**R16-1 Establish Diocesan Commemoration of Appleton Deaconesses**

Resolved, that this 110th Annual Council of the Diocese of Atlanta, in order to bear witness to the role of women in the history of the Episcopal Church and to the service of this early order of deaconesses in the Episcopal Church and in the Episcopal Diocese of Atlanta, recognizes the Deaconesses who administered the Appleton Church Home and known as the Order of St.

Katharine as saints of the Episcopal Diocese of Atlanta and sets aside a feast day on June 6th in the calendar of the Diocese of Atlanta. And be it further,

Resolved, that the 110th Annual Council petition the Standing Commission on Liturgy and Music to consider adding the Appleton Deaconesses to the commemorations of this Church.

Explanation

Although the office of deaconess was mentioned in the Bible, the role of deaconesses fell out of favor for several centuries. In 1836, the Lutheran Church in Kaiserswerth, Germany revived the office to help address the needs of the poor, the sick, and the afflicted, and the Anglican Church soon followed suit. It is believed that the first deaconesses in America were Lutheran women sent from Kaiserwerth to Pittsburgh, Pennsylvania, in 1849. The first Episcopal deaconesses were called in 1855 by Maryland Bishop William Whittingham, who set aside two women for a ministry to nurse the poor in Baltimore. At the end of the Civil War, Alabama Bishop Richard Wilmer established a Church Home for children to help care for a growing number of orphans near the Episcopal churches in Tuscaloosa and Mobile. Wilmer called three women into service as deaconesses to run the home and set them aside for such ministry using a special service on December 20, 1864.

When John Beckwith was called from Trinity Church in New Orleans, Louisiana, to be ordained as the second Bishop of Georgia in 1868, his close friend William Appleton offered to build him a church. Instead, Beckwith asked Appleton to fund an orphanage for the daughters of Confederate soldiers. Appleton agreed, and Bishop Beckwith initiated plans for the Appleton Church Home in Macon. During the Civil War, Beckwith had served under Bishop Wilmer both as a priest in Demopolis, Alabama, and as a chaplain dispatched to minister to Confederate troops, and he was certainly inspired by Wilmer’s deaconesses in Mobile. Even before Appleton Church Home opened in 1870, Beckwith asked Margaret Jennings, a Confederate widow from Trinity Church, to assist him in Georgia by administering the new Church Home in Macon. Mrs. Jennings answered Beckwith’s call and was named a deaconess. She became known as Sister Margaret. For the first three years of Appleton’s operation, Sister Margaret ran the home herself. Over time, she and Bishop Beckwith identified two other women who had worked with them in New Orleans to join her. In 1873, Beckwith called Miss Katherine Burt to begin work at Appleton as a postulant, and within six months, he made her a full deaconess. After Sister Katherine arrived, Mr. Appleton gave an additional sum of $10,000 to create an endowment for the Church Home. Concurrent with that gift, the sisterhood was given the name of The Order of St. Katharine in 1873, in memory of Appleton’s daughter Katharine (Kate) Appleton Geary, who died on July 24, 1873, while doing missionary work in Hong Kong. In 1875, Mrs. Sarah Godwin Marks came to Appleton as the third deaconess. By answering Bishop Beckwith’s call to serve, these three women became members of one of the Episcopal Church’s earliest orders of deaconesses.

On October 19, 1882, in celebration of the festival of St. Luke the Evangelist, Bishop Beckwith performed the ceremony of “setting aside deaconesses for work in the church” at the Appleton Church Home. This ceremony was the first of its kind in the Episcopal Church in Georgia and followed the service order established by Alabama Bishop Richard Wilmer in 1864. During the office of institution, Rev. C.J. Wingate presented Sister Margaret and she, in turn, presented her faithful co-workers, Sister Katherine and Sister Sarah, and the women professed to Bishop Beckwith their desire to devote themselves to the “relief of the suffering and destitute” and came forward to ask his “benediction and the prayers of the church,” that they might have grace to do their duty “as becometh so honorable and difficult a work.” Bishop Beckwith prayed over them, and then standing, exhorted a greeting in the name of the Lord.

