

JOURNAL OF  
PROCEEDINGS  
*OF THE*  
ONE HUNDRED  
TWENTY-EIGHTH  
ANNUAL MEETING  
*OF THE*  
EPISCOPAL DIOCESE  
*OF DALLAS*



SATURDAY, NOVEMBER 4, 2023  
EPISCOPAL SCHOOL OF DALLAS

JOURNAL OF PROCEEDINGS  
OF THE 128<sup>TH</sup> ANNUAL MEETING  
OF THE EPISCOPAL DIOCESE OF DALLAS

SATURDAY, NOVEMBER 4, 2023  
EPISCOPAL SCHOOL OF DALLAS  
DALLAS, TEXAS

TABLE OF CONTENTS

DIOCESAN OFFICER DIRECTORY .....	1
2024 CONVENTION COMMITTEES .....	4
PROCEEDINGS OF THE 128TH ANNUAL CONVENTION .....	5
RULES OF PROCEDURE FOR THE ANNUAL CONVENTION .....	5
PROPOSED AGENDA .....	9
REPORT OF THE NOMINATING COMMITTEE .....	10
ELECTION RESULTS .....	10
CLERGY CHANGES .....	11
2023 BISHOP'S NOMINATIONS .....	12
PARISH AND MISSION STATUS UPDATES .....	12
BISHOP'S CONVENTION ADDRESS 2023 .....	13
2024 PROPOSED BUDGET OVERVIEW .....	17
RESOLUTIONS OF COURTESY .....	17
2023 TELLERS' REPORT (BALLOT TALLIES) .....	18

## DIOCESAN OFFICER DIRECTORY

### DIOCESAN EMPLOYEES

Bishop	The Rt. Rev. Dr.	GEORGE R. SUMNER
Assistant Bishops	The Rt. Rev. Dr.	FRASER LAWTON
	The Rt. Rev.	MICHAEL G. SMITH
Canon to the Ordinary	The Rev. Cn.	CHRISTOPHER BROWN
Canon Evangelist	Cn.	CARRIE BOREN HEADINGTON
Youth Missioner & Camp All Saints Director	The Rev. Cn.	KATIE GERBER
Canon Pastor	The Rev. Cn. Dr.	DAVID PETRASH
Theologian-in-residence	The Rev. Cn. Dr.	VICTOR LEE AUSTIN
Archdeacon	The Ven.	ROSEMARY TREI
Executive Assistant to the Bishop		HALEY ROSSI
Executive Assistant to the Canon to the Ordinary		AMY MACEO
Director of Communications		KIMBERLY DURNAN DAVIS
Missioner for Diocesan Services		SUSAN LEE MILLS
Missioner for Finance and Budget		REBECCA "BECKY" ROACH
Hospitality and Resources		ERICA LASENYIK

### CONVENTION OFFICERS

Secretary to Convention	ROBERT "BOB" BUCHANAN
Treasurer	REBECCA WELLBORN
Chancellor	CORY FLOYD
Registrar	SUSAN LEE MILLS
Parliamentarian	ELLEN WILLIAMSON
Assistant Secretary	AMY MACEO

### CHANCELLORSHIP

Chancellor	CORY FLOYD
Vice Chancellor	ELLEN WILLIAMSON
Assistant Chancellors	CHRISTOPHER "CHRIS" AYRES
	ROBERT "BOB" CHADWICK JR.
	MICHAEL B. JOHNSON
	ELIZABETH KINCAID
	TRACY POUNDERS
	SARAH TORAASON
	M. CHAD TRAMMELL

**THE CORPORATION OF THE EPISCOPAL DIOCESE OF DALLAS BOARD OF TRUSTEES**

Chair	The Rt. Rev. Dr.	GEORGE R. SUMNER	
President		WILLIAM "WILL" BEECHERL	(term ending 2024)
Vice President		AL NIX	(term ending 2027)
Treasurer		G. THOMAS "TOM" GRAVES	(term ending 2024)
Secretary		SUSAN LEE MILLS	
Members		CATHLEEN DOLT	(term ending 2023)
		ROBERT HULSEY	(term ending 2023)
		PAT BOSTIAN	(term ending 2025)
		TIMOTHY "TIM" BOSWELL	(term ending 2025)

**STANDING COMMITTEE**

President	The Rev. Dr.	SAMIRA PAGE	(term ending 2023)
Members		STEPHENI "STEVI" MCCOY	(term ending 2023)
	The Rev.	CLAYTON ELDER	(term ending 2024)
		LEE SPENCE	(term ending 2024)
	The Rev.	PERRY MULLINS	(term ending 2025)
		JOLAYNE LACOUR	(term ending 2025)
Clerk		AMY MACEO	

**EXECUTIVE COUNCIL**

President	The Rt. Rev. Dr.	GEORGE R. SUMNER	
President of the Standing Committee	The Rev. Dr.	SAMIRA PAGE	
Treasurer		REBECCA WELLBORN	
Secretary		FRED ELLIS	
Members (term ending 2023)	The Rev.	PAUL NESTA	
	The Rev. Dr.	JENNIFER SMITH	
		TIM BOSWELL	
		MARTHA LANG	
		KELLY RIDDELL	
		LINDA SHEHEE	
Members (term ending 2024)	The Rev.	DAVID MILLER	
	The Rev.	NORMAN "KEITH" TURBEVILLE	
		FRED ELLIS	
		REBEKAH GARDNER	
		MARGOT HABIBY	
		MATTHEW "MATT" LEWIS	
Members (term ending 2025)	The Rev.	MIGUEL CARMONA	
	The Rev.	OLIVER LEE	

	CONNIE CRIST
	BETH HANKS
	ADELE ICHILIAN
	ROSSI WALTER

## 2023 CONVOCAATION CHAIRS

Central	The Rev.	KENNETH H. BRANNON
Eastern		(VACANT)
Northeastern	The Rev.	SUSANA WILLIAMS
Northern		JERRY FILLEBROWN
Southern	The Rev.	MATTHEW FRICK
Western	The Rev.	SAM ADAMS

