

# Standing Commission on Lifelong Christian Formation and Education

## Membership

### Membership List

Mr. Keane J.K. Akao, <i>Chair</i>	Hawaii, VIII	2012
The Rt. Rev. G. Porter Taylor, <i>Vice-Chair</i>	Western North Carolina, IV	2012
The Rev. Barkley Thompson, <i>Secretary</i>	Southwestern Virginia, III	2012
The Rt. Rev. Marc Handley Andrus	California, VIII	2012
Ms. Laurie Bailey	Louisiana, IV	2015
The Rev. Valerie Bailey Fischer	Massachusetts, I	2012
The Rev. Moki Hino	Hawaii, VIII	2015
Ms. Lydia Kelsey Bucklin	Iowa, VI	2015
Mr. Francisco Morales*	Puerto Rico, IX	2012
Ms. Sharon Ely Pearson*	Connecticut, I	2012
The Rt. Rev. John L. Rabb*	Maryland, III	2015
Ms. Janie Stevens	Texas, VII	2015
Dr. Fredrica Harris Thompsett*	Massachusetts, I	2012
The Rt. Rev. Morris Thompson*	Louisiana, IV	2012
Dr. Scott Evenbeck, <i>EC Liaison</i> *	Indianapolis, V	
Dr. Fredrica Harris Thompsett, <i>EC Liaison</i> *	Massachusetts, I	
Ms. Ruth-Ann Collins, <i>Staff</i>		

### Changes in Membership

There were five changes to the Commission's membership during the course of the triennium. Francisco Morales resigned as a member of the Standing Commission in May 2010; Bishop Marc Andrus was replaced by Bishop Morris Thompson; Dr. Scott Evenbeck resigned from Executive Council in Fall 2010; Dr. Fredrica Harris Thompsett was elected to Executive Council from Province I in November 2010, resigned her position on the Commission as a lay member, and was appointed to fill the unexpired liaison term of Dr. Scott Evenbeck; and Ms. Sharon Ely Pearson was appointed to fill Dr. Thompsett's lay position.

### Representation at General Convention

Mr. Keane Akao and Bishop Porter Taylor are authorized to receive non-substantive amendments to this Report at General Convention.

## Summary of Work

The Standing Commission on Lifelong Christian Formation and Education is mandated to address the formation needs throughout the Church as well as develop and recommend to the General Convention comprehensive and coordinated policies for children, youth, young adults, adults and seniors for lifelong Christian formation.

### Introduction

The Commission met in November 2009 in Chicago, Illinois, to review resolutions passed at the 76th General Convention that would continue to inform the work of the Commission for the next triennium, especially The Charter for Lifelong Christian Formation and Education (General Convention Resolution 2009-A082), as well as the following resolutions referred to the Commission by the General Convention Office:

- 2009-A082 Adopt the Charter for Lifelong Christian Formation
- 2009-A083 Encourage Dioceses to Formulate a Strategy for Lifelong Christian Formation (unfunded, tabled)
- 2009-A163 HIV/AIDS (given to the National Episcopal AIDS Coalition for implementation)

- 2009-B003 Camping Ministries
- 2009-B013 Equipping the Baptized for Ministry
- 2009-D062 Implementation of Sexual Abuse Misconduct Training (given to The Nathan Network for implementation)
- 2009-D085 Ministry of the Child

### During the Triennium

The Commission has met in each province over the past two triennia. This triennium's meetings were held:

- November 17–19, 2009, in Chicago, Illinois.
- January 26, 2010, via web conference.
- May 24–27, 2010, in Minneapolis, Minnesota.
- August 19, 2010, via web conference.
- November 16–18, 2010, in Memphis, Tennessee. Guests included Gregory Straub, the General Convention Executive Officer and Secretary; and Ruth Meyers, from the Consultation on Baptismal Theology.
- May 23–25, 2011 in Navasota, Texas. Guests included John Newton, the Canon for Christian Formation in the Diocese of Texas; Joe Doss, Robert Brooks, and Ruth Meyers, representing the Consultation on Baptismal Theology; and Gregory Straub.
- November 15–18, 2011, in Hartford, Connecticut. Guests and visitors included Julie Lytle, Executive Director of Province I and member of the Standing Commission on Ministry Development; and Audrey Scanlan, Canon for Mission Collaboration in the Diocese of Connecticut. Robert Hendrickson, of St. Hilda's House and Christ Church; and Alex Dyer, of St. Paul & St. James, were local visitors.
- November 28, 2011, via conference call.