The deaconesses in The Order of St. Katharine served without financial compensation and dedicated their lives to serve, care for, and educate poor and destitute girls at the Appleton Church Home. The order eventually included a total of nine sisters who were set aside by Bishops of the Episcopal Church – Sister Margaret (Mrs. Margaret Jennings, set aside in 1870), Sister Katherine (Miss Katherine Burt, set aside in 1873), Sister Sarah (Mrs. Sarah Elizabeth Godwin Marks, set aside in 1875), Sister Mary (Miss Mary Frances Gould, set aside in 1891), Sister Maggie (Miss Maggie Perkins, set aside in 1897), Sister Louise (Miss Louise Aydelotte, set aside in 1898), Sister Elenor (Miss Elenor Beatrice Henry, set aside in 1911), Sister Kate (Miss Katherine Lindsay Campbell, set aside in 1917) and Sister Sophi (Miss Sophjenlife Peterson, set aside in 1906). Sister Sophi served until May 1935 as the last member of The Order of St. Katharine and died on June 6, 1967.

The dedication and holiness of these deaconesses has been publicly recognized by citizens and church members and documented in the official records of the Diocese of Georgia and the Diocese of Atlanta for more than a century. Appleton Episcopal Ministries and the Middle Georgia Convocation have officially celebrated the lives of these deaconesses in a formal service of dedication and recognition in 2015 and 2016. Deaconesses who were set aside at later dates for other orders have been honored by the Diocese of Georgia as Saints of Georgia, and the Diocese of Georgia has made recommendation to General Convention that those women be named to the roster of Holy Women, Holy Men. It is both appropriate and timely that the Diocese of Atlanta should recognize this early order of deaconesses for their place in Episcopal history and for their example of faith and service to all citizens.

Submitted by: The Middle Georgia Convocation

**R16-2 Support for Non-discriminatory Legislation (as amended)**

Resolved, that the Diocese of Atlanta, meeting in College Park, Georgia , November 18 and 19, 2016, reaffirms the Episcopal Church’s support of local, state and federal laws that prevent discrimination based on sexual orientation, gender identity or gender expression as set forth in General Convention Resolution 2009-D012 (see www.episcopalchurch.org for text of General Convention resolutions); and be it further

Resolved, that the Diocese of Atlanta voice its opposition to all legislation that seeks to deny the God-given dignity, the legal equality, and the civil rights of lesbian, gay, bisexual and transgender people, including legislation modeled after North Carolina’s discriminatory “Public Facilities Privacy & Security Act;” and be it further

Resolved, that the Diocese of Atlanta voice its opposition to all legislation, rhetoric and policy rooted in the fear-based argument that protecting lesbian, gay, bisexual and transgender people’s civil rights in the form of equal access to public accommodation puts other groups at risk; and be it further

Resolved, that the Diocese of Atlanta call upon the governor and legislators to refrain from the passage of legislation such as so-called “religious liberty” bills and similar bills, and instead to enact legislation that prevents discrimination of all kinds based on sexual orientation, gender identity or gender expression; and be it further

Resolved, that the Diocese of Atlanta encourage Episcopalians to work against legislation that discriminates against gay, lesbian, bisexual and transgender people and work for legislation that prevents such discrimination, and to communicate the church’s position to courts, policymakers and others across the State of Georgia; and be it further

Resolved, that the Secretary of Council be directed to send a copy of this resolution to the Governor of Georgia, the Lieutenant Governor of Georgia, as well as the Secretary of State, the Attorney General for the State of Georgia and all members of the Georgia General Assembly.

