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VISION 2020

SEEKING THE KINGDOM OF GOD IN THE EPISCOPAL DIOCESE OF TEXAS



The Episcopal Diocese of Texas

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5 Foundations

9 Institutions

1400 Outreach Ministries

57 Counties in Central and Eastern Texas

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Publication Design: LaShane K. Eaglin

Cover Photograph by: Luke Blount

VISION 2020

A STRATEGIC PLAN FOR THE NEXT FIVE YEARS

The Rt. Rev. C. Andrew Doyle
The IX Bishop of Texas
March, 2014

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INTRODUCTION

The greatest among you will be your servant.
Matthew 23:11

Five years ago, newly elected Bishop Andy Doyle held 14 town hall meetings to listen to members of the Diocese of Texas, to learn their dreams and desires for ministry, to improve and expand the relationship between his office and church members, and to help discern a five-year strategic plan for the initial part of his episcopacy.

Now, we take a critical look at our accomplishments and refocus our planning for the next five years. This document outlines our remarkable history, the context of our mutual ministry and includes information from a recent survey of diocesan staff, board members and diocesan lay leaders and clergy.

GREETING FROM BISHOP ANDY DOYLE



In 2010, when I first addressed Council as Bishop Diocesan, I challenged us to become the leaders that God intends us to be. I offered a vision of a diocese whose very nature has always been to venture forth into new missionary territories, exemplifying the characteristics of creativity and entrepreneurship.

I quoted Sir Francis Drake, an adventurer and a friend of Queen Elizabeth and a strong Anglican. Optimistic and courageous, he withstood storms of every kind as he circumnavigated the world. I challenged the Diocese with a prayer attributed to Drake from 1577:

*Disturb us, Lord, when
We are too well pleased with ourselves,
When our dreams have come true
Because we have dreamed too little,
When we arrived safely
Because we sailed too close to the shore.*

*Disturb us, Lord, when
With the abundance of things we possess
We have lost our thirst
For the waters of life;
Having fallen in love with life,
We have ceased to dream of eternity
And in our efforts to build a new earth,
We have allowed our vision
Of the new Heaven to dim.*

*Disturb us, Lord, to dare more boldly,
To venture on wider seas
Where storms will show your mastery;
Where losing sight of land,
We shall find the stars.*

*We ask You to push back
The horizons of our hopes;
And to push into the future
In strength, courage, hope, and love.*

As you well remember, the Diocese undertook a vision and mission project whereby we developed a clear understanding of who we are and where we are going. In my first year I met with more than 1,200 people in a variety of town hall meetings to hear directly what work we needed to undertake as a diocese. I asked what was working well and what needed improvement.

In the fall of 2013, I engaged the Diocese again in a series of conversations and surveys to see how well we are doing. Are we dreaming big? Are we sailing away from the safe shoreline? Are we giving abundantly? Are we envisioning and building nothing less than the kingdom of God? Or have we become comfortable? I have been intentional in order that we might continually be disturbed to undertake the mission of God's reconciliation in this world. I desire nothing less than to be a faithful bishop leading a faithful diocese towards God's loving kingdom.

I believe that the results of our work over the first five years of ministry together are extraordinarily positive. We have excelled in some areas. In still others we may not have reached our goal, but we have built a solid foundation upon which I believe these areas may come to shine in the next five years.

I will again hold town hall meetings across the Diocese in the Fall of 2014 in order to engage the people of our churches. We need to clearly mark the path taken thus far, and we need to examine the territory that lies ahead.

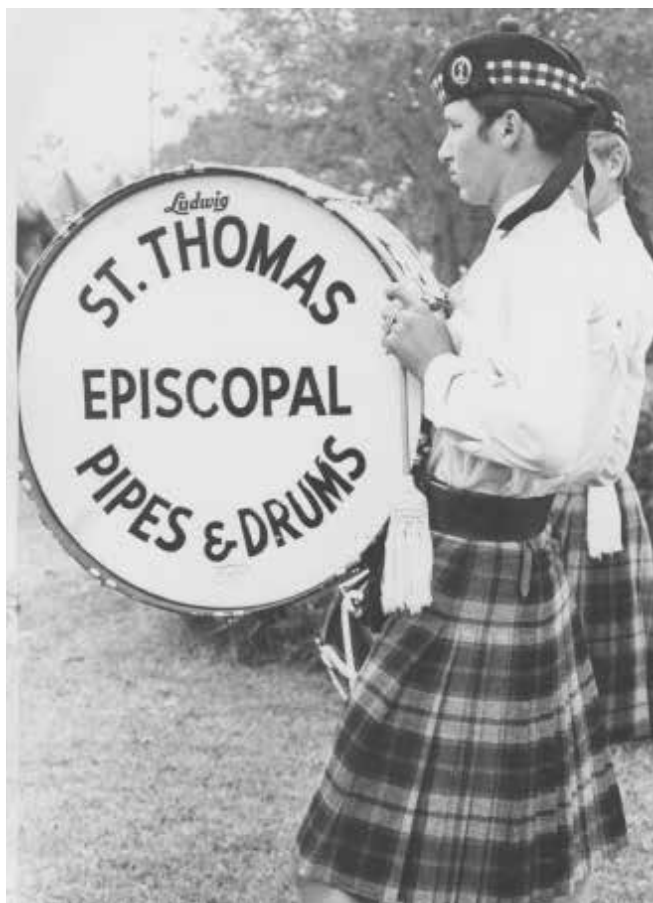
I am grateful for everyone who has participated in this project; for Reb Scarborough, who has helped me organize the effort; and for Carol Barnwell, who has helped gather our history and work on the graphic design and publication of our findings.

Faithfully submitted,

A handwritten signature in dark ink, reading "C. Andrew Doyle". The signature is written in a cursive, flowing style.

