THE DIOCESE OF INDIANAPOLIS
The Episcopal Church in Central & Southern Indiana

JOURNAL
of the
ONE HUNDRED EIGHTIETH
CONVENTION

ST. PAUL’S NEW ALBANY
&
ST. PAUL’S JEFFERSONVILLE

KYE’S EVENT CENTER JEFFERSONVILLE
OCTOBER 26-28, 2017
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The Diocese of Indianapolis
(Organized A.D. 1838)

Congregations
With a list of Clergy and Laity accredited delegates and alternates at the
180th Diocesan Convention, on October 26-28th, 2017
(the asterisk (*) signifies presence)

Parishes


CONNERSVILLE - Trinity - 1852.


INDIANAPOLIS - Church of the Nativity - 1957. *Carolyn Wright, *Terry Kee


MISSIONS

CANNELTON - St. Luke’s – 1857
NEW CASTLE - St. James - 1884. *Rick Clark, *Terry Clark, Cindy Bullard, Aimee Chapman
WEST TERRE HAUTE - St. George’s - 1940.
CLERGY OF THE DIOCESE FOR THE 180TH CONVENTION

BISHOP: Jennifer Baskerville-Burrows, Consecrated in Clowes Hall at Butler University, Indianapolis, April 29th, 2017

PRIESTS AND DEACONS
(In Order of Canonical Residence)

<table>
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<tr>
<td>1962</td>
<td>Gordon L. Chastain</td>
<td>Ordained</td>
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<tr>
<td>1966</td>
<td>R. Frederich Roeschlaub</td>
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<tr>
<td>1967</td>
<td>Robert J. Webb - Oklahoma</td>
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<td>1967</td>
<td>Stephen L. Gable</td>
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<td>1970</td>
<td>E. John Dorr - Nebraska</td>
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<td>1970</td>
<td>Richard A. Halladay - Lexington</td>
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<td>1970</td>
<td>John Mohringer - Oklahoma</td>
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<td>1972</td>
<td>Joseph A. Rickards - West Virginia</td>
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<td>Frederick A. Wiecking III</td>
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<td>Thomas E. Honderich - Southwest Florida</td>
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<td>Norman L. Morford</td>
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<td>Benjamin P. Ford - Rio Grande</td>
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<td>Richard J. Roos</td>
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<td>Malimu Imara</td>
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<td>1983</td>
<td>Kenneth Schomaker - Pennsylvania</td>
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<td>William E. Tudor - Michigan</td>
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<td>Robert W. Myers - Florida</td>
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<td>Charles Mason - Central Pennsylvania</td>
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<td>Peter J. Bunder - Southwestern Virginia</td>
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<td>Jonathan Hutchison - New Mexico</td>
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<td>Sandra B. Michels - Missouri</td>
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<td>Herbert McGee</td>
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<td>Donald Jones - Quincy</td>
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<td>Peder Berdahl - Kansas</td>
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<td>Ralph Brown - South Dakota</td>
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<td>Martha Ponader</td>
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<td>John C. Barrow - North Carolina</td>
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<td>Ronald Sacco - Pittsburgh</td>
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<td>James Hempstead - Western Michigan</td>
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1990  Robert Giannini - Southwest Florida  September 10
1990  Mary Taflinger - Southern Ohio  December 1
1991  Edward Tourangeau - Long Island  January 1
1992  Jean Denton - Ordained  June 24
1992  Janet Richardson - Ordained  June 24
1992  Doris Mote - Maryland  August 20
1993  Ione Boodt - Ordained  June 24
1993  Barry MacDowell - Ordained  June 24
1993  Joseph Chillington III - Connecticut  September 1
1994  Charles Christian - Ordained  June 14
1994  Judith Culpepper - Ordained  June 24
1994  Dennis Latta - Ordained  June 24
1995  Linda Johnson - Southwestern Virginia  May 11
1995  Susan McBeath - Ordained  June 23
1995  Donna Olsen - Ordained  June 23
1995  Judith Roberts - Ordained  June 23
1995  James Leehan - Ohio  July 18
1995  Harold Smith - Wyoming  August 20
1996  David I. Shoulders - Chicago  September 5
1997  Carl Roos - Nebraska  May 1
1997  Michelle Roos - Nebraska  May 1
1997  Catherine M. Waynick - Michigan  June 7
1997  Gordon Anderson - Ordained  June 24
1997  Alice Goshorn - Ordained  June 24
1997  Amy B. Lamborn - Ordained  June 24
1997  Jean M. Smith - Ordained  June 24
1997  Raymond E. Bradley - Connecticut  October 28
1998  Richard T. Draper - Southern Virginia  June 2
1998  Sherry Mattson - Southern Virginia  June 30
1998  M. Lorraine Coufal - South Dakota  October 4
1999  John Lowe  November 9
2000  Charles Carpenter - Ordained  June 24
2000  Mary Frances Haberkorn - Ohio  February 28
2000  Thomas Kryder-Reid - Maryland  April 27
2000  David Bell - Central Gulf Coast  May 1
2001  David Purvis - Southwest Florida  April 6
2001  Todd Kleffman, Ordained  June 30
2002  Stephen Fales - Connecticut  June 10
2002  Bruce Boss - Kentucky  June 20
2002  Jeff Bessler - Ordained  June 29
2002  Karen King - Ordained  June 29
2002  Connie Peppler - Ordained  June 29
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<td>2017</td>
<td>Jean Beniste</td>
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OTHER CLERGY
(Not Canonically Resident/Licensed by the Bishop)

The Rev. J. Gerald Janzen - Indianapolis
The Rev. James D’Wolf - Missouri
The Red. Fred Chrysler - Connecticut
The Rev. Charles Ellestad - Lexington
The Rev. Robert L’Homme - Quincy
The Rev. Michael Stichweh - Long Island
The Rev. Don Overton, Lexington
The Rev. James Wilkinson - Kentucky
The Rev. Kempton Baldridge - Convocation of Episcopal Churches in Europe
The Rev. Susan Blubaugh - Northern Indiana
The Rev. Robert P. Dekker - Chicago
The Rev. Kate Wilson - El Camino Real
The Rev. Donald Hill - Rochester
The Rev. Wendy Manley – California
The Rev. Timothy Hallett – Springfield
The Rev. Simon Kingori Thiongo – Thika, Kenya
The Rev. LaRae Rutenbar – Western Michigan
The Rev. Mark Rutenbar – Western Michigan
The Rev. Gretchen Weller – Western Michigan
List of Clergy

(Those entitled to seats and votes and dates of canonical residence)

The asterisk (*) signifies presence at the 180th Diocesan Convention on October 26-28th, 2017


Priests and Deacons

* The Rev. Brantley Alexander, Deacon, All Saint’s, Indianapolis (October 26, 2014)
* The Rev. Charles Allen, Indianapolis Lutheran-Episcopal Campus Ministry (June 28, 2003)
  The Rev. Gordon Anderson, Deacon, St. Paul’s, New Albany (June 24, 1997)
* The Rev. William Barfield, Rector, St. Augustine’s, Danville (March 1, 2012)
* The Rev. Mary Bargiel, Deacon, Trinity, Indianapolis (January 24, 2015)
  The Rev. John C. Barrow, Non-Parochial, Indianapolis (April 28, 1989)
* The Rev. Christopher Beasley, Vicar, St. Peter’s, Lebanon (September 6, 2014)
  The Rev. Tanya Beck, Transition Rector, All Saints, Indianapolis (November 1, 2003)
  The Rev. Mary Becker, Deacon, Maryland (December 17, 2013)
  The Rev. Stephen Benner, Non-Parochial, Jeffersonville (June 23, 2007)
  The Rev. Susan Bennett, Shared Min., St. Paul’s, Richmond-St. James, New Castle (Feb. 22, 2012)
  The Rev. Canon Peder Berdahl, Retired (January 27, 1988)
  The Rev. Jeff Bessler, Non-Parochial, Richmond, IN (June 20, 2002)
  The Rev. Dan Billman, Non-Parochial, Greensburg (June 24, 1986)
  The Rev. Thomas Blake, Rector, Grace, Muncie (January 14, 2004)
  The Rev. Ione Boodt, Retired, Martinsville (June 24, 1993)
  The Rev. Bruce Boss, Retired, Indianapolis (June 20, 2002)
* The Rev. Jeff Bower, Vicar, St. John’s, Speedway (June 24, 2006)
  The Rev. Raymond Bradley, Retired, Indianapolis (October 28, 1997)
  The Rev. John Brockman, Retired, Brazil, IN (August 21, 2006)
  The Rev. Ralph Brown, Retired, Old Fort, NC (April 17, 1988)
* The Rev. Peter Bunder, Chaplain, Church of the Good Shepherd/Purdue Univ. West Lafayette (June 1, 1985)
  The Very Rev. Stephen Carlsen, Christ Church Cathedral (April 1, 2007)
  The Rev. Charlie Carpenter, Retired (June 24, 2000)
  The Rev. Gordon Chastain, Retired, Indianapolis (June 16, 1962)
  The Rev. Joseph Chillington III, Retired (September 1, 1993)
  The Rev. Charles Christian, St. James, Vincennes (June 14, 1994)
* The Rev. Hilary Cooke, St. John’s, Lafayette (December 11, 2006)
  The Rev. Kathryn Costas, Retired, Boone, NC
  The Rev. M. Lorraine Coufal, Chaplain, IU Hospital, Indianapolis, IN (October 4, 1998)
* The Rev. Alan Barry Cramer, Deacon (October 26, 2014)
  The Rev. Judith Culpepper, Retired, Indianapolis, IN (June 24, 1994)
  The Rev. Polk Culpepper, Retired, Indianapolis
* The Rev. William Lee Curtis, Christ Church Cathedral, Atlanta, (September 8, 2015)
The Rev. Debra Dehler, Priest in Charge, St. Alban’s, Indianapolis, (June 1st, 2016)
The Rev. Jean Denton, Deacon, St. Paul’s, Indianapolis (June 24, 1992)
The Rev. John Denson, Rector, St. Paul’s, Indianapolis (September 27, 2011)
The Rev. E. John Dorr, Retired, Palmetto, FL (July 1, 1970)

**PRIESTS AND DEACONS - 2**

* The Rev. Andrew Downs, Rector, St. Stephen’s, Terre Haute, Eastern Michigan (November 25, 2014)
  The Rev. Richard Draper, Retired, Eagle Harbor, MI (June 2, 1998)
* The Rev. Charlie Dupree, Rector, Trinity, Bloomington (November 5, 2008)
  The Rev. Stephen Fales, Rector, St. Christopher’s, Carmel (June 10, 2002)
  The Rev. Nancy Ferriani, Retired, Indianapolis (June 24, 1986)
  The Rev. Stephen Gable, Priest in Charge, Peace Rockport, Omaha, NE (June 24, 1967)
  The Rev. Mike Galvin, Vicar, Holy Family, Fishers (June 18, 2005)
  The Very Rev. Robert Giannini, Dean Emeritus, Indianapolis (September 10, 1990)
  The Rev. Steven Giovangelo, Retired, Indianapolis (November 13, 2002)
* The Rev. Sarah Ginolfi, St. Paul’s, Indianapolis (October 7, 2014)
  The Rev. Richard Godbold, Retired, Evansville (August 1, 2003)
* The Rev. Alice Goshorn, Retired, South Portland, Maine (June 24, 1997)
* The Rev. Canon Bruce Gray, Canon to the Ordinary (June 23, 2009)
  The Rev. Cathy Gray, Retired, Indianapolis, (September 9, 2009)
* The Rev. Henrietta Grossoehme, Associate, Trinity, Bloomington (May 23, 2013)
* The Rev. David Guilfoyle, Diaconate, Trinity, Lawrenceburg (July 16th, 2016)
  The Rev. Violet Haberkorn, Non-Parochial, Illinois (February 28, 2000)
* The Rev. Virginia Hall, Retired, Bloomington (August 1, 2003)
  The Rev. Canon Richard Halladay, Retired, Beanblossom (August 1, 1970)
  The Rev. James Hempstead, Retired, Petoskey, MI (June 1, 1990)
  The Rev. Martha Honaker, Retired, Sparta, NC (January 17, 2003)
  The Rev. Thomas Honderich, Non-Parochial, Indianapolis (July 23, 1973)
* The Rev. Erin Houglund, Diaconate, Indianapolis (June 1st, 2017)
* The Rev. Jennifer Hulen, Associate Rector, St. Christopher’s, Carmel (June 9, 2012)
  The Rev. Jonathan Hutchison, Retired, Beanblossom, IN (March 1, 1986)
  The Rev. Malimu Imara, Non-Parochial, Atlanta, GA (September 18, 1982)
* The Rev. Frank Impicciche, Vicar, St. Mary’s, Martinsville (June 9, 2012)
* The Rev. Dr. Linda Johnson, Campus Ministry, IU Bloomington (May 11, 1995)
  The Rev. Donald Jones, Interim, St. John’s, Bedford, Indiana (November 15, 1987)
* The Rev. Richard Kautz, Rector, St. Paul’s, Richmond (April 23, 2008)
* The Rev. Barbara Kempf, Associate, St. Paul’s, Indianapolis (June 23, 2007)
* The Rev. Karen King, Associate, Trinity, Indianapolis (June 29, 2002)
* The Rev. Canon Debra Kissinger, Canon for Christian Formation (June 17, 2008)
  The Rev. Todd Kleffman, Retired, Indianapolis (June 30, 2001)
  The Rev. Thomas Kryder-Reid, Retired (April 27, 2000)
* The Rev. Dennis Latta, Vicar, St. John’s, Washington, St. James, Vincennes (June 24, 1994)
  The Rev. James Leehan, Retired, Santa Fe, NM (July 18, 1995)
The Rev. Gray Lesesne, Church Planter, Episcopal Community, Brownsburg (May 21, 2008)
The Rev. John Lowe, Non-Parochial, Dunedin, FL (November 9, 1999)
The Rev. James Lowney, Deacon, St. Paul’s, Columbus (October 22, 2011)
The Rev. Barry MacDowell, Deacon, St. Paul’s, Richmond (June 24, 1993)
* The Rev. Dr. Shannon MacVean-Brown, Assoc. Priest, Christ Church Cathedral, (November 25, 2014)
* The Rev. Elizabeth Macke, Non-Parochial, KY (April 19, 2011)
The Rev. Zoila Manzanares-Cole, Christ Church Cathedral (August 8, 2006)
The Rev. Charles Mason, Retired, Muncie (September 1, 1984)

PRIESTS AND DEACONS - 3

The Rev. Sherry Mattson, Retired, Eagle Harbor, MI (June 30, 1998)
The Rev. Susan McBeath, Retired, St. Christopher’s, Carmel (June 23, 1995)
The Rev. Jim McGee, Retired, Elizabeth City, NC (June 24, 1987)
The Rev. Jackie Means, Retired, Indianapolis, (March 14, 2013)
The Rev. Sandi Michels, Retired, Fort Worth, TX (March 4, 1987)
The Rev. John Mohringer, Retired, Lebanon (October 1, 1970)
The Rev. Norman Morford, Retired, Indianapolis (October 14, 1973)
The Rev. Enid Morrison, Deacon, Retired (October 28, 2008)
The Rev. Karen Mosso, Retired, Jeffersonville (October 4, 2002)
The Rev. Doris Mote, Retired, New Albany (August 20, 1992)
The Rev. Robin Myers, Retired, Indianapolis (August 1, 1984)
* The Rev. Rebecca Nickel, Rector, St. Timothy’s, Indianapolis (June 8, 2011)
* The Rev. Janet Oller, Rector, St. John’s, Crawfordsville (July 28, 2011)
The Rev. Donna Olsen, St. Timothy’s, Indianapolis (June 23, 1995)
* The Rev. Dr. Bradley Pace, Rector, St. John’s, Lafayette (May 16, 2013)
The Rev. David Parker, Retired, Elkins, WV (May 1, 1991)
* The Venerable Connie Peppler, Deacon, Trinity, Bloomington (June 29, 2002)
The Rev. Martha Ponader, Retired, Sanibel Island, FL (June 24, 1988)
The Rev. David Purvis, Retired, Noblesville (April 6, 2001)
* The Rev. C. Davies Reed, Rector, St. Francis-in-the-Field, Zionsville (June 23, 2007)
* The Rev. Whitney Rice, Shared Min., St. Thomas, Franklin, St. Luke’s, Shelbyville (June 17, 2009)
The Rev. Janet Richardson, Retired (June 24, 1992)
The Rev. Joseph Rickards, Retired, Falling Waters, WV (January 10, 1972)
The Rev. Judith Roberts, Retired, Englewood, FL (June 23, 1995)
The Rev. Frederich Roeschlaub, Retired, England (June 11, 1966)
The Rev. Carl Roos, Retired, Indianapolis (May 30, 1997)
* The Rev. Michelle Roos, Rector, St. Philip’s, Indianapolis (May 30, 1997)
The Rev. Richard Roos, Retired, Atlantic Beach, FL (July 31, 1976)
* The Rev. John Rumple, Rector, St. Andrew’s, Greencastle (April 15, 2012)
The Rev. Allen Rutherford, Rector, St. John’s, Mt. Vernon (July 17, 2004)
The Rev. Mike Scime, Deacon, St. Alban’s, Indianapolis (October 22, 2011)
The Rev. Cathy Scott, Deacon, Holy Family, Fishers (November 2012)
The Rev. Walter Sherman, Retired, Wilton Manors, FL
* The Rev. Lee Shaefer, Rector, St. Michael’s, Noblesville (December 1, 2007)
The Rev. Canon David Shoulders, Retired, Indianapolis (September 5, 1996)
* The Rev. Mary Slenski, Non Parochial, Indianapolis (July 15, 2014)
  The Rev. Harold Smith, Retired, Indianapolis (August 20, 1995)
  The Rev. Jean M. Smith, Retired, Indianapolis (June 24, 1997)
* The Rev. Whitney Smith, Deacon, St. Mary’s, Martinsville (January 24, 2015)
* The Rev. Joan Smoke, St. John’s, Bedford (May 2nd, 2016)
* The Rev. James Stanton, Deacon, St. Paul’s, Jeffersonville
* The Rev. Karen Sullivan, Deacon, St. Philip’s, Indianapolis (June 18, 2005)
* The Rev. Mary Taflinger, Vicar, Trinity, Lawrenceburg (December 11, 1990)

PRIESTS AND DEACONS - 4

The Rev. Edward Tourangeau, Retired, Troy, VA (January 1, 1991)
  The Rev. William Tudor, Retired, Edgewood, WA (September 15, 1983)
* The Rev. Marcus Vance, Rector, St. Paul’s, Columbus (January 30, 2007)
* The Rev. Deby Veach, Deacon, St. Stephen’s, Terre Haute (October 26, 2008)
  The Rev. Mark VanWassenhove, Rector, St. Matthew’s, Indianapolis (July 18, 2006)
* The Rev. Evelyn Wheeler, Interim, Christ Church, Madison (February 10, 2012)
* The Rev. Fred Wiecking, Retired
* The Rev. William Wieland, Retired, Greencastle (June 24, 1964)
* The Rev. Kirsteen Wilkinson, Rector, St. Mark’s, Plainfield (June 24, 2006)
* The Rev. Suzanne Wille, Rector, All Saints, Indianapolis (August 15, 2012)
  The Rev. Henrietta Williams, Retired, Oak Island, NC (June 24, 1993)
  The Rev. Mollie Williams, Retired, Indianapolis (April 13, 2004)
* The Rev. Julia Whitworth, Rector, Trinity, Indianapolis (September 22nd, 2016)
* The Rev. Nancy Woodworth-Hill, Deacon, St. Paul’s, Jeffersonville (January 24, 2015)
* The Rev. Fatima Yakubu-Madus, Deacon, St. John’s, Speedway (October 23, 2010)
DIOCESAN OFFICERS

THE BISHOP

The Right Reverend Jennifer Baskerville-Burrows
Episcopal Diocese of Indianapolis
Organized A.D. 1838

THE SECRETARY

Mr. Sean Sullivan

THE TREASURER

Mr. Thomas Wood

THE CHANCELLOR

Mr. George Plews

THE ASSISTANT CHANCELLOR

Ms. Catherine Bridge

Ms. Susan Rempert
THE BISHOP’S STAFF

CANON TO THE ORDINARY

The Rev. Canon Bruce Gray

CANON FOR TRANSITION MINISTRY AND LEADERSHIP DEVELOPMENT

The Rev. Canon Debra Kissinger

CANON TO THE ORDINARY FOR ADMINISTRATION AND EVANGELISM

Brendan O’Sullivan-Hale

CANON FOR ADMINISTRATION

Canon Marsha D. Gebuhr

COORDINATOR OF COMMUNICATIONS AND EVANGELISM

Ms. Kathy Copas

COORDINATOR OF MINISTRIES WITH AND FOR YOUTH

Ms. Victoria Hoppes

STEWARDSHIP OFFICER

Mr. John Vernon Oaks

BISHOP’S EXECUTIVE ASSISTANT

Ms. Sally Cassidy

ADMINISTRATIVE ASSISTANT

Ms. Kim Smith
THE 2017 BISHOP’S APPOINTMENTS

CHANCELLOR
Mr. George Plews

DISPATCH OF BUSINESS
The Rev. Canon Bruce Gray, Chairperson

UNFINISHED BUSINESS
The Rev. Frank Impicciche, Chairperson

CREDENTIALS
The Rev. Dennis Latta, Chairperson

CONSTITUTION AND CANONS
The Rev. Evelyn Wheeler, Chair
Joyce Krauser
Mr. George Plews
The Rev. Chip Chilington

NOMINATIONS TO THE 2017 DIOCESAN CONVENTION
The Rev. Linda Johnson
Joyce Krauser
The Rev. Jay Lawler
Terry Noble
DIRECTORY of PROGRAMS & COMMITTEES

THE EPISCOPAL DIOCESE OF INDIANAPOLIS

1100 W. 42nd St., Indianapolis, Indiana 46208

317-926-5454, 800-669-5786

Organized A. D. 1838

BISHOP
The Rt. Rev. Jennifer Baskerville-Burrows
### ADMINISTRATION & BUDGET

#### BUDGET FORMATION GROUP

<table>
<thead>
<tr>
<th>The Rev. C. Davies Reed, Chair</th>
<th>Susan Steigerwald</th>
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<tbody>
<tr>
<td>The Rev. Allen Rutherford</td>
<td>Ms. Laurel Cornell</td>
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<td>Ms. Sally Pedersen</td>
<td>Mr. Max Nottingham</td>
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<td>Mr. Tom Wood</td>
<td>The Rev. Jan Oller</td>
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<td>The Rev. Evelyn Wheeler</td>
<td>Canon Brendan O’Sullivan-Hale, Staff Liaison</td>
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<td>The Rev. Suzanne Wille</td>
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#### CHURCH PENSION FUND

This is a Sub-Committee of Personnel Policy & Compensation Committee

#### FINANCE AND INVESTMENT COMMITTEE

<table>
<thead>
<tr>
<th>Mr. Tom Wood, Chair</th>
<th>The Rev. Steve Fales</th>
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<tr>
<td>Mr. Norm Callahan</td>
<td>The Rev. Tom Honderich</td>
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<td>The Rev. Chip Chillington</td>
<td>Mr. Max Nottingham Mr. George Plews</td>
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<td>Dr. Laurel Cornell</td>
<td>The Rev. C. Davies Reed</td>
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<td>The Rev. Dr. John Denson</td>
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<td>Ms. Dreyer</td>
<td>Canon Brendan O’Sullivan-Hale, Staff Liaison</td>
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#### GENERAL CONVENTION DEPUTIES & ALTERNATES

**Lay Deputies:**
- Ms. Joan Amati
- Canon Brendan O’Sullivan-Hale
- Ms. Terry Noble
- Ms. Pam Douglas

**Lay Alternates:**
- 1st Ms. Natalie Weir
- 2nd Ms. Lara Dreyer
- 3rd Ms. Susan Steigerwald
- 4th Ms. Carolyn Fairbanks

**Clergy Deputies:**
- The Rev. Gray Lesesne
- The Rev. Debra Kissinger
- The Rev. Jan Oller
- The Rev. Charlie Dupree

**Clergy Alternates:**
- 1st The Rev. Mary Slenski
- 2nd The Rev. Evelyn Wheeler

#### JUBILEE OFFICER

The Rev. Karen Sullivan

#### PERSONNEL POLICY AND COMPENSATION

<table>
<thead>
<tr>
<th>Ms. Pamela Douglas, Chair</th>
<th>Ms. Sally Pedersen</th>
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<tr>
<td>Ms. Denise Reeves</td>
<td>Canon Brendan O’Sullivan-Hale, Staff Liaison</td>
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<td>Mr. Mark Kussmaul</td>
<td>The Rev. Canon Debra Kissinger, Staff Liaison</td>
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<tr>
<td>The Rev. C. Davis Reed</td>
<td>The Rev. Bill Wieland, Chaplain to Retirees</td>
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CONGREGATION & COMMUNITY LIFE

CHURCH WOMEN UNITED
Ms. Mary Boggs

COMMISSION ON MINISTRY
(* = Elected by Convention, ** = Elected by Standing Committee, *** = Bishop Appointment)

<table>
<thead>
<tr>
<th>Terms expire 2018</th>
<th>Terms expire 2020</th>
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<tbody>
<tr>
<td>The Rev. Mary Slenski*</td>
<td>Ms. Becky Ridder*</td>
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<td>Ms. Terry Noble* Chair</td>
<td>The Rev. Karen Sullivan*</td>
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<tr>
<td>Mr. Doug Powell**</td>
<td>The Rev. Canon Debra Kissinger, Staff Liaison</td>
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<td>The Rev. Canon Lee Curtis**</td>
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<td>The Rev. Mike Scime</td>
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<td><strong>Terms expire 2019</strong></td>
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<td>The Rev. Charlie DuPree***</td>
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<td>The Rev. Fatima Yakubu-Madus*</td>
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<td>Mr. Larry Johnson*</td>
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<td>The Rev. Cathy Scott***</td>
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DAUGHTERS OF THE KING
Ms. Carolyn Shupert, President  The Rev. Michelle Roos, Chaplain

DEACON FORMATION
The Venerable Connie Peppler, Director  The Rev. Kate Wilson, ROM

EFM DIOCESAN COORDINATOR
Ms. Gloria Hasler

EPISCOPAL RELIEF AND DEVELOPMENT
To be appointed

EPISCOPAL WOMEN’S MINISTRIES

| Ms. Ann Durkos | Ms. Bev Ruebeck | Ms. Esther Weaver |
| Ms. Janet Higbie | Ms. Pam Sebura | Ms. Burnie Wilkins, Co-Chair |
| Ms. Amanda Lloyd-Jones | Ms. Carolyn Shupert | Staff liaisonXXXXX? |
| Ms. Lisa Matucheski | Ms. Charlene Watson | Staff Liaison |
| Ms. Amy Paget, Co-Chair | | |
## EXAMINING CHAPLAINS

<table>
<thead>
<tr>
<th>Chair</th>
<th>Co-Chair</th>
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<tr>
<td>The Rev. Dr. Bradley Pace</td>
<td>The Rev. Henny Grossoeheme</td>
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<td>The Rev. Dr. Charles Allen</td>
<td>The Rev. Canon Dr. Shannon MacVean-Brown</td>
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## LIFE LONG FORMATION COMMITTEE

<table>
<thead>
<tr>
<th>Liaison</th>
<th>Name</th>
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<td></td>
<td>The Rev. Canon XXXXX</td>
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## MINISTRY IN HIGHER EDUCATION

<table>
<thead>
<tr>
<th>Co-Chair</th>
<th>Chair</th>
<th>Liaison</th>
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<tr>
<td>Mr. Mike Ashley</td>
<td>The Rev. Suzanne Wille</td>
<td>Mr. Bill Hughes</td>
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<td>The Rev. Charles Allen</td>
<td>The Rev. Dr. Linda Johnson</td>
<td>The Rev. Dr. Linda Johnson</td>
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<td>The Rev. Peter Bunder</td>
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## MISSION STRATEGY GROUP

<table>
<thead>
<tr>
<th>Chair</th>
<th>Chair</th>
<th>Liaison</th>
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<tbody>
<tr>
<td>Mr. David Emerson</td>
<td>Mr. John Steele</td>
<td>Mr. David Emerson</td>
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<td>Mr. Larry Krauser</td>
<td>Mr. David Emerson</td>
<td>Mr. Sean Sullivan</td>
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<tr>
<td>Mr. Don Sodrel</td>
<td>Mr. David Emerson</td>
<td>Staff Liaison ??</td>
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<tr>
<td>The Rev. Mary Taflinger</td>
<td>The Rt. Rev. Jennifer Baskerville-Burrows</td>
<td>Staff Liaison ??</td>
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## PATHWAYS TO VITALITY INITIATIVE STEERING COMMITTEE

<table>
<thead>
<tr>
<th>Chair</th>
<th>Chair</th>
<th>Liaison</th>
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<tbody>
<tr>
<td>Mr. David Emerson</td>
<td>Mr. David Emerson</td>
<td>The Rev. Donald Jones</td>
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<td>The Rev. Erin Hougland</td>
<td>The Rev. Erin Hougland</td>
<td>Ms. Melissa Hickman</td>
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<td>Mr. Jeffrey Brinkmann</td>
<td>Mr. Jeffrey Brinkmann</td>
<td>Curricula Consultant</td>
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## MINISTERIAL EXCELLENCE FUND (MEF) GRANT COMMITTEE

<table>
<thead>
<tr>
<th>Chair</th>
<th>Chair</th>
<th>Liaison</th>
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<tr>
<td>The Rev. Joseph (Chip) Chillington</td>
<td>The Rev. Dr. John Denson</td>
<td>Ms. Melissa Hickman</td>
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<td>Mr. Wendell Walls</td>
<td>Mr. Wendell Walls</td>
<td>The Rev. Donald Jones</td>
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<td>Ms. Natalie Weir</td>
<td>Ms. Natalie Weir</td>
<td>Ms. Lisa Brown</td>
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<td>Financial Advisor</td>
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## SPIRITUAL DIRECTORS

<table>
<thead>
<tr>
<th>Chair</th>
<th>Chair</th>
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<tbody>
<tr>
<td>The Rev. Tanya Beck</td>
<td>The Rev. Susan McBeath</td>
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<td>The Rev. Gordon Chastain</td>
<td>The Rev. David Ottsen</td>
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<td>The Rev. M. Lorraine Coufal</td>
<td>Mr. Larry Rider</td>
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<tr>
<td>Mr. Dan C. Hoffman</td>
<td>The Rev. Cathy Scott</td>
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<td>Ms. Kim Johnson</td>
<td>The Rev. Mollie Williams</td>
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<td>The Rev. Dr. Linda Johnson</td>
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## UNITED THANK OFFERING

<table>
<thead>
<tr>
<th>Chair</th>
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<tbody>
<tr>
<td>Ms. Lisa Matucheski, Chair</td>
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21
**WAYCROSS**
(* = Elected by Diocesan Convention, ** = Elected by Waycross Board ***=Bishop Appointment)

<table>
<thead>
<tr>
<th>Executive Committee</th>
<th>Board</th>
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<tbody>
<tr>
<td>Bishop Jennifer Baskerville-Burrows, Chair</td>
<td>The Rev. Henny Grossoehme, 2018**</td>
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<tr>
<td>Ms. Evita Krislock, Interim Executive Director</td>
<td>Ms. Anne Royalty, 2018*</td>
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<tr>
<td>XXXXXXXXX?, diocesan staff Liaison</td>
<td>The Rev. Tim Hallett, 2018**</td>
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<tr>
<td>Mr. Kyle Dahnke, 2018** President</td>
<td>Ms. Jennifer Phelps, 2019 *</td>
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<tr>
<td>Ms. Natalie Weir, 2020*** Treasurer</td>
<td>Mr. Jim Lemon, 2019**</td>
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<tr>
<td>Ms. Candace Glass, 2018** Co-Secretary</td>
<td>The Rev. Christopher Beasley, 2019 *</td>
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<td>Ms. Marylin Day, 2019 * Co-Secretary</td>
<td>Ms. Ellen Blackburn, 2020*</td>
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<td>Ms. Ann Niednagel, 2020*</td>
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<tr>
<th>YOUTH STEERING COMMITTEE</th>
<th>Youth</th>
<th>Adult Sponsors</th>
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<tbody>
<tr>
<td></td>
<td>Erin Beuoy</td>
<td>Trina Drake</td>
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<td>Ruth Everett</td>
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<td>Jenn Stumpp</td>
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<td>Carys Diaz</td>
<td>Victoria Hoppes, Staff Liaison</td>
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<td>Sarah Jacobs</td>
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<td>Connor Sanchez</td>
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DEANERIES & DEANS

MIDCENTRAL, The Rev. Karen King, dean
Indianapolis: All Saints’, St. Alban’s, St. Matthew’s & Trinity
Speedway: St. John’s

NORTHCENTRAL, The Rev. C. Davies Reed, dean
Brownsburg: Good Samaritan
Carmel: St. Christopher’s
Fishers: Holy Family
Indianapolis: Church of the Nativity & St. Paul’s
Lebanon: St. Peter’s

SOUTCENTRAL, The Rev. Kirsteen Wilkinson, dean
Danville: St. Augustine’s
Franklin: St. Thomas
Indianapolis: Christ Church Cathedral, St. Philip’s & St. Timothy’s
Martinsville: St. Mary’s
Plainfield: St. Mark’s

NORTHEAST, (dean to be determined)
Anderson: Trinity
Elwood: St. Stephen’s
Muncie: Grace Church
New Castle: St. James
Richmond: St. Paul’s
Shelbyville: St. Luke’s

SOUTEAST, The Rev. Mary Taflinger, dean
Bean Blossom: St. David’s
Bedford: St. John’s
Columbus: St. Paul’s
Jeffersonville: St. Paul’s
Lawrenceburg: Trinity
Madison: Christ Church
New Albany: St. Paul’s

SOUTHWEST, The Rev. Dennis Latta, dean
Cannelton: St. Luke’s
Evansville: St. Paul’s
Mt. Vernon: St. John’s
New Harmony: St. Stephen’s
Rockport: Peace Church
Vincennes: St. James
Washington: St. John’s

NORTHWEST, The Rev. Dr. Linda Johnson, dean
Bloomington: Episcopal Campus Ministry at IU & Trinity
Crawfordsville: St. John’s
Greencastle: St. Andrew’s
Lafayette: St. John’s
Terre Haute: St. Stephen’s
West Lafayette: Good Shepherd
West Terre Haute: St. George’s
# Diocesan Committees – Councills

## Executive Council (***=Bishop Appointment)

<table>
<thead>
<tr>
<th>Bishop</th>
<th>Jennifer Baskerville-Burrows, Pres.</th>
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<tbody>
<tr>
<td>Ms. Lara Dreyer</td>
<td>2018, Northcentral</td>
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<tr>
<td>The Rev. Michelle Roos</td>
<td>2018, Southcentral</td>
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<tr>
<td>The Rev. Dr. John Rumple</td>
<td>2018, Northwest</td>
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<tr>
<td>The Rev. Allen Rutherford</td>
<td>2018, Southwest</td>
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<tr>
<td>Ms. Susan Steigerwald</td>
<td>2018, Southeast</td>
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<tr>
<td>The Rev. Debbie Dehler</td>
<td>2019, Midcentral</td>
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<tr>
<td>Ms. Carolyn Fairbanks</td>
<td>2019, Southwest</td>
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<tr>
<td>Mr. William Hughes</td>
<td>2019, Northwest</td>
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<tr>
<td>Mr. Max Nottingham</td>
<td>2019, Northeast</td>
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<tr>
<td>Mr. /Ms. TBA</td>
<td>2019, Southcentral</td>
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<tr>
<td>The Rev. David Guilfoyle</td>
<td>2020, Southeast</td>
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<td>The Rev. Jennifer Hulen</td>
<td>2020, Northcentral</td>
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<tr>
<td>Mr. Jeff Brinkman</td>
<td>2020, Midcentral</td>
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| The Rev. Frank Impicciiche | *** |
| Ms. Laurel Cornell | *** |
| The Rev. Mike Galvin | *** |
| Mr. Sean Sullivan | *** |
| Ms. Kristina Baker | *** |
| Ms. Mariann Scott | *** |
| Mr. Thomas Wood, Treasurer, Ex-officio |
| Mr. George Plews, Chancellor, Ex-Officio |
| The Rev. Canon Debra Kissing, Ex-Officio |
| Canon Brendan O’Sullivan-Hale, Ex-Officio |

## Standing Committee

| The Rev. Jeff Bower | 2018 |
| Mr. Frank Guthrie | 2018 |
| The Rev. Karen Sullivan | 2019, President |

| Mr. George Eastman | 2019, Secretary |
| The Rev. Whitney Smith | 2020 |
| Ms. Sally Hardgrove | 2020 |

## Diocesan Convention

### Constitution and Canons

| Ms. Joyce Krauser | Mr. George Plews |

## Disciplinary Board - (*Diocese of Northern Indiana)

| The Rev. Barbara Kempf | 2017 |
| Mr. Todd Howard | 2017 |
| The Rev. Matthew Cowden | 2019* |
| The Rev. Thomas Haynes | 2019* |
| Ms. Beth Dingman | 2019 |

| The Rev. Alan Rutherford | |
| The Rev. Lee Schaefer | 2019 |
| Dr. Steven Wietstock | 2019* |
| Mr. David Jocelyn | 2019* |
| The Rev. Suzanne Wille (Intake Officer) | |
| Mr. George Plews, Chancellor of the Diocese | |

## Nomination

The deans of each deanery are the committee.