## DELEGATION TO THE 81ST GENERAL CONVENTION (2024)

Bishops	The Rt. Rev. Dr.	GEORGE R. SUMNER
	The Rt. Rev. Dr.	FRASER LAWTON
	The Rt. Rev.	MICHAEL G. SMITH
Clergy Deputies	The Rev. Cn.	CHRISTOPHER BROWN
	The Rev. Dr.	MATTHEW S.C. OLVER
	The Rev.	IGNACIO GAMA
	The Rev. Cn.	JERRY MORRISS
Lay Deputies		JOLAYNE LACOUR
		REBECCA WELLBORN
		LEE SPENCE
		BEN LIMA
Clergy Alternates	The Rev.	CHRISTOPHER STEELE
	The Rev.	PAUL NESTA
	The Rev.	REBECCA TANKERSLEY
	The Rev.	CYNTHIA MOORE
Lay Alternates		CONNIE CRIST
		ADELE ICHILIAN
		FRED ELLIS
		JESSE DAVIS

## **2024 CONVENTION COMMITTEES**

### **Convention Arrangements Committee**

The Rt. Rev. George R. Sumner, Bishop  
Mark and Terry Demler, Co-Chairs  
The Rev. Robert M. Corley, Worship Chair  
The Venerable Rosemary Trei, Archdeacon  
Adel Ichilian, Exhibits  
Ellen Williamson, Parliamentarian  
Kimberly Durnan-Davis  
Erica Lasenyik  
Amy Maceo  
Susan Lee Mills  
Rebecca Roach  
Haley Rossi

### **Constitution & Canons**

Cory Floyd

### **Credentials & Registration**

Jolayne LaCour, Chair  
Erica Lasenyik  
Amy Maceo  
Susan Lee Mills  
Haley Rossi

### **Dispatch of Business and Resolutions Committees**

The Very Rev. Robert P. Price

### **Elections Committee**

Ellen Williamson, Parliamentarian  
Susan Lee Mills

### **Nominating Committee**

The Rev. Tom Smith, Chair  
The Rev. David Beadle  
Ivan Colina  
Terry Demler  
Dianne Hawkins  
The Rev. Christopher Stephen  
The Rev. Audrey Sutton  
Dianna Woods

# **PROCEEDINGS OF THE 128TH ANNUAL CONVENTION OF THE EPISCOPAL DIOCESE OF DALLAS**

The Rt. Rev. Dr. George R. Sumner Jr., Bishop of Dallas, served as Chair of the Convention and called the Convention to order.

Bishop Sumner welcomed all lay and clergy delegates and guests to the Convention, offering formal thanks to the Rev. Dr. Paul Wheatley and the Rt. Rev. Dr. Graham Tomlin for being speakers at Leadership Day, Church of the Epiphany for hosting Leadership Day, the Rt. Rev. Felix Annancy and the Rt. Rev. Dr. Joseph Wandera for celebrating and preaching at the preceding Holy Eucharist, Daughters of the King and the Harvest Prayer Team for praying for Convention, and the youth volunteers.

The Chair next recognized Ms. Jolayne LaCour to present the report of the Committee on Credentials. Ms. LaCour indicated that there were 105 clerical delegates and 133 lay delegates registered to vote. The report was adopted without dissent, and the Chair accordingly declared a quorum present in both orders.

The Chair then recognized the Very Rev. Robert Price, chair of Dispatch, to present the report on the rules of procedure, reproduced below.

## **RULES OF PROCEDURE FOR THE ANNUAL CONVENTION**

### **Presiding Officer**

1. The Bishop or such other person as provided in the Constitution and Canons of the diocese shall serve as presiding officer. The presiding officer may call to the chair any qualified person to relieve him temporarily. The presiding officer shall have full power and authority to take such action (consistent with the Constitution and Canons) as he deems necessary to expedite the orderly disposition of the business of the Convention.
2. After the Convention is called to order by the presiding officer, an opening prayer shall be offered by the presiding officer or someone designated by him.
3. The presiding officer shall have the authority to appoint a parliamentarian of his own choice to advise him on parliamentary questions arising during the Convention.
4. Any person addressing the chair or desiring recognition of the chair while the Convention is in session shall address the chair as "Right Reverend Sir" if the bishop is in the chair. If some other person is in the chair, he shall be addressed as "Mister/Madam President."

### **Committees**

5. In addition to the Nominating Committee provided for elsewhere in these Rules, the Ecclesiastical Authority, within a reasonable length of time before the convening of the Annual Convention, may appoint from among the officers and staff of the Diocese, the delegates of the Convention, and such other confirmed persons in good standing as the Ecclesiastical Authority may designate, the following committees: Arrangements, Credentials, Dispatch of Business, Constitution and Canons, and Elections. Each committee shall consist of a chair and such other members as the Ecclesiastical Authority may determine. Each committee shall perform such duties as may be deemed necessary or advisable to facilitate the business of the Convention and any specific duties assigned to such committee by the presiding officer or under the Constitution and Canons or these Rules. Members of these committees shall continue in office until their respective successors are appointed.

## Order of Business

6. The order of business to be presented to the Convention for adoption shall be established by the presiding officer in accordance with the Constitution and Canons.
7. Any item of business of the Convention may be set as a special order of business or taken up out of its regular order at any time by a two-thirds vote of the delegates. Subject to the foregoing, the presiding officer shall have the authority, within his discretion, to deviate from the order of business adopted, as the exigencies of the occasion may require.
8. After being organized and ready to proceed to business, the first order of business shall be the election of a Secretary and one or more Assistant Secretaries, if needed.
9. All Resolutions of Substance (thus exempting Resolutions of Courtesy) shall be submitted to the Secretary of Convention no later than 10:00 in the morning of the first regular business day. Such resolutions shall be submitted in writing (a) with enough printed copies for distribution to all voting delegates and (b) in electronic form, on a portable memory device. If the resolutions mention outside data, resolutions, etc., copies of such material shall be made available to those requesting same. Such resolutions shall be referred by the presiding officer to the Committee on Dispatch of Business. The Committee shall give due and timely consideration to such resolutions and reports and, with reasonable dispatch, make its report thereon back to the Convention with its recommendation for final disposition on any such resolution or report.