C. Andrew Doyle ★ IX Bishop of Texas



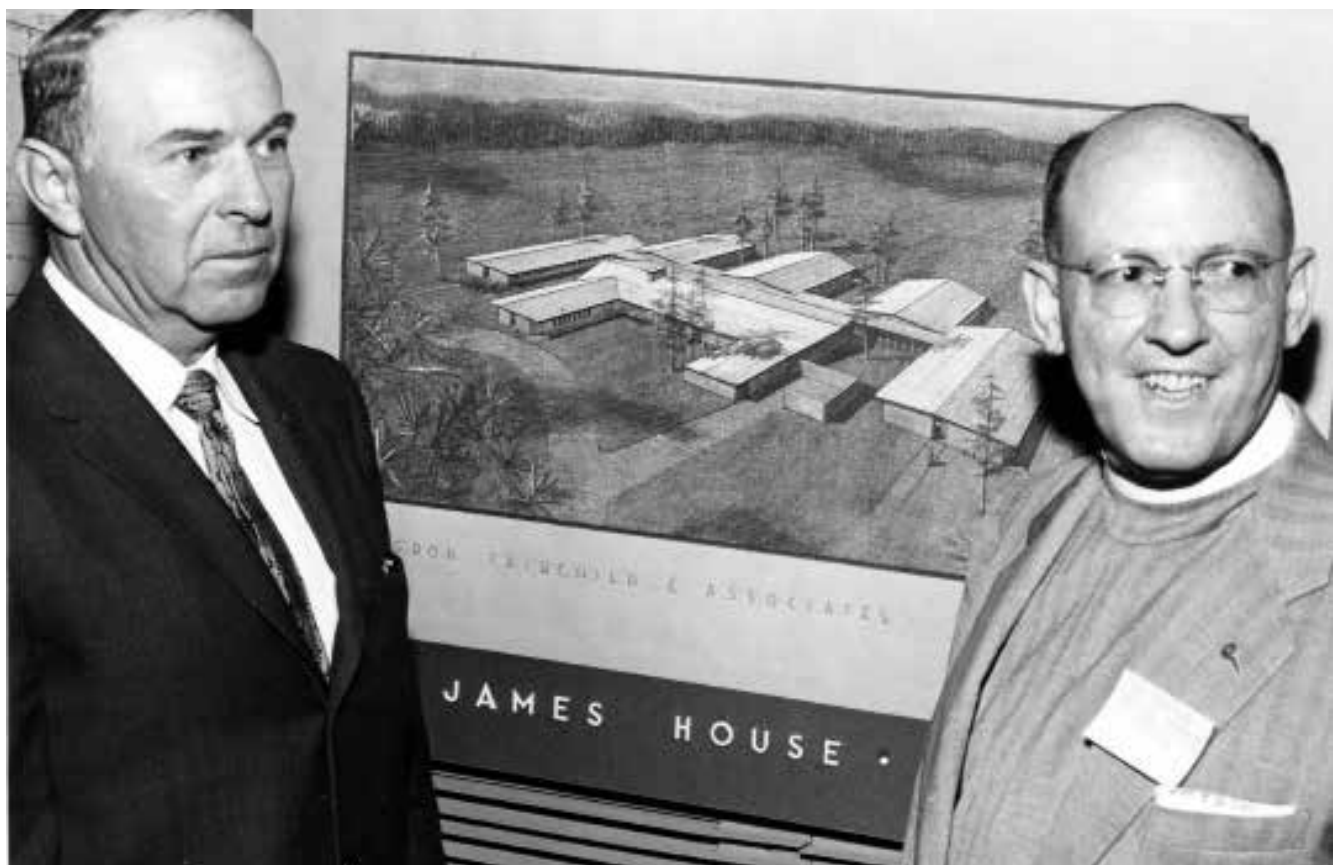






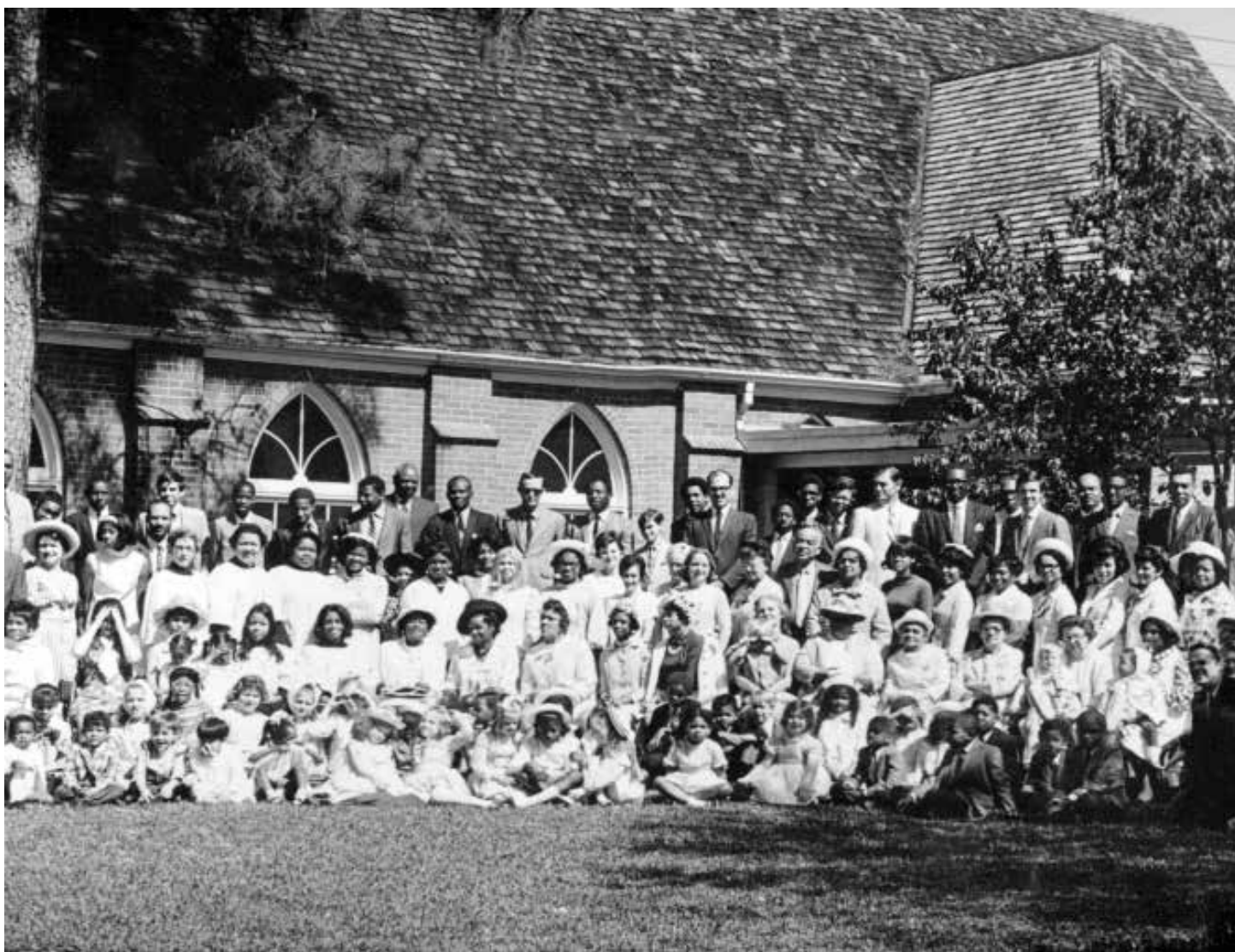












PART I

A Snapshot of 176 Years

*Disturb us, Lord, when
We are too well pleased with ourselves,
When our dreams have come true
Because we have dreamed too little,
When we arrived safely
Because we sailed too close to the shore.*

The Episcopal Diocese of Texas is made up of 150 congregations, numerous schools, foundations and institutions, overseen by a bishop diocesan with offices in Houston, Austin and Tyler. The Diocese covers more than 47,000 square miles and includes 57 counties in the eastern and southeastern quadrant of Texas.

The Diocese of Texas is one of 110 domestic dioceses in The Episcopal Church (TEC) with additional members in Colombia, the Dominican Republic, Ecuador, Austria, Belgium, France, Germany, Italy, Switzerland, Haiti, Honduras, Micronesia, Puerto Rico, Taiwan, Venezuela and the Virgin Islands. The Episcopal Church is a member of the worldwide Anglican Communion with more than 70 million members globally.

Dioceses operate independently within TEC and form the primary unit within the denominational structure, each overseen by a diocesan bishop. The Rt. Rev. C. Andrew Doyle is the ninth bishop diocesan of Texas, elected by congregational representatives and clergy in 2008.

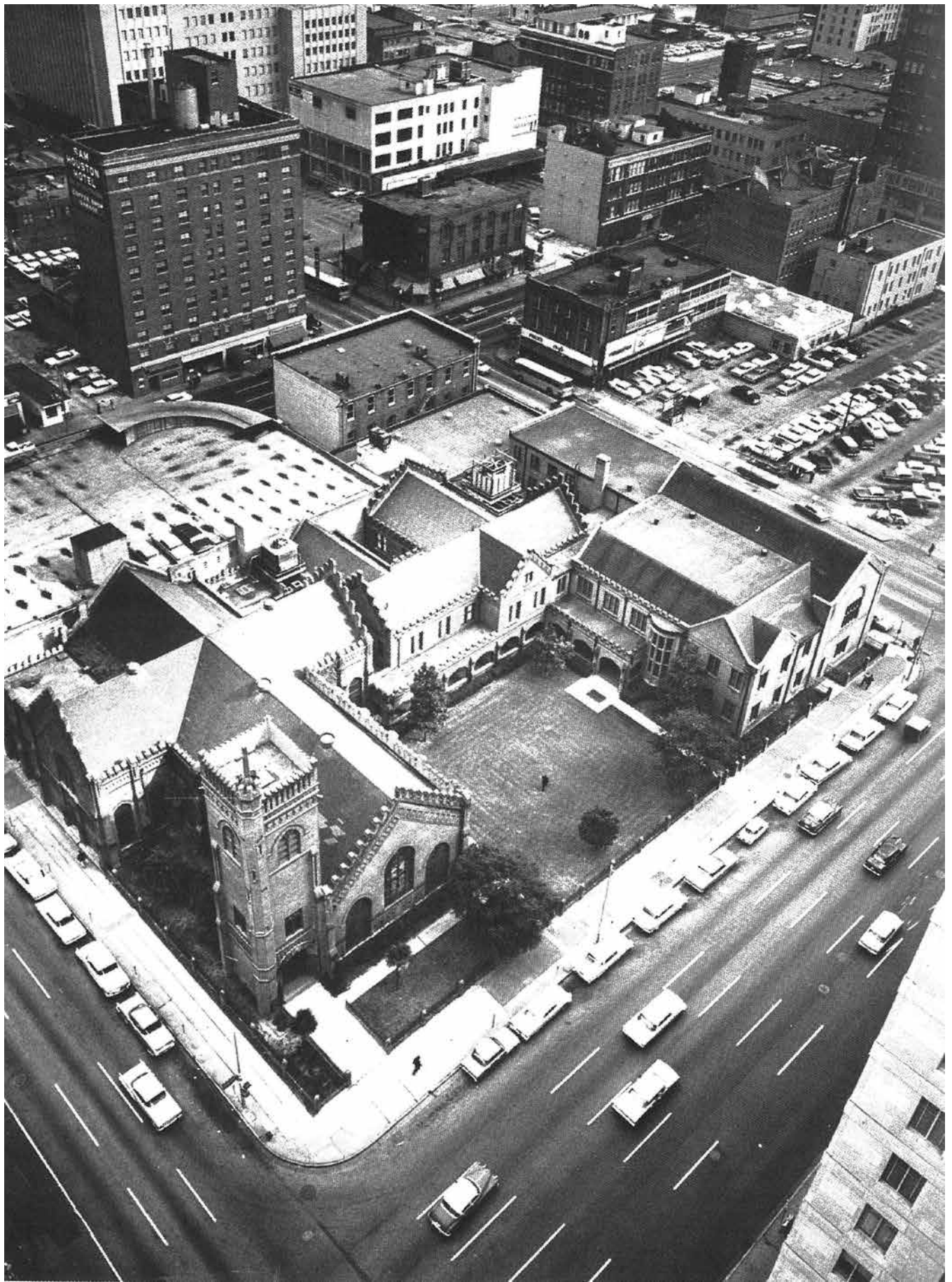
THE BEGINNINGS OF MINISTRY

From 1838 to 1845 the Episcopal Church existed in the Republic of Texas as a foreign missionary district, administered by Leonidas Polk, Bishop of Louisiana, and later George Washington Freeman, Bishop of Arkansas, until Texas was admitted to the Union.

The Rev. Caleb Ives held the first Holy Communion service in Matagorda on Christmas 1838 in the Masonic Lodge building. In 1839, Christ Church, Matagorda, was the first Episcopal Church founded in the Republic. The Rev. R. S. Chapman began conducting services in the Capitol, located in Houston, and on occasion in Galveston, Velasco and Quintana. Later in 1839, Christ Church, Houston, became the second congregation founded in Texas. It became the Diocese's cathedral a century later.

As Missionary Bishop of the Southwest, Polk made his first visit to Galveston, Houston and Matagorda, which left him impressed with the work of both missionary priests and the opportunities that existed for the Church in Texas. The Rev. Benjamin Eaton, an Irish native from Wisconsin, arrived in 1841 and concentrated his evangelism efforts in the Galveston area, founding Trinity, Galveston, in 1841. Its building, completed in 1842, was almost immediately destroyed by a hurricane. Newly graduated from Virginia Theological Seminary, Charles Gillett was appointed to Houston and, after fundraising in the East, arrived with enough money to rebuild Trinity, Galveston. Christ Church, Houston, purchased their present site and moved a disused school building onto the property until the congregation could afford to build a permanent structure. Ives, in the meantime, raised enough money to purchase a "ready-cut" church, shipped to Matagorda and, at length, put together on donated land. The building has been wrecked by several storms, moved once, but always rebuilt on the same plan.

The Church's General Convention elected Freeman, a Delaware native, as



missionary bishop in 1844, and in spite of his responsibility for Arkansas, the Indian Territory and Mississippi, he helped to establish the Diocese of Texas in 1849, just three years after becoming a “domestic” missionary field. Organizing parishes included Christ Church, Matagorda; St. John’s, Brazoria; Christ Church, Houston; Trinity, Galveston; Christ Church, Nacogdoches; and Christ Church, San Augustine. Within a few years, there were worshipping congregations established in Brenham, Independence and La Grange, Marshall, Washington-on-the-Brazos, Chappell Hill, Brownsville, Austin and San Antonio, Anderson, Huntsville, Cold Spring, Lockhart, Seguin and Gonzales, Columbus, Corsicana, Dallas and Richmond.

The need for a resident bishop increased as the Diocese grew and Freeman was urged to accept the position. He declined in order not to lose his salary from the Domestic and Foreign Missionary Society (DFMS), as the Episcopal Church was sometimes known. Three other bishops declined as well because promises of financial support from the fledgling, though immense, Diocese of Texas were “fragile” and could not be assured.

Alexander Gregg was completely surprised by his election and did not feel he could reject it in view of the previous refusals. He was a man of private means who had served his first and only parish for 10 years. He was consecrated during the General Convention in 1859 and was in Texas by December, settling in Austin. He soon began systematic visitations “from house to house, town to town and farm to farm, nurturing and extending the Church.”

During the Civil War, Gregg traveled constantly. The Diocese “aligned with the Protestant Episcopal Church in the Confederate States of America during the war but immediately returned to the Church in the United States” following the war’s conclusion.

Growth in the state was so rapid that the Church’s General Convention of 1874 created two new districts from the Diocese of Texas (now reduced to its current 57 counties). Weakened by the separation, the Diocese still continued to grow because Gregg “exploited the building of railroads to establish churches in new areas, followed lumber companies into sawmill communities and founded mission congregations in remote areas.” He also strategically reached out to black people in Galveston, Tyler and Houston.

By 1891, much diminished from his strenuous work schedule, Gregg asked for an assistant bishop, but it was not until after two elections of local clergy were declined that the Council elected George Herbert Kinsolving from Philadelphia. Kinsolving accepted and moved to Austin. Gregg died soon after in 1893.