## Resolutions

| The Rev. Evelyn Wheeler | Ms. Joyce Krauser |
| The Rev. Don Hill | Canon Brendan O’Sullivan-Hale |
# LOCAL & GLOBAL OUTREACH

## COMMISSION ON NATIONAL AND GLOBAL MISSIONS

<table>
<thead>
<tr>
<th>Chair</th>
<th>Treasurer</th>
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<tr>
<td>The Rev. Jeff Bower</td>
<td>Mr. Randy Keko</td>
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<td>Ms. Marylin Day</td>
<td>Mr. George Moore</td>
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<tr>
<td>Mr. Matthew Cole</td>
<td>Mr. Steve Whaley</td>
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<tr>
<td>Ms. Patricia Griffin</td>
<td>Bishop Jennifer Baskerville-Burrows, Staff Liaison</td>
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<td>Mr. Bryan Luce</td>
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## CRAINE HOUSE BOARD OF DIRECTORS

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<tr>
<th>Director</th>
<th>Treasurer</th>
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<tr>
<td>Mr. Michael Cook</td>
<td>Mr. Matt Gray</td>
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<td>Mr. Quincy Cunningham</td>
<td>Mr. Josh Moudy</td>
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<td>Mr. Mike Burley</td>
<td>Mr. Bill Schlies</td>
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<td>Mr. Bruce Edelen</td>
<td>Ms. Regina Sharrow</td>
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<tr>
<td>Ms. Lisa Gaus</td>
<td>Bishop Jennifer Baskerville-Burrows, Ex-officio</td>
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## ECUMENICAL OFFICER

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<th>Officer</th>
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<td>The Rev. Charles Carpenter</td>
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Members to be appointed

## EPISCOPAL FUND FOR HUMAN NEED BOARD OF DIRECTORS

<table>
<thead>
<tr>
<th>Chair</th>
<th>Treasurer</th>
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<tr>
<td>Mary Ann Sodrel</td>
<td>The Rev. Michelle Roos</td>
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<td>Ms. Nancy Rayfield</td>
<td>Mr. Randy Bridges</td>
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<td>Mr. Don Sodrel</td>
<td><strong>Staff Liaison ??</strong></td>
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<td>Ms. Janet King Doane</td>
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## INDIANA WOMEN’S PRISON MINISTRY

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<th>Minister</th>
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<tr>
<td>The Rev. William Wieland</td>
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<td>The Rev. Jackie Means</td>
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<td>The Rev. Barbara Kempf</td>
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The Rt. Rev. Jennifer Baskerville-Burrows, Bishop of the Diocese of Indianapolis, and President and President of Convention, called the 180th convention to order with an opening prayer, at 9:02 AM on Friday, October 27, 2017, at Kye’s Event Center, 500 Missouri Avenue, Jeffersonville, IN.

The Rev. Canon Bruce Gray was introduced for Dispatch of Business.

Bishop Baskerville-Burrows introduced the Rev. Dennis Latta for the report of the Committee on Credentials. He reported that a quorum in both orders was present. After proper motion and second, his report was accepted. The report was received by acclamation.

Rev. Latta moved to confirm Mr. George Plews as the Chancellor of the Diocese, Ms. Susan Rempert and Ms. Catherine Bridge as Assistant Chancellors, Mr. Sean Sullivan as Secretary of the Diocese and of this Convention, and Mr. Tom Wood as Treasurer of the Diocese. The motion was seconded and the appointments were confirmed.

Bishop Baskerville-Burrows recognized the Chancellor. Mr. Plews noted that printed copies of suggested Rules for Decorum and Debate at Convention had been given to each delegate at registration, as follows:

1. When the President shall be in the Chair, no member shall address the Convention or make any motion until after recognition by the President, except to make a parliamentary inquiry, a point of order, or a motion not requiring recognition.
2. No member shall address the President while any other member has the floor, except to present a parliamentary question, a point of order, or a question of privilege touching the character of the Convention or of one or more of its members.
3. When any member is about to speak or to deliver any matter to the Convention, the member shall, with due respect, address the President, state her or his name and Congregation, and confine remarks strictly to the point of debate.
4. While the President is putting any Question, the members shall continue in their seats, and shall not hold any private discourse.
5. When the Convention is about to rise, all members shall keep their seats until the President leaves the Chair. Before putting to a vote a motion to adjourn, the President may make any communication to the Convention or may cause any notice to be read by the Secretary.
6. Except by leave of the Convention, no member shall speak more than twice in the same debate, nor longer than five minutes at one time.
7. All questions of order shall be decided by the President, without debate, but any member may appeal from such decision by a motion made immediately after the decision which must be seconded, is debatable, may be laid on the table, must be passed by a majority vote and cannot be renewed. On such appeal the vote shall be upon the Question, "Shall the decision of the Chair be sustained?"
8. By unanimous consent, any action may be taken that is not in contravention of any provision of the Constitution and Canons.
9. At the meetings of the Convention, the Rules and the Orders of the previous meeting shall be in force until they are amended or repealed by the Convention.
10. Except when in conflict with the Constitution or Canons, or any Rule herein contained, the latest edition of *Robert's Rules of Order* shall govern the interpretation of these Rules and the procedure to be followed.

11. During debate the members of the Convention shall refrain from applause or other signs of approval or disapproval for any particular speaker.

The Rules were moved, seconded and approved.

The President then recognized that the Youth Steering Committee had nominated two of their representatives, Ms. Sarah Jacobs (St. Christopher’s, Carmel) and Mr. Alex Koponen (Trinity, Indianapolis), to have seat and voice at this Convention. Acceptance of the nominations was moved, seconded, and approved.

Bishop Baskerville-Burrows recognized The Rev. Karen King, chairperson of the Nominations Committee. She detailed the appropriate provisions of the Constitution and Canons, and made the following nominations:

**Standing Committee – Clergy**
The Rev. Whitney Smith

**Standing Committee – Lay**
*No nominations at this time*
*NOMINATED FROM THE FLOOR WERE:*
Ms. Sally Hargrove
Mr. Phil Wills

**Commission on Ministry – Clergy**
The Rev. Mary Bargiel
The Rev. John Barrow
The Rev. Virginia Hall
*NOMINATED FROM THE FLOOR WAS:*
The Rev. Karen Sullivan

**Commission on Ministry – Lay**
Mr. Robert Murray
Ms. Becky Ridder

**Disciplinary Board – Clergy**
The Rev. Allen Rutherford

**Disciplinary Board – Lay**
*No nominations at this time*

**Waycross Board**
*(Three persons, clergy or lay, for a three year term)*
Ms. Ellen Blackburn
Ms. Ann Niednagel
Ms. Natalie Weir
To affirm the election by deaneries to Executive Council
The Rev. David Guilfoyle, Southeast
Mr. Jeff Brinkman, Mid Central
The Rev. Jennifer Hulen, North Central

The appointments for Northeast (clergy, 1 year term) and South Central (lay, 2 year term) are unfilled at this time.

The nominations from the floor were accepted by a voice vote.

The President recognized Canon Gray for Dispatch of Business. Canon Gray explained the voting procedures. The polls were then opened.

The President recognized the Rev. Jay Lawlor from the Committee on Resolutions.

Rev. Lawlor submitted the following resolution sponsored by the Diocesan Commission on Ministry in Higher Education:

Resolution on DACA (Deferred Action for Childhood Arrivals)

RESOLVED: The 180th Convention of the Episcopal Diocese of Indianapolis issues a call for prayer, study and action to members of the diocesan household so that they may help to shape the debates surrounding immigration and DACA. These debates, which frame our common lives in church and society, are an opportunity to incorporate our stated and long-held commitment as followers of Jesus and as Episcopalians to protect the most vulnerable people among us, especially children, young adults, strangers and aliens.

RESOLVED: Furthermore, the Convention asks individuals, small groups and/or congregations to call upon members of Congress to take action to protect these young people (frequently called “Dreamers”), and to collaborate on a bi-partisan basis to construct a humane comprehensive immigration policy.

Any resolution submitted within sixty days of convention must be allowed for consideration by a majority of delegates (Canon 2, section (i)). The Convention, by a 2/3 majority vote, accepted the resolution for consideration.

The President then recognized Melissa Hickman for a presentation on Pathways to Vitality.

Bishop Baskerville-Burrows then made her first address to Convention.

CONVENTION RECESS ED AT 10:03 AM.

CONVENTION RESUMED AT 10:27 AM.

The Bishop gave an overview of the Listening Process, and then the Convention entered into table discussions about the process.

Dispatch of Business was then recognized. Canon Gray announced the following election results:
Standing Committee – Clergy
The Rev. Whitney Smith

Commission on Ministry – Lay
Ms. Becky Ridder

Disciplinary Board – Clergy
The Rev. Allen Rutherford

Disciplinary Board – Lay
This position remains unfilled.

Waycross Board
Ms. Ellen Blackburn
Ms. Ann Niednagel
Ms. Natalie Weir

Affirming the election by deaneries to Executive Council
The Rev. David Guilfoyle, Southeast
Mr. Jeff Brinkman, Mid Central
The Rev. Jennifer Hulen, North Central

The appointments for Northeast (clergy, 1 year term) and South Central (lay, 2 year term) remain unfilled at this time.

Canon Gray informed the Convention that there was no election for Standing Committee (Lay) and Commission on Ministry (Clergy). In accordance with rules, a second ballot will cast with the following candidates:

Standing Committee – Lay:
Ms. Sally Hargrove
Mr. Phil Wills

Commission on Ministry – Clergy
The Rev. Mary Bargiel
The Rev. Virginia Hall
The Rev. Karen Sullivan

A second ballot was distributed, by orders, to delegates.

The Bishop then recognized the Rev. Rick Kautz to lead the Convention in noonday prayers.

Canon Gray announced that hearings on resolutions and the budget would be at 1:00 PM and that Convention would reconvene at 2:30 PM.

CONVENTION RECESSSED AT 12:04 PM.

CONVENTION RESUMED AT 2:31 PM.
Mr. Sean Sullivan, as Secretary to the 180th Convention, presented the diocese’s General Convention deputies and alternates, duly elected by the clergy and delegates of that convention.

The Bishop then commissioned the deputies and alternates, and thanked them in advance for their service.

Dispatch of Business was recognized, to complete the distribution of the 2nd ballot. Voting then took place.

Canon Gray also made some housekeeping announcements.

Victoria Hoppes, Diocesan Coordinator of Ministries with and for Youth, announced that the Youth Steering Committee would have a drawing for prizes, and invited delegates and guests to that booth to enter the drawing.

The President announced that the report of the Committee on Constitution & Canons will be taken up on Saturday, October 28. The Bishop recognized the Rev. Jay Lawlor, chair of the Committee on Resolutions. The committee moved the aforementioned Resolution on DACA, behalf of the Diocesan Commission on Ministry in Higher Education (no second was required).

The chair recognized the Rev. Linda Johnson, chair of the Diocesan Commission on Ministry in Higher Education, read the motion into the record, spoke to the resolution, and answered questions from the Convention.

**RESOLUTION PASSED.**

Dispatch of Business was recognized. Canon Gray announced that a 3rd ballot will be taken on Saturday. He also made some housekeeping announcements about the schedule and the upcoming workshops.

**CONVENTION RECESSED AT 2:55 PM**

**CONVENTION RESUMED ON SATURDAY, OCTOBER 28, AT 9:02 AM**

A member of the Diocesan Youth Steering Committee offered the opening prayer.

The President recognized Ms. Victoria Hoppes, Diocesan Coordinator of Ministries with and for Youth, for a presentation on diocesan youth and a summary of Waycross Camp.

The Bishop then recognized the Rev. Jeff Bower, chair of the Global Ministries Commission, who made a report on the activities led by that ministry.

Dispatch of Business was recognized. Canon Gray gave information and instructions about the 3rd ballot. Voting then occurred.

The Bishop recognized Mr. Tom Wood, Treasurer of the Diocese, to present the Treasurer’s Report.

The Rev. C. Davies Reed, chair of the Administration & Budget Committee of the Executive Council, was recognized to present the 2018 Diocesan Budget, and on behalf of the Committee moved the adoption of the budget (no second was required).
MOTION (AND BUDGET) APPROVED

The President recognized the Rev. Evelyn Wheeler from the Committee on Constitution & Canons.

The Committee moved the first reading of an revised proposed amendment to Constitution Article III, Section 9, concerning the Quorum for Election of Bishops (attached). No second was required.

FIRST READING APPROVED.

On behalf of the Committee, Rev. Wheeler moved the adoption of an amendment to Canon 26, Sections 2b and 2d, concerning membership of the Commission on Ministry (attached). No second was required.

PASSED in the lay order.
PASSED in the clergy order.
AMENDMENT APPROVED.

Dispatch of Business was recognized. The following elections were announced:

Standing Committee – Lay:
Ms. Sally Hardgrove

Commission on Ministry – Clergy
The Rev. Karen Sullivan

The President recognized the Rev. Linda Johnson, who presented several courtesy resolutions. All were approved by acclamation.

On matters of personal privilege, the Bishop recognized and thanked the members of her staff, and also took note with great thanksgiving of the anniversary of her election as the XI Bishop of Indianapolis.

Dispatch of Business was recognized for final housekeeping announcements.

It was announced that the 181st diocesan convention will be held November 16 and 17, 2018 at the Bloomington Convention Center, Bloomington, IN.

There being no further business, the Bishop offered a closing prayer, and closed the convention with the singing of the Doxology.

CONVENTION ADJOURNED AT 10:33 AM.

Prayerfully submitted,
The Rt. Rev. Jennifer Baskerville-Burrows
Eleventh  Bishop of Indianapolis
President of Convention

ATTEST:
Sean Sullivan
Secretary of Convention
Bishop’s Convention Address

Sermon preached at St. Paul’s Episcopal Church, Jeffersonville
180th Convention of the Diocese of Indianapolis
27 October 2017, Commemorating Apostles Simon and Jude

The Rt. Rev. Jennifer Baskerville-Burrows

Let us pray: Almighty and everliving God, source of all wisdom and understanding, be present with us as we seek your will for the renewal and mission of the Episcopal Diocese of Indianapolis. Teach us in all things to seek first your honor and glory. Guide us to perceive what is right, and grant us both the courage to pursue it and the grace to accomplish it; through Jesus Christ our Lord. Amen.

Three thousand, six hundred and thirty seven miles. That’s how far I had to go to come home to Indiana. That’s how far I had to go to understand what it really means to come to the river. Last month during the House of Bishops meeting, while walking along the Chena River in Fairbanks, Alaska, a member of the Gwich’in tribe, told me stories about the importance of the waters. The waters—rivers, streams, and lakes of the great interior of Alaska are the life-blood of the peoples there. The great interior was only accessible by the rivers until air flight become more common. The waters were the way in and the way out. The waters also provide fish and fowl to supplement the caribou that are hunted for food. The waters make life possible and they are protected and revered.

As I walked along the Chena River, shoulder to shoulder with Gwich’in tribal elders and my brother and sister bishops, I became keenly aware of my desire to know the waterways of my new home, Indiana. And I don’t mean, just know where they are. I left Alaska with a desire to understand how the waters have shaped our diocese—both the geographic contours of its borders and its life and history. Our waterways tell a unique story too. We can speak of 19th century steamboats that made settlement and trade along the Ohio River possible and profitable. We can speak of the Wabash River that defines our border to the west and creeks with names like Sugar and Walnut. Smaller rivers like, White, Blue and Big Blue that course through our interior. I’ve taken to running along our river fronts and canals whenever I can in order to see from a different angle the life our waterways make possible.

How fitting it is, to begin this new phase of our life as the Diocese of Indianapolis by coming to the river. I find that I’m always drawn to water—the living waters of baptismal renewal continually beckon. I long for the mighty streams of justice to flow unimpeded. I keep water close to stay hydrated, owning more water bottles than I want to admit all the while trying not to leave them behind at every parish I visit. When I rowed crew I was fixated by the movement of a boat that was 60 feet long but only 20 inches wide that could slice through water like a razor if the rowers were in sync to achieve swing. But I struggle to swim and keep my body balanced in the water learning to trust, over and over again that the water will indeed hold me.

Though we border none of the Great Lakes and have no ocean-front property, I’ve never seen as much water as I have in Indiana. We have had our fair share of floods and water events over the years, as St. Paul’s, Jeffersonville among many others, can attest. And yet, God beckons us to come to the waters, the living waters that will sustain us, guide us, and deliver us as seek to be faithful to the mission to which God has called us. And that mission, much like that of Apostles Simon and Jude who we commemorate today, is none other than to make known the love and mercy of Jesus Christ.
Where ever we situate ourselves in this diocese, I pray that we would never forget what is central, the mission of reconciliation, love and mercy in Jesus Christ connects us like the waters that streak across our landscape. It takes a lot to stay afloat these days, but truly, if we forget what is core, I believe we are sunk. If folks ask, why have we gathered here in Jeffersonville and New Albany, we can do what the Gwich’in of Alaska do—we can tell a story. You might think of what that story may be for you.

We can tell a story of what it means to come home to the area where some of our first congregations began meeting in the 1830s and how they exist to bring a little reconciliation, mercy and love into the world. We can tell a story, first-hand some of us, of the effects of the opioid crisis on our families and communities and our desire to bring a little, mercy, and healing into the world. We can tell a story of being reminded that we are connected to people of good faith and good will from Lafayette to Muncie to Richmond to Evansville to Bloomington to Indianapolis and how good it feels to not have to go it alone. And if you happen to be asked why you would spend two days of your life at a church meeting, tell a story—kind of the way our consultant Susan Czolgosz invited us to do during our listening sessions. Tell a story of a time when God’s presence was palpable to you. We can all learn how to say that sharing time to break bread, learn, pray, organize for transformation, and dance (maybe) with folks who can tell a similar story, is a great way to spend some time. I hope that’s what we are doing here. Telling a story of reconciliation, mercy and love is what sharing the good news of Jesus is all about.

There was a second take-away I had from that visit to Fairbanks, Alaska. I noticed that because Gwich’in people have been in the Episcopal Church for generations—the story of the people of that tribe and many Alaskan communities is entangled with Episcopal Church history. To inquire of an individual is essentially, to inquire about the tribe which is to inquire about the church. They are so intertwined. And so I heard story after story about life in the interior of Alaska and how it is intimately tied to relationship with God and one another. There is no “I”—only we. I came back home to Indiana hungry to know more of your stories. And I know I’m not the only one hungry to hear the stories that make us who we are. I want to hear how God is moving in your lives—through the highs and lows, of not just church. But life. I hope we never forget that the whole point of any of this is not to glorify and praise God alone—but to be able to walk through this world as people known and loved by a community. A beloved community where if there is an I, there is always a, “we”.

Whenever we gather wouldn’t it be great if the story-telling was so rich that we would be renewed and invigorated for the journey to come? We are surrounded by living water—just look around you. All around you—right here. May God continue to call us away from the safety of the shore to explore new waterways. The world wants to tell us that stretching out beyond our comfort zones is scary. That reaching out to the other is not worth the risk of relationship. That giving up power and privilege and position in order to serve and lead like Jesus is foolish. That we don’t have enough time, enough money, enough people resources, enough innovation to work for the reign of God. Do not believe it! In this moment—especially in these times, we must summon our relational courage to know Jesus more deeply and know one another and the neighbors around us—be they in Martinsville or Mithon—as beloved friends.

Trust the living water. It will hold us. May we ever be connected by the waters of baptism and the blessed waterways that sustain natural life that we would be agents of God’s reconciliation, mercy and love. Amen.
I will begin with financial data as in the past. These are on your tables and I trust you have at least glanced at them. The Unrestricted Fund Performance chart has data for last year and this year through September. Cash growth is reflected back to when the current portfolio was adopted. Both years exceeded our performance target of 5% and this year has been particularly good. So far the fund has earned approximately $1,250,000 more than has been spent. There is a line titled “S&P weighted by equity holdings of approx. 65%”. Since the portfolio consists of 65% equities (i.e. stocks) and the S&P 500 index is for equities only, this is an approximate way to gage the performance of the equities in our portfolio against the S&P index. Of course the remaining 35% represents the return on the fixed income portion of the portfolio. The other chart shows the ins and outs of the fund and provides additional information. Our cash yield has been affected by the extra draws for Bishop transition and Lily matching grant although the good market performance this year has thus far provided for good cash growth. The good thing is the fund was able to support these out-of-the ordinary expenses that are all very beneficial for our diocesan family. This year also shows the final disposition of the Haiti fund and that is shown in the table although the transfer is yet to happen.

Although the diocese has been able to sustain the endowment to meet current needs, it has not grown to where it can support future needs. Those familiar with these reports know that this has been a constant theme of mine. Norman Callahan, a member of the Investment and Finance Committee whose professional life has been to analyze financials, did a study of the activity associated with the Unrestricted Fund since 2010. The summary conclusion is: the investment performance has been good averaging above 5% per year; the spending policy not so much although the Budget Committee has worked hard to bring down the draw used to fund the annual budget. In essence, endowment growth is not keeping up with inflation. This needs to be stabilized by either growing the endowment through fund-raising, or shrinking the budget more than what has already been done.

As the economy has improved so has the financial strength of many of our congregations. St. Michael’s in Noblesville has a major expansion project underway supported by our loan collateral arrangement with Chase Bank. The Revolving Loan and Grant Fund is solvent, but not by much as several congregations are updating their facilities. Another good sign is that for the first time in my 20 some years as Treasurer, there is no congregation in serious apportionment arrears so far this year. Furthermore, several congregations have caught up on past arrears.

The Investment and Finance Committee has regular meetings with our investment officer, Justin Haskin of Grace Legacy Capital. Besides normal quarterly reporting, we review certain aspects of investment policy including risk assessment, types of investments, asset allocation, and social responsible investing to name a few. During one of these sessions the question came up as to how well have we informed our special fund investors on these matters. It pretty well
came out that the current diocesan document not only said very little, other than the diocese pays the management fees (and we do), it was woefully out of date. The new document is now available and copies are on the table before you with considerably more information. Much of that information applies to other diocesan funds including the Unrestricted Fund. Members of the Investment and Finance committee are willing to meet with congregations to discuss the merits of this program as well as other financial concerns.

I am sure most of you are aware that a considerable amount of attention has been directed towards the issue of social responsibility in investments within the church. The Investment and Finance Committee has been looking into this issue and we quickly discovered there is no easy conclusion that satisfies our Baptismal Covenant and our fiduciary responsibility to support the mission of the diocese. A study group has been formed which will report to Executive Council next year. What we have determined is that negative investing, that is removing a stock or bond from a portfolio has little or no effect other than to reduce earnings. The offending entity doesn’t care. There will be other buyers of their issues. Some have suggested maximizing returns in a diverse portfolio whereby earnings are available to address social ills as a budget item. So these are the some of the things that are on the table. And, there are other ramifications.

In one of the early question sessions hosted by Bishop Jennifer, the concern was raised over the plight of our poorer congregations. All well and good; it is and has been a concern. But the poser of the comment went on to add in so many words, “unlike our wealthier endowed congregations” once again setting up a tension that has existed to some extent among us that I have heard for the over 25 years I have served in various diocesan capacities. And it pains me, for I imagine that the circumstances of the people in the pews on Sunday morning are quite similar in their approach to the church and what it means to them regardless of what congregation they may attend, and this is where our attention needs to be drawn. Dr. Laurel Cornell, retired sociology professor from Indiana University, and a member of the Executive Council and Investment and Finance Committee, on her own prepared a study – “Economic inequality among congregations in the Episcopal Diocese of Indianapolis”. One of the conclusions is that the diocesan support of congregations through our direct aid to congregations and clergy health insurance do much to level the economic playing field, and that it encompasses a broader economic range across more congregations than one might think. There are other aspects in the report, and I have asked Bishop Jennifer include it for study at the upcoming Executive Council overnight session. I see this study as an aid if not a blueprint to assist the diocese in addressing these issues.

So, a lot has been put on the table by we who are entrusted with our financial resources in the effort to be true to our baptismal covenant and the welfare of our diocesan constituents.

Respectfully submitted,
Thomas Wood, Diocesan Treasurer
PRESENTATION OF THE 2017 DIOCESAN BUDGET
Diocesan Budget Priority Statement for 2017

The priority of the Diocese of Indianapolis is to spread the love of God, primarily through congregational ministries that serve parishioners and the communities beyond each parish. This dynamic is how we live out the diocesan mission statement of “Deepening our Faith, Widening our Embrace.”

2017 will be a year of transition, which means, ironically enough, that maintaining the course laid out over the last few years is the most prudent way to prioritize our budget expenditures. In addition to the priorities listed below, we will provide sufficient funding to support the period of overlap between the incumbent-Bishop and the Bishop-elect.

In recent years and therefore in 2017, the diocesan budget focuses especially on support of congregations. A significant aspect of this support is shown in the health insurance expense. This benefits all congregations who are served by stipendiary clergy serving 20 or more hours per week. This diocese is one of only two which pays for clergy health insurance through the diocesan budget rather than by each congregation. The Mission Strategy Group expense is the direct financial aid to twenty of our congregations.

Diocesan programming is designed to enhance, support, and build up congregational ministries, with examples including Pathways to Vitality; Vestry College; Education for Ministry; Fresh Start; Good Samaritan, Brownsburg (our church plant); Diocesan Youth Ministries; and, training in Stewardship; Communications, and Evangelism, to name a few. Diocesan staff responsibilities are focused on supporting congregations and their ordained and lay leadership through these programs as well as the individual ministries of each staff member.

Waycross and campus ministries also receive substantial budget support. The Waycross and campus ministries reach youth and young adults, forming them as curious, creative Christians, and helping to discern their vocations and develop their leadership potential.

The budget looks beyond the diocese with appropriate support for The Episcopal Church, our Anglican partners and our Cooperating Ministries. Local outreach is spread through every deanery of the diocese through the grants made by the Episcopal Fund for Human Need.
Our Income & Expense Projections for 2017 by Categories

**2017 Budget Income**

- **50%** Apportionment
- **42%** Endowment Income & Draw
- **7%** Other
- **1%** Special Funds
- **0%** Shrinkage

**2017 Budget Expenses**

- **53%** Congregation & Community Life
- **15%** Local & Global Outreach
- **31.5%** Exploration/Promise/Opportunity
- **.5%** Admin. & Budget
- **.5%** Other
1. **Apportionment**: The Apportionment formula is established by canon taking a three year average of Normal Operating Income (Line A on the annual parochial report) times a percentage set each year at convention when the budget is approved. Current proposed rate is 13.75% for 2017. During the first budget round this had been increased to 14% due to the extra income needed during the Bishop transition so as not to affect programming. Though many line items have remained the same as 2016 it allowed for no major decreases. A survey in 2013 of 54 diocese reporting shows 27 use a flat % rate and 25 a graduated rate and 2 use other methods. The average flat rate not including Indianapolis is 14.55% and the median is 14.65% with a minimum of 10% and maximum of 22.5%. Graduated rates go from 5% to 20%. (Factoring out parish clergy medical of $524,486, which is unique to our diocese, makes our true flat rate about 10%)

\[
1,953,250 \quad (50%) \]

2. **Investment Income** comes from several sources like interest on checking and Bassett Trust (a small trust account) for $600 and 7% interest on warrant capital held at the Indiana Interchurch Center in the amount of $11,172 and Foundation Fund income of $29,000. The majority of operating income is from a draw on the Unrestricted Funds of $1,707,468. The rate of draw proposed for 2017 is 5.25% net of bank fees.

\[
1,612,468 \quad (42%) \]

3. **Designated Funds** consist of some restricted endowments that supply offsetting income funds to two budgeted expense line items. The Grisbaum Fund provides for seminarian assistance $9,500 and the Waycross Foundation Fund is stewarded by the diocese for the benefit of Waycross Camp and Conference Center in the amount of $12,000. Other income items in this category include funds returned to the diocese by some missions and parishes whose clergy were paid through the diocese as part of the shared ministries in the amount of $78,114. A line item for 2017 of $78,784 is funding for the new church start Good Samaritan in Brownsburg. The remaining Haiti Funds allocated to rebuild the Cathedral in that country produce income for operations of $2,500. There is $3,722 left
in a designated fund from Chase class action funds accumulated for operational use in 2017. In the 2016 budget income of $111,343 which was unused draw from a prior year set aside was not going to be used so this item was carried over for use in the 2017 budget in the amount of $100,000.

$284,620 (7%)

4. **Special Funds** are comprised of two funds: the Restricted Fund and the Temporarily Restricted Fund. The restricted fund splits its annual income in half providing some assistance with clergy medical and for Waycross scholarships. The Joanne Hall/Mitchell funds of $9,000 are to be used for clergy medical costs. Some temporarily restricted funds of $11,000 for racial reconciliation will offset expenses in the anti racism budget for training. The Jennie Moore Fund will provide $9,500 of income to offset outreach. The Executive Council set aside the proceeds from the sale of a painting she had donated to Bishop Craine and designated the fund for outreach.

$29,500 (1%)

5. **Budget Shortfall Allowance:** A reduction allowance of:

(-1,126)

**Non Budgeted Income and Expense:**
You will find an amount of $50,000 below the line on both the income and expense side of the detailed line item budget for 2017. This was a onetime draw the Executive Council approved to provide a lead gift in support of the Pathways Ministerial Excellence Fund. The Pathways to Vitality grant from Lilly included an amount of $250,000 to be matched by gifts around the diocese to set up the MEF fund. Also, a three year set aside of $85,000 for the 11th Bishop Search and Election.
1. Mission Strategy & Support to Parishes: Provides funding for 20 churches to minister in smaller communities and those where demographics are changing sharing $511,585 in direct grants. An additional $239,137 in salaries and expenses are paid by the diocese for the work of several clergy as we develop creative ways to supply clergy leadership. ($78,114 is returned on the income side for salary reimbursements.) Along with this is the cost of all parish clergy medical benefits at 81% (clergy pay 19% as a payroll deduction) budgeted for 2017 in the amount of $524,486. (The full cost of medical is $664,486 or 17% of the entire budget. The other portion is listed as a line item in Administration & Budget covering diocesan staff and a few retirees/clergy disabilities at $140,000.) Not part of this budget, but a big assistance to congregations, is the provision of life insurance for active and retired clergy by the Church Pension Fund along with Medicare supplement payments which relieved the diocesan budget of most clergy retiree costs. Active clergy are also provided an income replacement “short term” disability insurance paid by CPG.

$1,275,208  (61.5%)

2. Ministry on College Campuses: Our support of campus ministries includes three full time clergy salaries at IU, Purdue and Episcopal/Lutheran Indianapolis Campus Ministry at $279,860 plus additional mortgage costs of $28,800 for IU and Purdue. These three schools along with Ball State, Hanover, Wabash, DePauw and ISU receive program dollars totaling $114,903 with a small fraction used for the Ministry in Higher Education Commission.

$423,563  (20.5%)
3. **Youth Program** funding of $26,750 helps cover some of the costs for the spring retreat, fall conference, participation at diocesan convention, summer mission initiatives, the triennial youth event, youth steering committee expenses and a membership fee to the Center for Youth Ministry (part of Leader Resources). This makes curriculum for youth available to all of our parishes. (Ex. Journey to Adulthood, confirmation, retreat and intergenerational curriculum.)

\[ $26,750 \quad (1.25\%) \]

4. **Episcopal Women’s Ministry** will use some of the funds for a spring luncheon and a fall retreat. They also have an extensive database and publish an e-newsletter four times per year called *The Communicator*. Their mission is to support women on their journey in the service of Christ by giving of time, talent and treasure. They also work with United Thank Offering (UTO), Church Periodical Club and Province V Episcopal Churchwomen (ECW). This budget no longer will fund an accrual for the Triennial expense as it will be covered by a draw when needed from the Emily Upfold Fund a special fund investment for the EWM.

\[ $7,000 \quad (0.5\%) \]

5. **Waycross Camp & Conference Center:** $160,000 is budgeted for our camp and conference center. These funds will be used for youth formation during the summer camp programs along with formation for family and adult programs offered at the camp. About ¼ of non camp usage is non-profits like Special Olympics, Jesuit Volunteer Corps, etc., which serve Indiana communities and beyond.

\[ $160,000 \quad (7.75\%) \]

6. **Communications and Technology** covers diocesan and parish web hosting of about 20 small congregations, site development and upkeep. There is still some print and direct mail like the “In Touch” magazine. The cost of computer support in the office and a small amount of public relations grant funds for congregations. This provides sharing of information and assistance with each other and the wider world. We do this through multiple avenues of communication – Face book, Twitter, You Tube, WebEx conferencing, etc.

\[ $60,000 \quad (3.0\%) \]

7. **Commission on Ministry** is required by Canon to “advise and assist the Bishop: (a) in the Implementation of Title III of [The Episcopal Church] Canons, (b) in the determination of present and future opportunities and needs for the ministry of all baptized persons, and (c) in the design and oversight of ongoing process for recruitment, discernment, formation for ministry, and assessment of readiness thereof.” To accomplish this there is a deacon formation program, interview weekends at Waycross, information days, seminary support, background checks, psychological and medical evaluations, general ordination exams, and some supplies and travel.

\[ $40,400 \quad (1.5\%) \]
8. **Congregational Resource Center**: All congregations have access to the Congregational Resource Center at Christian Theological Seminary. Parishes may visit or have materials mailed to them from the Center. Funding for this central resource to provide education and formation materials is provided not only by our diocese but by CTS and about 6 other denominations.