## Conduct of Business

10. A delegate desiring recognition of the Chair shall give his/her name and the name of the church he/she represents.
11. A delegate may use the microphone on the stage of the Convention only with the permission of the presiding officer.
12. A delegate making a report or debating shall go to the designated microphone. At the discretion of the presiding officer, microphones may be designated “pro” and “con” to expedite debate. A third microphone may be utilized for procedural motions and questions.
13. To expedite the business of the Convention, debates on any pending resolution or motion shall be limited to three minutes per speaker, and one person shall not speak more than once on the pending matter until all other persons who so desire have had an opportunity to be heard. No member shall speak more than two times to any one motion. The number of speakers for discussion shall be divided, as near as is practical, equally between the proponents and opponents of the pending subject.
14. A question having been decided shall not be reconsidered at the same Convention without the consent of two-thirds of the members present, nor without a motion for that purpose being made by one of the majority on the prior decision. No question shall be reconsidered more than once.
15. If required by the presiding officer, any motion shall not be considered as before the Convention unless reduced to writing.
16. When any proposed amendment to the Constitution or Canons is before the Convention, amendments thereto may be sent up from the floor if, within the judgment of the presiding officer, such floor amendments are germane to the pending amendments and do not change the purpose of such pending amendments.
17. When consideration of the proposed Diocesan Budget is before the Convention,
  - (a) each amendment thereto must indicate the specific line item(s) being increased and/or decreased, and
  - (b) the aggregate dollar amount of changes proposed must be offsetting.



## Reports

18. All reports, which have been printed and distributed in advance to all members of the Convention, shall be presented by title only and not read; however, any person presenting such a report may give a summary of it requiring not more than five minutes delivery.
19. The budget materials prepared for Convention shall include both descriptions of line items and rationale for changes in funding or deletions of line items from the budget of the previous year.

## Nominations

20. The Ecclesiastical Authority shall appoint, not less than 60 days in advance of each Annual Convention, a Nominating Committee composed of four clergy and four lay persons resident in the diocese, which shall report to the Convention nominations for all elective offices (other than those for which the Bishop makes the nominations) in accordance with the following provisions:
  - (a) Except as to the Office of Secretary, Trustee of the University of the South, and President of the Disciplinary Board, there shall be nominated not less than two nominees for each office.
  - (b) There shall be obtained from each nominee presented his/her personal assurance of his/her willingness and availability to serve, if elected.
  - (c) The name of each nominee shall be accompanied by suitable brief biographical data, including a listing of parish, mission, and diocesan offices then and previously held.
  - (d) Suggestions as to persons for consideration shall be sought from parishes, missions, and diocesan institutions, and from individuals.
  - (e) Further nominations for any office may be made on or before the first regular business day of Convention. All such nominations must be submitted in writing on the prescribed nomination form to the Secretary of the Convention no later than the call to order of the first business session of the Convention; and accompanied by the copies of the biographical information required in sections (b) and (c) above with a sufficient number of nomination forms and biographical sheets for delivery equal to all lay and clerical Convention Delegates; and accompanied by the signatures of the nominator and the nominee. The Secretary of the Convention shall certify that any nominations so received are in good order and satisfy the requirements set forth in sections (b) and (c) above.

After the Nominating Committee makes its report for each office to be elected, in succession, the Secretary of the Convention shall announce the names of the additional nominees for the same offices whose names have been placed in nomination according to the provisions of this rule and shall distribute the nomination forms and biographical information on those so certified to all Convention Delegates. No seconding speeches or endorsements of any candidate shall be allowed. Nominations made according to the provisions of this rule shall be added to the election ballots of delegates according to the direction of the Chair of the Election Committee and thus eligible for election as the vote for each office proceeds. A nominee (or in his absence at the Convention, the Rector of the nominee's Parish) may withdraw his name from consideration at any time.

## Voting and Elections

21. When two or more equal positions are voted on simultaneously, a nominee must receive a majority of the total number of legal votes cast for such office. In the event a majority is received by more candidates than there are positions to be filled, those with the highest legal vote totals shall be elected.

22. In the election of persons wherein a concurring majority of both orders is required, in which only the number of persons required to fill the position or positions under consideration have been nominated, the bishop, by unanimous consent of the Convention, may declare the candidates elected.
23. The Ecclesiastical Authority shall have the authority to appoint all Board Members, Trustees, and Committee Members, and fill other positions which are not required to be elected or otherwise selected by the Constitution or Canons of the Diocese of Dallas or any other lawful authority.
24. If a nominee receives the fewest votes in both the lay and clergy orders on the first or any subsequent ballot, that nominee shall be removed from the ballot on the next round of voting.
25. Voting will be conducted in accordance with the following procedures:
  - (a) At the time of registration, each delegate shall be issued: (i) a yellow voting card to each lay delegate and a blue voting card to each member of the clergy and (ii) a yellow keypad card to each lay delegate and a blue keypad card to each member of the clergy.
  - (b) Lay delegates and members of the clergy shall enter the Convention floor through doors marked "clergy" and "lay," respectively. Upon entrance to the Convention floor for business sessions, each delegate will exchange his keypad card for a voting keypad.
  - (c) If a delegate loses a voting card or keypad card, he must return to the registration desk for replacement.
  - (d) When directed by the presiding officer, a delegate shall vote by either (i) using the keypad or (ii) raising a voting card, as directed by the presiding officer.
  - (e) Doors shall be closed during voting and entry to the Convention floor shall be denied until ballots are collected, or, if not a ballot vote, until the results of the vote are announced.
  - (f) Upon exiting the Convention floor, each delegate will exit only through the designated door and shall exchange his/her keypad for a keypad card.
  - (g) In case of a malfunction of electronic voting equipment, the presiding officer shall establish procedures for voting by paper ballot or other means.
  - (h) If deemed appropriate by the presiding officer, the presiding officer shall appoint sufficient number of tellers to count voting cards raised on any vote.
  - (i) Elections shall be conducted under the oversight of the Elections Committee and the presiding officer may delegate authority to establish additional voting procedures to such committee.