Kinsolving supported programs for women’s education at the University of Texas, Sam Houston Normal School in Huntsville, Mary Hardin–Baylor, and Rice, Houston. Kinsolving was very mission-driven and started work in all new communities. Many of his church plants along the Gulf Coast were destroyed by the Hurricane of 1900, which also devastated the financial structure of the Diocese. Generous support from churches in the East enabled recovery and reconstruction, which was followed by the discovery of oil in 1901. This discovery not only changed the Texas economy, but led to the continued growth of the Church.

A growing number of military establishments in Texas at the outbreak of World War I, and the increasing need to minister to servicemen, caused Kinsolving to call for a coadjutor. But it was not until 1918 that Clinton S. Quin, rector of Trinity,

Houston, was elected. By then, Kinsolving was too ill to attend Quin's consecration.

Quin, 35 at the time of his election, remained in Houston and was given oversight of mission work. He used the Diocese's annual Council to draw crowds of people to gain support for the program of the Diocese. An event that had previously attracted fewer than 50 or 60 people saw more than 1,000 in 1920 in Galveston and in ensuing years. He became known for his support of laity, bringing hundreds of men together for teaching and preaching missions, resulting in their deeper dedication to the work of the Church. He did the same with young people, drawing them together at the summer home of Rosa Allen on Sylvan Beach. As this program grew, Allen donated money to purchase a campsite on Trinity Bay, where summer camp was held for many years. This later evolved into present day Camp Allen, 1000 acres near Navasota.

During his 10 years as coadjutor, the Diocese grew in "numbers, strength and dedication."⁴ Kinsolving died in 1928 and Quin continued a vigorous pace as bishop through World War II, when the increased demands on his time caused him to call for the election of a coadjutor bishop, elected to succeed the diocesan bishop upon his retirement. John Hines, then rector of Christ Church, Houston, was elected in 1945 and, like Quin, assisted for 10 years before becoming Bishop of Texas. During that decade, three institutions of the Diocese were founded: St. Luke's Hospital; St. Stephen's School, Austin; and the Episcopal Theological Seminary of the Southwest, Austin. Christ Church, Houston, became the Cathedral or official "see" of the bishop in 1949.

The character of the Diocese changed dramatically as a result of the population growth during the second world war and postwar period. So many congregations were founded that the Diocese became one of the largest in the country. Two suffragan bishops were elected to help with visitations and ministry over the Diocese's 49,000 square miles.

In 1964, Hines was elected Presiding Bishop of The Episcopal Church and resigned as Bishop of Texas. For the first time since Gregg's election in 1859, the Diocese had to elect a diocesan bishop. A vigorous campaign ensued before Milton Richardson won election. Richardson continued with new mission sites at a slower pace in order to focus on paying off debts of the Diocese and its institutions left from Hines' aggressive building and planting strategy. After an arduous 15 years as bishop, Richardson's health declined to the point that the Standing Committee had to assume jurisdiction until a special session of Council elected Maurice Benitez bishop.

Benitez had been rector of St. John the Divine, Houston, and was known for his passion for evangelism. A graduate of West Point and a fighter pilot before attending seminary, he brought a focus on the changing demographics of Texas to the Diocese. He coped with the recession in the late 1980s, the collapse of the oil business and a resulting banking crisis.

During his tenure, strain increased between many churches in the Diocese and the "National Church" over issues about traditional and historical Anglicanism and biblical teaching, as well as the inclusion of gays in ordained ministry and the blessing of same-gender couples. In contrast to Richardson's stance towards The Episcopal Church, Benitez initiated the "freedom of choice" action of Council, by which the Diocese's commitment to financially support the Church nationally was replaced by optional support from each parish.

- 1849 Diocese of Texas officially organized
- 1849 Alexander Gregg elected first bishop
- 1893 George Herbert Kinsolving consecrated bishop
- 1928 Clinton Simon Quin consecrated bishop
- 1955 John Hines became bishop after serving for 10 years as coadjutor
- 1964 John Hines elected as Presiding Bishop of The Episcopal Church
- 1965 Milton Richardson consecrated fifth bishop of Texas
- 1980 Maurice M. Benitez elected bishop of Texas
- 1993 Claude E. Payne elected coadjutor, became Bishop of Texas in 1995
- 2003 Don A. Wimberly becomes eighth Bishop of Texas
- 2008 C. Andrew Doyle elected ninth Bishop of Texas, seated on June 7, 2009

Additionally, Texas has had ten bishops suffragan and six assistant bishops since becoming a diocese. F. Percy Goddard; James P. Clements; Roger H. Cilley; Scott Field Bailey; Gordon T. Charlton; William E. Sterling, Sr.; Leopoldo J. Alard; and Rayford B. High, Jr. have served as bishops suffragan (elected to assist the diocesan bishop without right of succession). Jeff Fisher and Dena A. Harrison are currently serving as bishops suffragan. Bishops Anselmo Carral, William J. Cox, John Hines, James B. Brown, Ted Daniels and John Buchanan have served as assistants (previously elected as bishops, serving on a contractual basis).

Former Bishops Show Strategic Growth Trajectory Engaging New Communities and Engaging in Ministry

PREVIOUS TO FOUNDING OF DIOCESE

Leonidas Polk was the first “missionary bishop” sent by the Episcopal Church to the Republic of Texas, shortly after Texas’ independence. In the 1840s, Polk traveled throughout the Republic by horse and wagon, consecrating the first church at Matagorda and confirming people along the way. Polk, later the first Bishop of Louisiana, was a principal founder of the University of the South in Sewanee, Tennessee. He was the only Episcopal bishop ever to command an army and was killed in action while serving as a brigadier general in the Civil War. Polk’s ministry reminds us that our diocese is the result of Christians’ commitment to mission and evangelism.

After Texas joined the United States, George Washington Freeman followed Polk as Missionary Bishop of the Southwest, traveling over Arkansas, “the Indian Territory” (Oklahoma) and the new state of Texas. Freeman ordained the first priest in Texas, worked to encourage the few struggling congregations and, in 1849, presided over the formation of the Diocese of Texas. The new diocese had a grand total of six parishes, four of which were named Christ Church—Matagorda, Houston, San Augustine and Nacogdoches—plus Trinity in Galveston and St. John’s, Brazoria. Almost a decade had passed before the Diocese of Texas was strong enough to support the work of a bishop of its own.

I. **Alexander Gregg** was the first elected bishop of the Diocese of Texas in 1859. The Diocese then covered the entire state of Texas. As Texas was still much of a wild frontier, traveling through the Diocese meant dodging Comanche and bandits. Gregg presided through the difficult days of the Civil War and Reconstruction, and gave leadership as Texas became a more settled community. He was a supporter of the separation of the South from the North and he owned slaves. He once disciplined a priest for preaching against slavery. Yet when the war was over, he was the first to pay his fine and to begin to support Reconstruction.

Texas prospered and the number of churches grew from six to sixty, and in 1874, toward the end of his episcopate, Gregg presided over the division of the Diocese of Texas into three dioceses—two new missionary districts of West Texas and one of North Texas. The Diocese of Texas retained the name of the original diocese with our present boundaries. Today there are a total of six dioceses in the state: Texas, West Texas, Dallas, Fort Worth, Northwest Texas and the Rio Grande (which includes part of New Mexico).

II. **George Herbert Kinsolving** was elected bishop coadjutor to succeed Gregg, which he did in 1893 upon Gregg’s death, and served until his own death in 1928. “Texas” George Kinsolving’s tenure included the disastrous Galveston hurricane that leveled Texas’ most elegant city and the gusher at Spindletop that brought in the age of big oil. The parishes and missions of the Diocese continued to set down roots, during a time of steady but gradual growth. People who were confirmed by Kinsolving spoke of the physical presence and sheer size of the

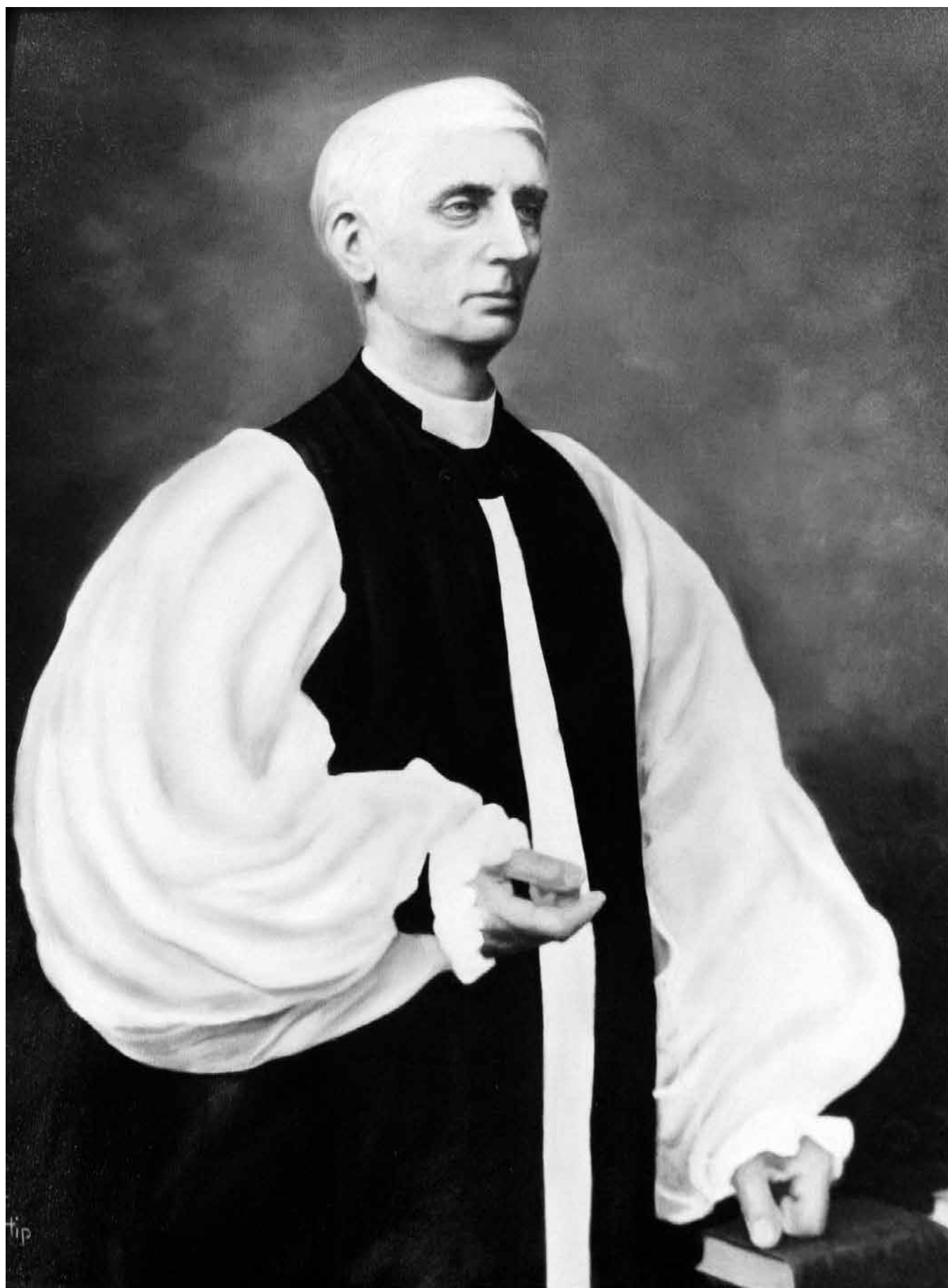
man, remembering how his hands entirely covered the heads of those he was confirming. In Kinsolving's era, the work of a bishop was still limited to supervising the preparation of those being ordained, confirmation visitations, chairing annual meetings and dealing with occasional crises in clergy leadership. The Bishop had one part-time secretary. Like Gregg before him, Kinsolving struggled to stretch the meager financial resources of a mostly rural diocese of small parishes in order to support and grow the Church's mission.