$7,000 (.5%)

9. **Parish Audit Funding**: Since about 18 churches have operating incomes below $120,000 the diocese began paying for one third of the audit/reviews/year by members of our audit committee so each of these 18 would have an outside review of procedures every third year. Audits are required by canon but costs have become prohibited for small churches. We do ask each church that receives this assistance to perform internal reviews on their books during the two interim years.

$6,250 (.5%)

10. **Archives/History Committee**'s budget primarily covers the cost of the storage facility, GRM, where our historical documents are housed. Many of these records and documents belong to our congregations.

$3,200 (.25%)

11. **Stewardship Commission** has a budget for webinars, workshops, tuition assistance for parishioners plus dues and workshops with the Planned Giving Group of Indiana. We also work with The Episcopal Network for Stewardship (TENS).

$3,000 (.25%)

12. **Leadership Development**: Grants provided for Lay, Ordained and Congregational Development Programs (lay grants average about 10/year); EFM (35 individuals from 16 congregations and 12 mentors); Prison EFM (10 participants 2 mentors); Trinity Institute (2 congregations with 20 participants). – **Mandated Trainings**: Safeguarding Programs (several hundred participants each year); Racism Training – **Lay Programs**: Lifelong Christian Formation Committee; Church Next CE online (30 participating parishes); LEV training (25-30); Holy Currencies Program; Other Lay Licenses (preaching and worship leaders) – **Clergy Formation**: 3 Ember Days (60 per day); Clergy Conference (55 for 3 days at Waycross); Fresh Start (17 participants monthly plus 1 overnight) – **Joint Programs**: Vestry College (75); Barnabas Project (30) – **Sabbatical Funding**: Clergy who do not qualify for Lilly Grants and professional Lay staff – **Other**: EAP; (13 priests, deacons, and lay persons not covered by the diocesan medical insurance benefit from the Employee Assistance Program); Annual Memberships; and New Program Development.

$65,583 (2.5%)
1. **Salaries, Allowances & Benefits** includes 7 full time employees at 40 hours and 2 part time working 20 hours or less. Two employees are Non-Exempt with years of service in this office ranging from 19 years to 21 years and all others are Exempt employees with years of service ranging from 7 to 37. One may consider a percentage of this total dollar amount as part of the section on Congregation and Community Life. The Bishop, Canons and Program Staff spend time working in and with our congregations doing supply, transition, ministry reviews, stewardship, youth programs, audits, administration or communications. The Personnel Policy & Compensation Committee recommended a 3% COLA for 2017 and for diocesan lay staff a 403(b) match of 4.5% to provide some equity to the difference in lay and clergy pensions. The largest increase is an, one year only, overlap of two Bishop’s during the transition.

$823,896 (66%)

2. **Travel and Expenses** includes $67,000 for the office staff travel reimbursement, two lease cars for the Bishop and Canon to the Ordinary with gas, plates and insurance. This line item also covers travel reimbursement, continuing education and other training events which may include flight, hotel and meals for all staff. There is $6,000 set aside for Travel/Meetings for others which covers non budgeted committee meetings and volunteer travel reimbursement such as the Executive Council, Personnel, Standing Committee, etc. Bishop’s Hospitality covers many areas such as cards, flowers, hosting of visitors and other special occasions and is set at $8,500.

$81,500 (6%)
■ 3. **Insurance** covers the medical premiums at 81% for diocesan staff and this also covers a few disabled clergy, retired clergy and lay staff and is budgeted at $140,000. The diocesan property and liability coverage costs $20,000 as this is an area of rising costs. The active, lay employees, in the diocesan office have $50,000 term life insurance and lay retirees with over 20 years of service have $10,000 term life insurance at a total premium cost of $3,500. (The full cost of medical is $664,486 or 17% of the entire budget. The other portion is listed as a line item in Congregation & Community Life covering diocesan clergy in parishes)

$163,500  (14%)

■ 4. **Diocesan Headquarters** is the section in the budget which covers rent at the Indiana Interchurch Center $63,506 (This is the gross rent. We also receive a 7% rent reduction booked as income of $11,172. The diocese has warrant capital of $159,601 invested in the building). This section includes all operating expenses such as phones, copiers, postage, supplies, etc. set at $39,000 for 2017 and an accrual of $500 for office equipment. A line item for legal fees has been budgeted for $7,000. Please note this is available to all churches if approved by the diocesan office. The guidelines are on our web site.

$110,006  (8.5%)

■ 5. **Miscellaneous** incorporates the following items: Bank Fees with Chase plus fees with Kemper accounting firm for the handling of the approximately 75 sub accounts (over 50 belonging to our churches or cooperating ministries) in our Balanced and Growth Special Fund Investments ($10,800). Additional expenses include the annual diocesan audit ($22,500), Lambeth Reserve Accrual for the Bishop and spouse to attend the ten year gathering in England was not funded in 2016 or 2017 as the accrual is substantial and the event may not occur. ($-0-), Diocesan Convention ($17,583) which will require a reduction in technology expenses, Contingencies ($500), General Convention Reserve Accrual for the every third year gathering of The Episcopal Church to conduct business ($14,000) and Ordination Costs of ($2,000) for the certificates, small gifts and a gathering of family & friends prior to ordination.

$67,383  (5.25%)

■ 6. **Clergy Support/Direct Support** includes a budget for Transition Ministry in the amount of $3,500 to assist with materials, training and search coaches in small locations. The Chaplain to retirees has a small budget of $500 to keep in touch with retired clergy and offers assistance.

$4,000  (.25%)
1. **Executive Council Fair Share** is the diocesan support for national and global work through the office of the Presiding Bishop. The formula is set by General Convention for 2017 is 16.5% of the reported diocesan operating income minus $125,000 for the Episcopate and minus our clergy medical insurance along with a few income items that have restricted purposes. In 2018 the support rate will reduce to 15%

   $473,082  (83.25%)

2. **Province of the Midwest** is the diocesan support for Province V which includes the following (14) dioceses: Indianapolis, Northern Indiana, Ohio, Southern Ohio, Springfield, Missouri, Chicago, Milwaukee, Eau Claire, Fond Du Lac, Northern Michigan, Michigan, Western Michigan and Eastern Michigan. Our apportionment is based on 1.1% of our fair share.

   $5,735  (.75%)

3. **Cooperating Ministries** are agencies begun by the Episcopal Church that are now ecumenical but have applied for cooperating ministry status at diocesan convention in accordance with Canon VI. This status allows participation in the diocesan benefit programs, the diocesan property and liability insurance programs, and agencies may request budgeted funds. They value the relationship for four specific reasons; access to parishes for volunteer help and board service, they can purchase insurance thru our pool as mentioned, they can access funds for building projects, and being affiliated with The Episcopal Church helps with grant requests and other fund raising. These ministries are: Julian Center and Alternatives, both shelters for victims of domestic violence; Dayspring, a homeless shelter for families; Craine House, a women’s offender program that allows children to remain with their mothers; Damien Center, for assistance to individuals with HIV or living with aids; St. Richard’s School, offering a rich educational environment for children from pre-kindergarten to eighth grade; and Exodus, a center working with the resettlement of refugees. Small reduction to move some additional funds to EFHN.

   $32,500  (6%)
4. Prison Ministry provides various clergy with mileage reimbursement to provide Eucharist weekly at the Women’s Prison, along with some funds for the EFM prison program and the letter writing programs in the Indiana prisons.

   $700  (.15%)

5. Episcopal Fund for Human Need (EFHN) supports the Pentecost ingathering in each of our parishes. It provides funding to agencies in every deanery (34 agencies in 2016). These are all social agencies that serve the poor, elderly, at risk children, ex offenders, and feeding programs.

   $27,500  (4.35%)

6. Millennium Development Goals/Global Mission provides funding for our work with our partner in the Diocese of Brazilia and other committee work with Haiti. This budget amount is in addition to the $500,000 that convention voted to help rebuild in Haiti. The Executive Council has approved and paid $380,000 for the building of the school in Mithon which was completed July of 2014. The remaining funds will be used to assist in rebuilding of the Cathedral.

   $28,500  (5%)

7. Deacons/Council on Diaconate provides funding for 2 meetings with the Bishop (one a retreat) each year and 4 other gatherings. This also funds dues to the Association for Episcopal Deacons. We have 20 retired and active deacons many serve the ministries of the diocese in various venues.

   $2,140  (.5%)

EXPLORATION/PROMISE/OPPORTUNITY

$21,238  (.5%)

1. Anti Racism Committee – A new program required by canon. Training began in 2014. There is offsetting income covering this expense.

   $14,000

2. Center for Congregations Matching Grants - An initiative to provide our congregations with support in obtaining resource grants. The Resource Grants program pays for resources such as computer software, architects, fundraising consultants, strategic planning consultants, attendance at educational workshops, and many other resources. The best way to find out if your project or idea is eligible for a Resource Grant is to contact a Center for Congregations resource consultant. To be connected with a resource consultant, follow this link to find the office nearest you (http://centerforcongregations.org/page/contact-information) or call 866-307-2318. We replenish the original amount based on grants used the prior year.

   $6,238

3. Daily Office – A ministry which is providing an online program for folks to enrich their prayer life.

   $1,000
## 2018 BUDGET (Staff Salary Consolidated)
### Convention Budget 9/16/2017

### INCOME:

<table>
<thead>
<tr>
<th></th>
<th>2014 Actual</th>
<th>2015 Actual</th>
<th>2016 Actual</th>
<th>2017 Budget</th>
<th>2018 Proposed</th>
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<td><strong>Apportionment/Prior yr. Rec.</strong></td>
<td>$1,910,000</td>
<td>$1,884,295</td>
<td>$1,923,212</td>
<td>$1,955,251</td>
<td>$2,049,057</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td>$1,910,000</td>
<td>$1,884,295</td>
<td>$1,923,212</td>
<td>$1,955,251</td>
<td>$2,049,057</td>
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### Program/Exp Fund

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<th>2016 Actual</th>
<th>2017 Actual</th>
<th>2018 Actual</th>
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<tr>
<td>Apportionment/Prior yr. Rec.</td>
<td>$1,910,000</td>
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<td>$1,923,212</td>
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### Other Receipts

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<tr>
<th>Description</th>
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<td>Prior year unused Draw</td>
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<td>Area Ministries (St. Tims)</td>
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<td>Grisbaum Seminarians</td>
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<td>Waycross Endowment Fund</td>
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<td>Shared Ministry Income</td>
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<td>Haiti Income</td>
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<td>Medical Reimb./Int. Dayspring Med.</td>
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<td>Chase Class Action Fds./Percept</td>
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<td>Congregational Develop Fd.</td>
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<tr>
<td>Special Funds-Interfaith</td>
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<td>$0</td>
<td>$11,000</td>
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<td>Jennie Moore Fund Inc.</td>
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<td>Joanne Hall Mitchell-Clergy Medical</td>
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<tr>
<td><strong>Totals</strong></td>
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<td>$209,285</td>
<td>$264,120</td>
<td>$133,972</td>
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| Sub-Total Income                  | $3,733,799 | $3,796,543 | $3,796,543 | $3,872,761 | $3,827,148 |
### Budget Shortfall Allowance

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<tr>
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<th>2014</th>
<th>2015</th>
<th>2016</th>
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<th>2018</th>
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### BUDGET INCOME TOTAL

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<th>2016</th>
<th>2017</th>
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<td>$3,733,799</td>
<td>$3,796,543</td>
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<td>$3,826,066</td>
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### Non Budget Income-Pathways MEF

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### Search & Election for 11th Bishop

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### GRAND TOTAL

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<td>$3,711,434</td>
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<td>$3,881,543</td>
<td>$4,004,634</td>
<td>$3,826,066</td>
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### Income Notes

13. We had unused draw remaining in UN fund in 2017 of $50,000.

7. **Draws net of Bank Fees:**
   - 2010 was 5.5%, 2011 was 6%, 2012 was 5.5%, 2013 was 5.75%, 2014 frozen at 2013 rate < 5.75%,
   - 2015 was 5.37%, 2016 is at 5.25%, 2017 budgeted at 5.19%, 2018 budget at 5% but increase to 5.25%
   - Bank fees are approximately .85 basis points (less than 1% of the market value of the investments) or about $225,000.

2. Apportionment increases from 13.75% in 2017 to 14% for 2018.

24. Begins the 1/10 cost share for clergy salary and pension in 2018 by Good Samaritan

### EXPENSES:

#### Convention Budget

<table>
<thead>
<tr>
<th>Category</th>
<th>2014 Actual</th>
<th>2015 Actual</th>
<th>2016 Actual</th>
<th>2017 Budget</th>
<th>2018 Proposed</th>
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<tbody>
<tr>
<td>Congregation and Community Life</td>
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<td>Youth Program</td>
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<td>-------------</td>
<td>-------------</td>
<td>-------------</td>
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<td><strong>Salaries and Benefits Vicars and Chaplains</strong></td>
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<td><strong>Compensation - Vicars</strong></td>
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<td>New Castle/1/2 Time</td>
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<tr>
<td><strong>Salaries, Allowances &amp; Benefits</strong></td>
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<tr>
<td><strong>Bishop</strong></td>
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<td>$0</td>
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<td>$24,559</td>
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<td><strong>TOTAL</strong></td>
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<td>$157,391</td>
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<tr>
<th>Diocesan Staffing (For 7 Full &amp; 2 Part)</th>
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<tbody>
<tr>
<td><strong>Bonus/Merit</strong></td>
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<tr>
<td><strong>Temp/Part Time</strong></td>
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<tr>
<td><strong>Lay Pension Match (403(B))</strong></td>
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<tr>
<td><strong>TOTALS SALARIES, ALLOWANCES/BENEFITS</strong></td>
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<tr>
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<tr>
<td><strong>Bishop and Staff</strong></td>
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<tr>
<td><strong>Travel/Meetings Others</strong></td>
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<tr>
<td><strong>Bishop’s Hospitality</strong></td>
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<td><strong>TOTALS</strong></td>
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<table>
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<tr>
<td><strong>Bishop &amp; Dio Lay Life (Active and Retired)</strong></td>
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<tr>
<td><strong>Property and Liability</strong></td>
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<tr>
<td><strong>Medical Dio. Staff/retirees</strong></td>
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<td><strong>TOTALS</strong></td>
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<tr>
<td><strong>Rent</strong></td>
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<tr>
<td><strong>Legal Fees</strong></td>
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<tr>
<td><strong>Office Operation Expenses</strong></td>
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<tr>
<td><strong>Equipment Reserve Accrual</strong></td>
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<tr>
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<tr>
<td><strong>Mutual Ministry Accrual (Bishop)</strong></td>
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<tr>
<td><strong>Bank Fees (Chase/JP Morgan)</strong></td>
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<tr>
<td><strong>Kemper Special Fd. Fees</strong></td>
</tr>
<tr>
<td>Category</td>
</tr>
<tr>
<td>-------------------------------------------------</td>
</tr>
<tr>
<td><strong>Audit Fees</strong></td>
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<tr>
<td><strong>Lambeth Reserve Accrual</strong></td>
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<tr>
<td><strong>Diocesan Convention</strong></td>
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<tr>
<td><strong>Contingencies</strong></td>
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<tr>
<td><strong>Gen Conv Reserve Accrual</strong></td>
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<tr>
<td><strong>12th Bishop Accrual Fund</strong></td>
</tr>
<tr>
<td><strong>Ordination Costs</strong></td>
</tr>
</tbody>
</table>

| **Totals**                                      | $66,435 | $69,663 | $64,363 | $67,383 | $78,211 |

| **Clergy Support/Direct Support**               |       |       |       |       |       |
| **Transition Ministries**                       | $1,273 | $1,767 | $408  | $3,500 | $3,000 |
| **Chaplain to Retired Clergy**                  | $472   | -$347  | $0    | $500   | $0     |
| **Clergy Evaluations**                          | $0     | $300   | $0    | $0     | $0     |

| **Totals**                                      | $1,745 | $1,720 | $408  | $4,000 | $3,000 |

| **Total of Admin. & Budget**                    | $1,169,207 | $1,136,773 | $1,170,545 | $1,251,743 | $1,276,022 |

| **Missions**                                    |       |       |       |       |       |
| **Exec Council Fair Share**                     | $558,489 | $551,739 | $517,295 | $473,082 | $429,061 |
| **Province of the Midwest**                     | $4,500 | $6,059 | $5,748 | $5,735 | $5,721 |
| **Cooperating Ministries (7)**                  | $35,000 | $35,000 | $35,000 | $32,500 | $32,500 |
| **Prison Ministry**                             | $918   | $298   | $95    | $700   | $95    |
| **EFHN**                                        | $15,000 | $25,000 | $25,000 | $27,500 | $25,000 |
| **Millenium Development Goals/Global Mission**  |       |       |       |       |       |
| **Deacons/Council on Diaconate**                | $1,157 | $0     | $124  | $2,140 | $3,000 |

| **Total Missions**                              | $641,564 | $646,596 | $611,762 | $570,157 | $523,877 |

| **Exploration/Promise/Opportunity**             |       |       |       |       |       |
| **Pooled Program Funds**                        | $2,000 | $83   | $35   | $0    | $0     |
| **Daily Office**                                | $0     | $0    | $1,000 | $1,000 | $500   |
| **Anti Racism**                                 | $4,880 | $2,850 | $5,046 | $14,000 | $10,000 |
| **Reimagining Task Force**                      | $440   | $0    | $0    | $0    | $0     |
| **Center For Congregations Match Grant**        | $500   | $14,851 | $6,238 | $3,000 |       |

| **Totals**                                      | $7,320 | $3,433 | $20,932 | $21,238 | $13,500 |

| **BUDGET EXPENSE TOTAL**                       | $3,714,027 | $3,744,282 | $3,788,580 | $3,921,092 | $3,826,066 |

| **Non Budget Exp. - Pathways MEF**             | $0     | $0    | $0    | $50,000 | 0      |
| **Search & Election for 11th Bishop**          | $85,000 | $85,000 | $85,000 | 0     |       |

| **GRAND TOTAL**                                 | $3,714,027 | $3,829,282 | $3,873,580 | $4,056,092 | $3,826,066 |

| **Expense Notes**                               | 138/165 |       |       |       |       |
| **Full cost of medical budgeted for 2018 $714,486** based on rate increases of about 9% - Cost share of 20%** |
| Estimated $564,486 would cover clergy and $150,000 staff and historic anomalies |       |       |       |       |       |
Diocesan Anti-Racism Committee

1. The Purpose of the Diocesan Anti-Racism Committee

The goals of the Anti-Racism Committee are:

- To develop within its committee members: (1) a shared understand of racism and how we participate in it; (2) a growing knowledge of methods, techniques and tools useful in addressing and dismantling racism; and (3) a personal commitment to actively work toward becoming a model of the Anti-Racist Multi-cultural (Beloved) community we believe God is calling us to be;
- To evolve and implement strategies and programs for the Diocese of Indianapolis that facilitate its transformation into an Anti-Racist Multi-Cultural institution”;
- To support on-going anti-racism programs and projects within our diocese, and
- To become a resource capable of facilitating anti-racism discussions and workshops within our diocesan family.

2. What we sought to accomplish in 2017

During the churches calendar year we sought to accomplish the following:

- Build a library of books, films and other media materials that we could make available to parish self-study groups.
- Create a more visible presence of our work within the diocese via our diocesan website and/or social media.
- Present two facilitated workshop for our diocesan family. One on “Traces of the Trade” documentary followed by a “Service of Reconciliation”.
- Conduct winter and fall training retreats for members of the Diocesan Anti-Racism Committee.

3. What we accomplished

We began the construction of a resource library. Currently the library contains three copies of approximate twelve (12) books on issues of racism and faith that can be made available for parish self-study groups. We have not made this widely known as we have yet to resolve the logistics regarding the library location and an appropriate requisition, delivery and return process. We have issued a request for a presence on our diocesan website but have yet to follow through on the look and feel or the contents of our web presence. We were unable to schedule the workshop on “Traces of the Trade” for the diocese or conduct training retreats for committee members due to the availability of the presenters, our diocesan calendar, or members.

4. What are our Challenges

The anti-racism work envisioned for our diocesan committee requires each member to truly understand why this particular issue seems unresolvable within our church and world. We must be willing to be stretched to see the race paradigm in new ways, and commit our time to attend: meetings; one, two, or perhaps three day
workshops/training so as to acquire a deeper understanding of the individual and institutional roles that we play in sustaining racism. In addition, we must be willing to model the behavior of the “beloved community” within our lives and to share this knowledge in way that support our faith community.

This is demanding work. I ask that each committee member re-commit themselves to this work and requests the prayers and support of our diocesan family.

Respectfully Submitted,
George E. Moore
The Julian Center was founded by the Episcopal Diocese of Indianapolis in 1975 with a grant from the Lilly Endowment. Now an independent 501(c)(3) organization, The Julian Center empowers individuals impacted by domestic or sexual violence or stalking and works to end the generational cycle of violence to create a community where every individual is safe and respected.

Financial support from the Diocese of Indianapolis is primarily directed to our emergency shelter. The shelter provides a safe place to stay, food, counseling and other assistance to victims. In 2016, The Julian Center shelter provided 31,735 nights of emergency housing for nearly 700 survivors and their families. The average length of their stay at the shelter was 50 days. Residents received 54,457 meals and snacks during their stay. Eighty-five % of the shelter residents were from Marion County, 90% lived below the Federal poverty level and 35% were children. Five percent of the shelter residents identified as male.

In addition to safety and security, The Julian Center gives survivors the resources they need to improve their lives. In addition to residential services, 5,183 people were assisted through non-residential services. In 2016, The Julian Center provided these services:

**CRISIS RESPONSE SERVICES:** 24-Hour Crisis Hotline (10,107 calls)(14,169 referrals made to community partners), Emergency Shelter, Transitional Housing, Permanent and Supportive Housing, Sexual Assault Response

**OUTREACH SERVICES:** Law Enforcement Training and Partnership, Thrifty Threads ($74,124 in clothes and home good provided for free), Community Education and Outreach

**SUPPORT SERVICES:** Legal Services (339 individuals received help with 531 separate legal matters), Extended Support Advocates, Employment Readiness, Empowerment (including transportation assistance $15,700), Food Pantry ($28,050 in food provided)

**SOCIAL AND EDUCATIONAL SERVICES:** Individual and Family Counseling, Parenting Classes, Art and Play Therapy, State-Certified Online Instruction The Julian Center is a United Way Agency and receives support from The Diocese of Indianapolis, the City of Indianapolis, State of Indiana, and many corporations, foundations and private individuals to accomplish our mission. With this help and support, The Julian Center gives survivors the resources they need to find safety, stability and healing and begin working toward a better life.

Catherine O’Connor, President and CEO
# History of Grant Funding  
**2015-2018 (EFHN)**

<table>
<thead>
<tr>
<th>#</th>
<th>Organization Name</th>
<th>Location</th>
<th>Actual 2015</th>
<th>Actual 2016</th>
<th>Actual 2017</th>
<th>Requested 2018</th>
<th>2018 Actual</th>
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<td>1.</td>
<td>Monroe Co. United Min., Bloomington</td>
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<td>2.</td>
<td>Interfaith Comm. Council, New Albany (Hope Southern Indiana)</td>
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<td>Ctr. for Lay Ministries, Jeffersonville (Bliss House)</td>
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<td>Open Arms Ministries, Inc. Richmond</td>
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<td>Alpha Center, Muncie</td>
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<td>12.</td>
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<td>18. Wellspring in Morgan Cty., Martinsv</td>
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<td>19. Patchwork Central, Inc., Evansville</td>
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<td>23. Tri-County Health Coalition, New Albany</td>
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<td>25. YWCA in Jeffersonville</td>
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<td>27. Evansville Emergency Food Pantry</td>
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<td>750</td>
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<td>30. Mid-North Food Pantry, Inc., Indpls.</td>
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<td>31. Boys &amp; Girls Club, Inc., Jeffersonville, IN</td>
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<td>32. House of Hope Madison Cty., Inc., Anderson</td>
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<td>33. Mother’s Cupboard Community Kitchen, Bean Blossom</td>
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<td>36. Brown Cty. Weekend Backpack, Nashville</td>
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<td>37. YWCA of Evansville</td>
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<td>38. Trinity Childcare, Indianapolis</td>
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<td>39. Lebanon Community of Shalom</td>
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<td><strong>TOTALS</strong></td>
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**Agencies will receive 2018 Funding**
- NW Deanery: $6,700 (5)
- SE Deanery: $10,550 (8)
- NE Deanery: $4,100 (3)
- SC Deanery: $9,600 (7)
- SW Deanery: $7,800 (5)
- MC Deanery: $800 (1)
- NC Deanery: $3,800 (3)
Episcopal Women’s Ministries (EWM)

Diocese of Indianapolis

2016-2017 Annual Report to Diocesan Convention 2017

In participation and collaboration with Episcopal Church Women, United Thank Offering, Church Periodical Club, Episcopal Health Ministry, Women’s Caucus, and The Order of the Daughters of the King, the Diocesan Episcopal Women’s Ministries (EWM) endeavors to fulfill our Mission Statement of supporting women on their journey in the service of Christ. The communication resources of EWM are varied, filled with interesting content, and read by many throughout the year.

WEBSITE: http://ewm.indydio.org or www.ewmindy.org. For more information, contact Amy Paget (pagets@gmail.com), St. John’s/ Lafayette and Tom Higbie, St. Matthew’s/ Indianapolis FACEBOOK: http://www.facebook.com/groups/ewmindy/. For more information, contact Amy Paget. TWITTER: https://twitter.com/indyewm. For more information, contact Amanda Lloyd-Jones (amafoxichiq@gmail.com), St. Matthew’s/ Indianapolis.

COMMUNICATOR (EWM Newsletter). For more information, contact Charlene Watson/ (cel.watson@comcast.net), St. John’s/ Lafayette. The Communicator is published four (4) times a year and is emailed to women and parishes in the EWM Database (Charlene maintains the database).

EWM Council meetings and events are open to all and are publicized to the women of the diocese through our communication resources. Council meetings (guided by the Holy Spirit) include EWM business and the planning and development of future events for the women in our diocese.

Year Highlights: (1) October 2016, EWM had an exhibit table at the Diocesan Convention in Indianapolis; (2) October 2016, Lisa Matucheski, Bev Ruebeck, and Janet Higbie represented our diocese at the Prov. V ECW Fall Board Meeting in Lafayette. (3) 8 April 2017, Spring Luncheon, held at St. Paul’s Episcopal Church in Columbus (the very center of our diocese) with 120+ people attending. This day included Eucharist, luncheon, and ceremony for 25 Honored Women who were nominated by their parishes and received recognition from Bishop Jennifer. One of these women will be selected as the Distinguished Woman of the Diocese of Indianapolis and will be recognized during Triennial 2018. (4) April 2017, Lisa Matucheski attended the Prov. V 2017 Annual Meeting in Lansing MI. (5) 29 Sep – 1 Oct 2017, EWM Fall Retreat will be held at Waycross with Bishop Jennifer as Retreat Leader.

Members on the EWM Diocesan Council: Co-Chairs – Janet Higbie (St. Matthew’s, Indpls.), Beverly Ruebeck (St. Paul’s, Indpls.); Secretary, Pam Sebura (Grace Church, Muncie); Treasurer, Ann Durkos (Trinity, Indpls.); The Order of the Daughters of the King rep. Carolyn Shupert (St. James, New Castle); Information Technology, Amy Paget (St. John’s, Lafayette); Publications, Esther Weaver (St. Matthew’s Indpls.); Newsletter and Database, Charlene Watson (St. John’s, Lafayette); Instagram, Amanda Lloyd-Jones (St. Matthew’s, Indpls.); United Thank Offering, Lisa Matucheski (also Secretary for Prov. V ECW Board) (St. Paul’s, Indpls).

Respectfully submitted,

Bev Ruebeck and Janet Higbie, Co-Chairs
Report of the Global Missions Commission

180th Convention of the Diocese of Indianapolis

Report prepared by: The Rev. Jeffrey L. Bower

October 28, 2017

Transition has been a theme for the commission for the last two years, but we are steadying our course as we look forward to 2018 and beyond. The Global Missions Commission has met regularly throughout the last year. It is comprised of both clergy and lay leaders from throughout the diocese. Moving forward, it is our hope to be a resource for the entire diocese, as we encourage each parish to engage intimately in a global mission initiative.

Investing time in education and learning together was part of our work on the commission. To that end, we spent two of our meetings discussing Robert Lupton’s, Toxic Charity, an important resource, as we consider global missions and how we enter into relationships of mutuality and respect, not harming those with whom we seek to be in companionship with, moving from the work of charity to that of development.

In January of this year, I witnessed this important work first-hand as I was privileged to represent the Diocese of Indianapolis in the Presiding Bishop’s Pilgrimage to Ghana, sponsored by Episcopal Relief and Development. Our work was two-fold, both to learn and reclaim the Episcopal Church’s responsibility for its part in the historic injustices of racism, and to visit the sites of Episcopal Relief and Development, as they engage in the work of Asset Based Community Development, in the most impoverished and rural areas of West Africa.

In May, three members of the commission and myself all attended this year’s Global Episcopal Missions Network Conference. Each year, this program provides important insights about best practices and training, as parishes and dioceses seek to live out their ministry through global companionships. While there, I completed a two-year certification program in Global Missions. I am happy to share my training with you, as well as invite you to attend next year’s conference at Virginia Theological Seminary. Simply search GEMN.org and it will take you to the homepage where you can find important dates and information about the conference.

Our primary focus for the Global Missions Commission in 2017 has been in fostering and nurturing our existing companionships with the Diocese of Brasilia and with St. Andre’s in Mithon, Haiti. We were fortunate to have Bishop Mauricio and Sandra with us from the Diocese of Brasilia for an extended period between the celebration of ministry for Bishop Cate and the consecration of Bishop Jennifer.

The 10-day visit was hosted by the Global Missions Commission. They participated in many activities throughout the Diocese, including: breakfast with the Mid-Central Deanery; an evening with Holy Family, Fishers; Eucharist and Dinner with St. Paul’s, “On The Way”; a celebration with the Deacons of the Diocese, and several other private dinners and gatherings.

In addition, they toured the Indiana Youth Group facility (dedicated to the support of LGBTQ Youth in the State of Indiana). It might come as a surprise to some that gender equality and issues around sexual orientation are among our mutual challenges in our respective parts of the world.

Much of our financial support for the Diocese of Brasilia has gone to fund social agencies throughout the diocese. These social agencies provide education and meals for young children, sports programs and other resources for the community, including computer labs, medical clinics, music instruction and social events. Bishop Mauricio’s goal is to have social agencies associated with each parish in the Diocese of Brasilia.

In September of this year, leaders of the Diocese of Brasilia began a 3-year strategic plan to achieve another objective, to become self-supporting. A shared space model has already met with tremendous success at the cathedral, where a hair salon and private daycare are among some of the tenants that provide invaluable financial resources for use throughout the diocese.
In addition to other funds designated for The Diocese of Brasilia, we awarded the diocese, $882 earlier this summer (half of the offering collected at Bishop Cate’s ministry celebration).  Per her request, an additional, $882 was given to AFRECS (American Friends of the Episcopal Church for the Sudans) for ministry in the Sudan.

Regarding Sudan, Bishop Jennifer and I met with Bishop Moses Anur Ayom from the Diocese of Athooch in Sudan.  This meeting occurred in March, prior to her consecration.  Bishop Moses initiated contact with us and expressed his desire to establish a companionship with the Diocese of Indianapolis, not having a full understanding of the fracture that occurred with the Diocese of Bor in early 2016.  The Diocese of Athooch is one of the newest dioceses in Sudan.  It will soon celebrate its three-year anniversary, with approximately 35,000 members.  Recently, we received a letter from Bishop Moses, expressing his desire to continue our conversation, but unfortunately, communication has been difficult.  Our hope is to re-establish contact and work to construct a companion relationship, recognizing that this will take time and intentionality.  Much of our focus since last October has been our care for the community of Mithon, Haiti.

At last year’s convention, the household voted to support a resolution to extend the period of a fund known as the Haiti Fund for an additional three years.  You will recall, the fund was established by the Diocesan Convention in 2011 in the aftermath of the historic earthquake that claimed thousands of lives in Haiti.  As of last October, $120,000 remained in the fund, set to expire in December 2016.  A three-year extension was granted for the fund, recognizing that the needs were great in this region after Hurricane Matthew ripped through Mithon, destroying most of the crops, creating dangerous structural issues at the school that houses Lunches and Lessons, and damaging the only well, that supported the community with potable water.

I am pleased to report, through recommendation of the Global Missions Commission and approval of the Executive Council, repairs were made to the well in early November 2016, just after our diocesan convention (a cost of $20,300).  In addition, the school was structurally repaired in the early part of 2017, just prior to the children’s return after the holidays (a cost of $36,700).  And, in recent weeks, a crop mini-grant program was approved by our Executive Council to provide seedlings, fertilizer, plants, education and tools to 100 families in Mithon, to enable the replanting of destroyed crops and to provide much needed food resources to this area (a cost of $56,700).  The remainder the Haiti Fund, was given to support the Lunches and Lessons Program that was established by Trinity, Bloomington, in 2011.  This program is now in its sixth-year of success providing education and meals for children k-5th grade.  To date, all $120,000 of the Haiti Fund have been faithfully distributed to sustain, develop and contribute to the quality of life for the community of Mithon, Haiti.  This is work that we all should celebrate.

In addition, to aide in supporting the $30,000 budget to fund Lunches and Lessons in the new academic year, the Global Missions Commission launched a 303@99 campaign in August.  303 gifts of $99 each will fund this important program.  Each member of the commission has committed to give at least one gift of $99 toward our goal.  If each of you would do the same, we would be well on our way.  To that end, Global Missions is offering a match for the first $7500 of your donations.  It’s easy!  Just go to indydio.org/lunches and make your gift today.  With the match, we need a total of 227 gifts of $99 to fund this program.  #letsgetrdun #wecandothis

Earlier this month, I traveled to Mithon, Haiti, to visit with the children, teachers, residents of the community and Fr. Jean Michelin, to see the important work being done, in this rural village in the mountains.  I listened to the story of one man who told me that he has five children at the school.  If it were not for Lunches and Lessons, he admits, his children would likely not have food each day.  I heard the story of another woman who travels one hour by foot each way, wishing there were another well for potable water in her area where an additional 1,000 people live.  I heard the stories of many who lost everything in the hurricane last year, and others who long for a clinic to provide occasional wellness checks and medicines.  I met the children who walk over an hour each day to school every day and other children that have no opportunity for education after 5th grade because the closest school is in Leogane, one hour by motorcycle or vehicle, two hours on foot.  Fr. Michelin serves eight parishes, many of them in rural areas.  In addition, he is the Executive Director of the
hospital in Leogane that is administrated by the Episcopal Church. He said, “The people of the mountains have been forgotten by the government. They are out of sight and are unimportant. The Episcopal Church’s presence, represents hope.”

Despite the gravity of the situation, no running water in homes, no sanitation, little food, no access to healthcare, and the closest city, one hour by vehicle, the people give thanks to God by joining in song singing in their native Creole, “Then sings my soul, my savior God to thee, how great thou art, how great thou art.”

They expressed their gratitude to the Diocese of Indianapolis for the blessings of the well, for the blessings of Lunches and Lessons and the school, for the blessings of the mini-grants that will enable them to provide for themselves and their families.