#### Miscellaneous

26. The presiding officer, or such person as he may designate, shall be in charge of the admission of all media personnel to the Convention floor, and no TV or video cameras shall be permitted on the floor without the prior approval of the presiding officer.
27. No literature shall be distributed at the Convention, on the floor or on the premises, without prior approval of the presiding officer.
28. The audible use of cell phones and other personal accessories shall not be permitted during sessions of the Convention.
29. The proceedings of the Convention shall be tape recorded and permanently filed. The Journal of the Convention shall be reviewed and approved by a committee consisting of the Secretary, the Chancellor and the Parliamentarian.
30. Any of these rules may be suspended by a two-thirds vote of the delegates. These rules may be amended by a two-thirds vote of the delegates, provided such amendments are not in violation of the Constitution or Canons of the Diocese.

31. The Constitution and Canons Committee shall be authorized to correct article, canon, and section designations, numbering, grammar, punctuation, and cross-references and to make such other technical, typographical, and conforming changes that will not change the meaning or intent of an amendment or resolution as may be necessary to reflect the intent of the Convention in approving the amendment or resolution.

32. The Rules of Procedure of the previous meeting of Convention shall be in force until they are amended or repealed.

\* \* \*

After adoption of the rules of procedure by two-thirds vote, Dean Price presented the proposed agenda, which was approved:

### **PROPOSED AGENDA**

#### Saturday, November 4, 2023

7:30am	Registration, Exhibits Open, Coffee and Continental Breakfast
8:30am	Festival Eucharist in Chapel with guest celebrant, the Rt. Rev. Felix Annancy, Ghana and guest preacher, the Rt. Rev. Dr. Joseph Wandera, Kenya
	Clergy and delegates should register for convention before the Eucharist
	Call to Order in Convention Hall (Gymnasium)
	Report of the Credentials Committee - Quorum Report
	Report of the Dispatch of Business Committee
	Report of the Nominating Committee
	Election of Secretary
	Bishop's Address
	Election Procedures and First Ballot
12:00pm	Noonday Prayer and Recess for Lunch (Provided)
1:30pm	Convention Reconvenes
	Corporation Business
	Bishop's Appointments and Nominations
	Report of the Constitution and Canons Committee
	Report of the Resolutions Committee
	2024 Budget
	Courtesy Resolutions
	Closing Prayers and Adjournment
	Blessing and Dismissal

\* \* \*

Following the adoption of all preliminary reports (Credentials, Rules of Procedure, and Order of Business), the Chair announced that the Convention was duly organized and ready for the transaction of business.

The Chair then recognized the Rev. Tom Smith to present the nominating committee's two reports. Convention officers were then elected or their appointments announced, active but canonically non-resident clergy were seated without objection, and diocesan officers were elected:

## REPORT OF THE NOMINATING COMMITTEE

### Secretary to Convention

Mr. Bob Buchanan

### Standing Committee

#### Clergy (elect one)

The Rev. Jonathan Melton

The Rev. Paul Nesta

The Rev. Dr. Marci Pounders

The Rev. Terry Reisner

The Rev. Roy Thomas

#### Lay (elect one)

Martin Bartholomew

Tom Graves

Kelly Reddell

### Executive Council

#### Clergy (elect two)

The Rev. Kate Smith

The Rev. Ian Hyde

#### Lay (elect four)

Ebenezer Ndukwe

Jared Phares

Hal Richards

Christopher Schmidt

Sarah Shafer

Britton Williams

### University of the South – Sewanee

Mr. Paul Talbot, Lay nominee

## ELECTION RESULTS

\*Note that individual ballot tallies are listed at the end of the minutes.

### Secretary to Convention

Mr. Bob Buchanan

### Standing Committee

#### Clergy

The Rev. Terry Reisner

#### Lay

Tom Graves

### Executive Council

#### Clergy (elect two)

The Rev. David Halt

The Rev. Ian Hyde

#### Lay (elect four)

Ebenezer Ndukwe

Hal Richards

Christopher Schmidt

Sarah Shafer

### University of the South – Sewanee

Mr. Paul Talbot, Lay nominee

\* \* \*

During the election, the Chair recognized the Rev. Cn. Christopher Brown, Canon to the Ordinary, to report on clergy changes within the diocese.

## CLERGY CHANGES

### Newly Ordained Clergy

#### Deacons

The Rev. Michael Anderson\*  
The Rev. David Gibson  
The Rev. Daniel McCarley\*  
The Rev. Matthew Rossi\*  
The Rev. Patrick Webb  
The Rev. Louis Harris

#### Priests

The Rev. Samuel Cripps  
The Rev. Jacob Nichols  
The Rev. Nathan Webb  
The Rev. Adriana Elliott  
The Rev. Daniel McCarley  
The Rev. Michael Anderson  
The Rev. Matthew Rossi  
The Rev. Cody Turner

\*Ordained both deacon and priest between conventions

### Clergy Transfers into the Diocese:

The Rev. Jonathan Melton – St. James', Dallas  
The Rev. George Joseph – St. Luke's, Denison  
The Rev. Joseph Dewey – Incarnation, Dallas

### Newly Licensed Clergy

The Rev. Joseph Clavijo – Our Saviour, Dallas  
The Rev. James Dietrich

Following the election, the Chair again recognized the Rev. Cn. Christopher Brown, to report on clergy who have died in the past year, whom the Chair acknowledged with a collect:

### Deaths

The Rev. Clayton Holland  
The Rev. Anna Neitzel

### Other Changes since Convention 2022 *(with apologies for any omissions)*

The Rev. Michael Anderson	Curate, Annunciation, Lewisville
The Rev. Julian Borda	Vicar, St. Thomas, Ennis
The Rev. Adriana Elliott	Retired
The Rev. Ignacio Gama	Priest-in-Charge, St. Luke's, Dallas
The Rev. David Gibson	Deacon, Epiphany, Richardson
The Rev. Canon Victoria Heard	Retired
The Rev. Harold Lowe	Vicar, Holy Family, McKinney
The Rev. Daniel McCarley	Curate, St. James, Texarkana
The Rev. Jonathan Melton	Rector, St. James, Dallas
The Rev. Jacob Nichols	Curate, Holy Trinity by the Lake, Heath
The Rev. Matthew Rossi	Curate, Incarnation, Dallas
The Rev. Chase Skorburg	Rector, Good Shepherd, Cedar Hill
The Rev. Cody Turner	Curate, Incarnation, Dallas
The Rev. Patrick Webb	Deacon-in-Charge, St. Nicholas, Flower Mound
The Rev. Mark Wright	Retired

\* \* \*

The Chair then recognized Mr. Bob Buchanan, secretary of Convention, to report on the Bishop's nominations and appointments. The Convention recessed as the diocesan annual meeting and reconvened

as the annual meeting of the Corporation of the Episcopal Diocese of Dallas. Dudley Murrey and Chizoma Ihekere were elected to the Corporation's Board of Trustees for a five-year term.

The Convention adjourned as the Corporation's annual meeting and reconvened as the diocesan annual meeting. Mr. Buchanan moved that the rest of the Bishop's nominations to diocesan committees be approved in a single vote, which was approved.

## **2023 BISHOP'S NOMINATIONS**

### **Corporation of the Episcopal Diocese of Dallas**

#### **Nominations to a five-year term ending 2028:**

Chizoma Ihekere – Emmanuel Anglican, Garland  
Dudley Murrey – St. Philip's, Frisco

### **Audit Committee (Canon 8.5)**

#### **Nominations to a one-year term ending 2024:**

Meredith Blitz – St. John's, Corsicana\*  
The Rev. Bob Corley – St. Mark's, Irving  
Tom Graves – Incarnation, Dallas  
Mary Sonom – Epiphany, Richardson  
William Peeler – St. Michael and All Angels, Dallas

\* Correct surname is Biltz. Ms. Biltz did not take up the appointment.

### **Commission on Ministry (Canon 30)**

#### **Nominations to a three-year term ending 2026:**

Connie Crist – St. Philip's, Frisco  
The Rev. Mark Hall – St. Matthew's Cathedral  
The Rev. Cynthia Moore – St. Philip's, Sulphur Springs  
The Rev. Craig Reed – Holy Cross, Paris  
Wendy Skorburg – Good Shepherd, Cedar Hill  
Rebecca Wellborn – St. Paul Ellis County, Waxahachie

### **Commission on Episcopal Schools (Canon 37)**

#### **Nominations to a three-year term ending 2026:**

The Rev. Nate Bostian – St. Michael and All Angels, Dallas  
Tracey Reinhart – St. John's, Dallas

\* \* \*

## **PARISH AND MISSION STATUS UPDATES**

The Chair then reported on the six mission stations of the diocese, Holy Trinity, Bonham; San Marcos, Mt. Pleasant; St. Francis, Winnsboro; St. Justin Martyr, Canton; Grace Community, Plano; and Our Saviour, Dallas. The Chair delivered congratulatory remarks on the promotion of St. Thomas, Ennis, from mission to parish status.

Mr. Andy Welch, chair of the Episcopal Foundation of Dallas, then gave a presentation on Foundation grants.

The Rt. Rev. Dr. George R. Sumner Jr., Bishop of Dallas, then offered his address.

## BISHOP'S CONVENTION ADDRESS 2023

A month and a half ago, on a zoom meeting of the House of Bishops, the demographic news about our Church was yet more grim than we might have thought. The bottom has fallen out of the number of marriages, baptisms not far behind, ASA nationally down a third, to 35, the shortage of clergy for a plethora of small often rural churches severe. Answers are not immediately evident, so let us begin somewhere else, somewhere earlier. For this is not the first time we Americans have been here. Go back 300 hundred years, and the statistics on colonial America would have been worrisome too. The founding fathers and mothers were often, surprisingly, doctrinally shaky, and quite suspicious of the domineering features of organized religion they had fled (that, by the way, means us Anglicans). Some were proto-'spiritual not religious.'

Then something remarkable happened. First of the far side of the Atlantic, and then here. A first wave in the east, in the generation before the American Revolution, and then a second across the prairie in the generations after. We were awakened. You know the story. The great preachers of what came to be called 'evangelicalism' were Anglicans- John Wesley and George Whitefield. They were colleagues of other converted Anglicans like Augustus Toplady (think 'Rock of Ages') and John Newton (think 'Amazing Grace'), not to mention the hymns of brother Charles Wesley such as 'o for a thousand tongues' or 'love divine' by which we can still literally join the vibe of that great awakening. That second great awakening took place after our revolution. While our Anglican forebears were reluctant to leave their comfortable Eastern parishes, our Methodist brothers and sisters raced across the south and west with the Gospel, ending up in Texas, among other places. But their spiritual bloodline too went back to the aforementioned Anglican/Episcopal divines.

We must be brief, so here is the important thing, what I want to call 'the matrix for renewal and mission.' Here are the features which this twofold movement, on two sides of the Atlantic, showed:

First, grasping anew the faith of the bible and creed- it was a traditional movement.