Perhaps the most farsighted developments happened on the campuses of Texas' new universities, the work of the Rev. Harris Masterson. He founded Episcopal "chapels" at the gates of both the University of Texas in Austin and Rice University in Houston, which evolved into the parishes of All Saints', Austin, and Palmer Memorial Church, Houston, and began the tradition of aggressive college ministry in the Diocese. Kinsolving Hall, on the campus of the University of Texas, is named for the Bishop, and Autry House at Rice University became the second "diocesan institution," devoted to campus work.

Kinsolving was known across The Episcopal Church for his missionary preaching and support of the mission to African-Americans. Like most bishops and clergy of his day, Kinsolving died in office. Only in the time of his successor would the establishment of the Church Pension Fund permit the luxury of retirement; for the last decade of his life, Kinsolving's bishop coadjutor was the energizing force in the Diocese.

III. **Clinton Simon Quin** was, for generations of Texans, simply "The Bishop," a state-wide celebrity known far beyond the community of the Church. Quin had distinguished himself as a dynamic rector of Trinity, Houston, from which he was elected as Kinsolving's coadjutor in 1918. At 35, he was the youngest bishop in the Episcopal Church and he remains the youngest Bishop of Texas ever. In 1928 he became the third Bishop of Texas and served until 1955. His tenure saw the contrasts of the Texas oil boom, the Great Depression and the Second World War. He was bishop to a church that knew both crisis and immense prosperity. During his first decade as bishop, more than a dozen new missions were planted and another dozen missions became self-sustaining parishes. Quin established many of the customs and organizations the Diocese now takes for granted: annual clergy conferences, Daughters of the King, and an endowment program that became the Quin Foundation. He also brought the first chapter of Alcoholics Anonymous to the state.

Quin was most noted for his commitment to youth. He founded a diocesan Young People's Service League from which our contemporary youth work has evolved. He recruited generations of native Texans to be ordained clergy, many serving into the 1990s, including Tom and Charles Sumners, longtime rectors of St. John the Divine, Houston, and St. David's, Austin; and Tom Bagby, founder of both St. James', Houston, and St. Martin's, Houston, now the largest congregation in the United States. One of Quin's most influential accomplishments for the Diocese was his energetic support of Camp Allen, with a vision of all that youth camping would mean to the future. His greatest gift to the Diocese and to the people who live within its borders was the project of his last years: St. Luke's Episcopal Hospital, later St. Luke's Episcopal Health System. The June 2013 sale of the Health System for more than \$1 billion established one of the country's





most well-financed foundations dedicated to research and improving health for the underserved within the Diocese's 57 counties. The sale also secured the 60-year legacy that Quin founded with an additional guarantee of one billion dollars to improve and update the current St. Luke's Hospital by the purchaser, Catholic Health Initiatives.

Quin governed the Diocese with a firm, indeed commanding hand, but he retained the affection and loyalty of the clergy whom he treated as "his boys" with the mix of authority and support that such paternalism implies. He was immensely popular with the laity as pastor and friend to generations of families.

IV. **John Elbridge Hines** was consecrated bishop coadjutor in 1945, becoming the fourth Bishop of Texas in 1956, upon Quin's retirement. Hines laid out an ambitious program for the Diocese, emphasizing education and social work. He integrated the Diocese's summer camping program in the early years of the Civil Rights movement, established a diocesan policy of integrated Episcopal day schools and called for the racial integration of all other diocesan institutions. Like Quin, Hines was elected young, while serving as rector of Christ Church Cathedral, Houston. Hines is remembered as an eloquent and powerful preacher. His episcopate saw the dramatic postwar expansion of the economy, the rise of the suburbs and decline of small towns, and the dramatic first decade of the Civil Rights era across the South.

As bishop, Hines believed in prophetic leadership, often stepping out ahead of public opinion on social issues, and extending the work of the Church to the limits of its resources. He planted missions in the new suburbs of Houston and Austin and in other growth areas, many of which are now greater parishes of the Diocese. Fifty new churches were planted during his time as bishop.

Hines founded Seminary of the Southwest in Austin, a departure from the exclusively Virginia Seminary tradition for diocesan clergy during Quin's years. He also founded St. Stephen's Episcopal School in Austin and generously supported college ministry on all major campuses in the Diocese. He supported the start of St. James House, a retirement community in Baytown, and St. Vincent's House, a social service agency in Galveston.

Hines found the demands of travel and growing number of parishes required more time and energy than any one bishop could supply, so he was the first diocesan bishop to request the assistance of bishops suffragan. Texas has had a ministry of either suffragan or "assisting" bishops since Hines' tenure.

In 1964, the larger Episcopal Church elected Hines to become Presiding Bishop at the Church's triennial General Convention, where he continued his ministry of prophetic preaching and social vision through the turbulent Vietnam era.

III. **V. J. Milton Richardson** was consecrated fifth Bishop of Texas in 1965. He had come to the Diocese from Atlanta, and was Dean of Christ Church Cathedral at the time of his election. Like Hines, he was a great preacher, noted for a thoughtful and restrained style, yet emotionally moving. His priority was to pay the debts of the Diocese and its institutions, which he saw as a threat to the health of the Diocese.

Richardson was bishop during a decade of conflict and crisis for the nation

and in The Episcopal Church. He led the Diocese through the dramatic changes of the late sixties and seventies, which included the assassinations of John and Robert Kennedy, Martin Luther King and Medgar Evers; the Vietnam War; inner-city riots; soaring drug use; and Richard Nixon's resignation. These years saw the beginning of the decline of the Protestant establishment nationally, growth of the first mega churches, charismatic renewal and the beginnings of an "evangelical awakening," all barely noticed at the time, but a challenge to the Church in the future. Additionally, during Richardson's time in office, there were challenges of the modern liturgical movement with the introduction of the 1979 Prayer Book and the debate over women's ordination.

Even under Hines, life in the Episcopal Church had not much changed from the times of Samuel Seabury, consecrated in 1784 as the Episcopal Church's first bishop. *The Book of Common Prayer* remained the foundation of identity and uniformity. General Conventions, diocesan councils and parish life were all conducted on an intimate scale, and a sedate Anglican tone persisted.

Richardson had to cope with financial instability and indebtedness of most diocesan institutions, which approached a crisis point at the time of his succession. He struggled to stabilize the life of the Diocese and worked to heal much unhappiness with positions adopted by the Presiding Bishop and General Convention. He maintained a strong commitment to support fully our obligations to The Episcopal Church. Although he was instinctively conservative in both his personal style and churchmanship, he tolerated the development of Houston's Church of the Redeemer as a national center of charismatic renewal and liturgical innovation. Also, Richardson worked on the introduction of the Cursillo movement into the mainstream of diocesan life and encouraged the first steps toward the ordination of women. He was a firm supporter of clergy in conflict situations and famously generous to clergy families in any crisis.

Richardson led with clear purpose and a strong hand. During a period of conflict in the wider Episcopal Church, the Diocese of Texas was a rare oasis of calm under his leadership. He restored the financial soundness of diocesan administration, saved St. Luke's Episcopal Hospital as a solvent institution of the Diocese, raised up a new generation of clergy and continued to plant missions in expanding urban areas. He launched the first systematic campaign to fund diocesan work and led the national board of the Church Pension Fund to reorganize, which was a lasting gift to all clergy of the American Church.

His most visible work was to relocate Camp Allen nearer the center of the Diocese and more accessible to most of the churches. He licensed the first woman priest to serve in the diocese—the Rev. Helen Havens. He became the first Diocese of Texas bishop to ordain a woman priest, when on June 8, 1979, he ordained the Rev. Elizabeth Simmons Masquelette.

His life was cut short by illness and he died in 1980 while serving as bishop. Richardson is remembered for his majestic presence at the altar, as a grand preacher and as the "second founder" of Camp Allen.

VI. **Maurice "Ben" Benitez** succeeded Richardson as sixth Bishop of Texas in 1980. He had served in Florida and San Antonio, and as rector of St. John the Divine, Houston, where he was serving when elected. He was of the post-World War II generation and searched for new ways to grow the Church. Benitez

coped with the recession in the late 1980s, the collapse of the oil business and the resulting banking crisis, during which one flourishing suburban parish had 11 of its 15 vestry members either declare bankruptcy or move away, an example typical of many parishes in the Diocese.

Benitez laid the foundations for Spanish-speaking ministry in the Diocese, opening the first Hispanic missions, recruiting Spanish-speaking clergy and appointing the first Hispanic missionary for the Diocese. He also managed a change in leadership at several parishes in neighborhoods that had shifted to a Spanish-speaking population. He responded to the increasing Hispanic populations' needs with the establishment of El Buen Samaritano, a social service agency in Austin.

Benitez was widely regarded as a friend of the popular renewal movement and supported Faith Alive and Cursillo for congregations in the Diocese. Early in his episcopacy, he conducted a Venture in Mission campaign, a concept of The Episcopal Church, to support domestic and world mission of the Church. Benitez founded Episcopal High School in Houston and moved a growing diocesan staff to larger quarters in Houston. Benitez provided strong leadership in the nascent years of the Episcopal Foundation and helped guide the Quin Foundation to more than double its value during his tenure. During those years, Camp Allen added a third campsite, a lake and the outdoor chapel.

VII. **Claude E. Payne** was consecrated bishop in 1993, succeeding Benitez as seventh Bishop of Texas in 1995. Originally ordained in West Texas, Payne served as rector of St. Mark's, Beaumont, and St. Martin's, Houston. Educated as an engineer, his ministry as bishop focused on an orderly and systematic reorganization of the Diocese, and in raising the levels of commitment and enthusiasm of both clergy and laity for the mission of the Church. His episcopate was a time of steady growth for the Diocese as a whole. The theme of his ministry highlighted moving congregations from a "maintenance" to "mission" mindset, and he held "miraculous expectations" for these goals, which he reinforced in every sermon and address.