My hope is to return after the first of the year with other members of the commission, to see the results, first-hand, of the crop mini-grants and to begin planning a diocesan clergy and laity trip in 2018.

A trip to the Diocese of Brasilia is also a possibility in the next year.

In other news, Christ Church Cathedral continues to grow its relationship with the Diocese of South East Mexico and consideration is being given to expand this relationship to include a diocesan relationship that would provide additional opportunities for parish-to-parish companionships.

It is the hope of the Global Missions Commission to continue to nurture our relationships this year with The Diocese of Brasilia and with St. Andres and the community of Mithon, Haiti, while considering a reentry into a relationship in Sudan and potentially, South East, Mexico.

Would you like to be a part of our work? Do you have interest in journeying on a Global Missions sponsored pilgrimage to Mithon, Haiti or to Brasilia? Is your parish interested in joining with other parishes in a global initiative? Is your parish interested in developing a parish-to-parish relationship with another parish in Haiti? Brasilia? South East Mexico? Sudan?

Now that we have spent the better part of two years in transition and getting our feet on the ground, we are ready to engage more fully in our work of global missions. I invite your participation with us as we seek to move beyond our borders to be agents of transformation for the world. Who knows we might even learn to be more attentive to the needs of our own community, in doing so? We might even discover something important about ourselves.

The following video highlights our important relationships in the Diocese of Brasilia and with St. Andre’s in Mithon. Special thanks to Bryan Luce of Holy Family in Fishers for his work in its production and for the entire Global Missions Commission who have worked faithfully in this last year.
Report to Diocesan Convention  
September 5, 2017

By the numbers…  
Measures and Benchmarks as of September 4, 2017

- **Number of people in “base”:** (completed Good Sam’s 101 and considered solid): 132
- **Number of current newcomers in pipeline** (people yet to go through Good Sams 101): 11
- **Our average Sunday attendance** has moved from 51.9 (as of week of September 18, 2016, after the launch) to 62.1 (as of week of January 12, 2017) to 73.5 (as of April 26, 2017) to 76.8 (as of June 12) to 76.1 (as of June 26) to 75.7 (as of Sep 4).
- **2017 Average Sunday Attendance (January 1, 2017-present):** 75.7
- **Average rolling monthly attendance (last 4 weeks):** 80
- **2017 Recorded Giving from Good Samaritan people:** $36,343. If current pattern were to continue, annual projected giving would be approximately $59,057 for 2017. This is an increase of $24,057 from our 2017 projected giving of $35,000.
- **2017 Giving From External Donors to Date:** $2,835.46

Introduction

Good Samaritan Episcopal Church is the first intentional church start of the Episcopal Diocese of Indianapolis in more than 20 years. Located 17 miles northwest of downtown Indianapolis in the bustling suburb of Brownsburg, the beginnings of Good Samaritan took shape in March 2015; we have grown from 0 people to more than 126 people in our membership base since our launch of every Sunday worship in September 2016.

Founded intentionally as a community of service and a church without walls, the congregation meets in places where we can combine worship and outreach ministry with a bold community presence. Regular weekly worship began in September 2016, and we now have an average worship attendance of 76.5. However, our average over the past six weeks (since the Sunday after Easter) has been 85.

A Short Overview of the Project

Good Samaritan began as an idea in summer 2014, when our planter, The Rev. Dr. Gray Lesesne, then Canon and Senior Associate at Christ Church Cathedral, began brainstorming with Cathedral Dean Steve Carlsen on ways the Cathedral could be more present in its downtown neighborhoods. Using *The New Parish*¹ and *People of The Way*,² Carlsen and Lesesne began dialogues with key lay leaders in the Cathedral congregation about getting out of the building and back into the neighborhood. As the Cathedral began waking

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up to possibilities of a greater neighborhood presence, Gray noticed life and vitality beginning to sprout around an empty eight-acre tract of land in fast-growing Brownsburg, Indiana that the Diocese had owned from an aborted attempt at a church plant in the early 1990s. (The Diocese had long intended to sell the property, but it had no takers when the Great Recession in 2008 severely hurt land values in the region.) As the recovery from the recession occurred, Brownsburg’s property values bounced back quickly and the population began to swell. Gray, long interested in planting a church, wondered if some of the same ideas the Cathedral was contemplating in its urban setting (e.g. establishing a neighborhood worship site, public acts of mercy and service, office hours at local coffee shops) could be applied in a much more suburban setting with a new church start.

Lesesne approached The Rev. Canon Bruce Gray in August 2014 about the possibility of starting a new congregation to reach the booming population in the area (see demographics section for more), with an intentional focus on being a neighborhood church, focused on service and without a building, for the first phase of its life. Canon Gray and Bishop Cate Waynick asked Gray to write a business plan, and they agreed to take the idea to Diocesan Council. In December 2014, the Diocesan Executive Council released a previously unused Land Bank Fund (approximately $236,000) for three years’ worth of clergy salary and benefits as a demonstration and exploration project. In January 2015, Bishop Waynick announced Gray’s appointment as the first intentional church planter in the Diocese in more than 20 years, and he began his work in March 2015.

**Good Samaritan was started as a “parachute drop” church plant,** a method by which the planter largely starts from scratch by being “dropped” into the community solo (as opposed to grafting a group of members from a mother congregation). Gray’s job was to make as many connections as possible, build visibility and credibility in the community, and to gather individuals of like minds first into small groups and then into progressively larger community gatherings. From office hours in Starbucks to being visible at every possible community gathering to informational interviews (1-to-1s) with community leaders, **Lesesne began to gather a group around him that coalesced around the idea of a church focused on service, outreach, and public acts of mercy, and Good Samaritan was born.**

The experimental congregation began with simple outreach projects by partnering with a local public school for at-risk students, and we grew from there. Soon, we were serving in the school’s on-site food pantry, connecting with homeless families at a local shelter, and eventually combining short acts of worship before or after service events. From there, we began to host small groups for spiritual discussions and formation, with an emphasis on listening to each other as we shared our spiritual autobiographies. As we began to encounter younger adults with kids, a children’s component to our ministry was added, and by August 2015, we were engaging in monthly Eucharistic worship in a public park, always combined with an outreach/service project, with an average participation of approximately 40 people.

By early 2016, the congregation coalesced around a common statement of mission: **Good Samaritan Episcopal Church is a growing community of open-minded Christians who seek to do what Jesus taught us:**

*to include, love, and serve all people without exception. We are a new church without walls, and we meet in places where we can serve and be with our neighbors. We seek to build a diverse fellowship, and we welcome all who want to ask deep questions and put faith into action.*

We began to meet twice a month for worship, in small groups for formation, and in larger, more public formational settings such as Pub Theology to focus on theological issues that could appeal to larger, more secular audiences. (At the time, a religious freedom [discrimination] bill was before the Indiana legislature that gave us leverage to be a public advocate for inclusivity and to partner with nonsectarian organizations seeking its defeat.)

By summer 2016, it was clear the experimental congregation started in March 2015 was a “go” as we continued to attract newcomers and our attendance at twice-monthly public worship moved into the 50s. Gray identified lay leaders in key ministry areas (outreach, hospitality, worship) and challenged the congregation to move to regular weekly worship in September 2016. **On September 11, 2016, Good Samaritan “launched” as a worshipping community with 120 in attendance, including many friends and well-wishers from sister congregations in the Diocese.** The congregation was admitted in October 2016 as a new mission of the Diocese of Indianapolis, and we were selected to receive a **two-year $100,000 Genesis Grant from the Episcopal Church** to be a catalyst for our new start. The grant funds a part-time musician, a part-time lay associate for discipleship, funds to lease space, and funds for branding and advertising in budget years 2017 and 2018.
The election of Donald Trump in November 2016 proved to be an interesting turning point for Good Samaritan. Trump’s election, somewhat counterintuitively, pushed our attendance higher and attracted a batch of liberal-learning newcomers who wanted to connect with a progressive community. Our average attendance has moved from 51.9 (as of week of September 18, 2016 after the launch) to 62.1 (as of week of January 12, 2016) to 75.7 (as of September 4, 2017), a more than 50% increase in eight months.

We’ve reached a second turning point in the spring of 2017 as our post-Easter average attendance has climbed into the 80s. In church planting terms, we are approaching what more experienced planters call “critical mass,” which is an average attendance of 100-120 every Sunday. With critical mass, long-term sustainability becomes a viable possibility, though by no means a stopping point. Indeed, if the congregation is to break through to the next level, an additional infusion of resources and a redoubling of efforts on behalf of the planter to community presence and evangelism is necessary if we wish to keep redirecting the focus outward rather than inward.

How The Project Is Funded

When it authorized the project in December 2014, the Diocesan Executive Council committed the whole of the Diocesan Land Bank Fund (which then totaled approximately $180,000, but has increased over the three year period thanks to stock market gains) to pay for the planter’s salary and benefits in full for three years, with a staggered step-out approach over a four to six year period that would be drawn from the Diocesan Budget. The planter agreed to raise all programmatic and staffing costs from sister congregations in the Diocese, from individual donors throughout the diocese and from his contacts in the larger church, and he also agreed to pursue a church planting grant from Episcopal Church authorized at the 2015 General Convention. The chart below shows the totals for the project funds in hand and committed to date.

<table>
<thead>
<tr>
<th>Year</th>
<th>Diocesan Land Bank Funds Invested For Priest Salary &amp; Benefits*</th>
<th>Donations raised from supporters outside of congregation</th>
<th>Donations raised from diocesan congregations</th>
<th>General Convention Genesis Grant Funding#</th>
<th>Good Samaritan participant giving</th>
<th>TOTAL RAISED OR COMMITTED TO DATE (excluding Diocesan Funding)</th>
</tr>
</thead>
<tbody>
<tr>
<td>2015</td>
<td>$78,750</td>
<td>$23,213.88</td>
<td>$13,050.94</td>
<td>$0</td>
<td>(Counted with individual donations)</td>
<td>$36,264.82</td>
</tr>
<tr>
<td>2016</td>
<td>$78,750</td>
<td>$15,806.54</td>
<td>$94,372.46</td>
<td>0</td>
<td>$19,351 (22 giving units)</td>
<td>$129,530.00</td>
</tr>
<tr>
<td>2017+ (year-to-date)</td>
<td>$78,750</td>
<td>$2,850.00</td>
<td>$0</td>
<td>$33,334</td>
<td>$25,959.56 (43 giving units)</td>
<td>$62,143.56</td>
</tr>
<tr>
<td>2018 (projected)</td>
<td>Will be funded from diocesan budget in 2018.</td>
<td>TBD</td>
<td>TBD</td>
<td>$66,666</td>
<td>TBD</td>
<td>$66,666.00</td>
</tr>
<tr>
<td>TOTAL</td>
<td>$236,250</td>
<td>$41,870.42</td>
<td>$107,423.40</td>
<td>$100,000</td>
<td>$45,310.56</td>
<td>$294,604.38 (excluding Diocesan Funding)</td>
</tr>
</tbody>
</table>

*Diocesan funds pay for priest salary and benefits in full from March 2015-February 2018.
+2017 numbers not yet audited.
#Two-year grant that expires at the end of 2018.
Neighborhood Demographics

The Brownsburg area is one of the fastest-growing in central Indiana. Current population in the area (zip code 46112) is estimated to be 37,750, a dramatic increase from the 2000 census (25,089) and from the 2010 census (33,916). The population is projected to increase to 40,036 by 2022. The area experienced significant growth in two waves (a 35% increase from 2000-2010 and an 11% increase from 2010-2017) for two key reasons: availability of vast tracts of family-held farmland located near two major interstates, and an excellent school system that consistently ranks in the top three in terms of test scores and graduation rates in the Indianapolis metro area. New home construction developers such as Ryland and Pulte are developing new neighborhoods at breakneck speeds—it’s not uncommon to see a cornfield one day and a housing development breaking ground the next day!

Brownsburg is on the Hendricks County line, adjacent to Marion County, which encompasses all of the City of Indianapolis. Its popularity has been fueled in part because it is the first high-scoring school system outside of urban Marion County with reasonable property prices. Many Marion County residents have moved just “over the line” in order to enroll their students in Brownsburg schools, and a modern three bedroom house can be purchased for an average of $250,000 (with many properties available for under $200,000).

From its founding in the 1820s, Brownsburg was a rural farm town with an almost exclusively caucasian population. In the 1960s and 1970s, it became a white flight suburb as Marion County School District underwent school redistricting and integration. Even as late as the 1980s, an African American family experienced a cross burning in their yard by the Ku Klux Klan in Brownsburg. But as the boom of the early 2000s took hold, something shifted in Brownsburg, and the town began to see an influx of people of color and different nationalities and ethnic backgrounds, most of whom were moving from metropolitan Indianapolis (again, likely because of the success of the school system). While the town’s current census figures are still somewhat low on racial and ethnic diversity, the five-year projections are considerable:

<table>
<thead>
<tr>
<th>Percentage of Population</th>
<th>2017</th>
<th>Projected % increase by 2022</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anglo</td>
<td>87.2%</td>
<td>+3.3%</td>
</tr>
<tr>
<td>African-American</td>
<td>5.6%</td>
<td>+31.5%</td>
</tr>
<tr>
<td>Hispanic/Latino</td>
<td>3.4%</td>
<td>+27%</td>
</tr>
<tr>
<td>Asian</td>
<td>1.9%</td>
<td>+20.8%</td>
</tr>
<tr>
<td>Native American/Other</td>
<td>1.9%</td>
<td>+23.8%</td>
</tr>
</tbody>
</table>

The most significant generational group in terms of numbers and comparison to national averages in Brownsburg is survivors (age 36 to 56) who make up 30.1% of the total population in the area. The Brownsburg Community School Corporation predicts a continuing increase of their children as students for at least another 10 years, and is opening one more elementary school in a year and remodeling and expanding the town’s high school in order to handle the influx. The adult population is fairly educated: 95.4% of the area’s population age 25 and over have graduated from high school (as compared to the national average of 86.6%), and college graduates account for 39.3% of those over 25 in the area (versus the national average of 29.6%). Combined average household income in the area is $95,256, higher than the national average of $80,853. However, even with such considerable wealth, more than 25% of students in the Brownsburg Community School Corporation are on free or reduced lunch, a figure that has surged in recent years.

Link2Lead’s Household Concerns which are likely to exceed the national average in this areas include those most commonly associated with suburbs: Parenting Skills, Time for Recreation/Leisure, Achieving a Fulfilling Marriage, Satisfying Job/Career, Retirement Opportunities and Child Care. As an overall category, concerns related to Hopes & Dreams are the most significant based upon the total number of households and comparison to national averages. Faith receptivity is fairly typical, with 31% of households somewhat involved in a faith community, 36% of households strongly involved in a faith community, and 36% of households with no faith involvement at all.

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3 All population and demographics figures are from FirstView Report from link2lead.com
Those Whom Good Samaritan Has Targeted And Why

Part of what intrigued Gray in his early scouting of and concepting in Brownsburg was the staggering diversity emerging in Brownsburg that the census figures are only now starting to reflect. In the new neighborhoods surrounding the eight-acre tract of land owned by the Diocese of Indianapolis, there is a significant population of people of color, people from different nationalities and ethnicities, as well as a substantial number of families (households with children) with same-gender parents and single parents. When he interviewed residents of these neighborhoods, they attributed their diversity to the aggressive nature of the developers who targeted a diverse pool of residents with easy, no-documentation mortgages in the years leading up to the recession in 2008. This lead to a large number of foreclosures from 2009-2012, which lead to plenty of real estate bargains in the post-recession recovery, drawing an even higher number of people of color with the appeal of a great school district away from Indianapolis Public Schools.

While Brownsburg and surrounding Hendricks County saw an explosion of evangelical megachurches and the construction of the largest Roman Catholic church building in the Archdiocese of Indianapolis (St. Malachy’s) in the early aughts, Protestant mainline/legacy church development has been stagnant in Brownsburg since the 1980s. Only a United Methodist and Evangelical Lutheran Church in America congregation exist in Brownsburg; both lean toward the more conservative theological end of their denominations. Prior to Good Samaritan, there were no established congregations in Brownsburg inclusive of GLBTQIA persons.

In his proposal to the Executive Council in 2014, Gray suggested planting an intentionally liberal, inclusive, open-minded, progressive church focused on service and outreach. Working with a church planting coach, Gray drew up a lengthy description of the potential target audience for Good Samaritan: a suburban family with open-minded leanings. The family moved to Brownsburg because of the schools, but they see themselves more as Indianapolis people. In fact, before they had kids, they likely lived in more urban parts of Indianapolis. Something in their life has caused them to have open-minded leanings, likely a hurtful situation from their past that evoked in them a deep compassion for or desire to understand others (e.g. they have a gay brother, or a family member who is disabled, or a family member who has dealt with addiction). They may have grown up with some kind of religious upbringing, either in a mainline denominational church or as Roman Catholics, but they fell away from practicing in college or in their 20s and then when they moved to Brownsburg, they found all the churches to be too judgey, evangelical, or happy-clappy. They want their kids to have some kind of religious connection, especially when it comes to the religious reasons for serving the poor and those in need (the Golden Rule), but they don’t necessarily feel obligated to teach that Jesus is the “way, truth, life” and are glad to let their kids decide that on their own when they are older. They’re attracted to us because we have no building and focus on serving those in need. They want to expose their children to poverty and help them become altruistic. They see diversity as a plus rather than a minus and want their children to be exposed to those who have different perspectives and backgrounds.

As he began to plant the church, Gray was careful to connect with as many organizations as possible in Brownsburg that seek to foster diversity and inclusivity, including the Hendricks County Diversity Alliance, the Brownsburg High School Equality Club (Gay/Straight Alliance), and the Hendricks County Food Pantry Coalition, among others. In its early advertising and on our webpage, the congregation has intentionally chosen to use pictures and images containing people of color and nontraditional families.

Whom We Have Attracted, Whom We Have Not Attracted

Of the 126 people in our membership base (adults and their children who have had a one-on-one conversation with Gray, completed Good Sam’s 101, and are considered regular attenders by Gray), here is some current at-a-glance data:

- Approximately 55-60 household “units”
- 60% female/40% male
- 60% of members hold a college degree or higher
● 60% of members are over 25, 40% are under 25 (and the majority of those are under 12)
● 96% caucasian, 4% people of color
● 60% of members have some prior church experience; 40% are unchurched
● Majority have lived in Indianapolis metro area before moving to Brownsburg, and many came to area because of schools.
● Approximately 10% of our households are nontraditional (gay/lesbian, single parent, etc.)

As our figures indicate, we have been moderately successful in reaching elements of our target demographic, liberal leaning suburban families. When recently asked for a Facebook campaign why they are a part of Good Samaritan, our members mirrored those aspirational ideas from our target audience description:

“Good Samaritan is a wonderful way to introduce our children to community service and giving back. I love the open minded and all inclusive nature of the church. We always feel welcome and leave feeling positive about what we can do for ourselves and others.”

“Good Sam's gives my family the opportunity to serve others on a weekly basis. I love that my children are active participants in the service projects and that we can serve together.: 

“We love the openness and acceptance of ALL people and also the focus on service.”

“I love the nonjudgmental attitude of the pastor and the congregation, all the many service projects, the music, how friendly everyone is.”

“I have learned more about Episcopal beliefs here at Sam's than in my previous 15 years as an Episcopalian. I love the openness, acceptance, love, kindness, and giving! I am home! I belong. This is what Episcopalians are all about.”

“We love how welcome we feel as newcomers and how friendly everyone is here. Immediately after our first visit, we felt very comfortable and accepted in the church. The openness of Good Sam's is awesome and we are very intrigued by the church being service-oriented.”

“I love the focus on bringing God's kingdom to Earth today, not later, through service, love, open minds, open hearts, and social justice.”

We have not yet been as successful as we had originally hoped in reaching the growing pool of diverse people in Brownsburg. Our congregation is still predominantly caucasian, which is an accurate reflection of the current census figures for the area. However, we realize that the context of Brownsburg is changing quickly, and we are fairly confident that the anecdotal evidence we have seen in the neighborhoods surrounding the eight acres of land the Diocese owns will soon become a demographic reality that we will need to reflect if we are to remain a viable part of the community.

How We Are In Relationship With Our Neighborhood

As a community-focused congregation, Good Samaritan is almost entirely dependent upon our neighborhood for both our ability to serve and for our ability to meet as a new congregation. As a church focused on service, we have intentionally chosen, from the very beginning, to partner with other churches, nonprofits, and for-profit entities to serve others rather than owning and doing the outreach ourselves. This means that all of our projects and ministries are connected with and on behalf of local organizations, particularly those in range of Brownsburg, including Brownsburg Community School Corporation, Exodus
Refugee Immigration, Brownsburg Farmers Market, Family Promise of Hendricks County, Misty Eyes Animal Center, and Sheltering Wings.

As a church plant, we have no private or “clubhouse” space: all of our gatherings occur in places where we can be and serve with our neighbors. This means that we meet at places such as Starbucks, Green Street Pub, Harris Academy, Brownsburg Public Library, local restaurants, and, very occasionally, at Messiah (ELCA) Lutheran Church. This can sometimes be awkward, as we are literally at the mercy of other organizations to accommodate us, and it often means we have to publicly exercise our faith in unexpected ways. We’ve learned how to be flexible and have an adult formation event at an outdoor biergarten when a band unexpectedly shows up and plays sets in between Bible study questions. We’ve shown up for Lenten small group conversations in the common room at our local McAlister’s Deli and been double-booked along with the band booster club’s parent group. In both situations, we pushed forward anyway, prompting diners at nearby tables to ask us who we were and what were we doing...a perfect segue for an invitation to others.

It is indeed this forced public-ness, what feels to us like a very awkward point, that is pushing Good Samaritan into visibility in the public eye. We recently received a call from the Events Manager at the Town of Brownsburg asking if we would coordinate a meal for government assistance guests of the Brownsburg Farmers Market. While there are 30+ other churches in the immediate vicinity, the manager heard that we were open-minded (and therefore wouldn’t judge the guests or proselytize) and focused on service, and so in her mind, we seemed like the natural group to call. As we move forward, it will be interesting to see if Good Samaritan will continue to be as dependent upon, vulnerable to, and transparent with the neighborhood. Keeping this idea in the transmitted core values and DNA of the church will be important if we wish to continue to differentiate ourselves in the marketplace.

Core values

The core values of Good Samaritan were included in the initial proposals that Gray wrote for Bishop Waynick in 2014. (One of the advantages of planting a church is that you get to “bake in” your ideal core values right from the start!) Good Samaritan is a community of Christ-followers who are:

Progressive, inclusive, multicultural, and multigenerational. Everyone is included and valued at Good Samaritan, and we believe we are stronger together thanks to our diversity. Whenever appropriate, we seek to do formation, service, and engagement across generations rather than in segments.

Focused on engaging in acts of mercy and kindness: At every gathering of our community, we always engage in an act of service or outreach to make a difference in the lives of our neighbors in need, or we reflect on our lives of servant-disciples.

Focused on spiritual growth and development: Everyone is asked to go deeper in his or her spiritual life, to tell their spiritual story to others in a way that feels appropriate to them, to get “uncomfortable”, and to try new things.

Vulnerable, open to sharing and growing and challenging: We are not a closed community that comes to receive a spiritual refill and then leaves. Instead, when we gather, we are transparent and share with each other.

Grateful: All we have is a gift from God, and we are a people who live from a center of gratitude. We say thank you frequently to God and to others.

Curious and creative. We are flexible and open, and continue to change the status quo rather than settling into comfortable habits or rhythms.
Ways of life

Since our launch in September 2016, Good Samaritan now gathers regularly in several ways. On Sundays, we celebrate Holy Eucharist each week at 10:00 a.m. at Harris Academy. Newcomers enter from the parking lot and are greeted by the priest and lay leaders and invited to make a name tag. Coffee and refreshments are available as people make their way into the worship space. The congregation meets in the Harris Media Center and sits in a makeshift church-in-the-round, gathered around an “altar” that serves as a work counter during the school day. Soft classical guitar music sets a festive, celebratory tone as people arrive. At 10:00 a.m., there is no traditional “procession.” Instead, Gray greets guests with the same opening line each week. “Welcome to Good Samaritan Church. We are open-minded followers of Jesus who focus on loving, serving, and including all people without exception.” He then invites people into the liturgy, which uses contemporary and expansive language from Enriching Our Worship and music from all authorized Episcopal hymnals. (The liturgy changes from week to week and is printed in a comprehensive service leaflet; there are no prayer books or hymnals.) Kendall Ludwig, our artist-in-residence, leads music with classical guitar and the hammer-dulcimer with the assistance of three rotating volunteer pianists from the congregation. Children gather in the same room at a large activity table, and remain for most of the Liturgy of the Word. (We’ve discovered that they enjoy a children’s sermon and their own version of Prayers of the People in an adjacent room; they return for the exchange of the Peace.) After Holy Communion and the Dismissal, we do a quick scenery change and then engage in a service project for one of our outreach partners, we leave the building and go to a partner agency to serve, or (every other week) we spend time in reflection about lives of servanthood using Bible study or small group conversations.

Between Sundays, the community gathers in a variety of ways. Two small groups, a book study group (which rotates between secular and spiritual books) and a mom’s group, now meet on a regular basis. A Going Deeper group, focused on inviting our newcomers to share their spiritual stories and to listen to others as they share their stories, meets for six-week stints approximately every other month. All of these groups are led by lay leaders. Our outreach team coordinates special service activities with our ministry partners, guiding us to once or twice monthly on-site outreach opportunities on weekdays (ranging from serving in a Food Pantry to volunteering with at-risk high school students). Our connections team ensures that we are a regular presence as many town events and festivals as possible, where we set up a welcome table and offer some creative, non-churchy giveaway or hands-on service project that sparks conversation with newcomers and increases our visibility and brand identity. From September through May, we also gather at least once a month for Pub Theology or Open Table conversations, which normally feature a secular topic with a spiritual twist and a guest speaker. (These are intended to attract newcomers and seekers who have no interest in a worship service.) A recent Pub Theology on a Wednesday night featuring a woman who gave her testimony as a mother of a transgender child drew more than 45 participants, 10 of whom had no prior connection to Good Samaritan.

Contextual Theology and Faith Practices

Good Samaritan’s undergirding theological tenets are similar those of most other modern Episcopal congregations. We place a high emphasis on the Biblical teachings of Jesus around mercy and inclusivity, particularly the Parable of the Good Samaritan, for whom we chose our name. We preach and teach that the Reign of God is more about actions of God and us in the here-and-now rather than as a deferred plan for salvation in the end times. We interpret the acts of Jesus’ crucifixion and resurrection more as an emptying of God’s self in vulnerability and openness and an embrace of new life and change rather than as a comprehensive transaction to atone for sins of humanity. We emphasize orthopraxy over orthodoxy, and several of our regular attendees would consider themselves agnostic or atheist and yet connect with us over our commitment to serve...
and love others. We are incarnational and sacramental in our worship practices, emphasizing common prayer over common belief as the glue that binds us together.

What is theologically distinctive about Good Samaritan is our ability, thanks in large part to our status as a church without walls, to engage in what theologian David Tracy calls the “public, constructive task of theology.” Tracy believes that the already and not-yet of the “Christ event” is the grounding meta-narrative of our lives, and that we therefore order and shape our perceptions of a “God-self-world” trajectory around the Christ event. For Tracy, every human understanding of God is at the same time an understanding of oneself—and vice versa. Every proper understanding of the self is never an understanding of some unreal, isolated self but an understanding of a self in internal relationships, in intrinsic coexistence with the reality of the “world.” For “world” encompasses the realities of those other selves, of society, of history, nature and the cosmos itself: all the realities which exist as the always-present, coexisting eternal relationships for the emergence of any self.4

Tracy argues that theology “should play a role in the public realm because theology helps us all to ask the kind of questions which all reflective human beings ask” by engaging human beings in interactions with what he terms a “classic.” (In our case, the “classic” is God’s meta-narrative that exists before and throughout time, is recorded in the Holy Scriptures, is made incarnate in the life and ministry of Jesus Christ, continues with the traditions and rituals of the church, and then trickles down to particular practices of a modern congregation and of its individual members.) Tracy believes that public theology can serve as a springboard to thrust its participants into some of life’s deepest questions, among them: “What, if anything, is the meaning of the whole? What is our primordial response to finitude, to contingency, to death as our own destiny, to radical oppression or alienation, to joy, love, wonder and those strange experiences of a consolation without a cause?”5

By engaging in so many public meetings and acts of mercy, especially in partnership with external and secular agencies, Good Samaritan offers our members, both individually and collectively, the ability to articulate an understanding of God through our actions in relationship with the world rather than in isolation from the world. We ask our members to immediately interpret the Christ event not in the abstract, but rather in the concrete, with an almost requisite ordering of God-self-world occurring by simply participating in our worship/service or reflection/action model. Tracy finds that such an engagement with theology invites us as individuals to correlate the larger progressive Christian meta-narrative with our own individual experiences. As well, our own individual life experiences are challenged by and through the lens of the larger Christian meta-narrative. However, the true gift of the larger public engagement of theology at Good Samaritan through the lens of praxis is the pluralistic understandings of God that inevitably emerge, providing an even bigger and more holistic glimpse of God. In other words, a clearer vision of God comes in this work rather than just individuals doing so privately.

For the people of Good Samaritan, the clearer vision of God we hold, especially as we practice our faith in public, is that God is the generous source of all unconditional love and mercy. Jesus Christ exemplified and manifested this unconditional love and mercy of God in his life and ministry, teaching us especially in the Parable of the Good Samaritan that we are called to share God’s love and mercy with the lost and least. He invites us as friends into this same ministry of service, and as such, we are both recipients and agents of God’s unconditional mercy and love.

What We Do Well, Works in Progress

As a new congregation with less than a year of regular worshipping experience, Good Samaritan holds a peculiar set of strengths and weaknesses, which will very likely change over time as the congregation matures and becomes more accustomed to regular rhythms and patterns. As of now:

Where do we knock it out of the ballpark?

- Congregation embraces the idea of a church without walls and is comfortable meeting in public places

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and partnering with existing/other organizations.

- High participation of base members (60%) in average weekly worship.
- Strong energy and camaraderie among base members, who all share a clear sense of purpose and sense of ministry.
- Strong investment in and encouragement of the ministry by the Diocese of Indianapolis and larger Episcopal Church. In return, we feel highly connected to the Diocese.
- Energetic clergyperson and lay leaders.
- Congregation understands the worship/service spectrum as essential to the exercise of the faith. Action/reflection/action model functions fairly easily without a lot of arm turning.

Vulnerabilities/Opportunities for Growth (and how we intend to address these areas)

- The ministry is new and heavily subsidized, but we have a plan to lead our membership toward a visioning season planned for early Fall 2017 that will lead to a generosity season in late 2017. This is typical for church plants in initial stages; however, the culture of dependency will need to quickly change as the congregation’s ministries expand and grant monies diminish in 2019 and beyond.
- The congregation’s identity and functioning is still highly dependent upon the personality and energy of the planter. Again, this is very typical of church plants, but needs to change in the “adolescent” years of the church plant or could prove risky for long-term sustainability. The key is developing a strong “why” or vision among our lay members so that they begin to own, give, and lead the ministries themselves. This is already happening in way that is appropriate for our “age.”
- Congregation tends to attract people who have been hurt by church in the past and are reluctant to evangelize; significant deprogramming among new members is often required. We are already doing this through our catechesis process and with adventuresome topics at Pub Theology and in one-to-ones.
- The outreach and service projects we are engaging in have tended to be “short-term” projects and have not addressed deeper, systemic issues of injustice and oppression. This is appropriate for our age, and these short-term projects are preparing us for more long-term engagement. What is encouraging is that these “band aid” projects have revealed the need for more systemic action; members are beginning to ask about these issues now.
- Our hoped-for intensive focus on formation, with the initial idea of multiple, flourishing small groups that self-replicate, has not quite developed the way we’ve intended. While formation is happening, and some small groups have formed and become self-sustaining, this area will be of more of our focus in Fall 2017 and Winter/Spring of 2018.

Good Samaritan’s hopes and concerns

Good Samaritan’s hopes and concerns at the present moment:

- Our members hope that we will be able to continue beyond our grant funding and past our demonstration project status. Slowly but surely, we are realizing that we are moving beyond the “experimental” and “temporary”. Every milestone we surpass is met with surprise and joy, but the lingering existential question (often unnamed aloud) is: will we survive past infancy?
- We hope to expand beyond our current worship space and into a new worship space in September 2017. We are currently at 80% capacity in our current space and know that in order to grow, we will need to move into a bigger space; we plan to do this in September 2017.
- We hope to engage in service and outreach beyond the superficial level (see above); our first in-depth project began in spring 2017 as we adopted and sponsored a refugee family that puts us into regular, committed relationship with a family from Eritrea who would be considered by most of us to be “other” or “different”.

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• We hope that our priest will continue to empower and enable us. We trust that as leadership is cultivated and grown, our processes will become less dependent on him and more democratic. We are capable, competent individuals and eager to put his espoused theology of the ministry of all the baptized to work more and more. This will come with time and trust, we know.

• At the same time, we are concerned that our priest stays long enough to help us navigate from infancy and early childhood into adolescence. We realize that he took a significant pay cut to plant this church and that this will eventually be a conflict as he needs to provide more and more for his family.

• We are concerned that our strong core of lay leaders will burn out if we do not learn how to groom new leaders and delegate to and empower them.

• We are concerned that our lease with Harris Academy can only continue for four more years and cannot be renewed afterwards. What will we do then?

Community issues

Brownburg faces three critical issues in the next five to ten years of its continued development:

• As the town’s borders and neighborhoods continue to expand, how will it contain and manage the explosion of development? From practical concerns such as the need for a larger sewage treatment plant to more socio-political concerns of how to transition away from a farm-town governance by a group of elected patriarchs mentality, when will Brownburg realize it has “grown up” and begin acting like a big town rather than a mom and pop organization?

• As more and more people in need move into Brownburg area (some through cheap rentals) to enroll their children in Brownburg’s excellent schools, how will the town navigate the growing gap between the haves and the have-nots? What does an upper middle class town do when there’s an influx of students and families in need? Can our religious communities help us respond to need at our own back door?

• How does a town with a conservative political past and a strong base of evangelical megachurches react to significant demographic shifts? How do we embrace more people of color, different ethnicities, and different religious perspectives that never before existed here? As we look more and more like Marion County to our east, how do we navigate a world that is changing around us and now at home? How can a progressive faith community that sees diversity as an asset help to us to do this well?