Individual members of the Commission also engaged Christian educators, youth ministers and networks for young adults within their home dioceses and provinces to learn what resources were needed to help these ministries fulfill their formation programming. Commission members also spoke with (either in person, by phone or through electronic correspondence) the following groups:

- National Association for Episcopal Christian Education Directors (NAECED)
- Standing Commission on Ministry Development (SCMD)
- Standing Commission on the Mission and Evangelism of The Episcopal Church
- Standing Commission on Liturgy and Music (SCLM)
- The Consultation on Baptismal Theology, part of the Associated Parishes for Liturgy and Mission
- Network of Diocesan Formation Directors
- Campus and Young Adult Ministries' networks
- Episcopal Camps and Conference Centers
- Local ministry leaders at the sites of Commission meetings

Understanding the importance of collaboration, at each meeting reports were received from a variety of networks that are involved in the ministry of formation and education including NAECED, Episcopal Camps and Conference Centers, the National Organization of Episcopal Resource Centers (NOERC), College Ministries and Young Adult networks, and others. The Commission was represented by its members at a number of gatherings of Christian formation leaders: Tapestry, NAECED's annual conference, in 2010 and 2011; Associated Parishes' Baptismal Symposium in Shreveport, Louisiana in April 2010; Faith Formation 2020 at Episcopal Divinity School in August 2010; Formation Ministries network meeting in Charlotte, North Carolina in February 2011; Consultation on Christian Education Certification at Virginia Theological Seminary in April 2011; the Episcopal Youth Event in June 2011; and Building the Continuum (fulfilling General Convention Resolution 2009-B003) in Delray Beach, Florida in November 2011.

Each of the Commission's deliberations, including those noted above, were grounded in The Charter for Lifelong Christian Formation and Education established by Resolution 2009-A182 and following a model of

- (1) Equipping: What is our central mission in equipping the saints?
- (2) Responding creatively: What are we called to do on behalf of our Church?
- (3) Promoting: How do we work toward an expansive vision of Christian formation for the reign of God?

The focus of the Commission's work this triennium centered on three areas:

- Equipping the Baptized for Ministry. (Taylor, Thompsett, B. Thompson)

- The certification of Christian Educators and those who are called to the ministry of Christian formation in The Episcopal Church, along with the issue of increasing loss of professional staff positions on the diocesan and congregational level in the area of Christian formation. (Bailey, Bailey Fischer, Rabb, Pearson)
- Formational resources and the means to which The Episcopal Church has access to and knowledge of the multitude of resources currently available: print, online and personnel. (Akao, Bucklin, Hino, Stevens, M. Thompson)

### **The Next Triennium**

There are many areas in which the Commission wishes to continue its focus for the next triennium. These include:

- The formational needs of senior adults, who are often marginalized and a forgotten generation of society as well as the Church.
- Young Adult ministries as well as Campus Ministries also need attention, especially as there has been an unfilled position to support these networks and advocate for their needs since 2010.
- Continue collaboration with the SCMD in studying canons pertaining to ordination in regard to education and formation.
- With learning from this past triennium regarding the work of equipping the baptized for ministry, the Commission recognizes the need to study the theology of Confirmation and how candidates are prepared for the reaffirmation of their Baptismal promises so they may continue a life of faith as disciples of Jesus Christ in the world.

The Charter for Lifelong Christian Formation and Education should continue to inform the work of this Commission in its future deliberations. The following reports and resolutions reflect the work of this triennium, understanding that all of this work is an ongoing process in the life of a follower of Christ in the Episcopal tradition.

### **2009-B013: Equipping the Baptized for Ministry in The Episcopal Church**

Resolution 2009-B013, passed by the 76th General Convention, urged the Standing Commission on Lifelong Christian Formation and Education to collaborate with the Baptismal Consultation of the Associated Parishes for Liturgy and Mission to “provide to the next General Convention educational resources for formation in Episcopal identity and rites to celebrate that identity, educational resources for training the baptized for leadership positions in the Church and rites for entering leadership positions, and any proposed revisions to the canons to conform them to the baptismal theology of the Book of Common Prayer.”