Payne instituted a system of funding mission work that encouraged more parish involvement and commitment to support outreach and ministry. He reorganized diocesan finances to create resources for new mission work and initiated church plants with stronger diocesan support and oversight. Payne began to use non-stipendiary, trained "lay vicars" to support mission churches in areas where declining populations made it difficult for congregations to pay full-time clergy.

As chair of the board of St. Luke's Episcopal Hospital, Payne directed the financial reorganization of the hospital and the establishment of the St. Luke's Health Charity Fund for outreach and human service in the Diocese. The Health Charities made more than \$80 million in grants in its 15-year history.

Payne expanded facilities of Camp Allen substantially, rebuilding the conference center, adding an 80-acre lake, private cabins, and a 1,500-seat chapel with conference facilities. He also hired a professional executive to run the camp and conference center. He can be counted as the "third founder" of Camp Allen, along with Quin and Richardson.

Payne's example serves as a model for many bishops in how to restructure and renew their own dioceses. He was known nationally in the life of the Church and internationally in the Anglican Communion for his sense of vision and purpose and as a calm voice during a time of increasing disharmony in the Church. He served

beyond the Diocese as a personal consultant to the Archbishop of Canterbury and founded the Compass Rose Society, to help support the work of the Anglican Communion Office and ministry around the globe.

In his retirement he continues to seek the best and brightest young clergy, inviting them to the gathering of leaders, which meets several times annually to share least practices and network

VIII. **Don A. Wimberly** became widely known throughout the Diocese while serving as an assistant bishop in East Texas. He had previously served as Bishop of Lexington and was elected to succeed Payne as coadjutor. He became the eighth Bishop of Texas in 2003. Wimberly oversaw expansion of St. Luke's Episcopal Health System's several suburban hospitals. He instituted the ministry of the diaconate and oversaw formation of the Iona Center—a school without walls—which was established to provide education for bi-vocational clergy and deacons and to serve as a continuing education program for the new clergy of the Diocese.

Wimberly continued the work begun by Payne in Safe Church ministries to provide training for clergy and laity to guard against sexual abuse, harassment and exploitation for all of God's children.

During Wimberly's tenure, additional ministry positions in congregational development, multicultural ministries and mission funding were added to the diocesan staff. Two suffragan elections were held to place bishops in the Austin and Tyler regions of the Diocese. Wimberly built a new Diocesan Center in Downtown Houston opposite Christ Church Cathedral and returned the bishop's office nearer its original location.

As one of the three senior bishops in the House of Bishops, Wimberly worked diligently to try to bring about a sense of reconciliation in the midst of escalating distrust within the Anglican Communion and The Episcopal Church over the blessing of same-gender couples. Both he and Payne managed to make unity in the Diocese of Texas a priority when many parishes were leaving The Episcopal Church over the issue of homosexuality and marriage, even though several clergy and partial congregations in the Diocese did vacate their churches during this time.

PRESENT

IX. **Charles Andrew (Andy) Doyle** was elected bishop coadjutor and consecrated in 2008 and seated as the ninth Bishop of Texas on June 7, 2009, at Christ Church Cathedral, Houston, following Wimberly's retirement.

Born in 1966 in Carbondale, Illinois, and raised in Houston, Doyle served five years as Wimberly's canon to the ordinary prior to his election as bishop. Doyle holds a Bachelor of Fine Arts from the University of North Texas and served at St. Stephen's Episcopal School, Austin, before receiving a Master in Divinity from Virginia Theological Seminary. He was ordained deacon in 1995 and priest the following year. He was awarded a Doctor of Divinity from VTS and the University of the South's School of Theology in Sewanee, Tennessee. He served at Christ

Church, Temple, and St. Francis, College Station, prior to his appointment as canon.

Doyle, 47, is tech savvy and actively engages in using social media to form relationships within and beyond the Church. He speaks Spanish and is heavily invested in immigration reform as Houston and the rest of the country continue to become more diverse. Doyle's dynamic leadership has helped attract younger clergy to the Diocese. His strong teaching and preaching skills have helped to identify leadership dedicated to creative ministry beyond the church campus and to growth, both in numbers and spiritual depth.

Immediately following his election as bishop, Doyle reached out to church members and clergy through 14 town hall meetings, online surveys and innumerable personal encounters to enhance his interactive and responsive leadership style. He has continued to encourage new and talented members to make themselves available to serve the larger Church through boards or ministry initiatives, while encouraging clergy to try new methods of reaching into the community.

Doyle's white paper, *Unity in Mission*, helped move the Diocese's congregations through the decision of the Church's General Convention in 2012 to allow blessings of same-gender couples. The plan allowed some churches to offer blessings while not forcing any congregations who were opposed, to do so. The plan has been studied across The Episcopal Church and in places like South Africa, New Zealand, and Canada as a beginning point for discussions where the rest of the Church addresses similar issues around marriage and sexuality.

Following Hurricane Ike, on the eve of his ordination to the episcopate, Bishop Doyle led the Diocese in a massive rebuilding project, which enabled the restoration of more than 90 homes in Galveston. When wild fires struck the town of Bastrop, the Diocese responded similarly, helping the city to recover. Because of the expertise gained through these disaster relief efforts, the Diocese now supports recovery ministries across the country.

Episcopal High School expanded facilities, raising more than \$25 million during the first phase of its capital funds campaign, which included a new academic building. A second phase is underway. Camp Allen, too, engaged in a \$4 million capital campaign that helped build a health center and a new ropes course, contributed to other property improvements and added to the Camp's endowment.

The 2013 sale of St. Luke's Health System established the Episcopal Health Foundation (\$1 billion+) and the Great Commission Foundation (\$100 million). The Health Foundation will allow the Episcopal Church in the Diocese of Texas to provide a diversity of health care initiatives to the underserved throughout the Diocese's 57 counties, and the Great Commission Foundation will support new church plants. Today, Doyle chairs five foundations for the Diocese: Episcopal Health Foundation, The Great Commission Foundation, The Episcopal Foundation of Texas, The Church Corporation and The Bishop Quin Foundation.

Locally, under Doyle's leadership, the Missionary (voluntary) and Assessment (required) Budgets of the Diocese were [unified](#), which resulted in more money remaining at the congregational level. The formula for assessments remains unchanged, although the top bracket has been lowered to 10 percent instead of





17 percent. The lowest bracket is at six percent and covers churches that have an income of less than \$200,000. The Missionary Budget, or “Asking,” helped to support cooperative outreach; the Assessment covered operations and insurance. Nearly \$5 million in health insurance premiums has been underwritten by a grant from the new Episcopal Health Foundation, which further helps to reduce the budget.

At the same time, diocesan giving to The Episcopal Church continues to increase, as does the Diocese’s support of programs and ministries throughout the Anglican Communion.

Doyle has a global presence through his association with the Compass Rose Society (founded by Bishop Claude E. Payne), which supports the work of the Anglican Communion and is now officed in the Houston Diocesan Center. Doyle is president-elect of the group. He is active nationally through his long association with General Convention as both an elected deputy and as a bishop. He currently serves on the special task force to reimagine the workings of the Episcopal Church to prepare it for mission in the 21st century.

TWO BISHOPS SUFFRAGAN

Dena A. Harrison became the ninth bishop suffragan of the Diocese of Texas in 2006. She holds a Bachelor of Business Administration degree from The University of Texas at Austin, and Master and Doctor of Divinity degrees from the Seminary of the Southwest. A former commercial mortgage broker, Harrison’s ordained ministry includes service as assistant rector of All Saints’, Austin; rector of St. James’, La Grange, and St. James the Apostle, Conroe. Each of these congregations experienced significant growth and development during her tenure. As Canon to the Ordinary and then Archdeacon of the Diocese of Texas, Harrison ushered in the Safeguarding God’s Children training program throughout the Diocese and began the development of parish processes for calling new clergy.

As executive for the central region of the Diocese, she has oversight of churches in the Austin, Northwest, Central and Southwest convocations and oversees the Commission on Ministry and World Mission Board. Nationally, Harrison serves as a board member of Episcopal Relief and Development and as a member of the Disciplinary Board for Bishops. In the Diocese, she serves as board chair for Seminary of the Southwest, St. Stephen’s Episcopal School and El Buen Samaritano in Austin.

During her time as chair at St. Stephen’s, the campus’ center has been redeveloped with a dormitory, faculty residences, student center and dining hall. Harrison led the Seminary of the Southwest in restructuring its board and a \$15.9

million capital campaign and under her leadership El Buen Samaritano has doubled in size, serving the health and wellness needs of the uninsured and underserved in the Austin area. Harrison also served as chair of St. Luke's Episcopal Health System for five years, through the sale of the system in June 2013.

In partnership with the Seminary of the Southwest and the Iona School for Ministry, Harrison leads the development of the Iona Initiative, which provides education and formation for deacons and bi-vocational priests at the local level. This program is now in use in twelve dioceses around The Episcopal Church. As Executive for Ministry, she is devoted to the formation, development and support of leaders for the Church's mission.

Jeff W. Fisher serves as the regional bishop of the east region of the Diocese. He was elected bishop suffragan and consecrated in 2012. In addition to his visitations to parishes and missions, Fisher serves as executive for pastoral ministries, including clergy and their families. He serves on numerous boards and institutions, including the Episcopal Church Women, Daughters of the King, Altar Guild, the Little Church Club, All Saints' Episcopal School in Tyler, St. Vincent's House in Galveston and St. James House, the diocesan retirement community in Baytown.

Fisher is known for his compelling preaching, his focus on evangelism and his encouragement of the laity. He teaches homiletics at the Iona School for Ministry. A graduate of The University of Texas, Austin, Fisher was previously CFO for Hand Benefits & Trust, Inc., Houston. He received a Master in Divinity in 2004 and was awarded a Doctor of Divinity in 2013, both from Virginia Theological Seminary. Ordained in 2004, Fisher served as curate at St. Mary's, Cypress, before being called as rector at St. Alban's, Waco, where he ushered in a time of unprecedented growth.