What developmental steps have been accomplished so far

1. Planter identified and called.
2. Business plan developed and approved.
3. Ministry vision--the “why” of what we’re doing--honed, refined, refined some more, tweaked, and beaten into submission.
4. My being able to say the ministry vision 10 times without it changing.
5. Neighborhood scouting/demographic studies complete.
6. Initial conversations with neighborhood and community leaders complete.
7. Website and social media accounts developed.
8. Collateral materials designed and printed (brochures, business cards, etc.).
9. Database established and electronic giving enabled.
10. Fundraising/partnership packet prepared.
11. Multiple fundraising asks of sister congregations, individual donors, planter’s network of contacts.
12. Prayers requested from people with gifts for regular intercession.
13. Experimental gatherings focused on service begun.
14. Barbie Russell of Christ Church Cathedral offers her gifts as Volunteer Director of Children’s Ministry ten hours a week.
15. Once monthly worship services began in August 2015.
17. Twice monthly worship services began in January 2016.
18. Part-time staff hired in spring 2016 (Director of Discipleship, Director of Music and Artist-in-Residence).
19. Launch preparations begun in early summer 2016 for late summer launch.
20. Genesis Grant application turned in to Episcopal Church Center in late summer 2016. Approved in early October 2016.
22. Ministry launched with 120 people in attendance on September 11, 2016!
23. Nursery workers hired.
24. Safeguarding God’s Children/People completed for all lay employees.
25. Networking, networking, networking.
26. Congregation develops short-term social media and marketing strategies focused on propelling growth and driving attendance to events.
27. Good Sam’s members are encouraged to invite friends and family to worship and to place yard signs and share social media posts in preparation for our launch and beyond.
28. Five lay leaders begin to oversee key ministry areas, including: Community Connections, Newcomer Integration, Outreach, Worship, Children’s Ministry, and Hospitality.
29. Congregation elects three initial Bishop’s Committee members and Diocesan Convention delegates in anticipation of being granted Mission status in September 2016.
30. Congregation files for Employer Identification Number with IRS.
31. Congregation applies for and is granted Mission status by 179th Diocesan Convention in October 2016.
34. Overflow parking lot signage placed and parking lot now in use.
35. Bishop’s Committee adopts five key processes and goals for 2017 as first wave of action toward sustainability.
36. First Catechumenate complete with 20 confirmands presented in May 2017.
37. Lay leaders begin to oversee and manage presence at community events.

**Next developmental steps necessary for further stability/sufficiency (and Goal Date)**

1. Develop comprehensive annual social media and advertising plans. (TBA)
2. Hire a part-time youth minister that both oversees internal youth activities and strengthens connections with Brownsburg High School Equality Club and Brownsburg Middle School Equality Clubs. (August 30, 2017)
3. Engage congregation in a season of visioning in late summer 2017 that will lead to our first formal giving campaign in late fall 2017. (December 31, 2018)
4. Additional lay leader training and development to establish a “second-tier” of leaders to take on additional ministries. (December 31, 2018)
5. Establish bank accounts and begin managing its own accounting. (January 1, 2018)
6. Train and transfer leadership of small groups from associate priest to lay leaders. (January 30, 2018)
7. Transfer administrative duties from priest to lay volunteers or hire a part-time staff member.
# Donations from Diocesan Sister Congregations

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<th>Amount</th>
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<td>St. Christopher’s, Carmel</td>
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<td>St. Paul’s, Evansville</td>
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<td>St. Thomas, Franklin</td>
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<td>St. John’s, Crawfordsville</td>
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<td><strong>TOTAL</strong></td>
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Appendix 2
2017 Congregational/Bishop’s Committee/Staff/Priest-in-Charge Goals

Bishop’s Committee:
1. We will continue to develop a supportive and advisory relationship with the priest-in-charge, moving toward a model of eventual shared governance and accountability. At the last meeting of each quarter (March, June, September, December), we will check in about strengths, weaknesses, opportunities, and challenges in our pastoral and governance relationship.
2. We will focus the bulk of our meetings on developing the five key strategic processes (see below), and we will partner with the priest-in-charge and staff to identify and recruit leaders for them.
3. We will adopt a set of congregational by-laws and governing documents by May 30, 2017.
4. We will plan a budget and income strategy for 2018 by October 31, 2017 and adopt it by December 31, 2017.
5. We will create and oversee an engagement plan that challenges every member of Good Samaritan to be a part of some aspect of our ministry/formation/etc., with a goal of 80% participation of our base members active in something, including financial giving, by October 31, 2017.

Staff:
1. We will assist the Bishop’s Committee and our lay leaders in developing the five key strategic processes (see below).
2. We will create at least four opportunities (one per quarter) to thank and nourish the souls of our lay leaders by the end of December 31, 2017.
3. We will focus our energies on developing and mentoring our lay leaders, building their capacity for ministry, helping each of them to build a support team around them by December 31, 2017.
4. We will model leadership of evangelism by making two intentional, ongoing connections with people in groups or organizations outside of Good Samaritan in the local community by December 31, 2017.

Ministry Leaders:
1. We will build teams for our ministries, focusing on mentoring and developing the next class of leaders to whom we will transition our ministries in 2018.
2. We will assist the Bishop’s Committee and staff in developing the five key strategic processes (see below).

Processes for 2017:
1. We will develop a lay-led evangelism and community connections process to continue to meet new people in our community.
2. We will form a crystal clear process to integrate newcomers (open the front door) and to keep and engage the members we have (close the back door).
3. We will identify and recruit Good Samaritans who are good at influencing others and train them in basics of **stewardship and fundraising**.

4. We will develop a **bookkeeping process or hire a financial secretary/service** to be ready for 2018, when we will take over our own books.

5. We will form the nucleus of a **pastoral care team** to help our members begin taking care of their fellow members.

**Priest-in-Charge:**

1. I will hold Good Samaritan’s vision of service, inclusion, and formation at the core of our ministry.

2. I will be a resource and provide oversight for Bishop’s Committee, staff, and lay leaders to help us **develop and implement the five key strategic processes** (see above).

3. I will **oversee, encourage, and help Bishop’s Committee members** achieve their goals by meeting individually with them once a quarter for mentoring/coaching, by connecting them with outside resources, and by checking in with them on their goals progress at the last meeting of every quarter (March, June, September, December).

4. I will **oversee, encourage, and help staff members** achieve their goals by one-to-one meetings with them every two weeks, by connecting them with outside resources, by focusing and guiding our staff meetings, and by encouraging them with regular surprises of joy (e.g. birthday cards, thank-you notes, etc.).

5. I will **pursue one grant per quarter and develop database and giving of outside donors by 20% this year** while helping the Bishop’s Committee to begin the process of developing stewardship leaders.

6. I will **model good self-care practices, spiritual health, and good boundaries** by keeping my Sabbath day (Fridays), by taking all of my vacation, by keeping my personal anniversaries, by having friends outside the congregation, and by encouraging staff members to do the same.

7. I will **invest in my own professional development and ongoing continuing education by completing the church planter coach training by December 31, 2017**.

8. Working with our evangelism and connections team, I will **develop a long-range internal/external communications plan** for Good Samaritan by July 30, 2017.
Mission Strategy Group Report to Convention 2017

The Mission Strategy Group is a diocesan committee of volunteer laity and clergy membership and has continued providing support and supervision for the diocesan budgeted financial aid. Almost all congregations receive indirect aid for clergy health insurance with a vast majority of MSG funding received by redeveloping congregations. The grant funds are used primarily to support clergy salaries. Progress within several MSG congregations includes:

- Peace Episcopal Church, Rockport has freed themselves of real estate and are exploring new approaches to Sunday Worship conducted in a rented historic chapel. They are searching for their next Vicar while sharing their leadership strengths after having sold the church real estate freeing them of debt.
- St. Marks, Plainfield is exploring opening a day care facility while growing adult drama.
- Good Samaritan, Brownsburg continues to grow their Sunday attendance that now averages 70 each service. They also continue to grow and expand their ministries.
- St. Paul’s, Jeffersonville has been responsive to an opinion crisis.
- Christ Episcopal Church, Madison, while not a MSG congregation was provided with budgeting and financial mentoring that enabled development of a Finance Committee.
- St. Timothy’s, Indianapolis continues to grow its Sunday attendance and congregational stewardship. The church has filed an application for Historic Register designation for its unique architecture, and has successfully been awarded grants for many of its diverse ministries.
- Nativity Episcopal Church, Indianapolis has returned to attendance levels of the past, hired a new rector, and formed an outreach ministry to military Veterans.

MSG focuses on making our congregations needing financial grants from the diocesan budgeted financial aid more vital and faithful to their ministries that takes place through programs such as Pathways and the interactions of the MSG coaches redeveloping assisted congregations. The audacious hope is that by helping these congregations will continue to become more vital, faithful, and with the goal of congregational and financial progress while enhancing the life of the diocese as well.

The Pathways to Vitality Pilot Parishes Initiative was launched with an orientation and dinner, for the three Pilot Parishes. A series of workshops and a retreat will follow. A volunteer Resource Teams may be called upon by the Pilot Parishes for coaching. The Pilot Parishes Priest is a central component of the program.
The Pathways to Vitality Initiative is completing the second year of a three-year grant from Lilly Endowment Inc. The overall purpose of the initiative is to create vital and sustainable congregations through financial literacy, innovative programming and grant making. We have made considerable progress in achieving the following goals of the grant.

**Goal #1: To create a culture of transparency regarding clergy and parish finances in our congregations**

* Provided Vestry Resource Guides to Vestry College participants.

* Conducted financial literacy workshops at the Spring Clergy Conference.


* Collaborated with the Episcopal Church Foundation on programming and content.

**Goal #2: To enhance ministerial innovation, vitality and sustainability in our congregations**

* Completed a national search for the Pathway’s Deacon and hired The Rev’d Erin Hougland.

* Completed a national search for the Pilot Parishes curriculum consultant and hired The Rev’d Dr. Carol Pinkham Oak from the Diocese of Maryland.

* Recruited The Rev’d Dr. James Lemler as the Pathways chaplain.

* Recruited a resource team of experts to assist our Pilot Parishes as necessary.

* Working with our Steering Committee and curriculum consultant, designed and created content for the Pilot Parishes retreat and series of workshops on congregational vitality for the next 12 months.

* Selected three Pilot Parishes: All Saints (Indianapolis), Good Samaritan (Brownsburg) and St. Timothy’s (Indianapolis).

* Launched the Pilot Parishes Initiative in August 2017.
Goal #3: To create a Ministerial Excellence Fund (MEF) to provide appropriate support to clergy and their families to enhance their financial wellbeing.

* Developed and launched a seminary debt assistance program for stipendiary clergy.

* Developed a seminary scholarship program with a block grant of $30,000 to the Bishop to be launched at convention.

* Developed a financial planning program for stipendiary clergy to be launched at convention.

* Made three emergency grants.

* Consulted with several clergy to assist in the development of grant requests.

Many, many heartfelt thanks to members of the Pathways Steering Committee and the MEF Grant Committee for their time and dedication to this important work. Our progress would not be possible without them!
The exceptional task of the Standing Committee this year was to continue the stewardship of the transition from Bishop X to Bishop XI, post-election. The Standing Committee had charge of the consent process, the consecration events, and the Letters of Agreement with the Bishop-elect. We had called two sub-committees early in the transition: the Search Committee and the Transition Committee. With the work of the Search done, the bulk of the work passed to the Transition Committee who were responsible for the election held at the 179th Convention and all the sacred and celebratory events of the retirement of Cate Waynick, Bishop X, and the consecration of Jennifer Baskerville-Burrows, Bishop XI. The election was historically significant and the embrace by the entire Episcopal Church was overwhelming. The Transition Committee, led admirably by Jeff Brinkman, responded with Hoosier hospitality to guests from across the Church. We are grateful.

The Letters of Agreement with +Jennifer Baskerville-Burrows bear witness in their details towards efforts to craft agreements that were tailored to her needs and stewarded diocesan resources with justice and graciousness. We are grateful to then Bishop-elect Jennifer for her honesty and respect during the negotiations. There were two agreements. With the first agreement, she took residence and began ministry in the diocese as Bishop-elect. The second agreement is for Bishop Diocesan and began on May 1, 2017. The Standing Committee is exceedingly grateful for the consideration and actions of the Diocesan Council, Treasurer, Chancellor, Budget Committee, the Canon for Business Administration, and of Bishop Cate in support of this work. The second agreement also calls for more intentional stewardship of the relationship between the bishop and the diocese, in accord with current best practices. The Standing Committee will review and recommend, through the diocesan budget process, any changes to the Bishop’s compensation and benefits package. Again in accord with current best practices, the agreement calls for periodic Mutual Ministry Reviews with Bishop and diocesan leadership. We reflected after signing how the agreements more fully reflect the full measure of the People of God. The persons represented by the three signatures were a man and two women, black and white, and three orders of ministry. Thanks be to God!

The Standing Committee’s work is both internal to the Diocese and external, representing the Diocese as one of many in The Episcopal Church. With newfound appreciation for the consent process, we considered and consented to the episcopal elections of other dioceses. Within the diocese, we considered and consented to a variety of parish property transactions e.g. sales and loans. Standing Committee also assures that the canonical requirements for ordination are met and enjoyed conversations with the several postulants, candidates and transitional deacons as they moved through process stages.

The Standing Committee schedules monthly meetings. We met in-person immediately following Diocesan Convention to elect officers, in November and December 2016, and in January, March, April, May, and September in 2017. We also met by conference call for a second meeting in November 2016. After the consecration, due to increasing geographic distance between committee members, routine matters were addressed through e-mail with appropriate documentation of decisions.
The members of the Standing Committee for this period have been: the Rev. Jeffrey Bower, George Eastman (Secretary), Frank Guthrie, George Moore (Vice-President), the Rev. Mary Slenski (President), and the Rev. Karen Sullivan. I am certain that I speak for the entire committee to say that it has been our privilege to serve this Diocese of Indianapolis this history-making year.

Faithfully submitted,
The Rev. Mary Slenski
Standing Committee President
Our diocese did not have any United Thank Offering grant applications turned in for 2017. The 2018 Young Adult and Seminarian Grant Applications were available on the UTO website on September 5, 2017 (first Friday in September). Applications for Young Adult Grants will need to be reviewed by our diocesan Grants Screening Committee, which includes myself, and so should be sent to me, and our diocesan offices, by October 15, 2017. After reviewing applications, the committee and I will meet with the Bishop, who will review the applications and choose one to send to the United Thank Offering Board before the deadline of Nov. 3, 2017 (first Friday in November). The procedure for Seminarian Grants is different, so applicants should contact the Dean of their seminary about reviewing their grant applications. Everyone who wants to apply should read all the information on the UTO website.

Applying for Annual Domestic and International Grants is the same as Young Adult, but with different Focus and Criteria and different due dates. Applications and Focus and Criteria for these grants will be available online on December 1, 2017 (first Friday in Dec.). The applications will need to be sent to our Grants Screening Committee by February 9, 2018 in order for us to review the application, meet with the Bishop, and send to the UTO Board by March 2, 2018 (first Friday in March).

Traditionally, UTO Ingatherings are once or twice a year - the Sundays before or nearest Ascension Day in spring and All Saints Day in the fall. At the 2017 ECW Prov. V Annual Meeting in April, the UTO coordinators from our province met with Peg Cooper, Prov. V Rep. to the UTO Board. This was her last meeting with us as she has completed her time in that office. The new UTO Rep. for our province is Gail Donovan, Dio. of W. Michigan, who will take over those responsibilities in 2018.

I continue to send the United Thank Offering Newsletter to all the churches, addressing it to the UTO Representatives, Parish Administrator, or Priest and to specific UTO representatives in several parishes in the diocese once a month. The UTO Newsletter, sent by The Rev. Heather Melton (UTO Missioner), has links and great information which could be useful to churches and groups who are considering applying for UTO grants. Information about UTO grants is also sent to the Wednesday Mailbag and will also be sent to the diocesan newsletter, too, in the future.

My goals for the coming year: continue sending the UTO Newsletter to all the parishes, making sure they are aware of the granting timeline and the Focus and Criteria for 2018 grants; encourage parishes to have at least one UTO Ingathering yearly; send all the parishes information about resources available from UTO, especially with regard to Sunday School/Godly Play activities – to be accomplished either electronically (downloads) or hard
copies through the postal service. If we can increase awareness as to why UTO is worthy of contributions, there will be more monies collected and available for grants. The way to do that is to begin showing our children how their “outward and visible signs” of thanks and gratitude, in the form of pennies, nickels and dimes, can make a real difference in our world.

This report is being sent electronically. A year-to-date account statement for the United Thank Offering can be obtained from Canon Marsha Gebuhr.

Respectfully submitted by Lisa Matucheski, UTO Coordinator, Diocese of Indianapolis
Purpose of Diocesan Youth Ministries:
The primary purpose of diocesan youth ministries is to support young people in their faith journeys and to be a resource to parishes and their local youth ministries. Our focus is on faith formation with youth in grades 6-12.

This year was a year of transition for youth ministries, with a new Coordinator beginning work in November 2016. In the 2017-2018 program year, we will be focusing our mission, doing some future planning, and (hopefully) launching some new programs and initiatives.

In the 2016-2017 program year, diocesan youth ministries:
• Welcomed nearly 180 youth and adults to our seasonal retreats.
• Hosted the 2016 Youth Fall Conference (Nov. 18-20), Moving from Stress to Success at Waycross.
• Hosted the 2017 Youth Spring Retreat (Mar. 3-5), The Jesus Movement: Stomping as Episcopalians at Waycross.
• Sent 7 youth and 3 adults to Edmond, OK for the 2017 Episcopal Youth Event (July 10-14), Path to Peace
• Re-developed the youth ministries section of the diocesan website to include new resources for youth ministries, including a blog ("Now We Gather") and resource bank.
• Re-launched communications through social media.

Purpose of the Youth Steering Committee:
The purpose of the Youth Steering Committee is to build up young leaders in the Diocese of Indianapolis by participating in the planning of diocesan youth ministry events and initiatives.

In the 2016-2017 program year, the Youth Steering Committee:
• Was comprised of 19 youth and 4 adult mentors from parishes around the diocese.
• Held 8 meetings and 2 overnight retreats that included teambuilding, event planning, and leadership development opportunities.
• Identified one member of the Committee to serve in a youth position on Executive Council.

You can connect with us in the following ways:
• By contacting Victoria Hoppes by phone at (812) 597-4241 or by email at victoria@waycrosscenter.org
• By visiting the youth ministries webpage at http://bit.ly/IndyDioYouth
• By visiting our Facebook page at facebook.com/IndyDioYouth
• By following us on Instagram at @indydioyouth

Respectfully submitted,

Victoria Hoppes
Diocesan Coordinator of Ministries With and For Youth
EPISCOPAL DIOCESE OF INDIANAPOLIS

FINANCIAL STATEMENT

Twelve Months Ended 31 December 2016
THE CONSTITUTION
OF THE
EPISCOPAL DIOCESE OF
INDIANAPOLIS

Revised Constitution 2013
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## Constitution

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CONSTITUTION

ARTICLE  I

Corporate Name
Section 1. This Diocesan Corporation, created and constituted a body corporate and politic for religious, educational and charitable purposes by the laws of the State of Indiana, hereby adopts the official corporate name "Episcopal Diocese of Indianapolis" and may be referred to as “The Diocese of Indianapolis" or in this Constitution as "the Diocese".

Charter

Jurisdiction
Section 3. The ecclesiastical jurisdiction of the Diocese, as granted and established by the General Convention of the Protestant Episcopal Church in the United State of America (General Convention) shall extend to and embrace that part of the State of Indiana lying south of the northern line of the counties of Warren, Tippecanoe, Clinton, Tipton, Madison, Delaware, and Randolph.

Property
Section 4. All property and funds of the Diocese shall be held in the name of the corporation, including all property of organized missions of the Diocese.

ARTICLE  II

Affiliation With National Church
Section 1. The Diocese of Indianapolis accedes to and adopts the Constitution and Canons of that branch of the Holy Catholic Church known as the Protestant Episcopal Church of America, and acknowledges the authority of the General Convention.
ARTICLE III

Bishop's Authority

Section 1. The Bishop of the Diocese, if there be one, shall be the Ecclesiastical Authority of the Diocese. The Bishop becomes, upon election, ordination and consecration, Authority of the Diocese. The Bishop becomes, upon election, ordination and consecration, the Chief Pastor, and may officiate in the Offices of the Church in any Parish or Mission in accordance with the customs and practices of the Church. The Bishop is the Ordinary of all religious or benevolent organizations of the Church within the Diocese, and as such may attend and preside at any of their meetings, and may be appealed to for the settlement of any problem or dispute in the administration of the ecclesiastical or lay affairs of any Parish or Mission in the Diocese. All controversies between the Rectors of two or more parishes, or between any Parish or vestry thereof and its Rector, shall be referred to the Bishop for settlement and determination, or in the event that such controversies are not so referred, the Bishop may take cognizance of the same, require the parties to appear before the Bishop and the Standing Committee, and take action with respect thereto as provided in the Canons of the Diocese.

Tenure, Devolution of Authority

Section 2. The Bishop, upon election and ordination shall hold office until retirement or resignation, and shall not exercise jurisdiction beyond the age of 72. In case of the Bishop's removal from office in accordance with the Canons of the Church, or of the Bishop's resignation or inability to discharge the powers and duties of the office, the office of Bishop of the Diocese shall devolve upon the Bishop Coadjutor, if there be one. If there be no Bishop Coadjutor, the duties of the Bishop shall devolve upon the Suffragan Bishop, if there be one, but the Ecclesiastical Authority of the Diocese shall devolve upon the Standing Committee in either event, until a Bishop be duly elected and ordained.

Executive Officer

Section 3. The Bishop of the Diocese shall be the chief executive officer of the Diocese and shall act for and on behalf of the Diocese pursuant to the authority vested in that office by the Constitution and Canons of the General Convention, by this Constitution, the Canons of the Diocese and by action of the Diocesan Convention. The Bishop shall preside at all meetings of the Convention of the Diocese or may delegate this responsibility to some other officer of the Diocese. The Bishop shall be a member ex officio of all Diocesan Committees (other than the Standing Committee), Commissions or other organized groups, and may at any time act as chair of any such committee, commission or organized group.
**Bishop's Cabinet**

**Section 4.** The Bishop may appoint a Bishop's Cabinet to assist in the unification, development and prosecution of the work of the Church and may delegate to the members of the Bishop’s Cabinet such parts of the Bishop’s authority and duties as shall be deemed appropriate and as shall not be required by the Constitution and Canons of the General Convention and this Constitution to be performed solely by the Bishop. The composition and duties of the Bishop’s Cabinet shall be provided in the Canons of the Diocese.

**Time of Election of Bishop**

**Section 5.** If the office of the Bishop of the Diocese shall fall vacant, because of the death or resignation of the Bishop, the Ecclesiastical Authority, within fourteen days after such vacancy has occurred, shall call for a Special Convention for the election of a Bishop.

**Election of Bishop Coadjutor**

**Section 6.** Subject to obtaining any consents required by the Constitution or Canons of the General Convention a Bishop Coadjutor may be elected at either an Annual or Special Convention, on condition that written notice of such election be included in the call of such Convention. Before any election of a Bishop Coadjutor, the Bishop of the Diocese shall read, or cause to be read, the Bishop's written consent to such election, and in such consent shall state the duties which shall be thereby assigned the Bishop Coadjutor when duly ordained, and such consent shall form part of the proceedings of the Convention. In case of the inability of the Bishop of the Diocese to issue the aforesaid consent, the Standing Committee of the Diocese may request the Convention to act without such consent, and such request shall be accompanied by certificates of at least two reputable physicians who shall have examined the case, as to the inability of the Bishop of the Diocese to issue written consent.

**Election of Suffragan Bishop**

**Section 7.** If the Bishop shall request in writing the assistance of a Suffragan Bishop, then, subject to obtaining the consent of the General Convention or of a majority of the Bishops and the several Standing Committees, as provided in the Canons of the General Convention, a Suffragan Bishop may be elected at either an Annual or a Special Convention provided that written notice of such election, together with a copy of the written request of the Bishop, be included in the call of such Convention.

**Manner of Election of Bishops**

**Section 8.** The election of a Bishop, Bishop Coadjutor, or Suffragan Bishop shall be made in the following manner: The Diocesan Convention shall go into Committee of the Whole and sit with closed doors to receive and consider nominations. Any member of either Order may nominate some fit and qualified member of the clergy duly ordained in or received into the Protestant Episcopal Church in the United States, for the office. The
name or names thus presented shall be balloted upon by both Orders voting separately, and the person receiving a concurrent majority of the votes cast in each Order shall be declared duly elected.

Quorum for Election of Bishops

Section 9. A quorum for election of a Bishop, a Bishop Coadjutor or Suffragan Bishop shall consist of two-thirds of the clergy and two-thirds of the lay delegates entitled to seats in the Diocesan Convention, provided that at least two-thirds of the Parishes and Organized Missions in union with the Diocesan Convention shall be presented by lay delegates.

Salary of Bishops

Section 10. The salary of a Bishop, of a Bishop Coadjutor or of a Suffragan Bishop shall be fixed at the time of this election, to take effect at the time of the ordination, and shall not be diminished thereafter without the consent of the Bishop, Bishop Coadjutor or Suffragan Bishop as may be the case. If there be a deficit in the funds for the salary of the Bishop or Bishops, it shall be the duty of the Diocese to borrow such money as may be necessary for the prompt payment of the said salary or salaries. Should the Bishop, by reason of age, or other permanent cause of infirmity, or by reason of the extent of Diocesan work, request the election of a Bishop Coadjutor, and should the Diocesan Convention accede to the request, then on or before the electing Convention, provision shall be made for an appropriate salary for the Bishop Coadjutor.

ARTICLE IV

Legislative Powers of Convention

Section 1. All legislative powers herein granted shall be vested in a Diocesan Convention which shall be composed of members of the clergy and lay persons chosen as follows:

Clergy List

(a) At least one week prior to any meeting of the Diocesan Convention it shall be the duty of the Ecclesiastical Authority to certify to the Secretary the names of all members of the clergy canonically resident in the Diocese, designating those who are eligible under Section 5 to vote and take part in the proceedings of any such convention.

Lay Delegates

(b) Each Parish and Organized Mission shall be entitled to representation by
lay delegates at any such Convention, the number to be based on communicant strength as defined in the current parochial report in accordance with the following table:

<table>
<thead>
<tr>
<th>Any number not to exceed 150</th>
<th>2 delegates</th>
</tr>
</thead>
<tbody>
<tr>
<td>151-300</td>
<td>3 delegates</td>
</tr>
<tr>
<td>301-450</td>
<td>4 delegates</td>
</tr>
<tr>
<td>451-600</td>
<td>5 delegates</td>
</tr>
<tr>
<td>over 600</td>
<td>6 delegates</td>
</tr>
</tbody>
</table>

plus one delegate for each 200 communicants in excess of 600.

Such delegates shall be elected by the several Parishes and Organized Missions of the Diocese in accordance with such method of selection as the by-laws or custom of such Parishes and Organized Missions shall provide.

Certification of Election
(c) The election or appointment of such lay delegates and their respective alternates shall be certified by the Rector or Clerk of the Vestry, in the case of a Parish, or by the Priest-in-Charge or Clerk of the Bishop’s Committee, in the case of the Organized Mission, to the Secretary of the Diocese at least one week prior to the meeting of the Diocesan Convention. Such delegates and alternates shall serve until their successors be duly selected and qualified.

(d) The Diocesan Convention shall be the judge of the election returns and qualification of its own members.

Rules
(e) The Diocesan Convention may determine the rules for its proceedings to the extent that such rules shall not be in conflict with this Constitution or the Canons of the Diocese.

Journal
(f) The Diocesan Convention shall keep a journal of its proceedings, and shall publish the same promptly following each annual meeting.

Annual & Special Meetings
Section 2. An annual meeting of the Diocesan Convention shall be held each year, the date and place to be determined by the Ecclesiastical Authority, with the approval of the Standing Committee. Special meetings of the Diocesan Convention may be called by the Ecclesiastical Authority on condition that the time, place and purpose of any such special meeting shall be designated, and no business shall be transacted at any special meeting other than that stated in the call, except upon unanimous consent of the Diocesan Convention at any such special meeting.
Notice

Section 3. Thirty days prior written notice shall be given by the Secretary of the Diocese of every annual or special meeting of the Diocesan Convention, and a copy of such written notice shall be mailed or delivered to each Rector, Priest-in-Charge and Clerk of the Vestry or Bishop's Committee in the Diocese.

Special Powers

Section 4. In addition to the General and inherent powers of the Diocesan Convention according to the customs and usages of the Church, the Diocesan Convention shall be empowered:

Legislate
(a) To legislate for the continuance and welfare of the Protestant Episcopal Church in this Diocese.

Canons
(b) To adopt Canons of the Diocese and to alter and amend the same from time to time at any annual meeting of the Diocesan Convention.

Committees & Officers
(c) To authorize, create, and appoint such committees, bodies or officers, in addition to those designated in the Constitution or the Canons of the Diocese, as the Diocesan Convention may deem necessary from time to time in order to carry on the work of the church, and to define the powers and duties of all such committees, bodies or officers.

Assessments Apportionment
(d) To apportion to the several Parishes and Organized Missions in union with the Convention responsibility for payment of the funds needed to carry on the work of the Church in the Diocese. Such apportionments shall be determined by canon or by special resolutions.

Budget
(e) To adopt a budget, to appropriate funds there under and provide for the expenditure of funds so appropriated.

(f) To provide ways and means for raising funds to carry on the work of the Church.

Presiding Officer
(g) If there be no Bishop, Bishop Coadjutor, nor Suffragan Bishop, or if neither is present, the Diocesan Convention shall elect a Presiding Officer.

Clerical Members

Section 5. The Bishop, Bishop Coadjutor, and any Suffragan Bishop shall have a seat and right to vote in all meetings of the Diocesan Convention. Any member of the clergy, who shall be canonically resident within the Diocese for three calendar months before any meeting of the Diocesan Convention and shall not be under ecclesiastical discipline, shall be entitled to a seat and right to vote at any meeting of the Diocesan Convention.

Quorum

Section 6. A quorum for the transaction of business, except for the election of a Bishop, shall consist of one-half of the clergy entitled to seats in the meeting of the Diocesan Convention, exclusive of those who have resigned their positions, and whose actual residence is within the Diocese of Indianapolis and one-half of the lay delegates entitled to seats in the meeting of the Diocesan Convention, provided that at least one-half of the Parishes and Organized Missions in union with the Diocesan Convention be represented by lay delegates.

Voting

Section 7. In all matters which shall come before the Diocesan Convention the clergy and the lay delegates shall deliberate in one body. Except where a vote by Orders is required under provisions of this Constitution or a Canon of the Diocese, all votes of the Diocesan Convention shall be by the entire membership, and a majority vote of all members present shall be decisive.

ARTICLE V

Standing Committee Appointment & Powers

Section 1. The Diocesan Convention shall elect a Standing Committee of the Diocese which shall act as the Council of Advice to the Bishop, and shall perform such other duties and exercise such other authority as provided for in the Constitution and Canons of the General Convention and in the Canons of the Diocese.

Members & Terms

Section 2. The number of members of the Standing Committee, their qualifications, the manner of their nomination and appointment and their terms of office shall be provided in the Canons of the Diocese.
Executive Committee

Section 3. The Standing Committee may select from among its members an Executive Committee and may delegate to the Executive Committee such of its authority and duties as shall be provided in the Canons of the Diocese and in resolutions of the Standing Committee.

Ecclesiastical Authority

Section 4. If there be no Bishop or Bishop Coadjutor of the Diocese canonically authorized to act, the Standing Committee shall constitute the Ecclesiastical Authority of the Diocese for the time being.

ARTICLE VI

Officers of the Diocese

Section 1. At each annual meeting of the Diocesan Convention the following officers of the Diocese shall be elected by the Diocesan Convention for one year, or until their successors be elected and qualified:

Secretary of the Diocese

(a) A Secretary of the Diocese who shall have custody of the Diocesan Corporation seal and its records, which shall be kept in the diocesan office, and perform such other duties as may be assigned by the Diocesan Convention or the Bishop or Standing Committee, and as may be further defined by the Canons. The title of this officer shall be "Secretary of the Diocese."

Secretary of the Convention

(b) A Secretary of the Diocesan Convention who shall keep a journal and the records of the Convention, which shall be kept in the Diocesan office.

Treasurer

(c) A Treasurer, who shall have custody of the funds of the Diocese, and perform such other duties as may be assigned the Treasurer by the Diocesan Convention or the Bishop and as may be further defined by the Canons of the Diocese. The Treasurer shall have the title "Treasurer of the Diocese" and shall have supervisory authority over the financial business of the Diocese.

(d) The Secretary of the Diocese, the Secretary of the Diocesan Convention, and the Treasurer, if not otherwise members of the Diocesan Convention, shall be entitled, ex officio, to the privileges of a member except the right to vote.
(e) The same person may hold any two or more of the offices of the Secretary of the Diocese, Secretary of the Diocesan Convention, and Treasurer of the Diocese, if so elected by the Diocesan Convention.

**Assistants**

(f) The Bishop may appoint one or more Assistant Treasurers and Assistant Secretaries, if the business of the Diocese shall, in the Bishop's judgement, require it.

**Registrar**

(g) A Registrar and Historiographer of the Diocese, who shall have custody of the archives of the Diocese.

**Chancellor**

Section 2. At the Annual meeting of the Diocesan Convention the Bishop, or in the Bishop's absence, or if there be no Bishop, the Presiding Officer elected by the Diocesan Convention, subject to the approval of the Diocesan Convention, shall appoint a Chancellor of the Diocese, who shall be a lay person and communicant of the Church and admitted to practice in the Supreme Court of the State of Indiana. The Chancellor shall hold office for one year, or until a successor is duly appointed. The Chancellor, if not an elected delegate, shall have all the privileges of a member at any meeting of the Diocesan Convention except the right to vote. The Bishop or if there be no Bishop, the Presiding Officer elected by the Diocesan Convention, may, subject to the same conditions, appoint one or more Vice Chancellors of the Diocese.

**Vacancy**

Section 3. In the event a vacancy shall occur in any of the above offices, the Bishop shall appoint, subject to the approval of the Standing Committee, a successor to fill such vacancy, who shall hold such office until the next annual meeting of the Convention.

**Compensation**

Section 4. Except as otherwise provided in the Constitution or Canons of the Diocese, the compensation of all officers of the Diocese shall be fixed by the Bishop and Standing Committee, but no funds of the Diocese shall be disbursed for the payment of such compensation if such funds shall not have been appropriated and authorized by the Diocesan Convention to be expended for such purposes.

**ARTICLE VII**

**Deputies to General Convention**
Section 1. Deputies to the General Convention of the Protestant Episcopal Church shall be elected by the Diocesan Convention voting by Orders. A concurrent majority vote in each Order shall be required. The Clerical Deputies elected shall be Presbyters or Deacons canonically resident in the Diocese, and the Lay Deputies shall be domiciled in and communicants of a Parish or Organized Mission in union with the Convention.

Alternates

Section 2. At the same time there shall be elected in the same manner and with like qualifications the alternate Clerical Deputies and alternate Lay Deputies to General Convention.

Section 3. In the case of vacancies the Bishop or other Ecclesiastical Authority shall appoint, in the order of their election, one or more of the alternates to serve as Deputies.

Vacancies

Section 4. In the case of the inability of any Deputy or alternate to attend the General Convention the Bishop or other Ecclesiastical Authority shall have the right to appoint one or more Deputies to fill such vacancies in order that the Diocese may be fully represented at all General Conventions.

ARTICLE VIII

Representatives to Province

The Diocesan Canons shall provide for the selection of such clerical and lay representatives to the Synod or other representative body of the Province of which this Diocese is a member.

ARTICLE IX

Admission of New Parish

Section 1. An Organized Mission may be admitted into union with the Diocesan Convention as a Parish by a majority of votes; provided that at least one month before the annual meeting of the Convention such Organized Mission shall have filed with the Secretary of the Convention, through its Secretary, those papers and other evidence required by the Canons of the Diocese.

Admission of Mission

Section 2. A congregation may be admitted into union with the Diocesan Convention as an Organized Mission by a majority of votes, provided such congregation shall have presented to the Diocesan Convention a certificate from the Ecclesiastical
Authority stating that such applicant is duly organized.