Explanation

In 2009, the 76th General Convention of the Episcopal Church passed four resolutions lifting up the lives and ministries of transgender people both within and outside the church (D012, D090, D032, and C048). Two (D012 and C048) put the Episcopal Church on record in support of transgender equality at the federal, state and municipal levels. In 2012, the 77th General Convention passed two resolutions (D002 and D019) that added gender identity and expression to the Episcopal Church’s non-discrimination canons. Other resolutions at the 76th and the 77th General Conventions advanced the equality of transgender people in the life of the church and strengthened the church’s opposition to “conversion therapy” and other dangerous and discredited practices. Various other resolutions that affirmed the place of and prohibited discrimination based on sexual orientation had already been enacted. These resolutions were important steps on the Episcopal Church’s long journey toward understanding and accepting that God made us in more varieties than typically “masculine” men and “feminine” women, and that there are a variety of ways of being men and women and more ways of being human than simply male and female. Now we are striving to respond to these insights by dealing more justly with marginalized and stigmatized transgender people and other gender nonconforming people. At the conclusion of the 77th General Convention, Deputy Lowell Grisham of the Diocese of Arkansas issued a statement saying, “Today the Episcopal Church affirmed the human dignity of a deeply stigmatized population that is far too often victim to discrimination, bullying and abuse. We will no longer turn a blind eye to the violence and rejection suffered by transgender people. Now our clergy and lay leaders can represent the breadth of our church and serve as agents of welcome to all of God’s people.”

In 2016, the transgender community as well as the lesbian, gay and bisexual community is subject to unjust discrimination in Georgia and North Carolina and in others states and municipalities where similar legislation is under consideration or has been passed. We must carry out the promise of our General Convention legislation by refusing to ignore violations of the dignity and God-given equality of lesbian, gay, bisexual and transgender people. By advocating against discriminatory laws, by supporting nondiscrimination laws, by seeking to understand better gender identity and expression and sexual orientation as part of God’s creation of humanity, and by communicating our position as Christians to our leaders and elected officials, we make tangible our promise to respect the dignity of every human being.

The text of General Convention resolutions is available at www.episcopalchurch.org under the “who we are” tab.

Submitted by: Diocese of Atlanta Commission on LGBTQ Ministry

**R16-3 Establish Commission on Healing Justice (no amendments)**

Resolved, that the current Death Penalty Abolition Task Force become a Commission of the Diocese, to study, educate, and advocate for restorative justice in the State of Georgia; and be it further

Resolved, that this commission will work toward the abolition of the death penalty, in partnership with the Diocese of Georgia; and be it further

Resolved, that the Commission be named the Commission on Healing Justice.

EXPLANATION

Becoming a commission will enable the Task Force to continue its long-term work of reflection, education, advocacy, and collaboration beyond this year and to invite other Georgia Episcopalians to participate in this work. In addition, with this resolution, the Task Force is shifting its focus from what it is against (capital punishment) to what it is for (restorative justice).

Submitted by: Diocesan Task Force on Death Penalty Abolition

**R16-4 Rename the Episcopal Charities Foundation to “Episcopal Community Foundation for Middle and North Georgia”**

Resolved, that this 110th Annual Council of the Diocese of Atlanta, to more closely align the organization’s name to its work in our Diocese, changes the name of the “Episcopal Charities Foundation” to the “Episcopal Community Foundation for Middle and North Georgia”; and be it further

Resolved, that the 110th Annual Council changes the name of the Foundation’s Endowment from “The Rt. Rev. Bennett J. Sims Endowment of Episcopal Charities Foundation” to “The Rt. Rev. Bennett J. Sims Endowment of the Episcopal Community Foundation for Middle and North Georgia”; and be it further

Resolved, that the purpose of the Foundation shall continue to be to serve the poor and oppressed from its income, and to raise funds for grants for ministry with the poor throughout The Episcopal Diocese of Atlanta in a manner determined by the Board of Directors of the Foundation with approval of the Bishop of Atlanta.

Explanation

The Episcopal Charities Foundation (ECF), as envisioned by The Rt. Rev. Bennett J. Sims, the 6th Bishop of Atlanta, was established as an entity of The Episcopal Diocese of Atlanta in 1982 by resolutions at the 75th Annual Council of The Episcopal Diocese of Atlanta to serve the poor and oppressed throughout the Diocese. These resolutions were revised by the 109th Annual Diocesan Council in 2015 to empower the Board of Directors of Episcopal Charities Foundation to organize itself so it can best serve the needs of the poor and oppressed across The Episcopal Diocese of Atlanta.