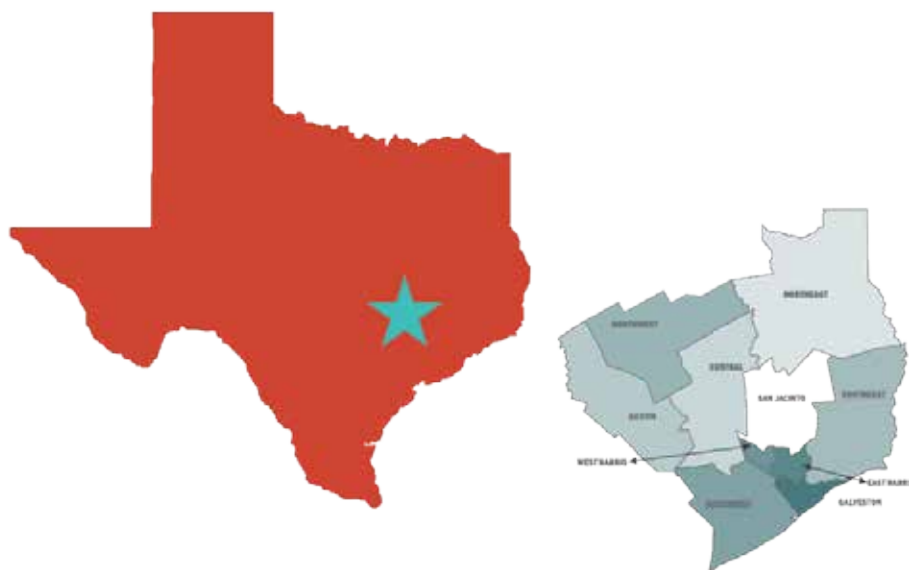
PART II

The 1st Five Years

(2009 - 2014)

*Disturb us, Lord, when
With the abundance of things we possess
We have lost our thirst
For the waters of life;
Having fallen in love with life,
We have ceased to dream of eternity
And in our efforts to build a new earth,
We have allowed our vision
Of the new Heaven to dim.*

ORGANIZATION OVERVIEW



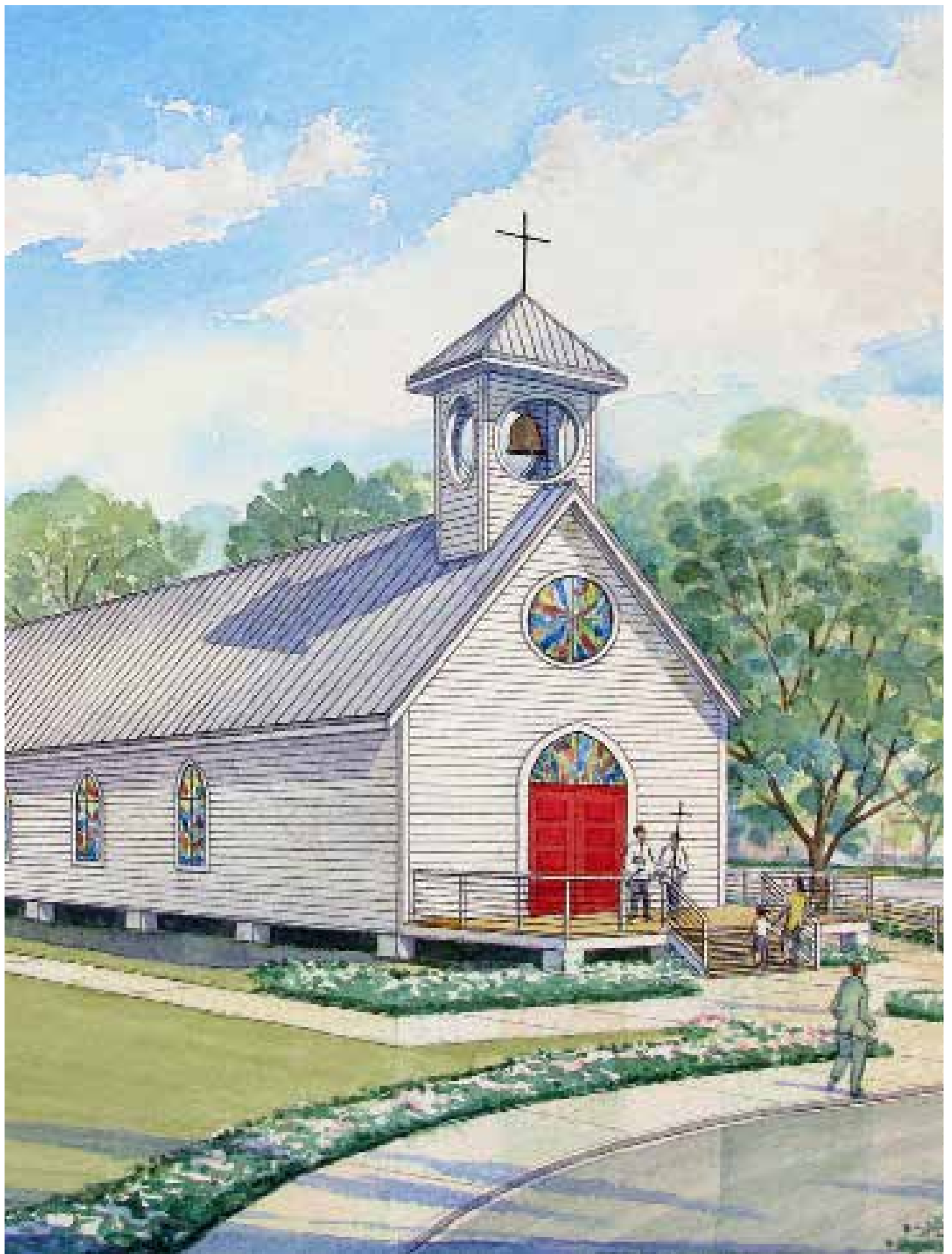
ORGANIZATION AND BUDGET

The Diocese of Texas is organized into 10 deaneries or convocations, each with a clergy representative named as dean. Additionally, the two bishops suffragan are responsible for different geographic areas of the Diocese with the diocesan bishop having ultimate oversight of the entire Diocese. This is roughly delineated into Northeast and East/Central and Houston/South areas of the Diocese. There are 150 congregations within the Diocese, 16 college ministries, five foundations, nine institutions and 67 schools.

Budget changes approved by the Executive Board in September 2013 resulted in a unified budget, organized around outreach, evangelism, formation, congregational development and administration. The diocesan mission statement emphasizes unity as One Church, a call to engage in ministry beyond the congregations and for members to be witnesses of the love of Christ. All the diocesan core values support the call to be a missionary diocese.

“Mission Statement—We are One Church, reconciled by Jesus Christ, empowered by the Holy Spirit, called by God through worship, witness and ministry, building the kingdom of God together.

Our core values are grounded in our response to the Baptismal Covenant and Great Commission. They include the aforementioned missionary emphasis, educating all to be effective agents of transformation, meeting human needs in our communities, taking responsible care of our abundant resources, and doing all this with a standard of excellence ‘driven by miraculous expectation.’ Further, we strive to reach youth and young adults and to increase our multicultural dimension to better reflect the communities in which we live and serve.”



FOUNDATIONS

The Diocese of Texas has five foundations that help support the ministry of the Church.

The Episcopal Foundation of Texas was established with a gift from the H. H. Coffield estate for the support of institutions of the Diocese and for grants, loans or advances to the Bishop Quin Foundation. These include: Camp Allen; St. James House, Baytown; St. Vincent's House, Galveston; El Buen Samaritano, Austin; Bishop Quin Foundation; St. Stephen's Episcopal School, Austin; and Seminary of the Southwest, Austin. Since 1982, the Diocese has received nearly \$35 million from the Coffield estate. The Episcopal Foundation has given away more than \$50 million in grants and retains a corpus of more than \$50 million. The Foundation annually grants a tithe gift outside of the Diocese.

The Protestant Episcopal Church Council of the Episcopal Diocese of Texas, commonly known as the **Church Corporation**, holds title to the properties of the Diocese. The Church Corporation reviews proposals from parishes and other diocesan entities for capital improvements, administers funds and properties given to the Diocese, and acts as a trustee for funds for the use and benefit of the churches in the Diocese. Cash and property assets total \$300 million dollars.

The Bishop Quin Foundation, established in 1943 to honor Bishop Clinton S. Quin and valued at more than \$34 million, focuses on new development grants for parishes that are redeveloping and restarting churches to help build the Church. In addition to making loans, the Bishop Quin Foundation also supports sabbatical grants for clergy, curate placement grants and Strategic Mission Grants to parishes in collaboration with the Episcopal Foundation of Texas.

The Episcopal Health Foundation was funded in 2013 with the proceeds from the sale of St. Luke's Episcopal Health System. The corpus of the foundation is more than \$1 billion, providing the opportunity to grant more than \$30–35 million in health initiatives annually. The goal of the Foundation will be to help the Church serve its communities in the 57-county Diocese through health ministries, frequently in collaboration with other groups. In addition, EHF will provide funding for research to help guide the grants that are made.

The Great Commission Foundation, founded with a tithe from the sale of St. Luke's Episcopal Health System, was established to fund new church starts. With a corpus of more than \$110 million the Foundation will focus on church planting, purchase of real estate and all new church initiatives.

Within the Episcopal Health Foundation and the Great Commission Fund, there are service and evangelism. At times, all of the foundations work in cooperation to maximize their support of ministries of the Diocese in order to amplify their impact.

LOCAL GOVERNANCE

The Diocese is governed by the Constitution and Canons of the Protestant Episcopal Church in the United States of America, as well as a diocesan Constitution and Canons. Authority for the Church in the Diocese of Texas rests with the Bishop, annual Council of clergy and elected delegates and the Standing Committee.

Each year, the Diocese gathers all clergy and lay delegates from each congregation to conduct the business of the Diocese. During a two-day meeting, **Diocesan Council** reviews the major activities that have occurred in the Diocese; welcomes new parishes into the Diocese and votes on the diocesan budget, amendments to the diocesan Constitution and Canons; considers resolutions; and elects representatives to boards and commissions within the Diocese and for service at Provincial Synod and General Convention. A highlight of each Council is the address given by the Bishop. The Diocese may also be called into special session for other special business such as the election of a bishop.

The Executive Board, whose 15 members are elected at Council, meets during the year to carry out the work of Council between annual meetings and to propose a budget and other resolutions to the forthcoming Council.

The Standing Committee has six members who are also elected at Council. The Standing Committee provides the ecclesiastical authority for all purposes in the administration of the Diocese in the absence of the Bishop. It also serves as an advisor to the Bishop when required by canon and at the Bishop's request.

GOVERNANCE NATIONALLY

General Convention is the governing body of The Episcopal Church that meets every three years. The Convention is a bicameral legislature with the House of Deputies and the House of Bishops. Deputies and bishops representing each diocese carry out the work at Convention. During its triennial meeting deputies and bishops consider a wide range of important matters facing the Church. **Executive Council**—elected from deputies and bishops at General Convention—meets regularly to carry out the business of General Convention between triennial meetings.





HOW OUR DIOCESE FUNCTIONS

CHRISTIAN FORMATION

There has been a tremendous shift in the past five years in the use of the term “formation.” The word refers to more than “Sunday school.” It is more than programs of “Christian education.” In broader terms, “formation” is a lifelong process of learning, change, growth and spiritual transformation that God longs for in God’s people. Formation is about people engaging in this lifelong process of personal transformation through worship, study, service and prayer. It is about growing in the knowledge and love of Jesus Christ and about growing in Episcopal identity.

There is no “formation in a box” or magic bullet that the Diocese can provide to parishes. The diocesan formation team’s purpose is to come alongside the people of the Diocese and serve them in such a way that each parish, person and diocesan entity is encouraged to articulate a vision for discipleship that fits their unique context and that each is given the practical tools they need to live into their vision. The diocesan staff provides encouragement and coaching as opposed to “study in a box.” The diocesan formation team helps to connect people and congregations with creative resources and best practices to one another.