Section 3. No Parish admitted into union with the Diocesan Convention shall thereafter be dissolved or its status otherwise changed except by the Diocesan Convention acting pursuant to the Canons of the Diocese in that regard.

Forfeiture of Privilege

Section 4. If, pursuant to the Canon on Dormant Parishes, a Parish is suspended from the right of representation in the Diocesan Convention, or if its connection with the Diocese is wholly dissolved, then, in either such event, the properties of such Parish shall revert to the Diocese and such other action shall be taken as is permissible under the Constitution and Canons of the Diocese.

ARTICLE X

Seal

The Diocese shall adopt an official corporate seal in such form as the Bishop and Standing Committee shall determine.

ARTICLE XI

Certification of Constitution and Canons

Section 1. The Secretary of the Diocese shall procure and keep a suitable book entitled "Constitution and Canons of the Diocese of Indianapolis" in which shall be recorded the laws of the State of Indiana constituting the Charter of the Diocese of Indianapolis, the laws of the State of Indiana governing the organization and powers of Parish corporations, this Constitution with the certificate of its adoption and all duly adopted Canons of the Diocese with the certificate of their adoption. All new Canons of the Diocese or amendments thereto or to this Constitution hereafter adopted by the Diocesan Convention shall be certified by the Bishop and Secretary of the Diocese as having been duly adopted, and shall, with the certificate of adoption, be recorded in the same book, and said book, shall be taken and regarded as prima facie evidence of the due adoption and correctness of all documents recorded therein.

Copies to Parishes and Missions

Section 2. The Secretary of the Diocese shall furnish each Parish and Mission with two copies of the "Constitution and Canons of the Diocese of Indianapolis" and within two months following each annual meeting of the Diocesan Convention shall furnish each Parish and Mission with two copies of any amendments adopted at such meeting.

ARTICLE XII
**Amendments**

This Constitution may be altered or amended in the following manner: Any proposal to alter or amend, which shall have been introduced in writing, duly considered and approved by a majority vote at an annual meeting of the Diocesan Convention, shall be referred to the next annual meeting of the Diocesan Convention for final consideration and action and, if approved and adopted at such next annual meeting by two-thirds of each Order, voting separately, and concurred in by the Bishop, such amendment shall become effective at the time designated in the resolution of adoption.
THE CANONS OF THE EPISCOPAL DIOCESE OF INDIANAPOLIS

Printed October 27, 2014

Number

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Revised Convention 2010 Printed June 17, 2011
Section 1.

THE CANONS OF THE EPISCOPAL DIOCESE OF INDIANAPOLIS

CANON 1 Duties of Officers

The Bishop or, in the Bishop's absence, the Presiding Officer elected by the Convention shall:

. (a) Preside at all meetings of the Convention.

. (b) Appoint the Chancellor and may appoint one or more Vice-Chancellors, subject to the approval of the Convention.

. (c) Appoint special committees as provided by these Canons.

. (d) Keep a list of the Clergy of the Diocese in order of their canonical residence.

The Secretary of the Diocese shall:

. (a) Have custody of the Diocesan Corporation Seal and all records of the Diocese which shall be kept in the Diocesan office.

. (b) Preserve the records of Convention and the certified copy of the Constitution and Canons of the Diocese as required by Article XI of the Constitution.

. (c) Attest to the public acts of the Diocese and faithfully deliver to any successor all the books in the Secretary's possession.

. (d) Perform such other duties as may be assigned by the Diocesan Convention or the Bishop or Standing Committee or Executive Council.

The Secretary of the Diocesan Convention shall:
(a) Give notice of the meetings of Convention. In case of failure to do so, the Ecclesiastical Authority shall have this power.

Revised Convention 2007 Print Date November 14, 2007

Section 2.

Section 3.

Canon 1

Section 4.

. (b) Receive the certificates of lay delegates and prepare a roll.

. (c) Call the roll of delegates at the opening of Convention and perform the duties imposed by Canon 3.

. (d) Notify all persons elected or appointed to office.

. (e) Keep a journal and the records of the Convention and deliver the same to the Secretary of the Diocese at the close of each annual meeting of the Convention.

. (f) Publish the Convention Journal and submit a copy of it to each clerical and lay delegate and the clerk of each congregation.

. (g) Transmit all reports and documents pertaining to the Convention required of the Secretary of the Convention by the General Canons of the Church.

The Treasurer shall:

. (a) Receive and disburse all monies collected under the authority of Convention.

. (b) Cause the Diocesan accounts to be audited by independent
certified public accountants to be appointed annually by the Executive Council and to submit Treasurer's report and the financial statements of the Diocese, as audited, to each Annual Convention.

(c) Subject to the approval of the Bishop and Executive Council, borrow money when necessary to meet financial obligations of the Diocese.

(d) Procure, at the expense of the Diocese, an adequate fidelity bond approved by the Executive Council.

(e) Furnish to the Secretary of the Diocesan Convention, prior to the opening of any annual or special meeting thereof, a list of all delinquent Parishes and Missions.

The Registrar and Historiographer shall:

(a) Procure and preserve all journals, papers, reports, pamphlets and other matter relating to the history of the Church in the Diocese, and the Journals, histories and records of the Church in the United States, and be the custodian of all papers relating to ordinations in the Diocese.

(b) When requested by the Ecclesiastical Authority, make a report to the annual meeting of Convention of any official acts accomplished during the year.
. (c) Perform such other duties as may be prescribed by the Ecclesiastical Authority or by resolution of Convention.

The Chancellor shall:

. (a) Be present at each session of the Convention and respond to all requests for advice made by Convention.

. (b) Act as legal advisor to the Bishop, Standing Committee, Executive Council and Convention in all matters relating to the Church.

. (c) Perform such other duties as may be requested by the Ecclesiastical Authority, Convention, or official body of the Diocese.

Revised Convention 2007 Print Date November 14, 2007

Canon 1

**CANON 2 Committees of Convention**

The Presiding Officer shall appoint the following committees, designating a member of each as the Chairman thereof:

. (a) Dispatch of Business -- 2 clergy and 2 lay members.

. (b) Bishop's Address -- 2 clergy and 2 lay members.

. (c) Unfinished Business -- 1 clergy and 2 lay members.

. (d) Credentials -- 1 clergy and 2 lay members. This deals with claims of clerical and lay delegates to seats in Convention.

. (e) Admission of New Parishes and Missions -- 1 clergy and 2 lay members.
(f) Constitution and Canons -- 2 clergy and 2 lay members. This Committee recommends changes or additions to the Constitution and Canons. The Committee report on these must be submitted in writing to the clergy and clerks of the Vestries and Bishop's Committees at least ten days prior to the pre-convention Deanery Meetings. Any proposed changes shall be submitted to the Committee for its consideration at least sixty days before the annual meeting of Convention.

(g) Parochial Reports -- 3 clergy and 2 lay members. This Committee shall review and analyze the Annual Reports of all Parishes and Missions and shall include in its report to the Convention appropriate interpretation thereof and comment thereon.

(h) Nominations – the Deans of the seven Deaneries.

(i) Resolutions -- 2 clergy and 2 lay members. This committee shall receive resolutions intended for the Convention at least 60 days prior to the Annual Meeting of Convention. The Committee report on each resolution shall be submitted in writing to the clergy and clerk of the vestries and Bishop's committee, at least ten days prior to the pre-convention Deanery Meetings. Exception: the Presiding Officer may allow a new resolution from the floor of the Convention upon the approval by a majority of the delegates. Courtesy resolutions are exempt from this resolution.

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CANON 3 The Business of Convention

The Convention shall open as the Presiding Officer directs. The order of business shall be as follows:

(a) The Secretary of the Diocesan Convention shall call the names of
the clergy entitled to seats.

. (b) The Secretary of the Convention shall then call the list of the Parishes and Missions entitled to representation in Convention which shall have furnished their certificates of lay delegates and alternates elected, together with the names of such lay delegates appearing therein.

. (c) The calling of the names of clergy and lay delegates may be dispensed with by unanimous consent of the members of Convention present, provided satisfactory evidence of a canonical quorum of each order be laid before Convention by the Secretary of the Diocesan Convention. In such case the Secretary of the Diocesan Convention shall secure a correct list of the clergy and lay delegates present.

. (d) Irregular or defective certificates shall be referred to the Committee on Credentials.

. (e) A constitutional quorum being present, the Presiding Officer shall declare the Convention organized for business. The Convention shall then proceed to adopt an order of business.

. (f) If any member shall call for a vote by yeas and nays, the Secretary of the Diocesan Convention shall call the roll of the Convention, and members shall thereupon announce their votes as their names are called.

. (g) If three clerical members, or three lay delegates, each from three different Congregations, shall demand a vote by Orders, the yeas and nays shall be called, as in the previous section is directed, and a majority of votes of each Order shall be necessary to an affirmative decision.

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CANON 4 Conduct of Elections

All elections at any annual or special meeting of the Convention except the election of a Bishop shall be conducted in accordance with the provisions of this Canon.

On the first day of the meeting of the Convention and as an early order of business, nominations shall be made for each office and position to be filled by election at such meeting. After receipt of the report of the Committee on Nominations, or in the absence thereof, nominations may be made from the floor.

For the purpose of voting upon each office and position to be filled by election, except those for which the number of nominees does not exceed the number to be elected, the Secretary of the Diocesan Convention shall prepare and furnish to the Convention suitable ballots. Each ballot shall contain the name or symbol of every person nominated. Where the vote is required to be by Orders, ballots of different colors shall be prepared for each Order. Only accredited delegates shall vote, and no delegate shall vote more than one ballot in any election. No ballot shall be voted as the proxy vote of any delegate, present or absent.

In the election of the Secretary of the Diocese, Secretary of the Diocesan Convention, Treasurer, and Historiographer, each office shall be voted on separately and a majority vote of the delegates voting for each office shall be required for election. In the event that no candidate shall receive a majority vote on a particular ballot the candidate with the least number of votes on such ballot shall be eliminated from the next ballot. Balloting
shall continue until one candidate shall receive a majority vote.

In the case of the election of Members of the Standing Committee, each member to be elected shall be voted on separately by orders and a majority vote in both orders for a candidate shall be required for election. In the event that there shall be more than two nominees for a particular office and no single candidate shall receive a majority vote in both orders the candidate receiving the least number of votes in both orders shall be eliminated from the next ballot. Balloting shall continue until one candidate shall receive a majority vote in both orders; providing that if at the conclusion of the third or any subsequent balloting for one or two candidates there is no election, a candidate shall nevertheless be declared elected if the candidate receives on such balloting the combined favoring vote of a majority of

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the accredited Lay and Clerical delegates registered at the Convention.

In the case of election of deputies and alternate deputies to the General Convention, each delegate shall vote for four Lay Deputies or alternate Lay Deputies and four Clerical Deputies or alternate Clerical Deputies, as the case may be. In the event that there are more than eight lay or eight clerical nominees, there shall be a nominating ballot on the nominees of such order with the vote not being by orders but by all the delegates. All but the eight nominees in such order receiving the highest number of votes shall be eliminated.
Following the conclusion of such nominating ballots as defined in the prior paragraphs, the lay and clerical delegates, voting separately, shall vote on the eight nominees of each order. Any candidate who receives a majority vote of both orders shall be declared elected. In the event four candidates of each order do not receive a majority vote in both orders on the first ballot, the candidate or candidates elected and those receiving the least number of votes in each order shall be eliminated from the next ballot. Balloting shall continue in the same manner for the remaining positions not elected until a total of four candidates of each order shall receive a majority vote in both orders.

At any time that there shall be no more than two candidates contending for the same office in an election conducted pursuant to this Canon, and two successive ballots shall have been taken, both of which shall have resulted in tie votes between such candidates, then such election shall be decided by lot, any provision in the preceding sections to the contrary notwithstanding. A failure to obtain a concurrent vote from each order, in any election in which a majority vote in both orders is required for election, shall not be deemed to be a tie vote for purposes of this Canon.

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CANON 5Bishop's Cabinet and Advisory Agencies

The Bishop of the Diocese may appoint a Cabinet, consisting of not more than four officers.
Each cabinet officer may, with the consent of the Bishop of the Diocese and subject to the appropriation of necessary funds by the Diocesan Convention, appoint such assistants as shall be needed from time to time.

Such cabinet officers shall be directly responsible to the Bishop who may delegate authority to them insofar as permitted by the Constitution and Canons of this Diocese and by the Constitution and Canons of General Convention.

The Bishop may create and appoint such other advisory officers and committees as the Bishop shall deem desirable, including a chair of the Episcopal Churchwomen, and may specify the duties, functions and compositions of each. The Chair of the Episcopal Churchwomen may appoint one or more Assistants as the chair shall deem necessary, including United Thank Offering, Church Periodical Club, Emily Upfold Fund, Conferences, and Altar Guild.

The Bishop shall appoint a Committee on Mission Strategy, and a committee on Investment and Finance that shall be constituted and perform the functions as hereinafter specified for each:

(a) The Committee on Mission Strategy shall consist of one Cabinet Officer designated by the Bishop and such number of clergy persons and lay persons, who are Members of the Church in this Diocese, as the Bishop shall appoint with at least one clergy person and one lay person being appointed from each Deanery. Such Committee shall:

(1) Assist congregations in identifying needs and in developing goals;

(2) Be available to consult with congregations on any matters having to do with the development and sustenance of congregational life;

(3) Give special attention to the theology and methodology of evangelism;
(4) Review and evaluate the Church's work through congregations receiving financial aid from the Diocese;

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. (5) Investigate opportunities for the organization and development of new congregations;

. (6) Investigate and make recommendations with respect to organization, reorganization, or abandonment of congregations receiving financial aid from the Diocese, with respect to clerical and lay leadership therein and with respect to financial operation and support of such aided congregations;

. (7) Report its activities to the Bishop and the Executive Council each year at least thirty (30) days prior to Diocesan Convention and on such other occasions as may be requested by either or as such Committee shall determine;

. (8) Cooperate with and assist any regional committee or leadership charged with the support or evaluation of aided congregations.

(b) The Investment and Finance Committee shall consist of the Treasurer of the Diocese, who shall preside, the Chair of the Finance Subcommittee of Executive Council and such number of Clergy and Lay persons who are Members of the Church of this Diocese as shall be appointed by the Bishop. The Investment and Finance Committee shall:

(1) 
(2) (3) 
(4) (5)
Advise the Executive Council and Standing Committee regarding the management of the investment properties of the Diocese. This may include a recommendation that the Diocese hire an independent consultant subject to the approval of the Executive Council.

Meet with the managers of the investment properties of the Diocese at least once a year to review policies and actions.

Develop investment guidelines for the Diocese including concerns for social responsibility in investments for review and action by the Executive Council.

Administer the Revolving Loan and Grant Fund according to Policies and Procedures approved by the Executive Council.

Render financial advice to the Bishop, Standing Committee, Executive Council, Congregations, Diocesan Institutions,

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and Cooperating ministries either on request or on its own initiative including requests by congregations to establish investment accounts in institutions other than those approved by the canons of the General Convention.

If a Bishop Coadjutor has been elected and is acting, the Bishop Coadjutor may act for the Bishop on any committee if so directed by the Bishop.

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CANON 6 Diocesan Institutions and Cooperating Ministries

Diocesan Institutions are those separately incorporated ministries wholly owned and operated by the Diocese. Cooperating Ministries are organizations whose activities are consistent with the mission and purpose of the Diocese and, therefore, which the Diocese wishes to help develop or assist in their ministries through financial, administrative, or other support.

Waycross, Inc. is declared to be a Diocesan Institution. Other organizations may become Diocesan Institutions by a majority vote of the Diocesan Convention at two consecutive conventions. The purpose and governance of each Diocesan Institution shall be set forth in its organizational documents, which shall be approved by a majority of Convention as described above. These documents shall provide that ownership and control of Diocesan Institutions shall remain in the Diocese. Diocesan Institutions shall submit detailed annual reports no later than April 15 of each year to the Diocese, including a financial statement that includes an operating statement and a balance sheet for the preceding year. They also shall make an annual report to Diocesan Convention. The organization shall be required to procure and keep in force adequate liability insurance and to conduct its financial affairs in accordance with the standards set out in Section 1 of Canon 13. The insurance requirements may be accomplished through insurance provided through the Diocese.

If an organization formed or to be formed for religious, educational or charitable purposes within this Diocese desires to enter into agreement with the Diocese as a Cooperating Ministry, such organization shall file an application with the Diocese on forms approved by the Bishop.
If the Bishop determines that the purposes and activities of the organization are sufficiently related to those of the Diocese and that the organization should be considered for designation as a Cooperating Ministry, an Agreement for Designation as a Cooperating Ministry shall be executed by the organization and the Diocese, which, among other items, shall contain the following provisions:

(a) The Agreement shall not be effective until it is approved by the action of the Executive Council and then ratified by a majority vote of the Convention of the Diocese and shall have an initial term commencing on the effective date and expiring on March 31st of the second calendar year following the effective date.

(b) The organization shall be organized as a not-for-profit corporation under the Indiana Not-For-Profit Corporation Act of 1971 (Indiana Code 23-7-1.1), and the Articles and Bylaws of the Corporation shall have such provisions relating to its purposes, activities and governance as shall be agreed upon, but such provisions shall not vest control of the organization in the Diocese or any officer or committee or commission of the Diocese.

(c) The organization shall be required to procure and keep in force adequate liability insurance and to conduct its financial affairs in accordance with the standards set out in Section 1 of Canon 12. The insurance requirement may be accomplished through insurance provided through the Diocese.
. (d) The organization shall be required to deliver to the Diocese within sixty (60) days after the end of its fiscal year an annual report describing its activities and presenting a financial statement for such fiscal year, including an operating statement in reasonable detail and a balance sheet.

. (e) The agreement may be renewed for annual periods ending March 31, upon agreement by the organization and approval by the Executive Council acting upon the recommendation of the Bishop, but only if the organization shall have been in compliance with the Agreement and if the Bishop determines that the activities of the organization and the continued use of the title Cooperating Ministry by the organization is consistent with the mission and purpose of the Diocese.

. (f) The organization may use the title A Cooperating Ministry only so long as the Agreement shall remain in force and effect but shall not, by implication or otherwise, state or infer that it is a part of the Diocese or is under control of the Diocese.

. (g) It is anticipated that some Cooperating Ministries may grow in ways that lead to dissolution of a formal relationship to the Diocese, while others may remain in this relationship indefinitely.

Dayspring, Julian Center, Craine House, Cathedral Arts and Damien Center are designated as the initial Cooperating Ministries of the Diocese. Their existing Agreements as Diocesan Institutions are converted to Agreements for Designation as a Cooperating Ministry.
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Designation of Funds. The monies and investment properties of the Diocese shall be held in one of the following six funds:

(a) Foundation Fund. The Foundation Fund shall contain all investment property belonging to the Diocese, the principal of which is required to be retained by terms of the instrument of gift or will under which it was acquired (Governing Instrument).

(b) Unrestricted Fund. The Unrestricted Fund shall contain all monies, investment properties given, devised, or bequeathed to the Diocese without any restriction on the use of principal by terms of the governing instrument. It shall also contain the excess revenues over expenses, if any, during any fiscal year except as provided in Canon 7, Section 2(g) and 6(b).

(c) Revolving Loan and Grant Fund. The Revolving Loan and Grant Fund shall contain monies, notes evidencing loans approved by the Investment and Finance Committee, payments of interest and principal thereon and all amounts assigned to the fund by the Executive Council.

(d) Program and Expense Fund. The Program and Expense Fund shall contain all monies derived from the annual apportionment of financial responsibility to the Parishes and Missions and all current income receipts in the Foundation Fund and the Unrestricted Fund which are transferred to the Program and Expense Fund under the provisions of Section 3 or Section 4, all income paid to the Diocese from any outside trust and any other gifts or grants for current
support of Program.

. (e) Bishop's Discretionary Fund. The Bishop's Discretionary Fund shall contain the offerings received in the Parishes and Missions at the time of the Bishop's Visitation, any other offerings, contributions or gifts designated for such Fund and the proceeds of any special solicitations for such Fund authorized by the Executive Council.

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CANON 7 The Finances and Funds of the Diocese

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(f) Special Funds. The Special Funds shall contain any monies or investment property of the Diocese required to be segregated and separately administered by the terms of the Governing Instrument and any monies or investment property held by the Diocese as agent, custodian or trustee for the account of a Parish, Mission or Diocesan Institution or any other person or organization.

Administration and Investment of Funds. Subject to the provisions, if any, of the Governing Instrument, the Treasurer of the Diocese or duly authorized agents shall have custody and control of the monies and investment properties held in the Funds of the Diocese and shall hold, administer, invest and reinvest the same in accordance with the following provisions:

(a) Trust and permanent funds and all securities held in any Fund, other than the Bishop's Discretionary Fund, shall be deposited with a federal or state bank as fiscal agent under an agency agreement providing for at
least two signatures on any withdrawal of such funds or securities. The authorized signatories shall include the financial officer of the Diocese and such additional officers or employees of the Diocese as shall be designated by resolution of the Executive Council. The requirement of two signatures shall not apply to the disbursement of income as provided in Canon 7, Sections 2(d) through 2(i) which may be by signature of the financial officer of the Diocese or other officer or employee of the Diocese designated by Resolution of the Executive Council.

(b) All amounts disbursed from any Fund, other than the Bishop's Discretionary Fund, shall be pursuant to disbursement authority derived from appropriate action by the Convention, the Executive Council or the Treasurer in accordance with the provisions of this Canon 7 or the Governing Instrument.

(c) All funds and investment property in any Fund, other than the Bishop's Discretionary Fund, shall be invested and reinvested by the Treasurer subject to the general overall policy control and direction of the Convention and the Executive Council. In the discretion of the Treasurer, the assets in one or more Funds may be commingled in whole or in part for investment purposes with each Fund holding

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an undivided interest therein. The Treasurer may utilize the investment advisory services of the fiscal agent or, subject to the approval of the Executive Council, of an independent investment advisor. In investing and reinvesting the assets constituting the Funds of the Diocese, the Treasurer shall endeavor to preserve the real value of the principal of such Funds, taking into consideration any inflationary or deflationary trend, and at the same time to produce, so far as possible without impairing the real value of the principal, a reasonable regular income at
a level which will finance the operation and program of the Diocese as determined by the Convention and Executive Council.

(d) The Foundation Fund. The property and assets of the Foundation Fund shall be invested and reinvested in accordance with the provisions of Canon 7, Section 2(c) and the net income therefrom, subject to any applicable restriction contained in the Governing Instrument, shall be transferred to the Program and Expense Fund not less frequent than monthly. No additional authority or direction shall be required for such transfers of income to be made.

(e) Unrestricted Fund. The property and assets of the Unrestricted Fund shall be invested and reinvested in accordance with the provisions of Canon 7, Section 2(c), except that the Treasurer shall take into account that capital gains on the sale of assets in excess of the amount required to be reinvested in order to preserve the real value of the principal of the Funds of the Diocese are to be treated as income as available for transfer to the Program and Expense Funds. All net income in the form of interest or dividends shall be transferred to the Program and Expense Fund not less frequently than monthly and no additional authority or direction shall be required for such transfers of income to be made.

(1) The original principal amount of the Unrestricted Fund, all additions of unexpended income transferred from the Program and Expense Fund under Sections 1(b) and 6, and all gifts added to the Fund shall constitute principal and shall be disbursed only if and to the extent that such disbursement shall be provided for in the Budget adopted by the Convention or directed by a resolution of the Executive Council;

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provided, that the aggregate of un-appropriated principal which may be disbursed in any one year upon the authority of resolutions of the
Executive Council shall be in accordance with the provisions of Section 6, (a). Within the limits of the authority to disburse principal under the foregoing provisions, the Treasurer shall determine when and in what installments within a fiscal year such authorized amount shall be transferred to the Program and Expense Fund.

(2) The Executive Council may authorize an interest bearing loan from the Unrestricted Fund to a Parish or Mission or Diocesan Institution or Co-operating Ministry of the Diocese in support of the mission and ministry of that entity. No such loan from the Unrestricted Fund shall be for the repair, maintenance or construction of physical facilities. The rate of interest and term of the loans are to be determined by the Executive Council in consultation with the Treasurer. Loans shall not exceed $100,000 aggregate per entity, and the outstanding total loan balance of all such loans shall never exceed $500,000.

(f) Revolving Loan and Grant Fund. Any monies which are in the Revolving Loan and Grant Fund and are not appropriated shall, so far as practicable, be kept invested in short term obligations. Disbursements of monies from the Revolving Loan and Grant Fund shall be limited to the lending or granting of funds to a Parish or Mission or Diocesan Institution or Co-operating Ministry for the repair, maintenance and construction of physical facilities. These disbursements shall be made by the Investment and Finance Committee following policies and procedures approved by the Executive Council. In addition, in order to reduce the indebtedness of a Parish or Mission which is unable to carry its debt service or to avoid the incurring of additional indebtedness for an essential expense which would put the Parish or Mission in that position, indebtedness of a Parish or Mission to the Revolving Loan and Grant Fund may be deferred, reduced or forgiven, if the Executive Council, after investigation, and upon recommendation of the Investment and Finance Committee shall determine and state by resolution that such action is required in order to preserve or promote the
viability of such Parish or Mission.

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(g) Program and Expense Fund. Any monies which are in the Program and Expense Fund and are in excess of current requirements shall, so far as practicable, be kept invested in short term obligations. Disbursement of monies from the Program and Expense Fund shall be made only upon certification by the Treasurer of the Diocese or the financial officer that such disbursement is authorized under the Budget then in effect as adopted and modified pursuant to Section 9. At the end of each fiscal year the Treasurer of the Diocese shall certify the extent of any unexpended funds in excess of the amount which the Treasurer of the Diocese deems necessary for the operation of the Diocese and its program for the first 45 days of the following fiscal year under the Budget for such year, and the amount of such excess, if any, shall be transferred to the Unrestricted Fund or it may be otherwise disbursed as authorized by the Executive Council.

(h) Bishop's Discretionary Fund. The Bishop's Discretionary Fund shall be administered by the Bishop personally and shall be used for such purpose and in such manner as the Bishop shall deem necessary or desirable for the welfare of the Diocese and of the members of the Church therein or as otherwise determined at the Bishop's discretion. The administration of the Bishop's Discretionary Fund shall be confidential.

(i) Special Funds. The Special Funds shall be administered in accordance with the terms of the Governing Instrument. All funds shall be disbursed from the Special Funds by the financial officer of the Diocese for the purpose for which they were received or which is
directed by the respective Governing Instruments.

Adoption of the Budget. For each fiscal year a Budget, fixing the amounts to be expended from the Program and Expense Fund for the operation and program of the Diocese and appropriating and fixing the source of the funds thereto, shall be adopted by the Convention subject to the authority delegated in this Canon 7 to the Executive Council to modify or supplement such Budget between meetings of the Convention.

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Apportionments. Apportionments to be paid by all congregations shall be determined in the following manner:

(a) The Executive Council shall determine annually a percentage factor to be paid from Net Operating Income of all congregations for support of Diocesan Mission and Ministry. The apportionment shall be a percentage of the average of the previous three reported years' Normal Operating Income.

(b) Normal Operating Income is defined in accordance with the procedures and definitions of the current Annual Parochial Report.

(c) The apportionment percentage factor for each year shall be determined by dividing the proposed total apportionment called for in the Diocesan Budget by the three year average of the total of Normal Operating Income for all congregations. That factor shall then be applied to the three year average of Normal Operating Income of each congregation to determine its individual apportionment.

(d) Normal Operating Income shall be calculated on an annual basis by each congregation and included in its Annual Report. In the event that
any congregation fails to furnish to the Secretary of the Diocese an Annual Report as required by Canon 18, Section 2, the apportionment with respect to such congregation shall be determined by the Budget Committee on such bases as it shall deem just.

Apportionment Arrearage. If a congregation is in arrears for one quarter on the apportionment the Treasurer shall notify the congregation in writing of that arrearage. Representatives of a congregation in arrears for two quarters will be requested to meet with representatives of the Executive Council to discuss the situation preventing timely payment.

Administration of Budget after Adoption. Following the adoption of the Diocesan Budget by the Convention, the Executive Council, after consultation with the Bishop and Cabinet, shall adopt a Line Budget

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consistent with the Diocesan Budget, as adopted for the particular fiscal year. For the applicable fiscal year the Treasurer of the Diocese shall allocate receipts and make disbursements in accordance with such Line Budget subject to the following powers vested in the Executive Council acting between meetings of the Convention:

(a) In the event that actual revenues do not equal the amount of budgeted disbursements, the Executive Council may reduce or eliminate items in the Line Budget to bring disbursements in balance with actual revenues or the Executive Council may authorize the transfer to the Program and Expense Fund of un-appropriated principal of the Unrestricted Fund but not in excess of an aggregate in any one fiscal year of $50,000 or an amount equal to the capital gain earned on un-appropriated principal
averaged over the three previous years adjusted for inflation for the same three years, but not to exceed $200,000.

(b) If the revenues actually received during a fiscal year shall exceed the amounts appearing in the Budget or if the amounts expended are less than the amounts appearing in the Budget so that there is an excess of amounts received, the Executive Council, prior to the end of the fiscal year and prior to making the transfer to the Unrestricted Fund as provided for in Section 1(b) and 4, may appropriate part or all of the excess to the Revolving Loan Fund or may appropriate part or all of such excess for expenditure before the end of such fiscal year or during the following fiscal year for any item of program or operating expense approved by the Executive Council whether or not included in the Line Budget for either year.

(c) In the event that the Bishop and Treasurer shall certify to the necessity of an emergency expenditure and that there are not excess revenues, the Executive Council may appropriate funds out of the principal of the Unrestricted Fund, provided that the aggregate of appropriations under this subparagraph (c) do not exceed $50,000 in any fiscal year.

(d) Upon request by the Bishop, Treasurer, or Financial Officer, the Executive Council may reallocate funds from one line classification of the Line Budget to another line classification of the Line Budget. The consent of the Executive Council is not required for reallocations of less than $250.
CANON 8 Replaces entire Canon 8

Standing Committee

The Standing Committee of the Diocese shall consist of three clerical members of the Convention and three lay members domiciled in and communicants of the Episcopal Church in the Diocese of Indianapolis and each member of the committee shall continue in office until that member’s successor has been elected. One clerical member and one lay member of the Standing Committee shall be elected each year for the term of three years. No member of the Standing Committee shall be eligible for reelection to said Committee until the expiration of one year following the completion of his/her term of office.

No Bishop or any other person, while a member of the Bishop’s Cabinet, shall be eligible to be elected to or serve as a member of the Standing Committee.

The Members of the Standing Committee shall be elected by the Diocesan Convention at its annual meeting from among the persons nominated in the manner provided in Section 4 of this Canon. The election by the Diocesan Convention shall be conducted in accordance with the provisions of Canon 4 with each At-Large Member to be elected considered a separate office and voted on separately by the concurrent vote of the clerical and lay delegates.

Any vacancy occurring in the Standing Committee may be filled by the remaining members electing a person to serve until the next annual meeting of the Diocesan Convention. Such election shall be by the majority vote of the remaining members present and qualified to vote at any regular or special meeting of the Standing Committee. The person so elected shall meet the eligibility requirements contained in Section 1, shall be of the same order as the person being replaced.

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(a)

(b)

For any position to be filled at least two persons from the same order shall be nominated. Nominees need only meet the eligibility requirements set out in Section 1. The nominations shall be by the Committee on Nominations acting as provided in Canon 2.

At the 170th Convention at least three persons, from each order, shall be nominated. The nominee in each order who receives the greatest number of votes shall serve a term of three years. The nominee in each order who receives the next greatest number of votes shall serve a term of two years. Those persons elected to the Standing Committee by the 169th Convention shall serve one year.

The first meeting of the Standing Committee following each Diocesan Convention, the Standing Committee shall elect from its own members a President, who may be either a lay person or a member of the clergy, a Vice President, who shall not be of the same order as the President, and a Secretary. When the President is a lay person, the Vice President shall perform any function which requires that a member of the clergy act for the Standing Committee or the clerical members thereof or that a member of the clergy preside over meetings of the Committee or the clerical members thereof. The Secretary shall keep a record of all the
proceedings of the Standing Committee which shall be subject at all times to inspection by the Bishop of the Diocese or anyone delegated by the Bishop.

A majority of the members of the Standing Committee shall be a quorum; and a majority of the quorum so convened shall be competent to act, unless the contrary is expressly required by a Canon of General Convention.

Notice of meetings of the Standing Committee shall be given to its members by its Secretary or by his or her designee, by mail, email, telephone or in person. Such notice shall specify in reasonable detail the business to be transacted and the place and time of the meeting and shall be given at least three days in advance unless it is not reasonably possible to do so.

In all matters the Standing Committee will carry out its duties in conformity with the Canons of The Episcopal Church and shall make a full report of its actions to each annual meeting of Convention.

This Canon shall take effect immediately upon adoption.

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CANON 9 Executive Council

Section 1. There shall be an Executive Council of the Diocese to be
known as the Bishop and Diocesan Executive Council. The Diocesan Executive Council shall be composed of:

(a). The Bishop who shall be president, the Bishop Coadjutor, if there be one, who shall be a vice-president, and the Suffragan Bishops, if there be any, who shall be vice presidents in order of their consecrations.

(b) Each Deanery Council shall elect one lay person, who shall be a confirmed adult communicant in good standing of a Parish or Organized Mission in the particular Deanery, and one member of the clergy, who shall be canonically resident in the particular Deanery, to serve three year terms on the Executive Council. No person, after the completion of two successive terms, shall be eligible for election to such office until one year following the termination of a second successive term. Any vacancy may be filled for the balance of the term at a regular or special meeting of the Deanery Council called for that purpose.

(c) Not more than seven members at large, one of whom shall be a youth representative, to be chosen annually by the Bishop with the concurrence of the Diocesan Executive Council. Any vacancy in this category may be filled for the unexpired balance of the term by the Bishop with the concurrence of the Diocesan Executive Council.

(d) The Treasurer of the Diocese and the Chancellor of the Diocese, ex-officio. (e) The Canons shall be ex-officio members with voice but without vote.

Section 2. a) The Bishop and Diocesan Executive Council shall coordinate and periodically evaluate the work and composition of the Deaneries, shall have power to expend and allocate funds within the limits of such budget as may have been adopted by the Diocesan Convention, may initiate and establish Diocesan programs and administrative policies and, in general, may exercise the full power and authority of the Diocese between sessions of the Diocesan Convention except in relation to amendments to the Constitution and Canons, the adoption of the budget, the admission of new parishes, or such other matters as may be reserved by Constitution or Canon to the Diocesan Convention, or the Bishop, or the Standing Committee, or when any such action would be inconsistent with any action or directives of the Diocesan
Section 3. The Bishop and Diocesan Executive Council shall have the power to adopt such bylaws, Rules, and Regulations as may be necessary for its own government, subject to the provisions of the Constitution and Canons of the Diocese of Indianapolis. The Council shall hold stated meetings, and shall make and preserve a full record of all its acts. Special meetings of the Council may be held upon call of the President and shall be called by the President upon the written request of any five members thereof upon five days' written notice, which shall state the purpose of such meeting, except that during the sessions of the Convention a special meeting may be called at any time by the President and shall be called upon the written request of any five members, but such special meeting held during the Convention shall be legal only if a majority of the Council are present.