The Commission’s mandate, as stated in Canon I.1.2(n)(14) is “to develop and recommend to the General Convention comprehensive and coordinated policies for children, youth, adults, and seniors for lifelong Christian formation.” As such, the development of educational resources is beyond the Commission’s purview. Furthermore, faithful and effective resources already exist: these include *Journey to Adulthood* and others. Therefore, work on 2009-B013 with the Baptismal Consultation has focused on developing policy that strengthens formation for leadership.

The Commission designated a Baptismal Theology Working Group to study B013, confer with the Baptismal Consultation, and develop resolutions for the 77th General Convention. The Baptismal Theology Working Group reflected upon B013 throughout the triennium and in May 2011, members of the Baptismal Consultation met with the Standing Commission at Camp Allen, Texas.

Since first being convened by the Presiding Bishop in 2007, the work of the Baptismal Consultation has been to bring the Canons of the Episcopal Church in line with the baptismal theology of the Book of Common Prayer. During the past triennium, the Commission adopted this work as its own. The greatest variance between the canons and the Prayer Book’s baptismal theology lies in the occasional requirement of Confirmation to hold office in The Episcopal Church.

The Commission recognizes that education in the history, structure and governance of The Episcopal Church is necessary for leaders. The resolutions that follow are designed to ensure that lay leaders are formed in Episcopal identity and to clarify that rather than being a prerequisite to holding office in the Church, Confirmation is a “mature public affirmation of faith and commitment to the responsibilities of...baptism” (BCP, 412) through which each confirmand is strengthened, empowered and sustained by the Holy Spirit (BCP, 418).

Though these resolutions have the overall consensus and support of the Standing Commission, one member offered a dissenting opinion, contending that, though Baptism marks full membership in the church, Confirmation is a commissioning rite and leadership in the church ought to continue to be grounded in it.

The Commission began its work in the past triennium by focusing on canons pertaining to lay leadership in the Church. The Commission believes that consultation with the Standing Commission on Ministry Development is necessary to address canons pertaining to ordination. The proposed resolution would commend the Standing Commission on Lifelong Christian Formation and Education to complete its work in consultation with the Standing Commission on Ministry Development in the next triennium, to report back to the 78th General Convention in 2015.

### **Commending Christian Formation Certification Programs**

Christian education as it used to be, organized in Sunday School classrooms and focusing on information transmission, is dead. The heart of Christian education today in The Episcopal Church, as embraced in The Charter for Lifelong Christian Formation, is to prepare one another to transform the world according to God's vision. As the Church strives to join in God's mission of transformation and reconciliation, Christians need to be equipped to discern where God is moving and how they should participate. They need to know the practices that will sustain them spiritually as they encounter the deep needs of the world. They need to know how to bring Christian values to critique the values of the secular sphere. They need to experience Christian community that inspires and worships together. They need leaders who will equip them to bring about change. They need assistance in bringing each new generation into the process.

Throughout this triennium numerous congregational and diocesan Christian educators have had positions eliminated due to budget shortfalls. At the same time, membership in the National Association for Episcopal Christian Educators (NAECED) has grown, with an increase in congregations requesting ideas for resources and programming to provide educational ministries for children, youth and adults. People with the skills and talents of Christian education and formation are needed more than ever as the Church learns to exist in the post-Christian culture of North America and beyond. We cannot count on children learning the great stories of our tradition from their parents. We cannot assume that people will come to church and Bible study out of duty. Yet, spiritual hunger is at epidemic proportions. Trained Christian educators continue to be needed to design contexts for learning that address the hunger for meaning. One does not need to be called a "Christian educator" to provide such leadership; volunteers, chaplains, liturgists, spiritual directors, camp directors, retreat leaders, and yes, Sunday School teachers all contribute to the ongoing formation of Christians. What many desire is the opportunity and support to be trained with skills to address the new reality of our world today.

The Commission designated a Certification Working Group to study the availability of continuing education opportunities in our church as well as learn about NAECED's development of a certification process. Surveys and anecdotal information was collected. Discussions were held with members of the NAECED Board of Directors, as well as members of the Standing Commission on Ministry Development and Standing Commission on the Mission and Evangelism of The Episcopal Church. They, too, were seeking to learn what training was being offered across the Church for lay and ordained leadership, as well as areas of competencies (Resolution 2009-A019 regarding the identification of best practices for theological education and formation). The Commission expects to continue collaboration with these bodies in the next triennium on competencies across all orders for educational leadership.

