

**RESOLUTIONS FOR THE 138th ANNUAL CONVENTION
OF THE EPISCOPAL DIOCESE OF NEWARK**

The Resolutions Committee met on Wednesday, November 30, 2011 at Episcopal House in Newark to review and consider the resolutions submitted by the deadline of November 15. The texts of the resolutions are enclosed.

Members of the Resolutions Committee will introduce the resolutions at each of the three pre-convention meetings in January (listed below). There will be hearings on all resolutions (except those on the Consent Calendar, unless removed) at the convention on Friday, January 27, 2012.

Consent Calendar: It is recognized that certain resolutions may not require full debate prior to action by Convention. Accordingly, the Committee on Resolutions may propose that certain resolutions be included on a "Consent Calendar". Exclusion of any resolution on the Consent Calendar requires agreement of any three congregations to remove it, and the Secretary of Convention must receive exclusion requests before the start of the first business session in writing, signed by at least two lay deputies from each of three congregations and at least three clergy listed on the roll of Clergy entitled to vote in the Convention. Any resolution included on the "Consent Calendar" shall not be subject to amendment or debate, except that the sponsoring deputy or his/her designee may speak to the resolution for a period not to exceed one minute.

Members of the Resolutions Committee are:

The Rev. Deborah Drake, St. Agnes', Little Falls
The Rev. Joseph Harmon, Christ Church, East Orange
Ms. Patrice Henderson, St. Andrew & Holy Communion, South Orange (Chair)
Ms. Lorraine Jones, Church of the Epiphany, Orange
Mr. Peter Madison
Mr. Gibson Oakley, St. Paul's, Chatham
The Rev. Canon Dr. Sandye Wilson, St. Andrew & Holy Communion, South Orange
Ms. Patricia Yankus, St. Paul's, Paterson*
Ms. Diane Sammons, Chancellor

[* Indicates member absent from the 11/30/11 meeting.]

Pre-convention meetings:

Thursday, January 12, 2012 - St. Elizabeth's Church, 169 Fairmount Road, Ridgewood, 07450
7:30 p.m.; 201-444-2299

Saturday, January 14, 2012 - Church of the Saviour, 155 Morris Ave, Denville 07834
9:30 a.m.; 973-627-3304

Tuesday, January 17, 2012 - Christ Church, 422 Main Street, East Orange 07018
7:30 p.m.; 973-678-1160

CONSENT CALENDAR

Resolution 2012-01

HOLY HABITS AND RENEWAL OF BAPTISMAL VOWS

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5 **RESOLVED**, That this 138th Convention of the Episcopal Diocese of Newark encourage the
6 people of our diocese to make a commitment to practice, especially during the great fifty days of
7 Easter, the holy habits of weekly worship, prayer, scripture study, tithing, and honoring the
8 Sabbath as part of the renewal of baptismal vows; and, be it further

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10 **RESOLVED**, That the Commission on Music and Liturgy is requested to develop a liturgical
11 resource that invites us to embrace the practice of holy habits to nourish and strengthen our vows
12 in living out the baptismal covenant.

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14 *Submitted by the Fund Development Committee: The Rt. Rev. Mark Beckwith; Mr. Paul*
15 *Shackford; Ms. Melinda Davis; Mr. David Farrand; Mr. Andrew Lark; The Rev. Maylin*
16 *Biggadike; Ms. Cynthia McChesney; Ms. Sarah Rosen; Ms. Pat Yankus; and Ms. Jackie Ross.*

17
18 **Supporting Information**

19
20 The early Christian community understood baptism to be about human transformation. The
21 person receiving the sacrament of baptism was to emerge from the baptismal waters a new
22 person in Christ with a new set of values, priorities and commitments.

23
24 Each time we renew our baptismal vows in community, we profess that we share in the death and
25 resurrection of Christ. Dying to self is the process of conversion that allows us to mature into the
26 full stature of Christ. St. Paul, the first great theologian of baptism, expressed its meaning in
27 terms of a break with the old and beginning of new life in Christ. He understood well the reality
28 of being sealed by the Holy Spirit and marked as Christ own as a summons to a life long
29 covenantal relationship with God in Christ. Baptism is the radical sign of the new framework for
30 human life. It is the sacrament that underlies the meaning of Christian practice.

