

RESOLUTIONS

Resolution 1

Resolution to Include the name Bishop Barbara Clementine Harris in the Lesser Feasts & Fasts Calendar

Resolved that this 156th Convention of the Diocese of Pittsburgh adopts the following resolution and hereby directs the Secretary of this Convention to forward this resolution to the Secretary of General Convention of The Episcopal Church as a duly authorized resolution from this Diocese; and be it further

Resolved that the Secretary of this Convention be directed to forward a copy of this resolution to the Resolutions Committee of Province III for consideration by the Provincial Synod on May 2-3, 2022.

Resolved, the House of _____ concurring, that this 80th General Convention of The Episcopal Church hereby directs the inclusion the name Bishop Barbara Clementine Harris in the Lesser Feasts & Fasts Calendar of The Episcopal Church, and authorize trial use of the proper for the triennial 2023-2024 to be celebrated on March 13; and be it further

Resolved that this 80th General Convention approve the appropriate proper to be prepared by the Standing Commission on Liturgy and Music.

Explanation or Rationale:

The Episcopal Church publishes Lesser Feasts & Fasts, which contains feast days for the various men and women the Church wishes to honor. While the typical process calls for such a resolution, seeking to add a name to the Calendar, be presented at two successive General Conventions, there have been exceptions to this rule. For example, the Episcopal Church added Jonathan Myrick Daniels to its Lesser Feasts and Fasts calendar of commemorations in 1994. His feast day is August 14, the day of his arrest. Specifically, Resolution 1991-B006's final text reads as follows:

“Resolved, That the General Convention include the name of Jonathan Myrick Daniels in the calendar, taking note of his martyrdom, and authorize trial use of the proper for the triennial 1992-1994 to be celebrated August 14; and be it further

Resolved that this 70th General Convention approve the appropriate proper to be prepared by the Standing Liturgical Commission.”

While Jonathan's sacrifice of his life can no doubt be called nothing short of heroic, in fact Dr. Martin Luther King summed it up appropriately. Reflecting on Jonathan's action, he stated: "one of the most heroic Christian deeds of which I have heard in my entire ministry was performed by Jonathan Daniels."

The life of Barbara Clementine Harris is no less worthy to warrant her the honor of inclusion on the Church's Calendar.

The Standing Commission on Liturgy & Music ask that dioceses and parishes develop liturgies and celebrations locally in honor of someone to be added to The Lesser Feasts & Fasts Calendar.

There have been several such celebrations which were held on March 13th, across the nation, including, but not limited to, celebrations in the Diocese of Pittsburgh, the Dioceses of Massachusetts, the Diocese of Western Massachusetts, and the Diocese of Los Angeles. In fact, by the time of General Convention 2022, there will be two years of local commemorations.

Barbara C. Harris (1930–2020) became the first woman to be ordained a bishop in the worldwide Anglican Communion on February 11, 1989. Her years of episcopal leadership were filled with traveling and witnessing, preaching, and teaching and administering the sacraments. A gifted storyteller known for her quick wit and raspy-voiced delivery, she was also a spirited and sought-after preacher of hymn laced, Gospel-grounded sermons, and an outspoken advocate for, in her words, "the least, the lost and the left out." With great grace, she worked tirelessly serving the people of the Episcopal Diocese of Massachusetts as their suffragan bishop for 13 years, until her retirement in 2002.

Barbara Clementine Harris was born on June 12, 1930, in Philadelphia to Walter and Beatrice (Price) Harris. She grew up in Philadelphia's historic Germantown. She was the middle child of three, between her older sister, Josephine, and her younger brother, Thomas.

Harris was active in the Civil Rights Movement of the 1960s, through the Episcopal Society for Cultural and Racial Unity (ESCRU), and the National Council of Churches' Delta ministry, traveling in 1965 to Greenville, Miss., to help register black voters and taking part in the Selma to Montgomery march.

She had been hired in 1949 by Joseph V. Baker Associates Inc., a black-owned national public relations firm headquartered in Philadelphia. She was president of the firm in 1968 when she joined the Sun Company (formerly Sun Oil) as a community relations consultant. She later was named manager of community and urban affairs and headed Sun's public relations department from 1973 until becoming a senior staff consultant at Sun's corporate headquarters in 1977.

The Episcopal Church was an important part of Bishop Harris' family life—starting at St. Barnabas Church in Germantown (later merged with St. Luke's Church)—and Harris had an active lay ministry in Christian education, prison chaplaincy and leadership at parish, diocesan and churchwide levels before discerning a call to ordained ministry.