### **Building the Continuum: An Electronic Learning Community**

Thanks to technology and the Web, society can tap into what is without question some of the most transformative connecting technologies the world has ever seen. These tools allow individuals the ability to not only mine wisdom from around the world, but also collaborate and share work with one another. However, for educators and churches, the challenges of this moment in time are significant.

During this triennium it became apparent that the Church has not shifted to embrace this new way of providing resources and wisdom in the most economical and collaborative way. Many churches have access to educational support, while many do not. There had been a time when offices in The Episcopal Church could publish and disseminate print materials to dioceses and congregations. There had been a time when dioceses had libraries with vast collections of curricula and books. There had been a time when congregations had budgets to purchase new materials. This is not the case anymore.

A Resource Working Group was appointed to study the feasibility of making the best use of today's technology available to all. A Web portal that was once sponsored by an office at the Episcopal Church Center has gone fallow. The Commission

believes that The Episcopal Church is called to be a “connector” to help in the collaboration of the vast resources that exist in the Church today, by creating a website that serves as an online learning community. This can serve as a portal for any church or individual seeking support in the area of Christian formation.

The need for such a resource was confirmed at “Building the Continuum: The Episcopal Church Summit on Faith Formation,” an event developed in response to General Convention Resolution 2009-B003, in November 2011. This event was sponsored by The Episcopal Church’s Formation and Vocation Ministries Team and the Episcopal Camps and Conference Centers, and gathered leaders from across a variety of ministry settings to envision the future shape of faith formation in The Episcopal Church. The event focused on the question, “How might Christian lifelong faith formation over the next ten years affect the renewal and transformation of The Episcopal Church in the 21st century world?” An overwhelming response to a variety of possible future scenarios all involved Churchwide entities providing online resources through new communication tools and web technologies.

The Charter for Lifelong Christian Formation, affirmed in General Convention Resolution 2009-A082, invited individuals “to enter into a prayerful life of worship, continuous learning, intentional outreach, advocacy and service; to be inspired to develop new learning experiences, equipping disciples for life in a world of secular challenges and carefully listening for the words of modern sages who embody the teachings of Christ; and to be transformed by striving to be a loving and witnessing community which faithfully confronts the tensions in the church and the world as we struggle to live God’s will.” Creating such an Online Learning Community will help congregations make this a reality by providing access to resources that they may never otherwise know about.

In this fast-moving time of the modern world, many people are accustomed to web and digital technologies to help in a range all of areas in daily life—the Church cannot be left behind. The Church has the technology at hand to make an online resource center accessible, and should make use of it.

## Proposed Resolutions

### Resolution A041 Amend Canon I.17

*Resolved*, the House of \_\_\_\_\_ concurring, that Canon I.17 be amended by adding a new section 8, and amending and renumbering the subsequent section as section 9:

*Sec. 8. Each congregation shall provide instruction in the history, structure and governance of The Episcopal Church and opportunities for lifelong faith formation as described in The Charter for Lifelong Christian Formation adopted by the 76th General Convention in 2009.*

*Sec. 9. Any person accepting any office in this Church shall well and faithfully perform the duties of that office in accordance with the Constitution and Canons of this Church and of the Diocese in which this office is being exercised. All such persons shall have completed instruction in the history, structure and governance of this Church and in the duties and responsibilities of their office.*

### Explanation

The 2009 General Convention adopted The Charter for Lifelong Christian Formation, which describes the many processes by which Episcopalians live into the Baptismal Covenant. The explanation accompanying that resolution explained the vision underlying the Charter in this way: “We affirm that life-long Christian formation is foundational to the success of any church, and in the case of our own, is an integral part of the process by which we will rebuild The Episcopal Church. Our congregations will grow in numbers and health when they are supported by leaders – of all orders of ministry – who know their identity in Christ and are able to access their tradition for the purposes of proclaiming and living out the Gospel.”

These proposed amendments of the Canons underscore the importance of lifelong formation as spelled out in the Charter and address a further priority: that people in leadership positions in The Episcopal Church, such as members of a vestry, delegates to diocesan convention, and other appointive or elective positions, demonstrate adequate formation in Episcopal identity. It is important to form new members and those elected to leadership positions in Episcopal identity and governance, building upon the foundation of baptismal catechesis and life-long learning opportunities for all members.