31
32 The renewal of baptism vows calls us back to our true identities--son and daughters in God's
33 household. God's household is marked by the vision of *Shalom*, the biblical understanding of
34 peace, justice, health, wholeness, harmony, the condition that allows all living things to reach
35 their potential of wholeness. The word steward comes from the Greek word *oikonomia*, which
36 means manager or caretaker of the household. As members of God's household, we are called to
37 steward God's vision of shalom. Our baptismal promises show us a way forward in building up
38 God's household.

1 We are called to celebrate our life with Christ and to recommit ourselves to the beliefs and
2 practices of our Baptism. In the renewal of our baptismal vows, we invite members throughout
3 the Diocese of Newark to commit to the holy habits of tithing, daily personal prayer, scripture
4 study, Sabbath and regular corporate worship—practices that strengthen, nourish, and reflect
5 baptismal living. (See further explanation of Holy Habits below).

6 The Fund Development Committee asks that the Commission on Liturgy and Music create a
7 liturgical supplement to the Renewal of Vows that includes a commitment to practice the Holy
8 Habits

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10 Baptismal living is a communal and worshipful endeavor. The creation of an intentional
11 prayerful pledge commitment to practice holy habits during the season in which we re-commit to
12 the promises made in our baptism will replenish and saturate God’s adopted sons and daughters
13 with a vibrant and vital faith to continue in building up God’s household.

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15 Addendum

16 2003 Report to the 74th General Convention

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18 Explanation Holy Habits

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20 We understand God's invitation to be faithful stewards as a call to a lifelong journey of
21 repentance, conversion, and renewed life. God calls us to grow into the *imago Dei* that we are
22 created to be. Often, faithful response will require us to make choices which challenge our
23 culture's obsessions with scarcity, self-sufficiency, and acquisitiveness.

24
25 We are called to be stewards of our faith, of Creation, of civil society, and of our lives. None of
26 this comes naturally - it requires both faith and commitment and so, the church has developed a
27 number of practices and disciplines or holy habits to help us on our journey. All of these find
28 expression in our baptismal vows.

29 At the center of our individual and corporate lives is the call to be stewards of the Gospel. We
30 are called not just to live our faith in Jesus Christ, but also to proclaim that faith by word and
31 example. This finds expression in the way we work, pray, and give.

32 We are entrusted with the stewardship of creation. This means we must reflect on our use of
33 resources and on what it means to have been given the care of the whole world and charged to
34 rule and serve all God's creatures. The Baptismal promise to strive for justice and peace impels
35 us to be actively involved as citizens of our communities, nation, and world.

36 To live as Christian stewards is to be intentional in our use of all that God has given us. Certainly
37 that includes the first fruits tithing of our material wealth as a reminder and symbol of our
38 thankful acknowledgement of God as the gracious source of all and as a way to begin dealing
39 with our addiction to money. It also includes the discernment, cultivation and use of our skills
40 and abilities to further God's work in the world, the *mission Dei*. Because our gifts differ, and
41 because we sometimes find it difficult to recognize and develop our own God-given giftedness,
42 our baptism grafts us into the body of Christ. We are to recognize the *imago Dei* within
43 ourselves and within every human being.

1 One of the great stewardship challenges of our age is our stewardship of time. We live in a
2 culture that offers nearly infinite diversions and demands that we fill every moment with activity.
3 There is no greater need, and nothing more counter-cultural, than for us to reclaim Sabbath time.
4 Not only is the commandment for Sabbath time the second-longest of the ten; Sabbath is part of
5 the order of Creation. It is the very culmination of Creation. As the Church and as dioceses,
6 parishes, and individuals it is imperative that we find ways to teach the absolute necessity of
7 Sabbath as part of individual spiritual life, and that we encourage and enable our bishops, clergy
8 and laity to model the balance of activity and Sabbath.

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10 **CONSENT CALENDAR**

11 **Resolution 2012-02**

12 **FOCUSING ON THE NEEDS OF CHILDREN**

13
14 **RESOLVED**, That this 138th Convention of the Episcopal Diocese of Newark invite
15 congregations to include children and their needs as a focus of their mission; and, be it further

16
17 **RESOLVED**, That congregations are encouraged to report their findings and mission initiatives
18 to the Justice Board by April 30, 2012; and, be it further

19
20 **RESOLVED**, That the Justice Board shall compile all information received and disseminate the
21 information to the Diocese by May 30, 2012.