The formation team holds two values in tension in this work: proactive presence and availability. On the one hand, every member of the formation team travels extensively throughout the Diocese to listen, learn, connect and teach, as well as to respond to the needs and concerns of congregations and leaders. The team is available to work on collaborative initiatives with the diocesan staff and is available to church members, as it is they who work on the front lines of ministry. This includes specific work towards multicultural ministry, youth, young adults and older adults in addition to ongoing work of the formation team.







SERVICE

The Diocese's current approach to service and outreach is to encourage and continue with traditional ministries like food pantries, feeding the homeless, support of Meals on Wheels, eldercare ministries and many other outreach ministries. With the unified budget in 2013, a number of congregations realized increased funding at their local level due to lower assessments. They used these monies to begin new outreach ministries or to enhance existing outreach. More local mission work now focuses on strategically discerning a particular need or needs in the local communities and responding to that need. The diaconate will be instrumental in encouraging this approach more broadly. Deacons are being trained in community organizing techniques that enable them to both do and teach others this work of assessment and discernment. In this way, when a community need arises, people will look to the Church for help in addressing/mediating/solving community issues and providing needed services.



Invite • Welcome • Connect

EVANGELISM

Evangelism is primarily grassroots ministry. The work of sharing the Good News of Jesus Christ is foundational to the vitality and transformation of individuals and congregations. It is integral to the missionary emphasis of the Diocese and undergirds all of our work. The Diocese encourages congregations and provides resources to support the work of evangelism.

The Newcomer Ministry Project—INVITE, WELCOME, CONNECT—was developed in 2011 to provide training and resources for congregations. It has helped to establish networks for individuals who oversee evangelism in their respective congregations. This project has a three-prong approach of invitation, welcome and connection, which comprehensively addresses not only evangelism, but how congregations welcome and incorporate new persons into the life of the Church. Coaches have been trained and materials created to assist churches with assessment and development of these evangelism efforts. There has been measurable growth and retention of visitors where the ministry has been put into place, especially in churches that have hired newcomer ministry coordinators. The Strategic Mission Grant Committee of the Diocese helps support churches financially to assist these evangelism efforts.

There are a number of additional resources offered by the Diocese to encourage evangelism. Some of them include THE Conference—held annually—which features outstanding evangelism speakers; Invitation Sunday, an appointed Sunday in September to encourage people in the pews to invite someone they know to church; the Greenfield Commission, a group of diocesan clergy who mentor one another to encourage evangelism; and Sharing Faith Dinners, a diocesan event held one night a year where persons share a meal and their personal stories of faith in homes and churches throughout the Diocese. In 2014, the Dioceses of West Texas, Northwest Texas, Ft. Worth and North Carolina will join the Diocese of Texas for the Sharing Faith evening. Other resources include the LOGOS Project, a series of 15-minute videos by authors and experts in various church fields, which can be used by individuals or in groups for educational purposes. Small group questions are included with each video.

Diocesan professionals make themselves available throughout the Diocese to answer needs of churches, schools and institutions. Each department provides extensive consultation and resources for every facet of congregational life including: communications strategy, website development, branding and media training, formation assessment and training, safe church training, development and investment assistance, outreach and emergency response as well as congregational development.



LEADERSHIP DEVELOPMENT

One of the core values of the Diocese is “Education and Leadership,” forming disciples, both lay and clergy, to be effective agents of transformation. There is an expectation that clergy in the Diocese of Texas will take advantage of the multiple formative opportunities available to them for support and education.

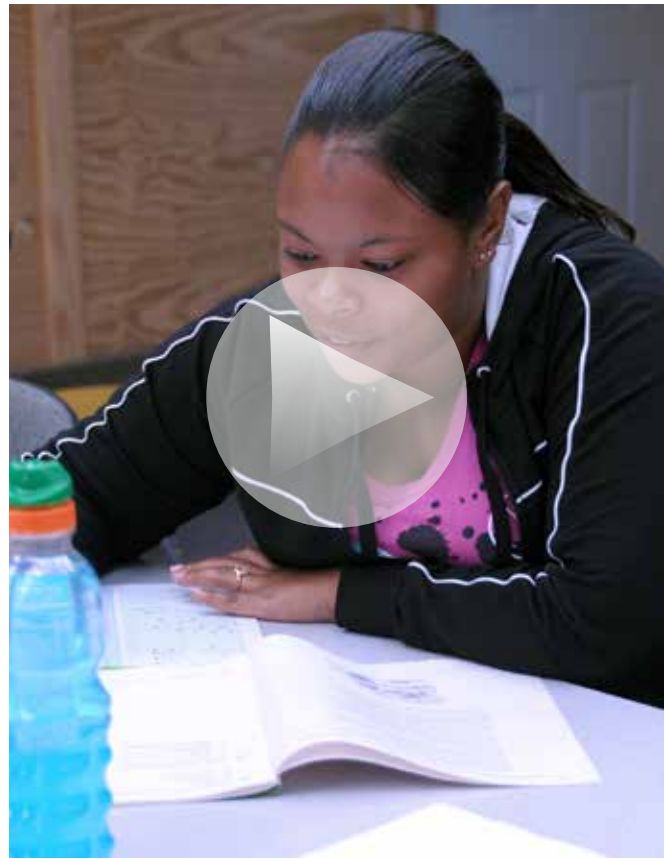
Immediately upon ordination, seminary-trained clergy in the Diocese participate in five overnight sessions at Camp Allen called Curate Camp, to help build a close-knit community of fellow clergy, to expose them to relevant topics and gifted teachers, and to provide a safe place for sharing challenges and peer learning.

The Redevelopers—a group of clergy who are rectors and vicars in churches that are re-starting, or are in decline or have been through splits or other traumatic events—meet five times a year for mutual support, networking and congregational development education. Other regular meetings for deacons and for clergy who are first-time rectors present this leadership with effective tools and stimulating speakers for their continuing education. All clergy have access to regional meetings that are professionally facilitated to help them maximize their time together.

Finally, the Diocese has an outstanding Clergy Conference that draws a cadre of top speakers to lead plenaries, teach seminars and hold workshops for this annual three-day gathering in October to provide the most robust continuing education and opportunity for interaction among clergy.

The Iona School for Ministry educates, forms and trains bi-vocational clergy and diaconate candidates. Classes meet monthly, 10 times annually for three years at Camp Allen. Fieldwork is integrated throughout the curriculum and is taught by a highly qualified faculty. The diaconate track focuses on human-needs ministries, primarily outside the context of a congregation. The bi-vocational priesthood track focuses on small, family-sized congregational leadership and includes fieldwork as the head of a congregation. The School has attracted students from five additional dioceses and works closely with the Executive for Ministry and Commission on Ministry in the formation and evaluation of students. The Diocese subsidizes the cost of tuition.

The School was the vision of Bishop Don Wimberly in 2003, and has graduated 34 priests, 31 deacons and one lay professional, who are all serving in active ministry. Twenty-seven students are currently enrolled.



DIOCESAN INSTITUTIONS

El Buen Samaritano Episcopal Mission (El Buen) provides health-care, education and economic-stability services to families in Central Texas. In 2012, El Buen served more than 12,000 individuals. The Wallace Mallory Clinic saw 6,508 patients, referred 299 patients to an Integrated Behavioral Health program and 445 to El Buen's Nutrition Counseling Program. A total of 1,387 individuals went through the Adult Education Program, and the food pantry left its mark with more than 5,000 visits.

St. Vincent's began in 1954 as a small outreach ministry of St. Augustine of Hippo Episcopal Church in Galveston to low-income youth and residents. Today, St. Vincent's is an urban mission of the Diocese and a recognized Jubilee Ministry serving the vulnerable and at-risk populations of Galveston through an affordable day care and preschool that encourages strong literacy preparation and cultural enrichment. St. Vincent's free clinic and food pantry provide food and services to their underserved neighbors, including emergency assistance and referrals, transportation services and Meals on Wheels.

St. James House was founded in 1960 to provide a home for senior adults of all faiths. Today, St. James offers full nursing care and rehabilitation services to more than 100 residents. Additionally, St. James House includes a 40-unit independent living apartment complex on its 10-acre campus. St. James House is 30 minutes east of downtown Houston, in Baytown.

Camp Allen's camping program began in 1921 at the summer home of Rosa Allen on Sylvan Beach, in La Porte, and grew rapidly. Allen's financial support helped purchase a 35-acre tract on Trinity Bay, which ultimately provided a camping experience for more than 10,000 campers, but industrial development in the area forced the camp to relocate in 1968. Today, Camp Allen sits on more than 1,000 acres near Navasota, an hour northwest of Houston, in a more central part of the Diocese. It is a year-round facility that annually welcomes more than 50,000 guests.

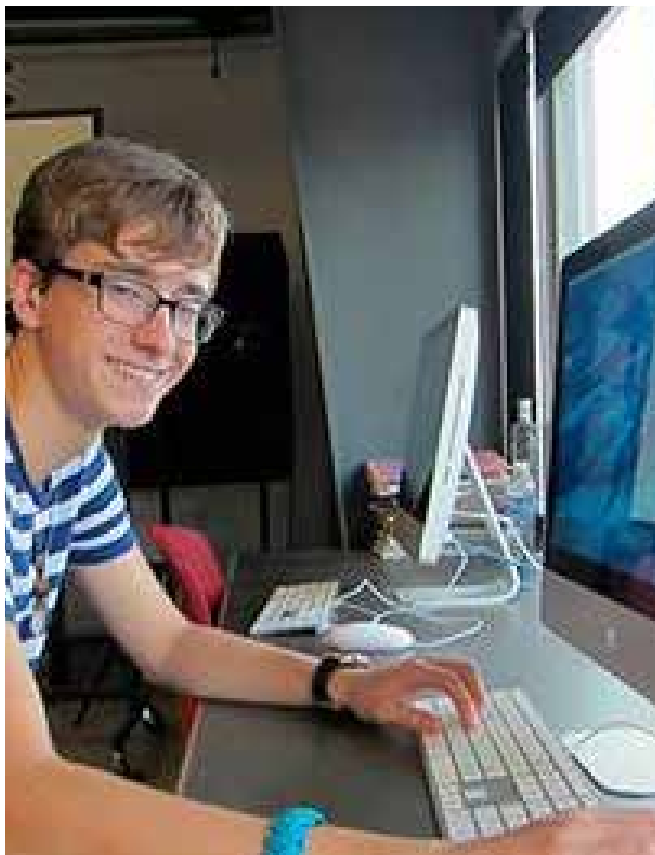
The Camp and Conference Center, located in a beautiful pine forest with rolling hills and two lakes, offer facilities for both faith-based and corporate meetings. Three campsites host more than 1,800 summer campers, 8–18 years of age, each summer in addition to church groups during the year. Cabins and a small conference center offer additional meeting and retreat facilities. An experienced management team welcomes guests with a passion for service and Christian hospitality, making Camp Allen a leader in the camp, conference and retreat center ministry.

Seminary of the Southwest in Austin forms creative leaders for the mission fields of the changing world. SSW offers a rich intellectual environment and stimulating and challenging community for learning and formation. The Very Rev. Cynthia Briggs Kittredge, ThD, is the eighth dean and president of this institution, the second youngest Episcopal seminary, founded in 1952.