In 2016, as a part of the re-visioning work of the ECF Board of Directors, interviews with key stakeholders throughout the Diocese were conducted to aid in determining a branding and messaging strategy to align with the Foundation’s desire to further clarify its work with the poor and oppressed by providing funding, leadership, and resources. Through partnership, ECF assists parishes in establishing greater mission and outreach activity in the following ways:

Funding: Providing charitable grants funded by The Rt. Rev. Bennett J. Sims Endowment to create significant, sustainable ministries and partnerships with the community.

Leadership: Serving as a thought leader to help resolve issues that are top of mind in our local communities, including efforts around hunger, homelessness, generational poverty, refugee services, human trafficking victims, and those in prison and recently released from prison.

Resources: Providing opportunities for individuals to establish a lasting legacy gift through ECF to serve the poor and oppressed, as well as remember their individual parishes in their estate.

By supporting local parishes in serving their neighbors in need in their local communities, ECF will provide opportunities to continue the work of building the beloved community. To this end, the Board of Directors determined that a name change was in order. The word “community” better reflects the organization’s goal of providing larger, more impactful grants, demonstrating the Foundation’s position as a partner in funding sustainable ministries and partnerships with the community. By supporting parishes in this meaningful way, the Foundation will enable them to build up their own local communities through mission and outreach. The name will also serve to help donors better understand how the Foundation operates; the concept of community foundation funding is familiar to many. With this in mind, ECF would like to change its name to the Episcopal Community Foundation (ECF) for Middle and North Georgia to better align with our work and service area.

Submitted by: Episcopal Charities Foundation

**R16-5 In support of a Community Benefits Agreement for the neighborhoods immediately surrounding Turner Field (as amended)**

Resolved, that the Episcopal Diocese of Atlanta, meeting in College Park, Georgia, November 18 & 19, 2016, affirms that the Episcopal Church stands with residents impacted by the redevelopment of Turner Field and surrounding parking lots, who have experienced displacement due to stadium development for nearly 50 years; and be it further

Resolved, that the Episcopal Diocese of Atlanta calls on Georgia State University and the development team headed by Carter & Associates to enter into a legally binding Community Benefits Agreement with the residents of the impacted neighborhoods, with support from the City of Atlanta, Fulton County, and the Atlanta Fulton County Recreation Authority (AFCRA); and be it further

Resolved, that the Episcopal Diocese of Atlanta supports the concept of a legally binding Community Benefits Agreement that is guided by the community benefits recommendations developed and proposed by the Turner Field Community Benefits Coalition, whose membership is composed of local residents and community-based organizations including Emmaus House, a mission of the Episcopal Church for nearly 50 years, within the impacted stadium neighborhoods of Summerhill, Peoplestown, Mechanicsville and Pittsburgh; and be it further

Resolved, that the Diocese of Atlanta calls on Episcopalians to utilize their networks and relationships with City of Atlanta leadership, Fulton County Commissioners, members of the Board of Regents of the University System of Georgia and leadership of Carter & Associates and Oakwood Development to advocate for a binding Community Benefits Agreement that addresses the expressed needs of the impacted communities; and be it further

Resolved, that the Secretary of Council be directed to send a copy of this resolution to the Mayor of the City of Atlanta, the President and members of City Council, the Chairman and commissioners of the Fulton County Board of Commissioners, the Executive Director and members of the Atlanta Fulton County Recreation Authority, the President and faculty senate of Georgia State University, Chancellor and members of the University System of Georgia Board of Regents, the President

& CEO of Carter & Associates and the President & CEO of Oakwood Development.

Explanation

The communities surrounding Turner Field Stadium and parking lots have suffered for almost fifty years due to lack of development. The proposed plan to redevelop 67 acres of public land promises jobs, retail, public amenities, and an opportunity to re-create the walkable, vibrant community that once existed. So why do the impacted neighborhoods need “community benefits?”

Because without proactive, coordinated actions to address community priorities and needs, most residents will not be able to participate in the revitalization of their community. Today, the stadium communities are poised to be the most diverse in the city – racially, socio-economically, and generationally. With Georgia State University as a new neighbor, this diversity will only increase. But it will take foresight and commitment to achieve the beloved community for which many strive.