22
23 *Submitted by the Justice Board: Ms. Caroline Christie, Ms. Marge Christie, The Rev. Karen*
24 *Eberhardt, Ms. Martha Gardner, The Rev. Canon Greg Jacobs, Mr. Gibson Oakley, The Rev.*
25 *Diane Riley, Ms. Laura Russell, The Rev. Erik Soldwedel, and The Rev. Canon Sandye Wilson.*

26
27 **Supporting Information**

28
29 The Bishop, in consultation with the Justice Board, has identified the support and protection of
30 children as the primary focus for justice work in the Diocese of Newark. Regardless of the
31 diversity of our Diocese, children still have basic needs – for healthy, nutritious food, shelter,
32 quality education and the ability to live safely and securely. The 137th Convention passed a
33 Resolution urging all congregations to discern the justice needs of children in their community
34 by the 138th Convention. As part of our common mission to engage the world, the Justice Board
35 invites all congregations to continue this discernment by including children and their needs as a
36 focus of their congregational mission.

37
38 Many congregations are already engaging in a wide variety of ministries for children. Examples
39 of these include, but are not limited to: Christ Church in Budd Lake, St Andrew’s Church in

1 Harrington Park and The Church of the Atonement in Fair Lawn who are working with the All
2 God’s Children program, a program for children affected with autism; All Saints’ Church in
3 Glen Rock, the Jubilee Center, a ministry of All Saints’ Church in Hoboken, and Holy
4 Communion Church in Norwood, who have active pre-school, primary school, and after school
5 centers; St. James’, Hackettstown’s program of weekly deliveries of supplemental food to
6 elementary school children; and Care on the Corner, a ministry of St John the Divine Church in
7 Hasbrouck Heights which has an after school and community education center.

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10 **CONSENT CALENDAR**

11 **Resolution 2012-03**

12 **STRENGTHENING OUR COMPANION DIOCESE RELATIONSHIP**

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14 **RESOLVED**, That this 138th Convention of the Episcopal Diocese of Newark designate the
15 month of May beginning in 2012, as an annual observance of the Newark/Panamá Companion
16 Diocese Relationship and encourage the congregations, ministry teams, parochial schools and
17 similar organizations in the Diocese to choose a day in May to celebrate our companion diocese
18 relationship and to explore ways in which the congregation, ministry team, parochial school or a
19 similar diocesan organization can strengthen our companion relationship to the benefit of the
20 people of both dioceses.

21
22 *Submitted by the Companion Diocese Committee: Ms. Kaileen Alston, The Rev. Pam Bakal, The*
23 *Rev. John Perris, The Rev. Joseph Harmon; Ms. Martha Gardner, St. The Rev. Robert Griner,*
24 *The Rev. Peter Jackson, The Rev. Canon Greg Jacobs, Mr. Bert Jones; Ms. Sylvia Montero, The*
25 *Rev. Liz Ostuni, Ms. Martha Reiner*

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27 **Supporting Information**

28
29 It is our hope that by engaging in a conversation about our relationship with the diocese of
30 Panamá we can explore the various possibilities of strengthening our relationship. Members of
31 the Companion Diocese Committee stand willing and able to visit any congregation in the
32 diocese to facilitate this conversation.

Resolution 2012-04

SUSPEND DEADLINES AND RECONSIDER MANDATES IMPOSED BY GENERAL CONVENTION RESOLUTION A177

RESOLVED, That this 138th Convention of the Episcopal Diocese of Newark call upon the 77th General Convention to delay the January 1, 2013 deadline for the implementation of Resolution A177.

The Resolutions Committee takes no position, pending the open hearing.

Submitted by: The Rev. Michael Allen, The Rev. Whitney Altopp, The Rev. David Cabush, The Rev. Kevin Coffey, The Rev. Cathy Deats, The Rev. Ed Hasse, The Rev. Beverly Huck, The Rev. Elizabeth Kaeton, The Rev. Nick Lannon, The Rev. Tom Mathews, The Rev. Allison Moore, The Rev. John Negrotto, The Newark Episcopal Clergy Association (NECA), The Rev. Archie Palmer, The Rev. Jon Richardson, The Rev. William Thiele, The Rev. Stephanie Wethered, The Rev. Canon Dr. Sandye Wilson

Supporting Information

The Diocese of Olympia which passed a resolution on October 22, 2011 with near exact wording. As they stated clearly in their supporting information:

“One unintended consequence of Resolution A177 would be that vestries would tend to see the minimum level established by the Diocese as an “accepted standard” and reduce existing paid coverage to this level. Then clergy and lay employees presently receiving more than this minimum would see their benefits package reduced. In the case of clergy whose congregations presently pay premiums for dependents this reduction could be devastating.