Section 4. The Bishop and Diocesan Executive Council shall constitute a Finance Committee and may constitute from time to time such other permanent and ad-hoc committees as they deem advisable, and may appoint persons not members of the Council to serve on such committees, or to perform such other services as may be required. No person shall serve as chair of a permanent Committee unless that person be a member of the Diocesan Executive Council. There shall be appointed to each ad-hoc committee at least one member of the Diocesan Executive Council. The chair of such ad-hoc committee need not be a member of the Diocesan Executive Council.

Section 5. The Bishop and Diocesan Executive Council shall submit to each Annual Diocesan Convention a report of the work done under its supervision for the preceding calendar year. The report shall also contain an itemized statement of all receipts and disbursements a statement of all trust funds, of property in its possession or under its control, and a
detailed statement of the salaries, if any, paid to each of its officers. This report shall be printed and sent to all the members of the Diocesan Convention not later than one week prior to the annual meeting of the Convention.

Section 6. The Bishop and Diocesan Executive Council may elect an Assistant Treasurer who shall perform such duties as may be requested of him by the Treasurer or the Bishop and Diocesan Executive Council.

Section 7. The Bishop and Diocesan Executive Council may from time to time appoint such administrative assistants with particular talents or for specific purposes as they may deem necessary within the limits of the Budget of the Diocesan Convention.

Section 8. The Bishop and Diocesan Executive Council shall establish standards and procedures for annually evaluating The Bishop, administrative personnel and members of the Bishop’s staff.

Section 9 The 170th Convention shall elect to the Executive Council from the Northeast Deanery a layperson to serve two years and a member of the clergy to serve three years, and from the Northwest Deanery a lay person to serve three years and a member of the clergy to serve two years, and from the Southeast Deanery a lay person to serve two years and a member of the clergy to serve one year, and from the Southwest Deanery a lay person to serve three years and a member of the clergy to serve two years, and from the Mid Central Deanery a layperson to serve one year and a member of the clergy to serve three years, and from the South Central Deanery a layperson to serve three years and a member of the clergy to serve one year. Subsequent Conventions of the Diocese shall ratify the laypersons and members of the clergy elected to the Executive Council by the several Deaneries.

Section 10 This Canon shall take effect immediately upon adoption.

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Section 1.

CANON 10 Deans and Deaneries

The Diocese shall be divided into seven Deaneries which shall be designated by the names, and composed of the Parishes and Missions as follows:

Northeast

Trinity, Anderson Trinity, Connersville Grace Church, Muncie St. James', New Castle St. Paul's, Richmond St. Luke’s, Shelbyville St. Stephen's, Elwood

Southeast

St. David's, Beanblossom St. John's, Bedford St. Paul's, Columbus St. Paul's, Jeffersonville Trinity, Lawrenceburg Christ Church, Madison St. Paul's, New Albany

North Central

St. Christopher's, Carmel St. Peter's, Lebanon Nativity, Indianapolis St. Michael's, Noblesville St. Paul's, Indianapolis St. Francis-in-the-Fields, Zionsville Holy Family, Fishers

Northwest

Trinity, Bloomington St. John's, Crawfordsville St. Andrew's, Greencastle St. John's, Lafayette St. Stephen's, Terre Haute St. George's, West Terre Haute Good Shepherd, West Lafayette Canterbury, Bloomington

Southwest

St. Luke's, Cannelton St. Paul's, Evansville St. John's, Mt. Vernon St. Stephen's, New Harmony Peace Church, Rockport
The Parishes and Missions comprising the various Deaneries may be changed from time to time by resolution of Diocesan Convention; and any Parish or Mission hereafter established shall be assigned to one of the Deaneries by resolution of the Diocesan Convention at the time the same shall be admitted into union with the Convention.

In each Deanery there shall be a Dean who shall be canonically resident in the Deanery and who shall be elected by the majority vote of all the clergy canonically resident within the Deanery. Such election shall be held immediately prior to the regular meeting of the Deanery Council at
which Deanery Members of the Executive Council from the particular Deanery are elected. The term of office of the Dean shall be for four years.

There shall be in each Deanery a Deanery Council composed of the Clergy in the Deanery, a Warden from each Vestry and Bishop's Committee in the Deanery, and Convention delegates from each Parish or Mission.

The Deanery Council shall meet at least once each year at the call of the Dean, and may meet twice in the year, once in the spring and once in the fall. The spring meeting is to be held in April or May, at the option of the Dean, after the diocesan Executive Council distributes for review the proposed budget for the following year. At this meeting, the Deanery members of the Executive Council may present the proposed budget. Comments and questions relative to program and budget, as well as suggested changes to the budget, may be prepared by the Deanery representatives and/or the Dean and sent to the Executive Council. The election of members of the Executive Council, as provided in Canon 9 may take place at this meeting, or at the fall meeting. Other matters of interest and concern of the Deanery may also be discussed.

(b) The fall meeting is to be held prior to and as near as convenient to the Diocesan Convention. The purpose of this meeting is to consider the program and budget of the diocese. At this meeting, the Deanery members of the Executive Council shall present the proposed budget. Other matters to come before the Diocesan Convention or of interest to the Diocese or the Deanery may also be discussed. The election of members of the Executive Council, as provided in Canon 9 shall take place at this meeting if the election did not take place at the spring meeting.

(c) Special meetings of the Deanery Council may be held upon call by the Bishop or the Dean upon written request signed by the members of
the Deanery Council representing two Parishes or Missions in such

Revised Convention 2011 Printed March 22, 2012

Canon 10

Section 6.

Deanery.

(d) Any lay person elected to the Diocesan Executive Council shall during his/her term or terms be an ex-officio member of the Deanery Council if he/she be not a member of said council, and make regular reports to the Deanery Council of the Executive Council activities.

In each year in which the term of office of an incumbent member of Executive Council from any Deanery expires, and in any year in which such office shall have become vacant, the Dean shall call a meeting of the Deanery Council. Written notice of such meeting shall be given to the clergy and clerks of the various Vestries and Bishop's Committees in the Deanery at least ten days before the date set for such meeting. In the event the office of Dean shall be vacant the member of the Clergy-in-charge of a congregation senior in canonical residence within such Deanery shall call such meeting and preside.

Not less than five days before convening of Diocesan Convention each Dean or other persons responsible for convening the meeting for the election of a Deanery member of Executive Council shall certify to the Secretary of the Diocese any person so nominated.

The Bishop, if present, may preside at all meetings of the Deanery Council. If the Bishop is absent, or requests, the Dean shall preside.

Each Deanery Council may enact By-laws governing the management of the affairs of the Deanery in conformity with the canon and subject to the approval of the Ecclesiastical Authority.
There shall be a Council of Deans composed of the Deans of each Deanery. The Council of Deans will meet at least quarterly each year at the call of the Bishop.

These amendments shall take effect immediately upon adoption.

Section 7.

Section 8. Section 9.

Section 10. Section 11.

Revised Convention 2011 Printed March 22, 2012

Canon 10

Section 1.

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Section 3.

CANON 11 Church Architecture

The authority under this Canon 10 concerning matters of Church Architecture shall be vested in the Bishop who may appoint a committee or Commission of the Diocese to exercise such authority or such authority may be delegated to a member of the Bishop's Cabinet.

It shall be the duty of every Mission to lay before the Bishop or the person or body to whom the authority under this Canon 10 is delegated the plans of any new church, chapel or other church building, and no such building may be erected without the approval in writing of the Bishop or such person or body.

It shall be the duty of every Parish, by its Rector, Wardens and Vestry members to lay before the Bishop or the person or body to whom
authority is delegated the plans of any new church, chapel or other Parish building, or of proposed changes in any such existing building, for counsel and advice, which counsel and advice shall be given in writing within one calendar month after receipt of such plan.

Revised Convention 1995 Printed November 14, 2007

Canon 11

Section 1.

CANON 12 The Church Pension Fund

In conformity with the legislation adopted by the General Convention of 1913, pursuant to which the Church Pension Fund was duly incorporated, and in conformity with the Canon of the General Convention, "Of the Church Pension Fund," as heretofore amended and as it may hereafter be amended, the Diocese of Indianapolis hereby accepts and acknowledges the Church Pension Fund, a corporation created by Chapter 97 of the Laws of 1914 of the State of New York as subsequently amended, as the authorized and approved pension system for the clergy of the Protestant Episcopal Church in the United States of America, and for their dependents, and declares its intention of supporting said Fund in accordance with its Rules.

The Bishop of this Diocese shall appoint, annually, upon the opening of the Convention, a Committee of the Church Pension Fund, which may be a sub-committee of the Personnel Policy and Compensation Committee, to consist of 2 members of the clergy and 2 laypersons, for a term of one year and until their successors shall have been appointed or qualified, and the Bishop may from time to time fill by appointment any vacancies in said committee caused by resignation, death or inability to act.

The duties of said Committee shall be as follows:
(a) To be informed of, and to inform the clergy and laity of this Diocese of the pension system created by the General Convention and committed by it to the Trustees of the Church Pension Fund, in order that the ordained clergy of the Church may be assured of pension protection for themselves in the event of old age or total and permanent disability and for their spouses and minor orphan children in the event of death.

(b) To receive reports from the Church Pension Fund, from time to time, on the status of the pension assessments payable to said Fund, under its Rules and as required by Canon Law, by this Diocese and by the Parishes, Missions and other ecclesiastical organizations within this Diocese.

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Section 3.

Canon 12

Section 4.

(c) To make an annual report to the Convention of this Diocese on such matters relating to the Church Pension Fund as may be of interest to the said Convention.

(d) To cooperate with the Church Pension Fund in doing all things necessary or advisable in the premises to the end that the clergy of this Diocese may be assured of the fullest pension protection by said Fund under its established Rules.

It shall be the duty of this Diocese and of the Parishes, Missions and other ecclesiastical organizations therein, each through its treasurer or other proper official, to inform the Church Pension Fund of salaries and other compensation paid to members of the clergy by said Diocese,
Parishes, Missions, and other ecclesiastical organizations for services rendered, currently or in the past, prior to their becoming beneficiaries of said Fund, and changes in such salaries and other compensation as they occur; and to pay promptly to the Church Pension Fund the pension assessments required thereon under the Canon of the General Convention and in accordance with the Rules of said Fund.

It shall be the duty of every member of the clergy canonically resident in or serving in this Diocese to inform the Church Pension Fund promptly of such facts as dates of birth, of ordination or reception, of marriage, births of children, deaths, and changes in cures or salaries, as may be necessary for its proper administration and to cooperate with said Fund in such other way as may be necessary in order that said Fund may discharge its obligations in accordance with the intention of the General Convention in respect thereto.

**Section 5.**

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Canon 12

**Section 1.**

**CANON 13 Business Methods in Church Affairs**

In every Parish, Mission, Diocesan Institution and Cooperating Ministry connected with this Diocese the following standard business methods shall be observed:

. (a) Trust and permanent funds and all securities of whatsoever kind shall be deposited with a Federal or State Bank, or a Diocesan Corporation, or with some other agency approved in writing by the Budget Committee of the Diocese, under either a deed of trust or an agency agreement, providing for at least two signatures on any order of withdrawal of such funds or securities. But this paragraph
shall not apply to funds and securities refused by the depositories named as being too small for acceptance. Such small funds and securities shall be under the care of the persons or corporations properly responsible for them.

. (b) Records shall be made and kept of all trust and permanent funds showing at least the following: (1) Source and date. (2) Terms governing the use of principal and income. (3) To whom and how often reports of conditions are to be made. (4) How the funds are invested.

. (c) Treasurers and custodians, other than banking institutions, shall be adequately bonded.

. (d) Books of account shall be so kept as to provide the basis for satisfactory accounting.

. (e) A Diocesan Audit Committee shall be formed consisting of volunteers capable of performing audits according to procedures adopted by the Diocese. Fees for this auditing service shall be set by the Audit Committee and approved by the Executive Council. The Audit Committee will be chaired by the Treasurer of the Diocese. All Mission congregations and any Parish whose Normal Operation Income is less than $120,000 shall be audited by the Diocesan Audit Committee every third year with internal audits performed in the intervening years by the Mission or Parish. The Diocese shall pay the cost of the audits performed by the Diocesan Revised Convention 2007 Printed November 14, 2007

Canon 13

Section 2.

Audit Committee.

Congregations whose Normal Operating Income is at least $120,000, but
less than $240,000 may choose to be audited by the Diocesan Audit Committee. Such Parishes are encouraged to conduct annual audits, but must conduct an independent audit at least once every three years with internal audits performed in all other years. Parishes in this category shall pay the fee charged by the Diocesan Audit Committee.

In Parishes whose Normal Operating Income is $240,000 or greater, all accounts shall be audited annually by an independent Certified Public Accountant, or an independent Licensed Public Accountant.

All reports of such audits, including any memorandum issued by such auditors or the Diocesan Audit Committee together with all proposals made by them shall be filed with the Bishop or Ecclesiastical Authority not later than 30 days following the date of such report.

. (f) All buildings and their contents shall be kept adequately insured.

. (g) The Executive Council of the Diocese may require copies of any or all accounts described in this section to be filed with it and shall report annually to the Convention of the Diocese, upon its administration of this Canon.

. (h) Each Parish or Mission shall establish an Extraordinary Repair and Replacement Fund for the purpose of having on hand monies which will defray all or a major portion of the cost of extraordinary repairs to its building and of the cost of extraordinary repairs and replacements of equipment. Such Fund shall be funded in such manner as shall be determined by the Rector and Vestry (or Vicar and Bishop's Committee).

No Vestry or other body authorized by Civil or Canon Law to hold, manage or administer real property for any Parish, Mission, Congregation, or Institution, shall encumber or alienate the same or any part thereof without the written consent of the Bishop and of the Diocese.
Section 1.

CANON 14 Church Debt

No indebtedness shall be incurred by a Parish, Mission, or congregation without the approval of both the Bishop and Standing Committee except:

. (a) Indebtedness for permanent improvement, replacements or additions to real estate or equipment where the amount of such indebtedness of every kind already existing, shall not exceed 150% of the average annual receipts of such Parish, Mission, or congregation during the past three years.

. (b) Indebtedness for current expenses where the amount of such indebtedness, plus all indebtedness heretofore incurred for current expenses and still existing, shall not exceed 20% of the total current receipts of such Parish, Mission, or congregation during the preceding fiscal year; the payment of all such indebtedness shall be provided for in the budget of the next ensuing fiscal year with reasonable expectation of its payment out of the receipts of the next two years.

Provided that in computing receipts under paragraph (a) and (b) hereof, amounts from or for endowments or from or by bequests, except income therefrom not specially designated, and receipts for expenditures other than parochial shall not be included.

Provided that under any circumstances under which approval is required, it shall be granted only when the payment of all indebtedness shall be provided for in a plan of amortization or other method of payment to be submitted to and approved by the same authority.
This Canon shall not apply to the refinancing of existing loans.

Section 2.

Section 3.

Section 4.

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Canon 14

CANON 15 Financial Stewardship

It shall be the responsibility of each clergy person in charge of a Parish or Mission in this Diocese and, in the absence of any such clergy person the responsibility of the Vestry or Bishop's Committee to take the following offerings at the times and for the purposes hereinafter stated:

. (a) Receive an offering for the Bishop's Discretionary fund at the time of the visitation of the Bishop.

. (b) Support, however, possible requests by the Bishop in behalf of other special offerings.

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Section 1.

Section 2.

CANON 16 Episcopal Visitation

Visitation by the Bishop is of inherent and transmitted authority, and indispensable for the exercise of the Episcopal functions within the Bishop's jurisdiction.
At least annually the Bishop shall: (a) Meet with and advise the clergy; (b) Consider the spiritual state of the Parish or Mission; (c) Examine the Parish Register and records; and (d) Inspect the Parish property.

The Bishop may delegate the examination of Parish records and the inspection of Parish property to appropriate officers of the Diocese, who shall report thereon to the Bishop.

As the chief liturgical officer of the Diocese, the Bishop will normally preside at services of worship upon the occasion of the Bishop's visitation.

Section 3.

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Canon 16

Section 1.

CANON 17 Admission of New Parishes

The procedure for the admission of a mission into union with the Diocesan Convention as a Parish shall be as follows:

The applicant Mission shall submit to the Ecclesiastical Authority the following:

1. (a) Satisfactory evidence that it has met the following requirements: (1) It has at least 100 members in Good Standing; provided that evidence that it has at least 75 Members in Good Standing shall be sufficient if the Ecclesiastical Authority, acting with the consent of the Standing Committee, approves the reduction of such requirement and if the resolution of the Convention bringing the Organized Mission into union as a Parish
also specifically approves the reduction of the requirement. (2) The stipend and allowances of its Priest or Deacon in charge are at least the equal of the minimum clerical salary and allowances as established by Diocesan policy for Mission Clergy. (3) Its income, not including financial support from the Diocese, has been sufficient to maintain Parish status, including payment in full of its annual Diocesan apportionment, for the latest three consecutive years, which may include the year of application if it shall submit to the Ecclesiastical Authority an interim financial statement through July 31 of the year of application and a pro forma statement for the entire year prepared on a consistent basis. (4) It is provided with an adequate place of worship.

. (b) An application for authority to organize as a Parish, signed by the Priest or Deacon in charge, if there be one, and by at least two-thirds of the Bishop's Committee of the applicant, in the following form: "We, whose names are hereunto affixed, deeply sensible of the truth of the Christian Religion, and being desirous of conforming with the Doctrine, Discipline and Worship of The Protestant Episcopal Church in the United States of America, and being earnestly desirous of establishing its authority and securing its holy influences for ourselves, our families and neighbors, and our successors, do hereby respectfully ask permission to organize as a Parish in the Diocese of Indianapolis, under the name and title of 'The Rector, Wardens and Vestry of ........,' and we hereby solemnly promise and declare that such Parish shall be forever under the Ecclesiastical Authority of the Bishop of Indianapolis and of that Bishop's successors in office, and in conformity with the

Canon 17

(c)
Constitution and Canons of the Diocese of Indianapolis, the authority of which we do hereby recognize, and bind ourselves to make them a part of the Articles of Incorporation of the Parish and to whose Doctrine, Discipline and Worship we promise corporate obedience and conformity at all times for ourselves and successors, so help us God."
(C) To participate in and carry out the religious, educational and charitable purposes for which the Episcopal Diocese of Indianapolis was organized and is existing pursuant to the laws of the State of Indiana;

(D) To provide an adequate place of worship, provide for the support of a Rector and to aid the Rector in all efforts for the spiritual welfare and growth of the Corporation (Parish); and

(E) In carrying out the foregoing purposes to exercise the power granted to the Corporation by law subject to the provisions of Article IX of these Articles and the provisions of the By-laws.

(3) The statements in Article V of the Articles of Incorporation shall include the following:

**Section A. Classes**

The classes of members are as follows Member, Member in Good Standing, Confirmed Communicant, and Confirmed Communicant in Good Standing.

A Member is any person who has received the Sacrament of Holy Baptism with water in the name of the Father and of the Son, and of the Holy Spirit whether in the Episcopal Church or in another Christian church, whose Baptism has been recorded in the Episcopal Church, and who has enrolled as a member of this Parish.

A Confirmed Communicant is a Member who has received Holy Communion in the Episcopal Church at least three times during the preceding year and who has been confirmed which includes:
(A) A person who is baptized in the Episcopal Church as an adult and receives the laying on of hands by a Bishop of

the Episcopal Church at Baptism;

(B) A person who is baptized in the Episcopal Church as an adult and at some time after the Baptism receives the laying on of hands by the Bishop in Reaffirmation of Baptismal Vows;

(C) A baptized person who received the laying on of hands at Confirmation by any bishop in apostolic succession and who is received into the Episcopal Church by a Bishop of the Episcopal Church; and

(D) A baptized person who received the laying on of hands by a Bishop of the Episcopal Church at Confirmation or Reception.

A Member or Confirmed Communicant is in good standing if such person for the previous year has been faithful in corporate worship, unless for good cause prevented, and has been faithful in working, praying and giving for the spread of the Kingdom of God.

Section B. Rights, Preferences and Restrictions of Classes.

Every Member and Communicant shall be entitled to equal rights and status in the Corporation (Parish) and shall not be excluded from the worship or Sacraments of the Episcopal Church because of race, color, ethnic origin, national origin, marital status, sex, sexual orientation, gender identity and/or expression, disabilities, or age; provided that there may be special requirements for voting as electors of the Parish and for eligibility as a member of the Board of Directors (the "Vestry" as specified in these Articles or in the By-laws).
Section C. Voting Rights of Classes.

Any Adult Member in Good Standing whose name has been on the Parish Register for at least one month is eligible to vote at any Corporation (Parish) meeting. A member who is sixteen years of age and over is an adult member unless a greater age is required by law.

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(4) The statement in Article IX of the Articles of Incorporation shall include the following:

. (A) All real and personal property held by or for the benefit of the Corporation is held in trust for the Episcopal Church and for the Episcopal Diocese of Indianapolis; provided that the existence of this trust shall in no way limit the power and authority of the Corporation otherwise existing over such property so long as the Corporation remains a part of, and subject to the Episcopal Church and the Episcopal Diocese of Indianapolis and their respective Constitutions and Canons.

. (B) The Corporation shall not encumber or alienate any real property owned by the Corporation without obtaining the consent in writing of the Bishop and the Standing Committee of the Episcopal Diocese of Indianapolis.

. (C) If (i) the union of the Corporation as a Parish with the Episcopal Diocese of Indianapolis is dissolved pursuant to the Constitution and Canons of the Episcopal Diocese of Indianapolis or (ii) if, pursuant to such Constitution and Canons, the status of the Corporation is changed from that of a Parish to a Mission, or (iii) if the Corporation shall be dissolved, the Corporation, forthwith and in any event prior to such dissolution, shall convey, transfer and deliver all of its property and assets to the Episcopal Diocese of
Indianapolis.

. (D) The Corporation shall at all times give corporate obedience and conformity to the Doctrine, Discipline and Worship of the Episcopal Church, subject only to restrictions imposed by law.

. (E) The Board of Directors shall be known as the Vestry and, in addition to the provisions of Indiana Code 23-7-1.1, shall be subject to the provisions of Canons of the Episcopal Church and the Episcopal Diocese of Indianapolis.

. (F) These Articles of Incorporation may be amended in accordance with the provisions of Indiana Code Revised Convention 2012 Printed November 14, 2007

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Section 2.

Section 3.

Section 4.

23-7-1.1-22 through 27 and the By-laws; provided that no amendment of the foregoing paragraphs A thru D shall be adopted without first obtaining the consent of the Ecclesiastical Authority of the Episcopal Diocese of Indianapolis. A copy of any amendment of the Articles of Incorporation shall be filed with the Ecclesiastical Authority of the Episcopal Diocese of Indianapolis.

Upon receipt of the evidence that the Applicant has met the requirements set forth above, and has filed the application for authority to organize as a Corporation (Parish), and the triplicate copies of the proposed Articles of Incorporation, the Ecclesiastical Authority may consult with any appropriate agency of the Diocese and may designate and may refer the same to such agency for its examination and recommendation.
If the Ecclesiastical Authority shall approve the application, there shall be issued to the applicant a Certificate of Approval to organize a Corporation (Parish). Copies of the Articles of Incorporation shall be endorsed by the Ecclesiastical Authority and shall be returned to the clerk of the Bishop's Committee of such applicant.

Upon receipt of such Certificate of Approval to organize as a Parish, and upon such Mission being admitted into union with the Diocesan Convention as provided in Article IX, Section 1 of the Constitution, the member of the Clergy in charge, if there be one, or the Bishop's Committee, if there be no member of the Clergy in charge, shall open lists for membership. When three (3) or more persons have signed such membership list the person or persons causing such list to be opened shall call a special meeting of the congregation for the purpose of designating the incorporators and electing the first Vestry to be named in the Articles of Incorporation. Notice of such special meeting shall be given at all regular services of the Church on the Sunday preceding the day appointed for such special meeting by at least 10 days. The form of membership list signed by the members shall provide for a waiver of the Notice of the meeting by mail required by State Law.

At such special meeting, the member of the Clergy in charge shall preside, if there be one, and if not, the Vice-Chair of the Bishop's Committee. Each Member in Good Standing who is present at the meeting shall sign the membership list and shall have one vote. A Clerk shall be elected as the first order of business, the incorporators of the Corporation shall be designated and the Articles of Incorporation shall be approved, including the election of Vestry members, who shall be designated as the initial Board of Directors in the Articles of Incorporation. Upon the filing of the Articles of Incorporation with

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Section 5.
Section 6.

Section 7.

the Secretary of State of Indiana and approval of such Articles and issuance of a Certificate of Incorporation, the organization of such congregation as a Parish shall be accomplished. A copy of the Articles of Incorporation, as approved by the Secretary of State of Indiana, shall be sent to the Bishop of the Diocese.

The Vestry shall, at its first meeting, elect a Senior Warden and a Junior Warden, a Clerk and a Treasurer under the rules prescribed by the Canons for the election of such officers of a Parish. It shall proceed as expeditiously as possible to adopt By-laws to carry out the objects of the Parish, and to elect and call a Rector.

The Ecclesiastical Authority may authorize a Mission to incorporate under any applicable Article of the laws of Indiana other than The Indiana Not-for-Profit Corporation Act, and in such event the provisions of Section 4 and 5 above shall not apply and said Mission shall complete the incorporation process according to the provisions of such other Article except that it shall in all cases adopt Articles of Incorporation in the form prescribed in Section 1 (c) and shall comply with all other procedures contained in this Canon.

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Section 1.

CANON 18Rectors, Parishes and Vestries

(a) On a date fixed by the By-laws of the Parish, and at least two weeks prior to the opening date of the meeting of the Convention
of the Diocese, after due notice publicly given at Divine Service on the two Sundays next preceding, there shall be held an annual meeting of the Parish for the election of a Vestry and for the transaction of such business as may properly come before the meeting.

. (b) Special meetings of the Parish may be called by the Rector, or by the Vestry if there be no Rector, and shall be called by the Rector upon the written request signed by a majority of the Vestry. Notice of any special meeting of the Parish shall be given at all regular services of the Church on at least one Sunday next preceding the day appointed for the special meeting.

. (c) At all Parish meetings the Rector (if there be one; if not, a Warden) shall preside and a Clerk shall be elected as a first order of business.

Section 2.

. (a) The number of Vestry members, as prescribed in the Articles of Incorporation or, in the absence thereof, in the By-laws of each Parish, shall not be less than three, nor more than fifteen, and within these limits the Parish, by majority vote may change the total number elected annually by amendment of the Articles of Incorporation or By-laws. Members in good standing who are qualified electors alone shall be eligible; and at least two-thirds of the members of the Vestry shall also be confirmed adult communicants in good standing. The Rector shall be an ex officio member and shall chair meetings of the Vestry.

. (b) The qualified electors may each year choose by ballot one-third of the whole number of vestry members to serve for three years and until the election of their successors.

. (c) No member of a Vestry who is elected to a full three-year term
shall be eligible for re-election to the vestry until one year after the expiration of the term for which that member was elected.

Section 3. (a) Electors of a Parish shall be adult communicants in good standing and shall have contributed to the support of the Parish in a manner acceptable to the

Revised Convention 2016 Printed November 1, 2016

Canon 18

(b)

Section 4

Section 5.

Vestry.

The right to challenge shall be permitted. Voting by proxy shall not be permitted. Voting by absentee ballot may be authorized in the By-laws of a parish.

A Vestry may, by majority vote of the then members, fill any vacancy in the Vestry. Any person elected to fill a vacancy shall serve for the remainder of the vacant term and until a successor has been duly elected.

Unless the Parish shall have been incorporated under the Indiana Not-for-Profit Corporation Act, the Clerk of the Annual Meeting of the Parish shall, within ten days, file in the office of the Recorder of Deeds of the county, as required by the statutes, a certificate setting forth the notice of such election, the time and place of holding the same, and the names of those persons elected. The Clerk of the annual meeting shall, in any case, send the names of those elected to the Bishop of the Diocese. If the Parish shall have been incorporated under said Act the
Clerk of the annual meeting shall, on or before the due date hereof, file the Annual Corporation Report with the Secretary of State of Indiana.

At the first meeting of the Vestry after the annual election there shall be chosen a Senior Warden and a Junior Warden, both of whom shall be adult confirmed communicants in good standing of the Church and shall be Vestry members. In case the Parish be without a Rector or in case of the organization of a new Parish, both Wardens shall be elected by the Vestry; in all other cases the Rector shall appoint from the Vestry the Senior Warden, and the Vestry shall elect the Junior Warden. They may be called "Rector's Warden and People's Warden" respectively.

At the first meeting of the Vestry they shall also elect a Clerk, who shall keep the minutes of the Vestry meetings and record them in a book provided for that purpose, and a Treasurer who shall receive and disburse the revenues of the Parish, as the Vestry shall direct. The Treasurer shall keep an accurate account of all receipts and disbursements, rendering an annual account to the Vestry for audit, and in addition thereto, an account at any time as the Vestry may direct. The books of both the Secretary and the Treasurer shall always be open to inspection by the Rector and the members of the Vestry of the Parish, and of the Bishop of the Diocese. Neither the Clerk nor the Treasurer need be a member of the Vestry.

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(b) There shall be no meeting of the Vestry unless the Rector, if there be one, and a quorum of the Vestry be present, provided, that if the Rector be absent from the Parish, or if when notified of the meeting, shall
decline or neglect to be present, the meeting shall be valid if there be a majority of the Vestry, including one Warden, present. Voting by proxy shall not be permitted.

Section 8.

. (a) It shall be the duty of the Wardens of every Parish to give written notice to the Bishop when there is a vacancy in the office of Rector.

. (b) A Rector shall be elected by the votes of a majority of the Vestry given by ballot. The election must be made after open nomination at a meeting of the Vestry duly convened; and each nomination must be accompanied by a statement signed by the Bishop, if there be one, that so far as the Bishop knows and believes, the person nominated is a fit and qualified presbyter of this Church, and that such nomination is approved.

. (c) The call of the Rector-elect shall be in writing, and shall express distinctly any special conditions, together with the stipulation as to the salary and support. When the call has been accepted in writing, and notice thereof sent to the Bishop, and the Rector is instituted or has begun service in the Parish, then the contract will be completed. The stipend named in the call may be increased or diminished from time to time by agreement in writing signed by the parties. Either party may appeal to the Bishop for judgment in this. No member of the clergy shall be recognized as Rector of a Parish until having been canonically transferred to this Diocese, and having been so transferred shall not thereafter take any action toward resigning without first having notified the Bishop.

. (d) Clergy assistants and other paid staff members may be designated by the Rector subject to the approval of the Vestry. The Bishop's written consent must be obtained on clergy so named, and terms of
employment must be stated in writing.

Section 9.

(a) The Rector or Priest-in-charge of a Parish, by virtue of that office, has exclusive charge of all sacraments, rites, ceremonies and ordinances of the Church, and the choice of the music and ritual accessories thereto, subject and answerable only to the Bishop. The Rector or Priest in Charge is entitled at all times to have access to the church building, and to open the same as deemed proper for public worship, for the celebration of the Holy Eucharist, for baptisms, marriages, burials and religious instruction, and for other rites and ceremonies authorized by the Church or by the Ecclesiastical Authority of the Diocese. The Rector or Priest in Charge shall have control of the alms received at the Holy Eucharist for pious and charitable purposes, unless a different arrangement regarding the same shall be agreed to by both Rector and Vestry. All sums so received shall be accounted for to the annual Parish meeting and the records of the Discretionary Fund shall be audited annually with all other accounts of the Church. The Rector or Priest in Charge shall have the direction and control of the Church School and of all guilds and organizations within the Parish.

(b) No member of the clergy shall officiate within the Cure of another clergy without the request or consent of the incumbent, or if the incumbent be absent or incapacitated, that of the Wardens of the Parish.

Section 10.

It shall be the duty of the Vestry to aid and support the Rector in all efforts for the spiritual welfare and growth of the Parish. The Vestry shall transact the temporal affairs of the Parish. It shall have charge of
the maintenance of the Church and other buildings of the Parish, and see that the same are repaired and improved as need may require, and that they are kept insured against loss by fire. It shall make suitable provisions for the due rendering of divine service. It shall administer the finances of the Parish, provide for the Rector's salary and other necessary expenses, and secure the prompt payment of all obligations to the Diocese and the Church. It shall through a committee, of which the Treasurer shall not be a member, count all offerings received at each service, make a record thereof and attest the same. The record shall be retained until the accounts of the Parish shall have been audited at the end of the fiscal year.

No Vestry shall remove, take down or otherwise dispose of any church, chapel, rectory or other Parish building, nor shall the location thereof be changed, without the previous written consent of the Bishop, acting with the advice and consent of the Standing Committee of the Diocese.

Meetings of the Vestry must be held at least monthly except during July and August. Special meetings may be called by the Rector, and shall be called upon the written request of any three members of the Vestry.

In the event that any Vestry member shall fail to perform the duties required by reason of (a) mental or physical incapacity for a period of six months or more, or (b) absence from one-half or more of the duly called meetings of the Vestry in any period of six months (unless such absence is necessitated by temporary illness, or other cause consistent with conscientious performance of the duties required), the Vestry may by resolution declare that vestry position vacant and notify that person in writing, and thereafter shall fill such vacancy as provided in Section 4 of this Canon.

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Section 1.

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CANON 19 Parish Registers and Parochial Reports

Every Parish and Mission shall have a Parish Register in which to record the information required under the provisions of the General Church Canons.

Each Parish and Mission shall prepare and forward to the Diocesan Office, not later than February first of each year, the annual Report required under the provisions of the General Church Canons.

The Parish Register and the annual Report shall be the responsibility of the Priest or Deacon in charge, or, in the absence of a priest or deacon the responsibility of the Warden, in the case of a Parish or the Vice Chair of the Bishop's Committee, in the case of a Mission.

Upon the dissolution of a Parish or Mission, the Register provided for in this Canon shall immediately become the property of the Diocese, and the Bishop shall take charge thereof.

Every Priest or Deacon not in charge of a Parish or Mission shall report any occasional services performed, and if there have been none, the cases and reasons which prevented the same.
Canon 19

Section 1.

Section 2.

An organized Congregation may be established whenever not less than fifteen adult persons, of whom at least five are adult confirmed communicants of the Church in this Diocese, desirous of maintaining its services in any village, town, city or district of this Diocese, shall make application to the Bishop.

The application shall be signed by all the adults who desire to identify themselves with the proposed Congregation, and shall be in the following form:

"We, the undersigned, residents of ______________ County of ________________, Diocese of Indianapolis being desirous of obtaining the services of the Church, do hereby request that we may be canonically organized as a congregation of the Diocese under the name of ________________. We hereby declare ourselves, individually and collectively, ready to do what in us lies to establish and sustain the regular worship of the Church and to promote its influence in our neighborhood. We promise conformity to the doctrine, discipline and worship of the Church, to the Constitution and Canons of the General Convention and of the Diocese of Indianapolis, and to the rules and regulations of the Convention of the Diocese. Furthermore, we pledge ourselves to pay such sum as may be assumed by us for the salary of a priest or deacon, and also such other sums as may be assessed upon us by the Convention of the Diocese. For the first year, we promise to pay not less than ______________ for priest or deacon support."

CANON 20 Missions
Section 3.

. (a) Upon receipt of such application, the Bishop shall send a copy of the application to the Chair of the Mission Strategy Committee.