A legally binding Community Benefits Agreement will ensure policies that boldly champion inclusion, and partnerships that rely equally on community and institutional expertise. Most importantly, it will ensure investments not only in the place, but in the people that make up the stadium communities. The stadium neighborhoods have invited Carter & Associates, Georgia State University Foundation, Oakwood, and Georgia State University to become partners in a shared commitment to making their community safer, stronger, healthier, and more stable and to provide inclusive, equitable, sustainable access to a high quality of life for all, for those who live there now and for generations to come.

With 2017 marking the 50th Anniversary of the founding of Emmaus House, it will be a time for celebration, renewal of ministry and purpose. At the same time, the Episcopal Church present at Emmaus House and the Episcopal Chapel that is an essential part of the Emmaus House initiative is being called to address issues of justice and justified inclusivity.

With the exit of the Atlanta Braves from Turner Field and the coming of Georgia State University to take over the existing structure, many plans and expectations of structural, political, economic and social change are inevitable. With these changes comes the threat of displacement of current residents. New housing, new areas of shopping and a new renovation of the Braves Stadium into a multi-purpose stadium for the University promises growth and development in this area, but with new development comes increases in rent, property taxes and other costs beyond the reach of many current residents.

Already, we are seeing unjust and unrealistic City Code Enforcement increases targeting residents who lack the resources for home renovations and updates. Emmaus House is also seeing families forced out of the neighborhood due to rising rents. With the influx of faculty, student and professional residences for persons associated with Georgia State University will "improve" the neighborhood in many ways, but this promise and expectation of improvement should not be at the total expense of the people within these neighborhoods. Due to our fifty-year presence there, the residents of Peoplestown are OUR people, and what happens to this community is happening to OUR community.

The Episcopal Diocese of Atlanta, as a community of Baptized Christians, acknowledges that Baptism into the very life, death and resurrection of Jesus of Nazareth also calls us as members of the Diocese to courageously confront injustice in any means especially when the least, the last, the lost, the lowly and the lonely - the choicest constituency of Jesus - are threatened. We should be in direct solidarity with our neighbors who are served spiritually, socially, financially and emotionally by Emmaus House.

We call upon Georgia State University and the development team to enter a legally binding Community Benefits Agreement with residents of the stadium communities so our neighbors will also benefit from affordable housing, a share in the economic prosperity that is to come and a future that can be full of hope for both - GSU and the people served by our Diocese at Emmaus House.

For more information on the Community Benefits Recommendations put forth by the Turner Field Community Benefits Coalition, please visit http://www.turnerfieldcoalition.org/?page\_id=270

Submitted: Emmaus House Chapel

**R16-6 Georgia Criminal Justice Reform: Reclassifying traffic offenses out of the criminal code (as amended)**

Praying for “leaders of our communities, our church, our country and our world, that they may make decisions that are in accord with God’s commandments that bring life, justice and peace,” Reclaiming Hope through Remembering (Macon, Georgia Oct. 22, 2016), and that they may have all necessary resources of courage, wisdom, and steadfastness to overcome inertia, it is

Resolved, that the Annual Council of the Diocese of Atlanta urge the Georgia Criminal Justice Reform Council to look to the experience of the 22 States that have already reclassified traffic offenses out of the criminal code and to persevere with the effort to bring this reform to Georgia. , a reform that holds such great potential to make our State of Georgia a more civilized place.

Resolved, that the secretary of the council be directed to send a copy of this resolution, with Explanation, to the co-chairs of the Georgia Criminal Justice Reform Council and to the members of the reform council and its subcommittees.

Explanation

I. Some history.

In 2011-12, the Georgia Criminal Justice Reform Council recommended to the Georgia General Assembly that certain traffic offenses be converted from criminal offenses to civil infractions, or violations. At that time, the Reform Council recommendation was presented largely as a cost-saving measure that holds the potential to unclog the courts while preserving or even enhancing public safety.

In 2012, the Annual Council of the Diocese of Atlanta adopted the following resolution: Resolved, that the 106th Annual Council of the Diocese of Atlanta support the decriminalization of minor traffic offenses in the state of Georgia, turning them into civil violations . . . .The Reform Council’s criminal-to-civil conversion recommendation was not adopted in the ensuing legislative session of the Georgia General Assembly.

