution during the preceding fiscal year.

Section 2. In computing receipts under subsections (a) and (b) of Section 1 of this Canon, there shall be excluded amounts from or for endowments or from or by bequests, except income therefrom not specifically designated to be used for other purposes, and receipts specially designated for expenditures other than parochial.

Section 3. The approval required under this Canon shall not be granted until there is submitted to, and approved by the Bishop and the Standing Committee, a plan of payment of the indebtedness.

CANON 15. Church Property.

Section 1. All real and personal property held by or for the benefit of any Church or Mission within this Diocese is held in trust for The Episcopal Church and the Diocese of Virginia. The Vestry of every Church and, when authorized by the Bishop, the Vestry Committee of a Mission, shall elect Trustees for appointment pursuant to law to hold title to such property.

Section 2. No part of the real property of a Church, except abandoned property, shall be alienated, sold, exchanged, encumbered or otherwise transferred for any purpose without the consent of the congregation in a meeting called for that purpose pursuant to the provisions of Section 13 of Canon 11 and approval of the appropriate court, if required by law and, in the case of consecrated property, or any Church or Chapel which has been used solely for divine services, the further consent of the Bishop, acting with the advice and the consent of the Standing Committee of the Diocese. No part of the real property of a Mission under Supervision shall be alienated without the further consent of the Bishop.

Section 3. The Executive Board shall take such steps as may be necessary to recover or secure any property, real or personal, belonging to any Church or bodies heretofore known as a Parish, Separate Congregation, Mission Church or Mission within this Diocese, the legal title to which is not vested in duly constituted Trustees; and whenever any property, real or personal, formerly owned or used by any congregation of the Episcopal Church in the Diocese of Virginia for any purpose for which

religious congregations are authorized to hold property under the provisions of the Code of Virginia or any amendment thereof, has ceased to be so occupied or used by such congregation, so that the same may be regarded as abandoned property by the Executive Board, which shall have the authority to declare such property abandoned and shall have the authority to take charge and custody thereof, the Executive Board shall take such steps as may be necessary to transfer the property to the Bishop or the Ecclesiastical Authority; or to sell it.

Section 4. The Bishop, or Ecclesiastical Authority, is hereby authorized to acquire by deed, devise, gift, purchase or otherwise, any real property for use or benefit of the Diocese. Property so acquired shall be held and transferred by the Bishop or the Ecclesiastical Authority of the Diocese in accordance with the provisions of Section 57-16 of the Code of Virginia (1950), as from time to time amended, provided that no such real property shall be alienated, sold, exchanged, encumbered or otherwise transferred for any purpose by the Bishop or the Ecclesiastical Authority without the advice and consent of the Standing Committee of the Diocese of Virginia, 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. Meetings.

Meetings of congregations, vestries, vestry committees, regional councils, the Executive Board, the Standing Committee, and Convention, including elections to offices in these bodies and votes concerning the disposition or encumbrance of property, may be conducted by electronic means (including where appropriate, telephonic means), provided that the following standards are met:

- a. adequate notice (as defined in these canons) is provided
- b. the presence of a quorum is verified
- c. each member entitled to vote can hear clearly and can be heard by the other attendees
- d. reasonable means are provided for each member in attendance to review the written terms of matters on which the body is voting before voting occurs
- e. in advance of voting, the names of members in attendance and eligible to vote is verified
- f. the results of votes are promptly made available to voting members.

Adoption of this canon shall not be construed to invalidate prior actions of these constitutional and canonical bodies.

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 General Convention Canon IV.2. Attorneys appointed to serve as Church Attorney or Assistant Church Attorney shall serve until their successors are appointed. Persons appointed to serve as Church Attorneys or Assistant 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 is able to act on a specific matter due to a conflict of interest, undue bias, unavailability, or other good reason, the Disciplinary Board shall appoint a lay or clergy person with knowledge of Title IV, but not necessarily a duly licensed attorney, from within or outside of the Diocese, 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. 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. Shrine Mont, Incorporated
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 School

Ecumenically related organizations:

1. The Virginia Council of Churches
2. Chaplain Services of the Churches of Virginia
3. St. Alban's Housing Corporation

Episcopally oriented organizations:

1. Bloomfield, Incorporated
2. Virginia Theological Seminary
3. Blue Ridge School

Directory

Diocesan Directory

The Diocesan Directory was not completed before publication of the Draft Journal of the 229th Annual Convention. It will be included in the final publication of the Journal.