Her formation for ordination included coursework at Villanova University, the Urban Theology Unit in Sheffield, England, and the Pennsylvania Foundation for Pastoral Counseling. She was ordained in the Diocese of Pennsylvania by Bishop Lyman Ogilby, as a deacon in 1979 and as a priest, at age 50, in 1980, when the ordination of women had been officially recognized in the Episcopal Church for only four years.

She was fortunate, she said, to have begun her ordained ministry from her home parish, the Church of the Advocate, host in 1974 to the "irregular" ordinations of the Philadelphia 11—the first women to be ordained priests in the Episcopal Church. Harris was the crucifer at that service.

Harris was priest-in-charge of St. Augustine of Hippo Church in Norristown, Penn., from 1980 to 1984. She also served as chaplain to the Philadelphia County prisons, and as counsel to industrial corporations on public policy issues and social concerns. In 1984, she was named executive director of the Episcopal Church Publishing Company and publisher of the social justice magazine *The Witness*. In 1988, she took on additional duties as interim rector of the Church of

the Advocate.

Harris was a music lover, with the graceful hands of a pianist. She knew by heart nearly every hymn in the row of hymnals shelved next to her piano. She loved to tell and retell colorful stories about her life experiences, and she had an arsenal of good and not-so-good jokes always at the ready. Harris made people laugh. She made them think. Sometimes she made them mad. She preached and worked continually for the eradication of racism, sexism, and homophobia, and to help bring about the full inclusion of all people in the life and sacraments of the church.

Harris was a faithful member of the Union of Black Episcopalians and a founding member and president of the Episcopal Urban Caucus. She represented the Episcopal Church on the board of the Prisoner Visitation and Support Committee and was a member of the church's Standing Commission on Anglican and International Peace with Justice Concerns. She also served as a member of the Board of Trustees of Episcopal Divinity School.

She was the recipient of at least 17 honorary degrees from colleges, universities, and theological schools. In 2007 she received a Wisdom Award from the National Visionary Leadership Project. Still, despite all the honors and the high-profile events of her ministry, Harris would always say that the best moments of her years as bishop were those spent baptizing, confirming, and receiving people into the church.

After her retirement, she served from 2003 until early 2007 as an assisting bishop in the Diocese of Washington, D.C. She continued to volunteer and preach at the Cathedral Church of St. Paul in Boston during her retirement, even while continuing to be in demand worldwide as a preacher.

In 2003, the Diocese of Massachusetts dedicated its newly built Barbara C. Harris Camp and Conference Center in Greenfield, N.H., in her honor, and in November of 2019, the Absalom Jones Center for Racial Healing in the Diocese of Atlanta launched the Bishop Barbara C. Harris Justice Project, aimed at strengthening the church's efforts to address social injustice.

Harris published two books, *Hallelujah, Anyhow!*, a memoir written with Kelly Brown Douglas (2018, Church Publishing, Inc.), and the sermon collection *Parting Words: A Farewell Discourse* (2003, Cowley Publications). She is also featured in *In Conversation: Michael Curry and Barbara Harris*, edited by Frederica Harris Thompsett (2017, Church Publishing, Inc.).

Harris died on March 13, 2020, at Care Dimensions Hospice House in Lincoln following a hospitalization in Boston, faithfully attended throughout by close friends, and upheld by the prayers of many. She was 89.

Originator:

The Rev. Linda Tardy Wilson, Deacon

Second Sponsor:

The Commission on Race and Reconciliation

Resolution 2

Resolution to Direct the Removal of the name of the Rev. William Porcher Dubose from the Lesser Feasts and Fast Calendar

Resolved that this 156th Convention of the Diocese of Pittsburgh adopts the following resolution and hereby directs the Secretary of this Convention to forward this resolution to the Secretary of General Convention of The Episcopal Church as a duly authorized resolution from this Diocese; and be it further

Resolved that the Secretary of this Convention be directed to forward a copy of this resolution to the Resolutions Committee of Province III for consideration by the Provincial Synod on May 2- 3, 2022.

Resolved, the House of _____ concurring, that this 80th General Convention of The Episcopal Church hereby directs the withdrawal of the name of The Rev. William Porcher DuBose from the Lesser Feast and Fast Calendar; and be it further

Resolved that this 80th General Convention directs the liturgy committee to conduct an examination of all those who are so honored in the Lesser Feast and Fast Calendar for the purpose of determining whether or not their names should be removed; and be it further

Resolved that the liturgy Committee report back to the 81st General Convention with a recommendation and explanation of those so honored in the Lesser Feast and Fast Calendar whose name should be removed for the reasons stated below in the Explanation Section of this Resolution.