Second, being grasped by a personal faith, of heart as well as head. It was a movement of a 'heart strangely warmed,' as John Wesley famously said.

But third, the separation of religious expression from political power. The Gospel works through culture and daily life, not from a human throne, no matter how much we Americans enjoy royal weddings and fancy coronations. Our churches are on their own, which means freedom (hence our insisting on calling ourselves 'the Episcopal Church,' so as to mark a new beginning).

This goes along, Fourth, with innovation, in ways of actively getting to and speaking with people. The outdoor sermon, for example, was an evangelically Anglican invention. This showed them to be aware of the ways in which culture and society had changed, and the need to go out and find the listener. It was thoroughly, missional, as we say nowadays.

Fifth, face-to-face small groups. A 20th century book on the impact of small groups in American culture was named 'I Come Away Stronger,' but we must remember that the Methodists invented this. Undiminished today is the power of such small groups. Sixth and finally, reconciliation of race and class. The early Methodists sought out the working class. The Second Great Awakening was closely linked to the abolitionist movement. The Gospel message of reconciliation naturally finds the place where the rubber hits the road.

Word-Conversion-Freedom- the Missional- small Groups- Reconciliation- whether we use the word 'evangelical' or not, this was invariably the matrix in which renewal happened, and through it the Holy

Spirit moved and worked where we human beings could not see a way forward. I am tempted to say 'formula,' except that it would come to naught were it to rely on our own power rather than that of the Holy Spirit. The story so far, though long ago, is not far away. It has everything to do with our own history, and with the denominational landscape around us. And it gives a very clear message to us, its great great-grand-children, about where renewal lies. But the story does not end there.

Para repetir, la palabra, la conversión, la Libertad, la misión, grupos pequeños, la reconciliación racial. Usa la palabra “evangélico”, o no. el molde es mismo, en lo que la renovación espiritual hizo. Yo dije 'la formula', pero sería de nada sin depender del poder del Espíritu Santo. Hasta ahora, la historia no es lejos, en lo contrario es un parte de la alrededor de nuestras denominaciones. Y el mensaje por nosotros, los bis-bis-bis nietos y nietas, es claro- donde está la Puente de la renovación. Pero la historia no termina aquí.

While one Gospel arrow headed west across the Atlantic, and then across the American continent, another headed south, across the Mediterranean and Sahara to Africa west and east. Now you can see how my talk has everything to do with 'Africa in Dallas and Dallas in Africa.' The arrow of renewal and mission westward to the Americas was in the 18th and 19th centuries, the second arrow to Africa was in the 19th and 20th . Whatever our churchmanship, they, we. share the same Anglican and evangelical DNA.

Let's follow this out. Those same English men and women were committed to sharing the Gospel across the world as well as across the street. They were great creators of societies, of groups, once again- for the relief of famine, for the protection of young women (in a group called the Mother's Union, please stand!), and last but not least, for the evangelization of countries and continents hearing the Gospel for the first time. (We see the effect of this still in the Brotherhood of St. Andrew, the Daughters of the King, the Order of St. Luke, all church societies, and on and on). They brought the same faith to Africa which was kindled anew in England; they worked from the very same matrix. In addition to forming a mission society, they preached for conversion. They knew that where they were going the Gospel would have none of the protections of the state as they had in England. The Church was on its own, which is to say, free. And they meant to preach at the same time that they challenged the scourge of slavery, Islamic in the east and European in the west, Conversion and racial reconciliation were, here too, inseparable. The slides show some of the famous figures in the struggle against slavery.

I know that the word 'missionary' has a dubious ring in some ears. They made mistakes. But many missionaries went there, before the era of quinine, with the virtual certainty that they would die in their new home. Most were women with vocations to teach. And everywhere they went, the bulk of the work of spreading the faith was actually done by local, native catechist-evangelists- Africa is simply too vast for any other possibility.

We are happy to welcome our visiting bishops this morning. For a moment I want to focus on our preacher, Bishop Wandera of the diocese of Mumias in Kenya. For spiritually he is a great great grandson of the renewal movement called Balokole, the east African revival, which had a powerful effect on Stephanie and me as missionary teachers in neighboring Tanzania forty years ago. (and I might add that our friend and bishop from north Tanzania, Mwita Akiri, whose choir has produced our commissioned new hymn for this occasion, (which we will hear shortly). is likewise a child of the movement). I want briefly to tell the story of that revival, for it vividly illustrates my point.

It began in 1930's. the coming of the Gospel, the age of martyrs, seemed distant. The challenges of a new culture and its compromises proved hard to navigate- could the Gospel really meet them? Furthermore, there were tensions between white missionaries and black local Christians. An Anglican evangelical missionary with the improbable name of Joe Church decided, along with a friend, a Church elder named Simeon Nsibambi [to reconcile the interests and personalities of the Church with the local Christians]. They spent a whole night putting their mutual resentments, their failings, their sins, 'in the light,' as they



said, so that they might come to a place of brotherhood, of oneness, of reconciliation born not of their own selves but of the cross. About their meeting the news spread, as did the power of the Holy Spirit to overcome enmity, to bridge chasms, to break through intractable problems. From that meeting came a movement, primarily of lay people, of putting old sins in the light, of receiving a new assurance of salvation (hence the name 'balokole', the saved ones). They challenged those who accepted sleepy and compromised church life. Sometimes they made mistakes and went too far. But they believed that God could bring about new life, as if an old man could be born again from his mother's womb.