The resolution does not prescribe a singular mode of instruction but rather affirms the rich and diverse contextual realities in The Episcopal Church and acknowledges that myriad resources for formation in Episcopal identity already exist at parish, diocesan and other levels. In order to fulfill this requirement for instruction, parishes, dioceses and others are encouraged to collaborate and share resources.

**Resolution A042 Amend Canons: Canon I.1.1(b), Canon I.1.2(a), Canon I.2.5, Canon I.4.1(c), Canon I.4.3(d), Canon I.9.7, Canon III.4.1, Canon IV.17.3**

*Resolved*, the House of \_\_\_\_\_ concurring, the 77th General Convention affirm that the Book of Common Prayer teaches that Baptism is full initiation into Christ's Body the Church and Confirmation is an occasion for those baptized at an early age "to make a mature public affirmation of their faith and commitment to the responsibilities of their Baptism" (BCP 412); and be it further

*Resolved*, that the baptismal theology of the Book of Common Prayer understands Baptism and not Confirmation to be the sacramental prerequisite for leadership in The Episcopal Church; and be it further

*Resolved*, that Canon I.1.1(b), Canon I.1.2(a), Canon I.2.5, Canon I.4.1(c), Canon I.4.3(d), Canon I.9.7, Canon III.4.1, and Canon IV.17.3 be amended to read as follows:

**Canon I.1.1(b)**

(b) There shall be a President and a Vice-President of the House of Deputies, who shall perform the duties normally appropriate to their respective offices or specified in these Canons. They shall be elected not later than the seventh day of each regular meeting of the General Convention in the manner herein set forth. The House of Deputies shall elect from its membership, by a majority of separate ballots, a President and a Vice-President, who shall be of different orders. Such officers shall take office at the adjournment of the regular meeting at which they are elected, and shall continue in office until the adjournment of the following regular meeting of the General Convention. They shall be and remain *ex officio* members of the House during their term of office. No person elected President or Vice-President shall be eligible for more than three consecutive full terms in each respective office. In case of resignation, death, absence, or inability, of the President, the Vice-President shall perform the duties of the office until a new President is elected. The President shall be authorized to appoint an Advisory Council for consultation and advice in the performance of the duties of the office. The President may also appoint a Chancellor to the President, ~~a confirmed~~ an adult communicant of the Church in good standing who is learned in both ecclesiastical and secular law, to serve so long as the President may desire, as counselor in matters relating to the discharge of the responsibilities of that office.

**Canon I.1.2(a)**

(a) The Canon shall specify the duties of each such Commission. Standing Commissions shall be composed of three (3) Bishops, three (3) Priests and/or Deacons of this Church and six (6) Lay Persons, who shall be ~~confirmed~~ adult communicants of this Church in good standing. Priests, Deacons and Lay persons are not required to be members of the House of Deputies.

**Canon I.2.5**

**Sec. 5.** The Presiding Bishop may appoint, as Chancellor to the Presiding Bishop, ~~a confirmed~~ *an* adult communicant of the Church in good standing who is learned in both ecclesiastical and secular law, to serve so long as the Presiding Bishop may desire, as counselor in matters relating to the office and the discharge of the responsibilities of that office.

**Canon I.4.1(c)**

**(c)** The Executive Council shall be composed (a) of twenty members elected by the General Convention, of whom four shall be Bishops, four shall be Presbyters or Deacons, and twelve shall be Lay Persons who are ~~confirmed~~ adult communicants in good standing (two Bishops, two Presbyters or Deacons, and six Lay Persons to be elected by each subsequent regular meeting of the General Convention); (b) of eighteen members elected by the Provincial Synods; (c) of the following *ex officio*s members: the Presiding Bishop and the President of the House of Deputies; and (d) the Vice-President, the Secretary, and the Treasurer of the Executive Council, who shall have seat and voice but no vote. Each Province shall be entitled to be represented by one Bishop or Presbyter or Deacon canonically resident in a Diocese which is a constituent member of the Province and by one Lay Person who is a ~~confirmed~~ adult communicant in good standing of a Diocese which is a constituent member of the Province, and the terms of the representatives of each Province shall be so rotated that two persons shall not be simultaneously elected for equal terms.