Explanation or Rationale

It is stated in the citation for The Rev. William Porcher Dubose, August 18th, that he was “possibly the greatest theologian the Episcopal Church has ever produced.”

It also states, “He preached the faith as it is in Christ Jesus.”

The truth is Rev. Dubose served as an officer in the Confederate Army. He fought in The Second Battle of Bull Run, like the First (July 21, 1861), which was a significant tactical victory for the Confederates and was another blow to Union morale. Union casualties were about 14,000 killed and wounded out of 62,000 engaged (22.5%); the Confederates lost about 1,000 killed and 7,000 wounded out of 50,000 (16%).

DuBose grew up on the 2,500-acre family plantation near Winnsboro; his parents were planters and major slaveholders, owning 204 slaves.

In all of his scholarly writings and teaching, there is never a mention that the Rev. Dubose renounced slavery or his participation as a traitor against the United States by serving in the Confederate Army.

The Episcopal Church should not be honoring a man who saw no conflict in teaching Jesus, but believing that Jesus would somehow condone the enslaving, killing, torturing and destroying families of a people, slaves or free.

Here is the slippery slope argument: Many of America’s founders — George Washington, Thomas Jefferson — owned slaves. Does removing statues of Columbus or Confederate officials

pave the way for action against monuments honoring those who helped create the United States? There is, however, an important difference between helping to create the United States and trying to destroy it. Both Washington and Jefferson were critical to the formation of the country and to the shaping of it in its early years. They are both excellent candidates for this kind of contextualization argument.

Yet the Confederate statues were put up when they were put up (not just after the war but largely during periods of Civil Rights tension in the 20th century), to send a message about white supremacy, and to sentimentalize people who had actively fought to preserve the system of slavery. No one puts a monument up to Washington or Jefferson to promote slavery. The monuments go up because, without Washington, there likely would not have been an American nation. They put up monuments to Thomas Jefferson because of the Declaration of Independence, which every group has used to make their place in American society. Or they go up because of Thomas Jefferson's views on separation of church and state and other values that we hold dear. On these two, Washington and Jefferson in particular, you take the bitter with the sweet. The main duty is not to hide the bitter parts.

No doubt there are others who are celebrated by TEC with a commemoration in The Lesser Feasts & Fast Calendar who not only owned slaves but also fought in the Confederacy to preserve the institution of slavery. Thereby, effectively fighting to destroy the American Nation. These men should not be so honored by our Church. Their names should therefore be removed from The Lesser Feasts & Fast Calendar.

Originator:

The Rev. Linda Tardy Wilson, Deacon

Second Sponsor:

The Commission on Race and Reconciliation

Resolution 3

Resolution to Address the Issue of Voter Suppression

Resolved that this 156th Convention of the Diocese of Pittsburgh adopts the following resolution and hereby directs the Secretary of this Convention to forward this resolution to the Secretary of General Convention of The Episcopal Church as a duly authorized resolution from this Diocese; and be it further

Resolved that the Secretary of this Convention be directed to forward a copy of this resolution to the Resolutions Committee of Province III for consideration by the Provincial Synod on May 2-3, 2022."

Resolved that this 80th General Convention of The Episcopal Church hereby again directs and encourages the adoption, on a state-by-state basis, the following package of reforms that would expand voter registration, increase voter eligibility, and make voting processes more accessible by: implementing automatic voter registration; enabling same-day voter registration; preparing for natural disasters; allowing online registration; expanding the circle of people who are eligible to vote; making it easier to vote by mail; enabling no-excuse absentee voting; creating long-term mailing lists for absentee voters; making it easier for people to vote early, in person; enabling weekend voting and extended hours; and, guaranteeing an adequate number of voting locations; and be it further

Resolved that this 80th General Convention calls for the elimination of all statewide Voter ID legislation that has been adopted since the 2013 Supreme Court Shelby Case; and be it further

Resolved that this 80th General Convention directs, consistent with established policies and procedures, that the Executive Council refer this Resolution to the Office of Governmental Relations, so that it may take all actions necessary to accomplish the intentions and purposes of this Resolution.

Explanation or Rationale:

In the United States, elections are administered locally, and forms of voter suppression vary among jurisdictions. At the founding of the country, the right to vote in most states was limited to property-owning white males. Over time, the right to vote was formally granted to racial minorities, women, and youth. During the late 19th and early 20th centuries, Southern states passed Jim Crow laws

to suppress poor and racial minority voters – such laws included poll taxes, literacy tests, and grandfather clauses. Most of these voter suppression tactics were made illegal after the enactment of the Voting Rights Act of 1965. In 2013, discriminatory voter ID laws arose following the Supreme Court's decision to strike down Section 4 of the Voting Rights Act, which some argue amount to votersuppression among African Americans.