In early 2016, the Georgia Criminal Justice Reform Council signaled that it was ready to take up the proposal again, and the topic was consigned to a subcommittee of the Reform Council considering ways to reduce Georgia’s extraordinarily high probation rate. Georgia has more people and more cases on probation for longer than virtually any other State in the Union. Many of those probation cases are resting on traffic offenses because traffic offenses, even minor ones, continue to be defined as crimes in Georgia. Indeed, many of the traffic-offense probation cases are pay-only probation, a particularly disputed form of probation.

In October-November 2016, the Georgia Criminal Justice Reform Council indicated that it will not reach the proposal in its upcoming report of recommendations, but also suggested that it may take up the proposal in a dedicated way as part of the Reform Council’s work in 2017.

II. Effect of reclassifying traffic offenses (or some of them) out of the criminal code.

After Ferguson and the spotlight that was shone on St. Louis County and its traffic courts and after Sandra Bland, Walter Scott, Sam Dubose, and many others, we can see that the proposal to decriminalize traffic offenses or, better said, to reclassify them out of the criminal code, is as much a matter of liberty as it is a cost-saving or efficiency measure. We now have a greater understanding that the proposal to reclassify holds potential to reduce our society’s reliance upon force and holds potential to curb implicit (and explicit) bias in at least two ways.

Two contexts: 1) traffic stop and 2) incarceration/correctional control.

1. Traffic stops. When traffic violations are defined as criminal offenses, police have wide discretion – too wide – ranging:

• from doing nothing;

• to issuing a mere warning;

• to issuing a citation with a court date;

• to issuing, in some cases, a citation with a fix-it date;

• all the way to conducting a full-fledged arrest followed by jailing and a demand for cash bail as a condition to release from custody.

This range of discretion is highly subject to uncontrollable abuse where many motorists may receive at most a mere warning while a few motorists may be singled out for arrest and taken into custody. Or where the police officer – suggesting that he might have issued a mere warning, but choosing to construe the motorist’s assertion of her rights as Contempt of Cop – escalates the encounter by applying force (and threatening more, a lighting up!) and by conducting a full arrest followed by jailing. Yes, we remember Sandra Bland. See http://www.nytimes.com/video/us/100000003815285/what-was-legal-in-sandra-blandsarrest.html?nytmobile=0

2. Link to mass incarceration. When traffic offenses, even minor ones, are defined as crimes, there are some three possibilities for correctional control:

• pre-trial detention (See, e.g., A Surreptitious Courtroom Video Prompts Changes in a Georgia Town, N.Y. Times (Sept. 4, 2015) (http://www.nytimes.com/2015/09/05/us/asurreptitious-courtroom-video-prompts-changes-in-a-georgia- town.html)

• probation

• possibility of jail sentence

• Indeed, Georgia, where traffic offenses (even minor ones) remain defined as crimes, has by some measures a larger percentage of its population under correctional control than any other State in the Union.

B. Effects of reform: Structural de-escalation of traffic stops, structural curbing of bias, and building down mass incarceration. If failure to signal a lane change were to be converted to noncriminal status, consider how such an encounter might unfold: Even assuming the motorist asserted her innocence, the most the officer could do would be to issue a citation with a date for making an appearance at a proceeding that would be civil, or administrative, in nature. As a noncriminal violation, there would be no authority for an arrest, for assaulting and grabbing, for throwing to the ground, for handcuffing, for booking and jailing against cash-bail demand, and for impounding the vehicle. As a noncriminal violation, even assuming the motorist asserted her innocence, the police-citizen encounter would be soon concluded once the citation, with the appearance date, had been issued. And the motorist would be on her way again.

Indeed, fully 22 States, not including Texas (where Sandra Bland was stopped), nor Georgia, have decriminalized traffic offenses by converting them from criminal offenses to civil infractions. J.B. Woods, Decriminalization, Police Authority, and Routine Traffic Stops, 62 U.C.L.A. LAW REVIEW 672, 698-99 (2015). “In these states, noncriminal traffic violations are punishable by fine only with no possibility of immediate incarceration.” Id. (footnote omitted).