Another unintended consequence of Resolution A177 would be that financially hard-pressed congregations would tend to reduce the hours of lay employees and clergy so that they fall under the threshold of eligibility.

Ensuring just healthcare benefits for all church employees is a goal that the Diocese of Newark shares with the drafters of Resolution A177. However, this Resolution threatens to undermine the morale and financial viability of the very ministry vocations on which “Growing Congregations” and “Strengthening Governance and Foundations of Ministry” must depend.”

The sponsors of this resolution wholeheartedly support the justice issue behind extending health benefits to near full time (at least 1,500 hours per year) lay employees. However, after research showed that only 1 in 8 churches in the Diocese of Newark (14-16 congregations out of 107) have employees who will benefit, we see this as a **congregational issue** and believe that diocesan-wide mandates including minimum cost sharing would only serve to adversely affect

1 clergy in the remaining 91-93 churches without full time lay employees. It also may reduce
2 greater benefits than lay employees currently receive voluntarily by churches. The
3 implementation of a cost sharing policy, which is not required from A177, would be devastating
4 to clergy who depend upon this benefit. Thus, replacing one injustice with another is not
5 acceptable in the body of Christ, we ask General Convention to suspend the mandates and
6 implementation date of A177.

7 Further research has also shown that many of the parishes that have employees that would
8 benefit already provide partial or full coverage for their lay employees' healthcare. Work can
9 begin *now*, without a mandate, to get parishes up to full coverage in those specific, few instances
10 when that's not already the case, and this should be aided by the Bishop's Advisory Committee
11 on HR, Diocesan Council, the Newark Episcopal Clergy Association and other diocesan
12 committees, in concert with the Bishop.

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14 **Resolution 2012-05**
15 **"COST SHARING" FOR RETIRED CLERGY**

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17 **RESOLVED**, That the 20% health care insurance "cost sharing" levied on retired clergy by
18 Diocesan Council, intended to start in July 2009, and now scheduled to start in January 2012 be
19 further delayed pending a full process of listening and dialogue between the Bishop, the
20 Diocesan Financial Officer, members of the Diocesan Finance Committee, members of the
21 Diocesan Council, members of the Bishop's Advisory Committee on Human Resources and
22 retired clergy; and, be it further

23
24 **RESOLVED**, That this suspension will go into effect with the passing of this resolution; and, be
25 it further

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27 **RESOLVED**, That a report of this process of listening and dialogue, and any recommended
28 policy changed, be sent to the Special Diocesan Convention now planned for June, 2012.

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30 *The Resolutions Committee takes no position, pending the open hearing.*

31
32 *Submitted by: Charles Arlin, Diana Beach, Janet Broderick, Maggie Gat, Oscar Gonzalez,*
33 *Beverly Huck, Elizabeth Kaeton, Nick Lannon, Walter E. Lewis, Alex MacDonell, Tom Mathews,*
34 *Allison Moore, John Negrotto, Greg Perez, Gerard A. Pisani, Jon Richardson, Donald Shearer,*
35 *Jack Thorn, Wade Renn*

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Supporting Information:

The present policy regarding health care "cost sharing" for retired clergy resulted from a process which did not include the voices of any retired clergy so that the impact of this policy might be known before it was instituted. Indeed, there were no hearings at Convention on the matter.

It is understood that there are non-profit organizations which are being forced into similar "cost saving" decisions. It is understood that the Diocese of Newark is, similarly, experiencing enormous financial challenges. It is understood that the driving ethical impulse for these policy changes is "the greatest good for the greatest number". However, in the church, important policy decisions need to be made in the context of the impact they will have on those who are most vulnerable and directly impacted, such as retired clergy on fixed incomes and diocesan lay employees who earn considerably less than those in secular positions.

It must be stated that the Diocese of Newark is not just - or simply - a non-profit organization. We are the Church, the Body of Christ. As such, we believe in God's justice, which means that we bear each other's sacrifices - not target the weakest to bear our burdens for us. We understand that difficult, sacrificial decisions are often the result. We believe in a "theology of abundance" vs. a "theology of scarcity" - which leads us to take risks for the Gospel.

A full process of listening and dialogue before policy decisions are made is absolutely crucial to a community of faith which purports to follow the teachings of Jesus.