In Texas, a voter ID law requiring a driver's license, passport, military identification, or gun permit, was repeatedly found to be intentionally discriminatory. The state's election laws could be put back under the control of the U.S. Department of Justice (DOJ). Under a previous Attorney General, Jeff Sessions, however, the DOJ expressed support for Texas's ID law. Sessions was accused by Coretta Scott King in 1986 of trying to suppress the black vote. A similar ID law in North Dakota, which would have disenfranchised large numbers of Native

Americans, was also overturned.

In Wisconsin, a federal judge found that the state's restrictive voter ID law led to "real incidents of disenfranchisement, which undermine rather than enhance confidence in elections, particularly in minority communities"; and, given that there was no evidence of widespread voter impersonation in Wisconsin, found that the law was "a cure worse than the disease." In addition to imposing strict voter ID requirements, the law cut back on early voting, required people to live in a ward for at least 28 days before voting, and prohibited emailing absentee ballots to voters.

Other controversial measures include shutting down Department of Motor Vehicles (DMV) offices in minority neighborhoods, making it more difficult for residents to obtain voter IDs; shutting down polling places in minority neighborhoods; systematically depriving precincts in minority neighborhoods of the resources they need to operate efficiently, such as poll workers and voting machines; and purging voters from the rolls shortly before an election.

Often, voter fraud is cited as a justification for such laws even when the incidence of voter fraud is low. In Iowa, lawmakers passed a strict voter ID law with the potential to disenfranchise 260,000 voters. Out of 1.6 million votes cast in Iowa in 2016, there were only 10 allegations of voter fraud; none were cases of impersonation that a voter ID law could have prevented. Iowa Secretary of State Paul Pate, the architect of the bill, admitted, "We've not experienced widespread voter fraud in Iowa."

In May 2017, President Donald Trump established the Presidential Advisory Commission on Election Integrity, purportedly for the purpose of preventing voter fraud. Critics have suggested its true purpose was voter suppression. The commission was led by Kansas secretary of state Kris Kobach, a staunch advocate of strict voter ID laws and a proponent of the Crosscheck system. Crosscheck is a national database designed to check for voters who are registered in more than one state by comparing names and dates of birth. Researchers at Stanford University, the University of Pennsylvania, Harvard University, and Microsoft found that for every legitimate instance of double registration it finds, Crosscheck's algorithm returns approximately 200 false positives. Kobach has been repeatedly sued by the American Civil Liberties Union (ACLU) for trying to restrict voting rights in Kansas.

Originator:

The Rev. Linda Tardy Wilson, Deacon

Second Sponsor:

The Commission on Race and Reconciliation

Resolution 4

Climate Action Resolution

Whereas US Episcopal Presiding Bishop Michael Curry and The Episcopal Church have made Creation Care a high priority and provided many resources to help Episcopal churches improve their energy efficiency, and

Whereas we all have noticed that our world is changing, our climate is becoming less stable, and our neighbors are suffering, and

Whereas many of these changes are especially harmful to low-income families, to some communities of color, to those living with disabilities, and to those who are particularly vulnerable such as children and the elderly, and

Whereas we have a responsibility to be good stewards, to make moral choices for the good of all creation in order to bring about a more just society, and thus to reduce our energy use and our carbon footprint, and advocate for a just transition, including jobs for displaced workers.

And **Whereas** churches in the diocese such as St. Andrew's, St. Brendan's, Redeemer, Calvary, and St. Paul's have taken such positive measures as changing to LED and motion-sensitive lights, composting, avoiding single-use plastic, hosting opportunities to turn in items that are difficult to recycle, and installing solar panels,

Be it therefore resolved that the Episcopal Diocese of Pittsburgh encourages each of its parishes to examine its buildings and grounds to achieve maximum energy efficiency, drawing on Pittsburgh's leaflet "Greening Your House of Worship," The Episcopal Church's "Covenant to Care of Creation" and the document our Church and many other faith groups have endorsed, "Moving Forward: A Guide to Climate Action for Your Congregation and Community," to take steps towards reducing energy usage and saving money on energy bills.

And that congregations should form sustainability committees or identify point-people or join with other congregations to continue this process, including helping parishioners to reduce energy use in their own homes

And that the Diocese will assist individual parishes in making these improvements, for example by making the cost of a church energy audit possibly fundable by a grant from the Growth Fund or some other fund.

Explanation:

To help us be good stewards of the earth; see above

Originator:

Tom Slater, Calvary, East Liberty

Second Sponsor:

Social Justice and Outreach Committee, Marianne Novy, Chair; Redeemer, Squirrel Hill