They challenged the missionaries and the seminaries- were they lost in their own distractions instead of preaching to the bondages people actually experienced? And here is the remarkable part. Upon being given a second chance, we Anglicans got it right. By this I mean that, in the first instance, we allowed the Methodists to break away, to our great loss. But with the east African revival we kept the fire of the Spirit in the fireplace of the Church, we kept the power of renewal within the Church, no matter how unsettling it would prove to be. And what resulted was dramatic growth in east and central Africa (the great evangelistic story in the west, in Nigeria, is a story for another occasion). It was a lay movement, ordinary Christians sharing their faith (I have included a picture of Apolo Kivebulaya, missionary to people like the Batwa, as the Kellerman foundation these days reminds us). It was also a movement of martyrdom, as when Archbishop Janani Luwum said 'father forgive them they do not know what they are doing,' as Idi Amin's henchmen murdered him, and the great bishop and preacher Festo Kivengere, after he fled, wrote a book called 'why I love Idi Amin' whom I heard preach as a seminarian. Histories such as this one are why the new center of gravity of world Christianity itself, now lies in the global south (as the great scholar at Baylor, Philip Jenkins, has taught us in books like 'the Next Christendom.')

Why the mini-history lesson? The great Southern novelist William Faulkner said 'the past isn't gone, it isn't even past.' In the moment in which we stand, there are so many imponderables, so many worrisome trends before us. The demographics of our Church. Post-COVID, is daunting. They take the worrisome greying of our society and accelerate it. To be sure, we are somewhat insulated from these trends, given the number of our young ordinands and the economic vitality of our part of this country. But just the same, our Church as a whole, with its raft of small, part-time rural parishes, cannot go on as it has. We are facing massive changes we cannot yet discern due to the on-going technological revolution, along with this go fundamental debates about the very nature of the human. What lies ahead is, in short, dramatically different from the world we know, much less the world of 18th century England or 19th century Africa, much less the ancient Church. We look into a glass very darkly.

But in the face of these changes, what history teaches us is reliance, by God's grace, on the same matrix of renewal which we have seen in previous crises- divine word, personal conversion, evangelistic freedom, mission, face to face communities, racial reconciliation. The more the world changes, the more the Methodist/Anglican matrix stays the same even as it displays its remarkable flexibility.

What indeed has Dallas got to do with Africa, or Africa Dallas? The simplest answer is the best, those verses from the fourth chapter of Paul's letter to the Church in Ephesus, which we recite at every baptism- one Lord, one faith, one baptism, one God and Father of all. We and they are in Christ one. In this talk I have intended to give you a second reason, that we are related one to another, more specifically, as offspring of the same movement, though we live on opposites sides of the globe from England. And there is a third reason as well. For you see, that same history I have described is around us and it is in us, not least as we face unprecedented circumstances of our own. We need the guidance of the legacy of renewal, and we need one another, as we feel our way forward into a new chapter of the Church's life in this twenty-first century.

To repeat: because the circumstances are dauntingly strange, the matrix out of which we must minister had better be the same. let me, one more time, define the lines of that matrix. Renewal in our tradition is

as global as it is local. It begins with the Bible and the creed. It is at once personal, the converted heart and mind, though it is expressed, and then tended, in groups, in societies of prayer. Naturally it goes out to find its audience, even as it assumes no cultural privilege. Finally, it does so arm in arm with brothers and sisters across lines of class and race, the more ecumenical it is, the more truly Anglican/ Episcopal it proves itself to be. The matrix is the same, in circumstances that are in no way the same as we are accustomed to, since the matrix is actually derived from the apostles.

Let me end with a point of personal privilege. During COVID I very much enjoyed a Lenten Zoom group with St. James, Texarkana in which we read Anglican poet. At the end of the series we read these words by T.S. Eliot, American, poet of modern trauma and despair, who finally found harbor with Jesus Christ and became a devout Anglo-Catholic.

And the end of all our exploring  
Will be to arrive where we started  
And know the place for the first time.

As a young seminarian, I was struck powerfully by the passage in I Kings when a servant of king Josiah was rummaging in the basement of the Temple in Jerusalem during its renovation (I am sure the Dean and get the feel for that passage). He finds an old book, the Torah, and brings it to the king, who immediately rends his garments. The words are new, and they are fire. We too will come to the same place, within the same matrix, and will know the place as for the first time. That is the nature of renewal. There is so much that is blessedly unfamiliar- the risky adventure of planting, young clergy being raised up, the denominational scene upended and requiring adjustment. But the face we will see there is the same, familiar yes, but never worn out, always new, the face about which I leave you with the words of Paul,

“For God, who said, "Let light shine out of darkness," made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ.

\* \* \*

After making some administrative announcements, the Chair called a recess for lunch.

Upon reconvening, the Chair recognized Mr. Cory Floyd, Chair of the Constitution and Canons, who reported that no amendments or resolutions were submitted.

The Chair then recognized Ms. Jolayne LaCour to deliver the second report from the Committee on Credentials, which was adopted.

The Convention then viewed a video update from Jeff and Jenn Boldt, missionaries from the Diocese of Dallas to Cairo, Egypt.

Neither Dean Price nor Mr. Buchanan had received any resolutions to bring before Convention, so no legislative debate was conducted.

The Chair then recognized Mrs. Rebecca Wellborn, Treasurer of the Diocese, to present the 2024 proposed budget, which was adopted by recorded vote.

## 2024 PROPOSED BUDGET OVERVIEW

	<u>Item</u>	<u>Change from 2023</u>
<b>Total Revenues Budgeted for 2024:</b>	\$3,866,977	Δ=\$-120,538
<b>Categorized Expenses Budgeted for 2023:</b>		
Congregational Support & Development	\$852,551	\$+137,566
Youth Ministry, including Youth Camp	\$80,500	\$+4,500
Clergy Development & Support	\$441,400	\$-321,100
Church Plants: Administrative Expense	\$25,000	\$0
Evangelism, Formation, Renewal & Mission	\$77,000	\$-11,500
Episcopal Church Ministries	\$535,500	\$-25,918
Ecumenical & Diocesan Commitments	\$103,979	\$+4,067
Office of the Episcopate	\$77,500	\$+17,500
Diocesan Staff Expenses	\$54,356	\$+4,994
Diocesan Personnel	\$1,360,140	\$+122,354
Diocesan House Expenses	\$268,504	\$-85,996
<b>Total all Expenses Budgeted for 2023</b>	<b>\$3,866,430</b>	<b>\$-178,958</b>
Net Total	\$547	

\* \* \*

The Chair then recognized Mr. Buchanan to present courtesy resolutions, which were approved without dissent.