With no possibility of immediate incarceration: the police-citizen encounter is structurally deescalated, one might say.

Twenty-two States have shown (over a period spanning, in the case of some States, more than three decades) that it is entirely possible to regulate traffic behavior, such as alleged failure to signal a lane change (Sandra Bland), and equipment failure, such as a broken tail/brake light (Walter Scott), while preserving public safety, and even collecting revenue through civil fines, all without reliance upon force or the threat of force and without reliance upon incarceration/correctional control or the threat of same.

We urge the Georgia Criminal Justice Reform Council to look to the experience of these 22 States and to persevere with the proposal to reclassify traffic offenses, a proposal that holds such great potential to make our State of Georgia a more civilized place.

Submitted by: St. Timothy's Episcopal Church, Decatur, Georgia and The Beloved Community: The Commission on Dismantling Racism

**R16-7, as enacted**

Resolved, the Annual Council of the Episcopal Diocese of Atlanta, meeting in College Park, Georgia, on November 18 and 19, 2016, notes that we, as Episcopalians, are continually striving to aspire to the vows of our Baptismal Covenant to respect the dignity of every human being as well as to seek and serve Christ in all persons, loving our neighbors as ourselves, and be it further

Resolved that language was often used in the most recent election cycle that demeaned and denigrated the children of God on the basis of race, gender, sexual orientation, gender identity, ethnicity, religion, disability, national origin, income, and political viewpoint, and be it further

Resolved that such language is abhorrent to the vows of our Baptismal Covenant, and be it further

Resolved that this Council urge lawmakers, politicians, and policy makers at all levels of government, and all political parties, to refrain from using language that in any way denigrates, demeans, abuses, or damages any members of the human rainbow of diversity in God’s creation, and be it further

Resolved that we call our leaders to commit themselves to listen deeply and openly to the many voices of our country, and be it further

Resolved that the Secretary of Council shall be directed to send a copy of this resolution to the President, the President-elect, and the leadership of the House of Representatives and Senate of the United States, as well as to the Governor, Lt. Governor, and the leadership of the House of Representatives and Senate of the State of Georgia.

**C16-2 Amend Canon 1. Sec. 2(b)**

Resolved, that Canon 1. Sec. 2(b) be amended in toto to read as follows:. Section 2.(b). Lay Representation:

(1) Notice or communication required by this canon may be: in person; by telephone, fax, email or other form of wire or wireless communication; or by mail or private carrier.

(2) The Secretary of the Council, not later than six months before its annual meeting, shall advise each Parish and Aided Parish of the number of Lay Delegates and Alternate Lay Delegates to which it is entitled by the Constitution of the Diocese.

Each year, the Annual Parish Meeting or the Wardens and Vestry of each Parish or Aided Parish shall elect the number of Lay Delegates and Alternate Lay Delegates to which the Parish or Aided Parish is entitled by the Constitution of the Diocese. Following the election the Rector, Vicar, Priest in Charge or the Wardens shall register the Lay Delegates and pay any registration fees in the manner and at the time stated by the Secretary and the Department of Annual Council. Registration shall serve as certification that the persons so elected shall represent the Parish or Aided Parish in the next Annual Council of the Diocese and at all special and called meetings until the following Annual Council, and that all the named lay persons are confirmed communicants of the Church in good standing.

Nonparochial Lay Delegates and Alternate Lay Delegates authorized by the Constitution of the Diocese shall be registered in the same manner and serve the same term as those from Parishes and Aided Parishes.

• Text of present canon’s subsection (3) without change.

• Text of present canon’s subsection (4) without change.

Explanation

This amendment permits Council notifications and certification and registration of Lay Delegates by electronic means as well as of by written documentation and regular mail. Trial use of electronic means for two Annual Councils has worked well. This change also directs that nonparochial Lay Delegates (e.g, worshipping communities, Youth Delegates, and college centers) are to be registered and to serve the same terms as parochial Lay Delegates.

Submitted by Secretary of Council and Wynn Callaway