. (b) The Mission Strategy Committee shall fix a time and place for a hearing to be held upon such application and shall give at least ten days notice to the Bishop, the signers of the application, and the Rectors or Clergy-in-charge of the three congregations nearest the site of the proposed Mission and within 25 miles of the same, and the clerks of the Vestries or Bishop's Committees of such congregations.

(c) Following such hearing the Chair of the Mission Strategy Committee shall advise the Bishop in writing of the recommendation of the Committee.

. (d) Upon receipt of such written advice the Bishop shall act upon the aforesaid application.

. (e) The Bishop shall have the right to initiate the formation of a new congregation anywhere within the Diocese after consultation with the Rectors or Vicars of the three congregations nearest the site of the proposed new congregation and within 25 miles of the same.

Section 4.

Section 5.
If the Bishop consents to the organization of a Mission, the Bishop shall make such consent known in writing to the applicants, and shall appoint a member of the clergy to take charge of the same, who, when necessary, shall receive a stipend from the Diocese in addition to that paid by the Mission.

. (a) If the Bishop consents to the organization of a congregation, the Bishop shall, without delay, make known such decision to those who have signed the application aforesaid, and shall call a meeting for the purpose of organization. At this meeting all adult persons who have signed the petition shall be eligible to vote. Upon completion of such organization, the congregation shall make application for admission into union with the Diocesan Convention as a Mission, as provided in Article IX, Section 2, of the Constitution.

. (b) At all future meetings of the congregation the persons eligible to vote shall be determined in the same manner as in a Parish.

Section 6.

At the meeting for organization, there shall be chosen, by ballot, for nomination to the Bishop as the Committee of the Congregation not less than three nor more than fifteen persons, the number to be determined by majority vote. If the Bishop approves the nominations thus made, the Bishop shall designate one member as Vice Chair, who shall be an adult confirmed communicant of the Church. All other members of the

Revised: November 18, 2014
Print Date: November 19, 2014

Section 7.

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Bishop's Committee must be at least baptised members of the Church in this Diocese. The Bishop's Committee, not more than ten days after the organization of the Congregation, shall elect a Clerk and a Treasurer, either from its own number or from the congregation at large.

The Priest-in-charge shall be ex officio a member of the Bishop's Committee and when present shall preside. The duties of the Bishop's Committee and of the officers shall, so far as the case admits, be the same as those which devolve upon the Wardens and Vestry members of a Parish, subject to the interpretation of the Bishop in cases of doubt.

On a date fixed by the by-laws of the Mission, or in the absence of such by-laws by the Bishop's Committee, and at least two weeks prior to the opening date of the meeting of the Convention of the Diocese, after due notice publicly given at Divine Service on the two Sundays next preceding, there shall be held the annual meeting of the Mission for the purpose of nominating qualified persons for the Bishop's Committee, and for the transaction of such other business as may properly come before the meeting.

The title to all real estate and personal property given to, bequeathed or devised to, purchased by, or in any other manner acquired by any Mission shall be vested in the Diocesan Corporation and shall be held by said corporation for the exclusive use and benefit of such Mission. But no gift or purchase of land shall be accepted or made, nor any location of a church site decided upon, and no buildings erected thereon, without the consent of the Bishop and Standing Committee.

Before any Mission contracts to purchase any real estate, either by full payment of the purchase price or by partial and deferred payments, it shall be necessary for the Bishop's Committee to obtain the previous written consent of the Bishop acting with the advice and consent of the Standing Committee of the Diocese, and their approval of the terms of the contract for such purchase; and such consent and approval shall be
The Missionary in charge of a Mission, having been appointed by the Bishop, may resign to, or be removed or transferred by, the Bishop only. The Missionary shall, after consultation with the Bishop's Committee, appoint the sexton, organist, choir leader, Sunday School superintendent, and such other helpers as may be necessary. If there be no Missionary in charge, the right of appointment of all helpers to serve during the vacancy shall be in the Bishop's committee.

The failure of the people of a Mission to perform their agreement as stated in the application for organization may warrant the Bishop, by and with the consent of the Standing Committee, in withdrawing the member of the clergy and dissolving the organization, in which case, as well as in case of the temporary abandonment of services, all the property of the Mission shall be placed in the custody of the Bishop and shall become the property of the Diocesan Corporation.

The By-laws of an Organized Mission or an Organized Chapel Mission shall provide for the method of selection of lay delegates from the Mission to the Diocesan Convention.

A congregation may be organized as an Organized Chapel Mission, or an Organized Mission may be converted into an Organized Chapel Mission subject to the following terms and conditions. The Members of
an Organized Mission or an unorganized congregation, in either case consisting principally of persons who are faculty or students of a college or university or who are residents of an extended care facility or who are inmates of a correctional institution, may petition the Bishop for consent to their organizing or reorganizing as an Organized Chapel Mission. If the Bishop shall consent to such organization, the Members shall proceed to organize or reorganize as an Organized Chapel Mission in accordance with, and shall be governed by, those provisions of this Canon 19, of other Canons, and of Article IX of the Constitution which are applicable to an Organized Mission except for the following provisions:

The persons who are Members of the Organized Chapel

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(1)

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Mission shall be principal Members of the Church who are associated with such college, university, facility or institution.

(2) The governing body of such Organized Chapel Mission shall be designated as the Chapel Council and the priest in charge shall be designated as the Chaplain.

Section 15. All Missionary Clergy serving congregations within the Diocese are appointed by the Bishop of the Diocese upon such terms as to pecuniary support, and for such period of time, as may be agreed
upon, which appointment shall be in writing. It shall be the duty of the official body of such congregations to cause to be paid to its priest or deacon, the amount which has been agreed upon between the Bishop and the official body of the congregation.

Section 16: The Bishop may approve the initiation of small, sustainable groups to carry out Ministries of Strategic Scale, hereinafter called MOSS MINISTRIES, whose characteristics shall be:

. (1) It shall serve a population area with little current prospect of membership or financial resources sufficient to the owning of a building, or the calling of a resident priest.

. (2) It shall have a commitment to form a primarily lay-led Ministry (with ordained support and sacramental oversight) organized around worship, nurture, fellowship and service. The exact form and content of the Ministry is determined by the participants and the areas' particular needs and goals.

. (3) It shall notify any parishes or missions within 25 Miles of its request for approval; such entities may offer comment to the Bishop for 90 days following notification.

. (4) It shall be responsive to the consultative and monitoring involvement of a lay or clergy Convener appointed by the Diocese.

. (5) Over the long term, the Ministry must be self-supporting, though it is encouraged to participate in training, networking, congregational development grants and other aspects of diocesan community life. Start-up

Revised:
funding from the diocese or other outside sources may be offered under clearly defined terms, documented in writing and reported annually to the Diocesan Convention. An annual audit must be filed with the Mission Strategy Commission confirming that all legal and fiduciary responsibilities consistent with Diocesan standards are adequately being met. It shall have financial reporting that documents a worship, service, evangelism, education, and fellowship orientation (using funds to support various religious purposes rather than to acquire property). It shall make a financial contribution annually toward the diocesan operating fund.

(6) AMOSSministryshallkeeptherecordsrequiredinCanon19.

(7) It shall be linked to a Parish or Mission or clergy that provides a "connection" with Diocesan life and structure. Exact terms of the agreement will be negotiable, and should be directed to meet a relational rather than functional aims. In no case shall such a relationship involve ongoing financial assistance.

(8) Each MOSS Ministry shall be subject to annual review by Mission Strategy and, upon positive recommendation, the Bishop shall annually (at the time of Diocesan Convention) decide upon the renewal of permission for that ministry to continue as described herein.

(9) If a MOSS Ministry should subsequently decide to seek Mission status that process will follow the steps indicated in Canon 20 above. Previous existence as a Ministry will have no bearing on the qualifications therein described.

(10) Provided a parish or mission is not delinquent under Canon 21, a
parish or mission may apply to the Bishop to change to a MOSS status if it becomes clear that it has little near term prospect of membership or financial resources consistent with owning a building or calling a resident clergy. The congregation shall work

with Mission Strategy and the Bishop to resolve any property interests and/or relationships with resident clergy.

(11) Two representatives of each MOSS Ministry may attend Diocesan Convention, with voice and vote. MOSS Members shall have full rights to participate in all volunteer activities and leadership positions of the Diocese, provided they meet all other requirements for service.

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CANON 21 Dormant Parishes

If any Parish shall for two years fail to elect a Vestry, or to make a report as required by Canon, the Bishop may report the fact to the Convention. Its union with Convention may, upon motion, be dissolved and it shall not be restored until it shall comply with such conditions as Convention may prescribe.

It shall be the duty of the Bishop to take necessary steps to preserve the property of such Parish for the benefit of the Church.

(a) At the first meeting of the Standing Committee following the first day of March in each year, the financial officer of the Diocese shall report to the Standing Committee any Parish which shall have
failed by such date to any one of the following: (1) pay any apportionment prescribed by the Convention or required by the Constitution and Canons for the preceding Calendar year; (2) pay in full the contractual salary and support of its Rector for the preceding calendar year; or (3) pay in full any premium required by the regulations of the Church Pension Fund to that fund for the pension of its clergy for the preceding calendar year.

. (b) The Standing Committee shall conduct an investigation into the causes of any such delinquency so reported and may call upon any officer or committee of the Diocese for information and assistance in making such investigation.

. (c) In the event such delinquent payment shall not have been paid before the annual meeting of the Convention, the Standing Committee shall report such fact to the Convention with the findings of its investigation and shall recommend to the Convention whether or not the status of such Parish should be changed to that of a Mission and any other recommendations which it deems desirable.

. (d) The Convention may by majority vote change the status of such Parish to that of a Mission or impose conditions on the continued status of such Parish as a Parish. Restoration to the Parish status may be effected at any subsequent meeting of the Convention by majority vote.

**Section 4.**

Whenever the status of a Parish is changed to that of an organized Mission, the Parish Corporation shall immediately transfer title to all
property and assets to the Diocese of Indianapolis, which shall hold title thereto as provided for in the Constitution and Canons, and the officers and members of such Parish Corporation shall take all steps necessary to effectuate such transfer.

Revised Convention 1998 Printed November 14, 2007

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CANON 22 Differences Between Rectors and Congregations

Whenever there shall be any serious differences between the Rector of any Church in this Diocese and the Congregation thereof, which difference the parties find themselves unable to reconcile, the Rector or the Vestry or both of them shall, within a reasonable time, apply to the Bishop to mediate between them, stating the facts and agreeing for themselves and for the Congregation to submit to the Bishop's decision in the matter and to perform whatever the Bishop may require of them by any order made under the provisions of this Canon. If such application be made by only one of the parties, notice thereof shall be served on the other party. In the event neither party invite the assistance of the Bishop as herein provided, the Bishop may take cognizance of the situation and endeavor to adjust the existing difference as a mediator.

It shall be the duty of the Bishop, at all stages of the proceedings, to seek to bring them to an amicable conclusion; in such case the agreement between the parties, signed by them and attested by the Bishop, shall have the same force as an order made under Section 4 of this Canon.

If the matter shall not be amicably settled within a reasonable time, the Bishop shall, whether mediation shall have been at the application of one or both of the parties or as the result of the Bishop's own cognizance of the situation, convene the Standing Committee and shall give notice
to the parties to appear and present their proofs and arguments at the
time and place as the Bishop may appoint; and the Bishop may adjourn
and continue the hearing in the matter at the discretion of the Bishop.

When the hearing is concluded, the Bishop shall make such an order in
regard to the matter as the Bishop may think to be just and for the true
interests of the Church; and such order may require that the Rector
resign the Cure, or that the Church or Congregation pay a sum of money
to the Rector, or that either party perform such other acts as the Bishop
may determine to be just and proper, or any two or more thereof; and it
shall be the duty of the Rector and of the Church and every member to
submit to and abide by such order as the final and conclusive
determination of all matters of difference between them. Provided, that
no order shall be made under this or the next succeeding section of this
Canon, unless with the advice and concurrence of at least one-half of the
members of the Standing Committee, who shall have been present at the
hearing.

If it shall be made to appear to the Bishop that any agreement made
under Section 2 of this Canon, shall have been disregarded by any of the
parties concerned, or if any application be made to modify such order,
the Bishop

Revised Convention 1995 Printed November 14, 2007

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may convene the Standing Committee and, after hearing such further proofs and arguments as may be presented, make such further order in the matter as the Bishop acting with the advice and consent of the Standing Committee, may think proper with the same effect as an order made under Section 4 of this Canon.

If any Church or Congregation shall persistently neglect or refuse to obey any order made under this Canon, it shall be the duty of the Bishop to exhort the members of such Congregation to submit to the authority and discipline of the Church; and if they will not do so, the Convention may proceed to dissolve the union between the Church so offending and the Convention of this Diocese, and may take such other action in the matter as it may think expedient.

Whenever the Standing Committee shall be acting as the Ecclesiastical Authority of the Diocese, it shall perform the duties herein required of the Bishop; and it shall request the Bishop of some other Diocese to attend the hearing of the case, and shall make no order therein but with the Bishop's advice and assistance.

Revised Convention 1995 Printed November 14, 2007

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CANON 23 Ecclesiastical Discipline
This Canon is adopted pursuant to the Canons adopted by the General Convention of the Episcopal Church, including Title IV thereof, "Ecclesiastical Discipline," which Title, including Canons IV.5 thereof, is incorporated herein by reference.

Disciplinary Board. The Diocese shall participate in establishing and maintaining, in collaboration with the Diocese of Northern Indiana a Disciplinary Board and structure as described in this Canon. The Board shall consist of nine (9) persons, five (5) of whom are Priests and/or Deacons and four (4) of whom are Laity. Three of the Priests and/or Deacons and two of the Lay members shall be elected from the Diocese of Indianapolis and two of the Priests and/or Deacons and two of the Lay members shall be elected from the Diocese of Northern Indiana.

Clergy Members. The Clergy members of the Board must be canonically and geographically resident within their respective Diocese.

Lay Members. The Lay members of the Board shall be Adult Communicants in Good Standing, and geographically resident and domiciled in their respective Diocese.

Election. The members of the Board shall be elected by the Convention of the respective Dioceses. Each member shall be elected for a three (3) year term; except, if a member is elected to fill a vacancy, the term of such member shall commence on the first (1st) day of the year following election. The terms of office of the Board shall be staggered and arranged into three classes.

Vacancies. Vacancies on the Board shall be filled as follows:

(a). Upon the determination that a vacancy exists, the President of the Board shall notify the Bishop of the respective Diocese of the vacancy and request appointment of a replacement member of the same order as the member to be replaced.
(b). The Bishop of the respective Diocese shall appoint a replacement Board Member to serve until the next meeting of the Diocesan Convention. The Diocesan Convention of the respective Diocese shall elect a member to serve the balance of the expired term.

©. Persons appointed to fill vacancies on the Board shall meet the same eligibility requirements as apply to elected Board members.

Revised Convention 2010 Printed June 17, 2011

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(d). With respect to a vacancy created for any reason other than pursuant to a challenge as provided below, the term of any person selected as a replacement Board member shall be until the next annual Convention of the respective Diocese. With respect to a vacancy resulting from a challenge, the replacement Board member shall serve only for the proceedings for which the elected Board member is not serving as a result of the challenge.

Preserving Impartiality. In any proceeding under this Title, if any member of a Conference Panel or Hearing Panel of the Board shall become aware of a personal conflict of interest or undue bias, that member shall immediately notify the President of the Board and request a replacement member of the Panel.

Respondent’s Counsel and the Church Attorney shall have the right to challenge any member of a Panel for conflict of interest or undue bias by motion to the Panel for disqualification of the challenged member within fourteen (14) days of learning of matters which respondent believes constitutes a conflict of interest or undue bias. The members of the Panel not the subjects of the challenge shall promptly consider the motion and determine whether the challenged Panel member shall be disqualified.
from participating in that proceeding.

President. Within sixty days following the Diocesan Conventions the Board shall convene to elect a President to serve for the following calendar year. The President for even numbered years shall be elected from the members from the Diocese of Northern Indiana and the President for odd numbered years shall be elected from the members from the Diocese of Indianapolis.

Intake Officer. An Intake Officer in each of the participating Dioceses shall be appointed from time to time by the respective Bishop after consultation with the Board. The Bishops may each appoint one or more Intake Officers according to the needs of their respective Dioceses. The Bishops shall publish the name(s) and contact information of the Intake Officer(s) throughout the respective Dioceses.

Investigator. The Bishops shall appoint one or more investigator(s) in consultation with the President of the Board. The investigator(s) may, but need not, be a Member of the Church.

Church Attorney. The Bishops of the participating Diocese in consultation with their respective Standing Committees shall jointly appoint an attorney to serve as Church Attorney for the following calendar year. The person so selected must be a Member of the Church and a duly

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Pastoral Response Coordinator. The Bishop of each participating Diocese may appoint a Pastoral Response Coordinator, to serve at the will of the Bishop in coordinating the delivery of appropriate pastoral responses provided for in Title IV.8 of the General Canons and this title. The Pastoral Response Coordinator may be an Intake Officer, but shall not be a person serving in any other appointed or elected capacity under this Title.

Advisors. In each proceeding under this Canon, the Bishop of the Diocese from which the proceeding arises shall appoint an Advisor for the Complainant and an Advisor for the Respondent. Persons serving as Advisors shall hold no other appointed or elected position provided for under this Canon, and shall not include chancellors or vice chancellors of any participating Diocese or any person likely to be called as a witness in the proceeding.

Clerk. The Board shall appoint a Board Clerk to assist the Board with
records management and administrative support. The Clerk may be a member of the Board.

Publication to Each Diocese. Pursuant to Canon IV.6 of the Canons of the General Convention, the Bishop of each participating Diocese shall publish to the congregations and members of the respective Diocese information concerning the methods and means of reporting Offences.

Costs Incurred by the Church. The reasonable costs and expenses of the Board, the Intake Officer, the Investigator, the Church Attorney, the Board Clerk and the Pastoral Response Coordinator shall be the obligation of the respective Diocese. Each diocese will establish its own method of compensation which shall include a per diem rate of compensation for each individual along with travel expenses (i.e., mileage, meals, lodging).

Costs Incurred by the Respondent. In the event of final Order dismissing the complaint, or by provisions of a Covenant approved by the Bishop, the reasonable defense fees and costs incurred by the Respondent may be paid or reimbursed by the respective Diocese.

Records of Proceedings. Records of active proceedings before the Board, including the period of any pending appeal, shall be preserved and maintained in the custody of the Clerk, if there be one, otherwise by the Diocesan offices of the originating Diocese.

Permanent Records. The Bishop shall make provision for the permanent storage of records of all proceedings under this Title at the respective Diocese and the Archives of the Episcopal Church, as prescribed in Title
IV of the General Canons.

This Canon becomes effective July 1, 2011. At that time, the current members of the Ecclesiastical Trial Courts of the Diocese of Northern Indiana and Indianapolis will become members of the Disciplinary Board as described in Section 2 of this Canon and serve the remaining years of their terms as members of that Board. Before the end of August 2011, the members of the Disciplinary Board shall meet and elect one of the members from the Diocese of Northern Indiana President for the balance of 2010. Any cases pending before that date will be resolved under previous Canon.

Revised Convention 2010 Printed June 17, 2011

Canon 23

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CANON 24 Membership and Status of Lay Persons

(a) All persons who have received the Sacrament of Holy Baptism with water in the Name of the Father, and of the Son, and of the Holy Spirit, whether in this Church or in another Christian Church, and whose Baptisms have been duly recorded in this Church, are members thereof and such members who have been enrolled as members of any Parish or congregation within this Diocese are members in this Diocese.

(b) Members sixteen years of age and over are to be considered adult members.

(c) It is expected that all adult members of the Church in this Diocese, after appropriate instructions, will have made a mature public affirmation of their faith and commitment to the responsibilities of
their Baptism and will have been confirmed or received by a Bishop of this Church or by a Bishop of a Church in communion with this Church.

. (d) Any person who is baptized in this Church as an adult and receives the laying on of hands by the Bishop at Baptism is to be considered for the purpose of this and all other Canons, as both baptized and confirmed; also,

Any person who is baptized in this Church as an adult and at some time after the Baptism receives the laying on of hands by the Bishop in Reaffirmation of Baptismal Vows is to be considered, for the purpose of this and all other Canons, as both baptized and confirmed; also,

Any baptized person who received the laying on of hands at Confirmation (by any Bishop in apostolic succession) and is received into the Episcopal Church by a Bishop of this Church is to be considered, for the purpose of this and all other Canons, as both baptized and confirmed; and also,

Any baptized person who received the laying on of hands by a Bishop of this Church at Confirmation or Reception is to be considered, for the purpose of this and all other Canons, as both baptized and confirmed.

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Revised Convention 2012 Printed November 14, 2007

Canon 24

(a) All members of the Church in this Diocese who have received Holy Communion in this Church at least three times during the preceding year are to be considered communicants of the Church in this Diocese.

(b) For the purposes of statistical consistency throughout the Church, communicants sixteen years of age and over are to be considered adult
communicants.

Section 3.

All communicants of the Church in this Diocese who for the previous year 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, are to be considered communicants in good standing in this Diocese.

Section 4.

(a) A member of this Church removing from the congregation in which his or her membership is recorded shall procure a certificate of membership indicating that he or she is recorded as a member (or adult member) of this Church and whether or not such a member:

1. is a communicant;

2. is recorded as being in good standing; and

3. has been confirmed or received by a Bishop of this Church or a Bishop in communion with this Church.

Upon acknowledgment that a member who has received such a certificate has been enrolled in another congregation of this or another Church, the Rector or Member of the Clergy in charge issuing the certificate shall remove the name of the person from the Parish register.

(b) The Rector or Member of the Clergy in Charge of the congregation to which such certificate is surrendered shall record in the register of the Parish or congregation the information contained on the presented certificate of membership, and then
notify the Rector or Member of the Clergy in charge of the
congregation which issued the certificate that the person has been
duly recorded as a member of the new congregation. Whereupon
the person's removal shall be noted in the register of the Parish or
congregation which issued the certificate. Revised Convention 2012
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(c) If a member of this Church, not having such a certificate, desires to
become a member of a congregation in the place to which he or she has
removed, that person shall be directed by the Rector or Member of the
Clergy in charge of the said congregation to procure a certificate from
the former congregation, although on failure to produce such a
certificate through no fault of the person applying, appropriate entry may
be made in the Parish register upon the evidence of membership status
sufficient in the judgment of the Rector or Member of the Clergy in
charge.

(d) Any communicant of any Church in communion with this Church
shall be entitled to the benefit of this section so far as the same can
be made applicable.

(e) It is the duty of the Rector or the Member of the Clergy in charge
in any Parish or congregation, learning of the removal of any
member of the Parish or congregation to another Parish or
congregation, without having secured a letter of transfer, to
transmit to the Rector or Member of the Clergy in charge of such
Parish or congregation a letter of advice informing the Member of
the Clergy thereof.

(f) No member of the Clergy of this Diocese shall enter the name of
any communicant upon the Parish list, except those confirmed or
received in that Parish or Mission, until such certificate as required
in this Section 4 has been delivered to the Rector or
Priest-in-Charge a satisfactory reason given why the same has not been obtained. In this latter case, notice of such enrollment must be sent to the member of the Clergy in charge of the Parish or congregation from which the member has removed.

**Section 5.** No one person shall be denied rights, status in, or access to an equal place in the life, worship, and governance of the Church in this Diocese because of

race, color, ethnic origin, national origin, marital status, sex, sexual orientation, gender identity and/or expression, disabilities, or age.

**Section 6.** A person to whom the Sacraments of the Church shall have been refused, or who has been repelled from the Holy Eucharist under the rubrics, or who

desires a judgment as to his or her status in the Church, may lodge a complaint or application with the Bishop or Ecclesiastical Authority. The Bishop or Ecclesiastical Authority may in certain circumstances see fit to require the person to be admitted or restored because of the insufficiency of the cause assigned by the member of the Clergy in charge. If it shall appear to the Bishop or Ecclesiastical Authority that there is sufficient cause to justify refusal of the Holy Eucharist, however, appropriate steps shall be taken to institute an inquiry and the Bishop or Ecclesiastical Authority shall proceed according to such principles of law and equity as will insure an impartial investigation and judgment.

Revised Convention 2012 Printed November 14, 2007

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**Section 7.** Except in emergencies, only baptized persons shall be eligible to receive the Holy Eucharist in the Churches of the Diocese.

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Section 1.

Section 2.

A confirmed adult communicant of this Diocese in good standing may serve as Lay Reader, Pastoral Leader, Lay Preacher, Lay Eucharistic Minister, or Catechist, if licensed by the Bishop or Ecclesiastical Authority of this Diocese. Guidelines for training and selection of such persons shall be established by the Bishop.

CANON 25

Of Lay Readers, Lay Preachers, Catechists, and Lay Eucharistic Ministers

. (a) A license shall be given only at the request, and upon the recommendation, of the Member of the Clergy in charge of the congregation in which the person will be serving. The license shall be issued for a period of time not to exceed three years and shall be revocable by the Bishop, or upon the request of the Member of the Clergy in charge of the congregation.

. (b) Renewal of the license shall be determined on the basis of the acceptable performance of the ministry by the licensee and upon the endorsement of the Member of the Clergy in charge of the congregation in which the person is serving.

. (c) A person licensed in this or any other Diocese under the provisions of Title III, Canon 4 of the Canons of the General Convention may serve in any congregation in this Diocese at the invitation of the Member of the Clergy in charge of the congregation in which the person will be serving, and with the consent of the Bishop.

. (d) The person licensed shall conform to the directions of the Bishop
and the Member of the Clergy in charge of the congregation in which the person is serving, in all matters relating to the conduct of services, the sermons to be read, and the dress to be worn. In every respect, the person licensed shall conform to the requirements and limitations set forth in the rubrics and other directions of the Book of Common Prayer.

Section 3.

A Pastoral Leader is a Lay Person licensed to exercise pastoral or administrative responsibility in a congregation under special circumstances and may be licensed to lead regularly the Offices authorized by the Book of Common Prayer. Prior to licensing, a Pastoral Leader shall be trained, examined, and found competent in the following subjects:

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(e) Church History; (f) The Church's Doctrine as set forth in the Creeds and An Outline of the Faith, commonly called the Catechism; (g) Parish Administration; (h) Appropriate Canons; and (i) Pastoral Care.

A Pastoral Leader shall not be licensed if, in the judgment of the Bishop or Ecclesiastical Authority, the Congregation is able to and has had reasonable opportunity to secure a resident Member of the Clergy in charge.

A Lay Preacher is a person licensed to preach. Prior to licensing, the Lay Preacher shall be trained, examined, and found competent in the
following subjects:

(a) The Holy Scriptures, contents and background; (b) The Book of Common Prayer and The Hymnal; (c) The conduct of public worship; (d) Use of the voice;

(e) Church History; (f) Christian Ethics and Moral Theology; (g) The Church's Doctrine as set forth in the Creeds and An Outline of the Faith, commonly called the Catechism; (h) Appropriate Canons;

(i) Pastoral Care; and (j) Homiletics.

Persons so licensed shall only preach in congregations upon the initiative and under the supervision of the Member of the Clergy in charge.

A Lay Eucharistic Minister is a person licensed to this extraordinary ministry. The Lay Eucharistic Minister shall have one or both of the following functions, as specified in the license:

(1) Administering the elements at any Celebration of Holy Eucharist in the absence of a sufficient number of Priests or Deacons assisting the celebrant;

(2) Directly following a Celebration of the Holy Eucharist on Sunday or...
other Principal Celebrations, taking the Sacrament consecrated at the Celebration to members of the Congregation who, by reason of illness or infirmity, were unable to be present at the Celebration.

(b) Qualifications, requirements, and guidelines for the selection, training, and use of Lay Eucharistic Ministers shall be established by the Bishop.

(c) This ministry is not to take the place of the ministry of Priests and Deacons in the exercise of their office, including regular visitation of members unable to attend the Celebration of the Holy Eucharist. A Lay Eucharistic Minister should normally be under the direction of a Deacon of the Congregation, if there be one.

Section 6. A Catechist is a person licensed to prepare persons for Baptism, Confirmation, Reception, and the Reaffirmation of Baptismal Vows. Prior to licensing, Catechists shall be trained, examined and found competent in the following subjects:

(a) The Holy Scriptures, contents and background;

(b) The Book of Common Prayer and The Hymnal;

(c) Church History;

(d) The Church's Doctrine as set forth in the Creeds and An Outline of the Faith, commonly called the Catechism; and

(e) Methods of Catechesis.

Section 7. A Lay Reader is a person who regularly leads public worship under the direction of a Member of the Clergy in charge of the congregation.
Training and licensing shall be under the authority of the Bishop for those persons recommended by the Member of the Clergy in charge of the congregation.

**Section 8.** A Lector is a person trained in reading of the Word and appointed without license by the Member of the Clergy in Charge of the congregation to read lessons or lead the Prayers of the People.

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Section 1.

**Section 2.**

**CANON 26 Commission on Ministry**

The Commission on Ministry of the Diocese shall perform the duties and discharge the responsibilities assigned to the Diocesan Commission on Ministry under Title III of the Canons of the General Convention.

Members of the Commission shall be selected as follows:

(a) At each Diocesan Convention, two persons, one clergy and one lay, shall be elected for three year terms. Such election shall be by majority vote of all delegates present and voting and shall not be by orders.

(b) The Bishop of the Diocese shall annually at each Diocesan Convention appoint two persons, one clergy and one lay, for three-year terms.

(c) The term of office of the above designated members shall commence immediately following the Diocesan Convention at which elected or appointed.
(d) The Standing Committee shall each year at a meeting to be held following the Diocesan Convention and on or prior to the 31st day of December in such year elect two persons, one clergy and one lay, for three-year terms, said terms to commence upon the date of such election.

(e) Any vacancy occurring among such members shall be filled for the remainder of the unexpired term by the authority making the original selection.

(f) No such member of the Commission who shall have served on the Commission for two full consecutive three-year terms shall be eligible for an additional term until one year after the expiration of the preceding term.

(g) The elected and appointed members above provided for may, by majority vote of the members present at any meeting, elect additional non-voting members, not to exceed at any time six such additional members. Such additional members shall hold office for a term of one year from the date of their election and may be re-elected for additional one-year terms.

(h) The Bishop shall annually appoint the chairperson from the members of the Commission.

The Commission may adopt rules not inconsistent with the Canons of the Diocese or General Convention and subject to the approval of the
Committees or persons not members of the Commission may be appointed for special duties.

The Commission shall meet at least annually with the Bishop present, with postulants, and candidates, to review procedures of the Commission, to elicit suggestions for support and expansion of ministries, and to endorse for nomination to the Standing Committee and Bishop those it recommends for ordination. A report shall be made within ten days after each meeting to the Bishop and Standing Committee; and results of individual interviews shall be communicated to each applicant within ten days after each meeting.

The Commission, or a sub-committee of the Commission, shall meet with all applicants for Holy Orders who have been recommended to the Commission by the Bishop. The Commission shall submit to the Bishop the names of those whom it recommends to be made postulants.

Revised Convention 1995 Printed November 14, 2007

Canon 26

**CANON 27 Questions of Procedure**

Roberts' Rules of Order shall determine questions of procedure not specifically or by implication provided for in these Canons.

Revised Convention 1995 Printed November 14, 2007

Canon 27

**Section 1. Section 2.**

**CANON 28 Pro-Cathedral**

Christ Church, situated on Monument Circle, Indianapolis, is hereby designated as the Pro-Cathedral of the Diocese.
. (a) The offices of Dean of Christ Church Cathedral and Rector of Christ Church Parish are vested in the same person. In the event of the need to elect a new Dean/Rector, the Committee appointed by Christ Church Parish to recommend a candidate or candidates shall include in its deliberations consultation with the Bishop and the parishes of the Diocese. The person elected Rector of the Pro-Cathedral by the Vestry of Christ Church Parish also shall be appointed Dean of the Pro-Cathedral by the Bishop.

. (b) Upon approval of the Bishop, the Dean/Rector of the Pro-Cathedral shall have the authority to appoint persons to the position of Canon as may be necessary to carry on the various services of a Pro-Cathedral in the Anglican tradition.

. (c) The salaries of the Dean/Rector and Canons shall be paid by the Vestry of Christ Church Parish.

. (d) All expenses of maintenance of the structure of the Pro-Cathedral, and all other expenses for the operation of said Pro-Cathedral, shall be borne by the Vestry of Christ Church Parish.

Section 3. (a) There shall be a board of Proctors of the Pro-Cathedral that shall be comprised of the following:

(1) Bishop of the Diocese of Indianapolis, Chair

(2) Dean and Rector of Christ Church

(3) Four (4) representatives appointed annually by the Bishop at least two (2) of whom shall be members of the Executive Council.

(4) Four (4) representatives appointed annually by the Dean and Rector of the Cathedral at least two (2) of whom shall be members of the Vestry, all of whom shall be pledging communicants in good standing of
Christ Church Parish

Revised Convention 2007 Printed November 14, 2007

Canon 28

. (b) The board shall review and make recommendations affecting the partnership between the Diocese, its several churches, and the Pro-Cathedral for mission and ministry, and shall further a collaborative relationship.

. (c) The board shall meet quarterly. The Bishop will chair all meetings. In the absence of the Bishop, meetings shall be chaired by the Dean/Rector of the Pro-Cathedral. The board may adopt rules and regulations for its own procedure.

. (d) The Dean/Rector shall prepare a report on the mission and ministry of the Pro-Cathedral for Convention annually.

Revised Convention 2007 Printed November 14, 2007

Canon 29

CANON 29 Liability Insurance

It shall be the responsibility of every Vestry and Bishop's Committee to provide liability insurance for clergy and members of the laity serving the church, including laity whose volunteer responsibilities include supervision of children, youth or adults. Such insurance shall specifically include coverage for damages incurred in cases of alleged sexual misconduct.

Revised Convention 2004 Printed November 14, 2007

Canon 29

Section 1.
**CANON 30 Nominations**

If and to the extent he or she is eligible to serve under the other provisions of the Constitution and Canons of the Episcopal Diocese of Indianapolis, any person may be nominated for any position elected by the Diocesan Convention by timely submitting a nomination form to be signed by two or more adult communicants in good standing in the Episcopal Diocese of Indianapolis and the Rector or Priest-in-charge of their Parish, Mission or MOSS ministry.

Revised Convention 2004 Printed November 14, 2007

Canon 30

**CANON 31**

**Amendments or Repeal**

These Canons may be amended or repealed or new ones enacted at any annual meeting of Convention by vote of a majority of each Order. Such changes, new Canons, or the repealing of any Canon now in effect shall first be submitted to the Committee on Constitution and Canons as provided in Canon 2, Section (f).

The Committee on Constitution and Canons shall, at the close of each regular meeting of the Convention, certify the changes, if any, made in the Constitution, or proposed to be made therein under the provisions of Article XII of the Constitution, or made in the Canons and to report the same to the Secretary. The committee shall also have and exercise the power of renumbering of, and correction of references to, Articles, Sections and Clauses of the Constitution and Canons, Sections, and Clauses of the Canons required by the adoption of amendments to, the Constitution or Canons at a meeting of the Convention and of certifying the same to the Secretary.

All Canons enacted during the Convention of 2001, and thereafter, and
all amendments and repeals of Canons then or thereafter made, unless otherwise expressly ordered, shall take effect on the first day of January following the adjournment of the Convention at which they were enacted or made.

Revised Convention 2004 Printed November 14, 2007

Canon 31