### RESOLUTIONS OF COURTESY

BE IT RESOLVED, this 128th Annual Convention of the Diocese of Dallas, on the 4th of November in the year of our Lord 2023, does hereby grant and give thanks to God for the Christian witness and dedication of clergy members who have died since the last meeting:

- The Rev. Clayton Holland
- The Rev. Anna Neitzel

and commend their souls to the grace and mercy of God Almighty and through Jesus Christ, our risen Lord, and be further resolved that this convention sends greetings and assurance of our gratitude and prayers to their several survivors.

BE IT RESOLVED, this 128th Annual Convention of the Diocese of Dallas, does hereby express its gratitude to The Rev. Dr. Paul Wheatley and The Rt. Rev. Dr. Graham Tomlin for their contributions to the 2023 Convention Leadership Day.

BE IT RESOLVED, this 128th Annual Convention of the Diocese of Dallas, does hereby express its gratitude to The Rt. Rev. Felix Annancy as the Guest Celebrant and to The Rt. Rev. Dr. Joseph Wandera as the Guest Preacher at the Festival Eucharist preceding the Convention.

BE IT RESOLVED, this 128th Annual Convention of the Diocese of Dallas, does hereby express its gratitude for the hospitality and support extended to this Convention by The Episcopal School of Dallas and its Headmaster, Mr. David Baad, its Board of Directors, and its Staff and Students.

BE IT RESOVED, this 128th Annual Convention of the Diocese of Dallas, does hereby express our deep gratitude to Mr. Gene Autrey, St. Peter's, McKinney, for his leadership, dedication and many years of service to the diocese.

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After thanking the Convention Arrangements Committee and diocesan staff for their planning, the Chair announced that the date of the next Convention will be November 9, 2024, at Parish Episcopal School.

The Chair adjourned the Convention with an episcopal blessing.

### 2023 TELLERS' REPORT (BALLOT TALLIES)

#### Tabulation of Votes for Standing Committee — Clergy (elect one)

BALLOT #1 / Report #1	Clergy	Lay	
Votes Cast	99	138	
<u>Necessary to Elect</u>	<u>50</u>	<u>65</u>	
The Rev. Jonathan Melton	25	44	
The Rev. Paul Nesta	17	19	
The Rev. Dr. Marci Pounders	17	19	
The Rev. Terry Reisner	35	31	
The Rev. Roy Thomas	5	15	removed
			NO ELECTION

#### Tabulation of Votes for Standing Committee — Lay (elect one)

BALLOT #1 / Report #2	Clergy	Lay	
Votes Cast	100	129	
<u>Necessary to Elect</u>	<u>51</u>	<u>66</u>	
Martin Bartholomew	19	15	removed
Tom Graves	54	64	
Kelly Reddell	27	50	
			NO ELECTION

#### Tabulation of Votes for Executive Council — Clergy (elect two)

BALLOT #1 / Report #3	Clergy	Lay	
Votes Cast	184	230	
<u>Necessary to Elect</u>	<u>47</u>	<u>59</u>	
The Rev. David Halt	26	37	
The Rev. Ian Hyde	64	76	ELECTED
The Rev. Kate Smith	74	85	ELECTED
The Rev. Patrick Webb	20	32	

#### Tabulation of Votes for Executive Council — Lay (elect four)

BALLOT #1 / Report #4	Clergy	Lay	
Votes Cast	366	448	
<u>Necessary to Elect</u>	<u>48</u>	<u>57</u>	
Jonathan Bross	29	28	
Susan Gelingner	26	55	
Ebenezer Ndukwe	57	57	ELECTED
Jared Phares	40	51	
Hal Richards	51	57	ELECTED
Christopher Schmidt	51	73	ELECTED

Sarah Shafer	69	78	ELECTED
Britton Williams	43	49	

Tabulation of Votes for Standing Committee — Clergy (elect one)

BALLOT #2 / Report #5	Clergy	Lay	
Votes Cast	101	127	
<u>Necessary to Elect</u>	<u>52</u>	<u>65</u>	
The Rev. Jonathan Melton	29	52	
The Rev. Paul Nesta	7	12	removed
The Rev. Dr. Marci Pounders	17	24	
The Rev. Terry Reisner	48	39	
			NO ELECTION

Tabulation of Votes for Standing Committee — Lay (elect one)

BALLOT #2 / Report #6	Clergy	Lay	
Votes Cast	101	130	
<u>Necessary to Elect</u>	<u>52</u>	<u>66</u>	
Tom Graves	66	70	ELECTED
Kelly Reddell	35	60	

Tabulation of Votes for Standing Committee — Clergy (elect one)

BALLOT #3 / Report #7	Clergy	Lay	
Votes Cast	98	124	
<u>Necessary to Elect</u>	<u>50</u>	<u>63</u>	
The Rev. Jonathan Melton	26	55	
The Rev. Dr. Marci Pounders	17	25	removed
The Rev. Terry Reisner	55	44	
			NO ELECTION

Tabulation of Votes for Standing Committee — Clergy (elect one)

BALLOT #4 / Report #8	Clergy	Lay	
Votes Cast	98	125	
<u>Necessary to Elect</u>	<u>50</u>	<u>64</u>	
The Rev. Jonathan Melton	31	63	
The Rev. Terry Reisner	68	62	
			NO ELECTION

Tabulation of Votes for Standing Committee — Clergy (elect one)

BALLOT #4 / Report #9	Clergy	Lay	
Votes Cast	97	129	
<u>Necessary to Elect</u>	<u>50</u>	<u>66</u>	
The Rev. Jonathan Melton	26	56	
The Rev. Terry Reisner	71	73	ELECTED