**Canon I.4.3(d)**

**(d)** The Presiding Bishop shall appoint, with the advice and consent of a majority of the Executive Council, an executive director, who shall be an adult ~~confirmed~~ communicant in good standing or a member of the clergy of this Church in good standing who shall be the chief operating officer and who shall serve at the pleasure of the Presiding Bishop and be accountable to the Presiding Bishop. If a vacancy should occur in the office of the executive director, a successor shall be appointed in like manner.

**Canon I.9.7**

**Sec. 7.** Each Diocese and Area Mission within the Province shall be entitled to representation in the Provincial House of Deputies by Presbyters or Deacons canonically resident in the Diocese or Area Mission, and Lay Persons, ~~confirmed~~ adult communicants of this Church in good standing but not necessarily domiciled in the Diocese or Area Mission, in such number as the Provincial Synod, by Ordinance, may provide. Each Diocese and Area Mission shall determine the manner in which its Deputies shall be chosen.

**Canon III.4.1**

**Sec. 1 (a)** ~~A confirmed communicant in good standing or, in extraordinary circumstances, subject to guidelines established by the Bishop, a~~ communicant in good standing; may be licensed by the Ecclesiastical Authority to serve as Pastoral Leader, Worship Leader, Preacher, Eucharistic Minister, Eucharistic Visitor, Evangelist, or Catechist. Requirements and guidelines for the selection, training, continuing education, and deployment

of such persons, and the duration of licenses shall be established by the Bishop in consultation with the Commission on Ministry.

#### **Canon IV.17.3**

**Sec. 3.** The Disciplinary Board for Bishops is hereby established as a court of the Church to have original jurisdiction over matters of discipline of Bishops, to hear Bishops' appeals from imposition of restriction on ministry or placement on Administrative Leave and to determine venue issues as provided in Canon IV.19.5. The Disciplinary Board for Bishops shall consist of ten Bishops elected at any regularly scheduled meeting of the House of Bishops, and four Priests or Deacons and four lay persons initially appointed by the President of the House of Deputies with the advice and consent of the lay and clergy members of the Executive Council and thereafter elected by the House of Deputies. All lay persons appointed to serve shall be **confirmed** adult communicants in good standing. Members of the Board shall serve staggered terms of six years, with terms of one half of the Bishops and one half of the lay persons, Priests and Deacons collectively expiring every three years, with the first expirations occurring at the end of the year 2012.

#### **Explanation**

These amendments bring the canons into conformity with the baptismal theology of the Book of Common Prayer, which teaches that "Holy Baptism is full initiation by water and the Holy Spirit into Christ's Body the Church" (BCP p. 299). They will extend to all members of the Episcopal Church opportunities for serving as appointed or elected leaders. These amendments will equip members of the Episcopal Church with the knowledge and understanding to lead effectively. Amending these canons clarifies that rather than being a prerequisite to holding office in the Church, Confirmation is a "mature public affirmation of faith and commitment to the responsibilities of...baptism" (BCP, 412) through which each confirmand is strengthened, empowered and sustained by the Holy Spirit (BCP, 418). The canons will continue to require individuals holding office to be "communicants in good standing," which is defined by canons I.17.2(a) and I.17.3 as "those who have received Communion three times in the previous year," and "have been faithful in corporate worship unless for good cause prevented and have been faithful in working, praying, and giving for the spread of the kingdom of God."

#### **Resolution A043 Amend Constitution Article I, Section 4**

*Resolved*, the House of \_\_\_\_\_ concurring that Article I.4 of the Constitution of The Episcopal Church be amended to read as follows:

**Sec. 4** The Church in each Diocese which has been admitted to union with the General Convention, each area Mission established as provided by Article VI, and the Convocation of the American Churches in Europe, shall be entitled to representation in the House of Deputies by not more than four ordained persons, Presbyters or Deacons, canonically resident in the Diocese and not more than four Lay Persons, **confirmed** adult communicants of this Church, in good standing in the Diocese but not necessarily domiciled in the Diocese; but the General Convention by Canon may reduce the representation to not fewer than two Deputies in each order. Each Diocese, and the Convocation of the American Churches in Europe, shall prescribe the manner in which its Deputies shall be chosen.

#### **Explanation**

This amendment brings the constitution into conformity with the baptismal theology of the Book of Common Prayer, which teaches that "Holy Baptism is full initiation by water and the Holy Spirit into Christ's Body the Church" (BCP p. 299). It will extend to all members of The Episcopal Church the opportunity to serve as deputies to General Convention. These amendments will equip members of The Episcopal Church with the knowledge and understanding to lead effectively. Amending the constitution restores Confirmation to its rightful place as a "mature public affirmation of faith and commitment to the responsibilities of their baptism" (BCP p. 412). The constitution will continue to require individuals serving as deputies for General Convention to be "communicants in good standing," which is defined by canons I.17.2(a) and I.17.3 as "those who have received Communion three times in the previous year, and "have been faithful in corporate worship unless for good cause prevented and have been faithful in working, praying, and giving for the spread of the kingdom of God."

**Resolution A044 Review Confirmation Requirements in Title III**

*Resolved*, the House of \_\_\_\_\_ concurring, that the 77th General Convention direct the Standing Commission on Lifelong Christian Formation and Education and the Standing Commission on Ministry Development to review the requirement for Confirmation in the Title III Canons on the ordination of deacons and priests and consider any revisions to the canons needed to conform them to the baptismal theology of the Book of Common Prayer; and be it further

*Resolved*, that this review include consultation with other provinces of the Anglican Communion and full communion partners such as the Evangelical Lutheran Church in America and the Moravian Church; and be it further

*Resolved*, that the standing commissions report their findings to the 78th General Convention in 2015.

**Explanation**

Resolution 2009-B013 adopted by the 76th General Convention directed the Standing Commission on Lifelong Christian Formation and Education to bring to the 77th General Convention “any proposed revisions to the canons to conform them to the baptismal theology of the Book of Common Prayer.” The Commission began its work by focusing on canons pertaining to lay leadership in the Church. The Commission believes that consultation with the Standing Commission on Ministry Development and others partners is necessary to address canons pertaining to ordination. This resolution permits the Standing Commission on Lifelong Christian Formation and Education to complete its work in consultation with the Standing Commission on Ministry Development in the next triennium and to report back to the 78th General Convention in 2015.

**Resolution A045 Express Gratitude to the Consultation on Baptismal Theology**

*Resolved*, the 77th General Convention express its gratitude and appreciation to the Consultation on Baptismal Theology, first convened jointly by the Presiding Bishop and the Associated Parishes for Liturgy and Mission in October 2007, for its work, study, and prayer on the baptismal theology of the Book of Common Prayer, which has greatly supported and informed the work of the Standing Commission on Lifelong Christian Formation and Education this past triennium.

**Resolution A046 Commend Continued Development of Lifelong Christian Formation**

*Resolved*, the House of \_\_\_\_\_ concurring, that the 77th General Convention commend the National Association for Episcopal Christian Education Directors (NAECED) for their work in developing and supporting lifelong Christian Formation in The Episcopal Church; and be it further

*Resolved*, that the 77th General Convention commend the ministry of Christian formation and education leaders in The Episcopal Church for continuing to lift up The Charter for Lifelong Christian Formation adopted at the 76th General Convention and the importance of inviting, inspiring, and transforming people in the Christian faith as well as the continued development of training for leaders of the Church; and be it further

*Resolved*, that the 77th General Convention commend to all dioceses and congregations the use of online Christian formation and leadership certifications as well as other forms of continuing education for Christian educators; and be it further

*Resolved*, that the 77th General Convention commend the work of NAECED in developing the Certificate in Leadership for Lifelong Christian Formation (CLLCF), the programs of the Center for the Ministry of Teaching at Virginia

Theological Seminary, the Certificate Program in Christian Education at the Seminary of the Southwest, the Certificate in the Spiritual Guidance of Children at the General Theological Seminary, and other recognized entities for offering continuing education opportunities and certification for those called to the ministry of Christian formation; and be it further

*Resolved*, that the 77th General Convention commend the Formation and Vocation Offices of The Episcopal Church in actively collaborating and serving as a resource as needed for the appropriate development and promotion of these certificate programs.

### **Explanation**

Christian formation leaders, facilitators and teachers called to this ministry, paid or volunteer, need continuing education and resources to do their ministry. The Standing Commission on Lifelong Christian Formation and Education has been made aware in its research that the use of certification is sought and desired by Christian formation leaders and directors in the various dioceses and congregations. Affirming the variety of resources and centers available and making them known through organizations such as NAECED is good stewardship, allowing congregations and dioceses to collaborate as opposed to working in isolation.

Research has shown a significant decrease in the number of diocesan and congregational professionals in Christian formation. Volunteer ministers are especially desirous of greater resources for skill development and confidence. The use of technology is so widely used now, it is in the Church's best interest to have continuing education and resources available on-line as well as in residential or local settings. This resolution does not mandate certification for those called to the ministry of Christian education; it reaffirms those who desire to continue their education and professional development.

In consultation with the Standing Commission on Ministry Development as well as NAECED, we are mindful of the need and desire to have this work incorporate the work of TEAC (Theological Education of the Anglican Communion) on Anglican Theological Competencies: teaching skills, knowledge in scripture, tradition, Anglican identity, personal and spiritual growth and transforming communities and systems. In addition, it is desired that this work for certification and continuing education be consistent with the increasing number of effective models for ministry development being used throughout The Episcopal Church. All models of ministry development need to be validated and supported equally.

### **Resolution A047 Develop an Electronic Learning Community**

*Resolved*, the House of \_\_\_\_\_ concurring, That The Episcopal Church develop an electronic learning community with delivery systems to support faith formation, collaboration, and networking with interactive capabilities for cross-conversations on the web; and be it further

*Resolved*, that upgrades in technology, necessary staff, technology networking as needed and staff coordination within the Episcopal Church Center be completed; and be it further

*Resolved*, that the Formation and Vocation Ministries Team and the Office of Communication be directed to collaborate and gather within one year of the adoption of this resolution such resources and tools from all levels of the Church to populate this electronic learning community; and it be further

*Resolved*, that this online community have elements of mission, worship, advocacy, evangelism, scripture, environmental issues, Christian faith formation, outreach, stewardship, and social justice as articulated in The Charter for Lifelong Christian Formation and Education; and be it further

*Resolved*, that a review committee, charged with ensuring the integrity and breadth in the development of these resource materials, and composed of nine members representing various ministries and disciplines of the Church, be appointed by the Chief Operating Officer in consultation with the various ministry disciplines of the Episcopal Church Center; and be it further

*Resolved*, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation

of \$210,000.00 for the upcoming triennium for the implementation of this resolution.

### **Explanation**

The Episcopal Church in the 21st century is called to look at providing faith formation resources via a network rather than single congregations or dioceses operating alone. The Church's diversity will call for faith opportunities for all ages, in all circumstances and in a variety of experiences. The Church is called to develop collaboration, including in how its members share the vast arena of Christian formation content. Today's technology now provides a means to do so.

Most dioceses and congregations do not have a staff member to search for program ideas, resources, and connections to the greater Episcopal community in the area of faith formation. The Internet has greatly reduced that isolation, but it takes a trained eye and an Episcopal ethos to weed through the vast amount of content that is found on the web that can inform living out promises in the Baptismal Covenant and the Five Marks of Mission.

Offering such an online, curated resource would allow the Church to incorporate an immense range of faith formation opportunities. With the Formation and Vocations Ministries team working alongside the Office of Communication, a site can be developed to support the entire Church. Representatives from a variety of constituencies can serve as a review committee, vetting the practicality and relevance of content and time. All of this could be done electronically and would not need face-to-face meetings. In this way, all resources on this site will be examined as appropriate for use in Episcopal settings: home, church, school, and beyond.

The funds requested for this resolution would be targeted to the technology development that would need to be built for such a site over the next triennium. The Standing Commission on Lifelong Christian Formation and Education believes that such an online learning community can serve as a resource center for the 21st century and provide access to all in the Church and beyond, creating a hub for learning and transformation, exhibiting a collaborative effort in sharing the multitude of programs and resources that exist across the Church.

### **Budget Report**

The Standing Commission on Lifelong Christian Formation and Education was provided a triennial budget of \$60,000, and expended a total of \$38,116.79.

In addition to the initial meeting of all Committees, Commissions, Agencies and Boards, the Standing Committee on Lifelong Christian Formation and Education will meet 4 times during the next triennium. This will require \$30,000 for 2013 and \$30,000 for 2014 for a total of \$60,000 for the triennium.