The Seminary provides excellent residential formation for ordained ministry, offers master's degrees to a range of lay professionals in a range of faith traditions, and serves the Church through innovative models for local formation and ongoing training.

A total of 102 students enrolled at Seminary of the Southwest in Fall 2013. The 37 ordination track students are from 21 dioceses. A Hispanic Church Studies concentration is available to Master of Divinity students who plan a ministry with





Spanish-speaking and bilingual congregations. Sixty percent of students receive financial aid through the Seminary's scholarship aid and work programs. The average scholarship is \$7,533 annually. Graduates of SSW do God's work in parishes, dioceses, hospitals, nonprofit organizations and in the armed forces and beyond. More than 1,200 graduates serve in 23 countries around the world. Eighteen are bishops in the Episcopal Church and in the Anglican Communion.

University of the South, Sewanee, TN The bishops who founded the University of the South included theological education as an essential part of their dream for a great university. The first priest from Sewanee was ordained in 1872, and by 1878, the Episcopal Church formally opened a seminary at the University of the South. It is the only university in the country owned and governed by dioceses of the Episcopal Church (specifically the 28 dioceses of the southeastern United States). With historic roots in the Anglican ecclesiastical and academic traditions, Sewanee welcomes people of all faiths and offers a lively environment for active worship in the Episcopal tradition.

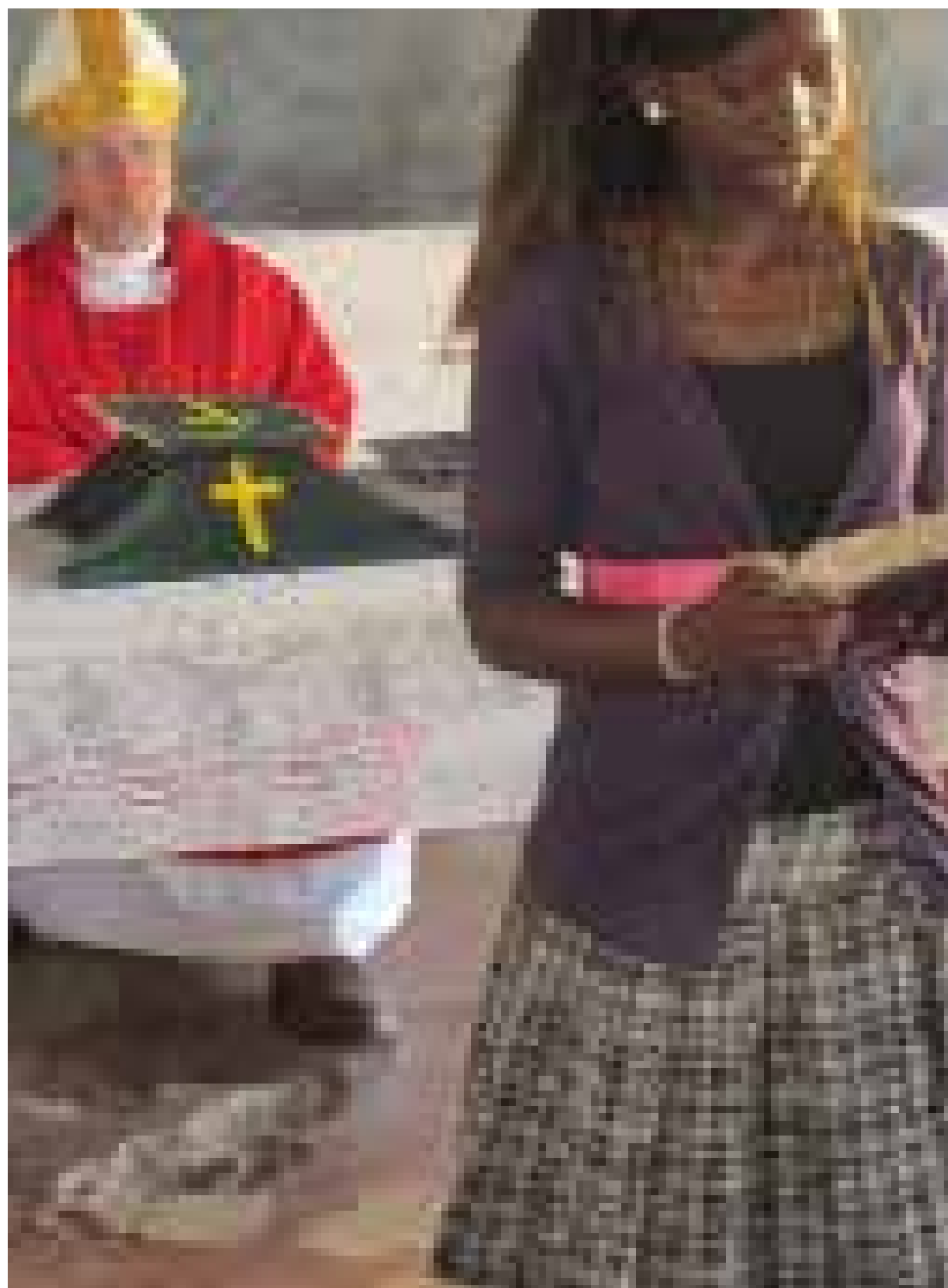
St. Stephen's Episcopal School in Austin broke ground in 1949, and today, the dedicated faculty and staff are tenacious and constant in their commitment to providing an academically challenging experience for students, within the context of a balanced program in academics, athletics and the arts. The diverse student body of 685 students comes from more than 27 Texas cities, five states and 15 countries, including Thailand, China, Ethiopia, Nigeria, Saudi Arabia, Mexico and Korea. St. Stephens has both day and boarding students, 75 full-time faculty, 40 of whom are residential. The school welcomes students, faculty and staff from many religious backgrounds and practices, and is a member of the National Association of Episcopal Schools (NAES).

The William Temple Episcopal Center, Galveston, or "Willie T's" as it is known on the Island, is a ministry to UTMB's students and staff as well as to students of Texas A&M's Galveston campus. It is located on the campus of Trinity Episcopal Church. The Center hosts weekly meals for students and provides a safe, comfortable space to study and recreate. Willie T's also provides students with opportunities to engage in theological reflection, helping to connect future vocations in the healing arts with greater theological understanding. At present, opportunities include a bimonthly theological discussion called Theology on Tap at the a local coffee house and the sanctuary of Trinity Church, which is made available for contemplative prayer.

PARTNERSHIPS

Southern Malawi, Costa Rica and North Dakota The formal relationship between the Diocese of Texas and Southern Malawi, established in 2010, reflects the long relationship that Texas enjoy with Bishop James Tengatenga, former Bishop of Southern Malawi. Tengatenga, president of the Anglican Consultative Council, attended and graduated from Seminary of the Southwest 25 years ago as a result of a previous diocesan partnership. The current partnership is a mutually beneficial relationship in which both dioceses gain from a deeper understanding of one another through the support of seminarians, pilgrimages and programs in churches throughout each diocese.

Diocesan Council approved formal partnership with the dioceses of North Dakota and Costa Rica at its meeting February 8, 2014. Several inaugural mission trips to these areas are now being planned.



ASSESSMENT OF LAST STRATEGIC PLANNING EFFORTS (2009-2013)

PURPOSE

In November 2013, the diocesan staff participated in an assessment of the 2009 Strategic Plan. The outcome of the assessment gauges progress in areas that were important to the Diocese when the plan was produced. It provides feedback on what worked and didn't work, what was accomplished and what was not accomplished and hopefully, insight from the staff about needs and challenges for the future.

BACKGROUND

In 2009, The Episcopal Diocese of Texas completed work on a five-year strategic plan. A vision document (mission statement, core values, and five vision areas) was approved by the Executive Board, and a set of 24 goals, objectives and expected results with assignments were developed to realize that vision. This plan formed the basis of Bishop Doyle's initial work as the ninth Bishop of the Diocese of Texas.

Bishop Doyle has since articulated this plan in two dimensions: Mission Focus and Vision Pillars. The three mission foci are evangelism, service and stewardship. The three vision pillars are formation, leadership and connection. The Strategic Plan is aligned to these two dimensions, resulting in nine intersections (see goal area grid below). Each goal has an associated mission focus and vision pillar intersection. This assessment is built on that association and attempts to evaluate how well the Diocese has done in the last five years to reach the goals. The primary responsibility for achieving these goals has been given to the ministry staff of the diocesan office.

MISSION FOCUS

EVANGELISM

We will see realized potential based upon our individual missionary context. We are making progress when evangelism and service become the hallmarks of the Episcopal Diocese of Texas. We are making progress on evangelism when we see more people connecting to Jesus Christ through our churches. Average Sunday Attendance will increase in the Diocese of Texas. Baptisms, confirmations and receptions will increase in the Diocese of Texas. We are making progress when the median age of the membership of our church decreases to reflect our mission context. We are making progress when our leadership (clergy and laity) becomes younger and more diverse—reflecting our mission context. We are making progress when existing congregations take the initiative for planting new congregations and when the Diocese has many new communities (fellowships, missions, parishes) annually.

SERVICE

We are making progress when we see our congregations throughout the Diocese reaching out and serving in new ways, improving the lives of their neighbors. We are making progress when our institutions are all evangelism—and service—focused; when we see our institutions show growth in numbers, finances and in community impact; when our institutions manifest in their corporate identity the unique Episcopal witness to Jesus Christ and impart that at every level of their organization.

STEWARDSHIP

We are making progress when all our organizations are involved in healthy stewardship; we have an intentional diocesan-wide planned giving ministry focused on the local congregation or ministry; the work of the foundations of the Diocese is clearly and strategically focused on the diocesan mission; the foundations' own corpora grow and the funding available to the Diocese for strategic mission increases; our congregations and the Diocese, where appropriate, willingly fund and support emerging and new initiatives; we see more churches, more emerging communities, more schools, more clinics, more outreach ministries and centers. We will know we are making progress when we have three new funds: Leadership Development Fund—which builds leadership formation and capacity throughout the congregations of the Diocese; Great Commission Fund—which underwrites and supports new congregations; Clergy Wellness Fund—which supports the health care cost and wellness initiatives for clergy and their families. We will know we are making progress when we grow the capacity of Episcopal Health Charities to be a partner for the service ministries of the Diocese.

VISION PILLARS

Formation We form people to know their vocation and to act out of a centered Anglican perspective, which is uniquely and unabashedly Episcopalian; we form people who know and understand God as Trinity; we form people who know and practice a healthy spiritual life; we form people who invite, welcome and build community; we form people who care about the world in which they live and are integrated into the life of their community; we form people who make a difference.

Leadership We form people to understand their unique leadership vocation within God's creation; we form leaders who are clergy and who are laity; we form leaders to: identify the adaptive challenge and to see a creative opportunity; keep the level of change within a tolerable range for doing transformative work, focus attention on ripening issues and not on anxiety or stress-reducing distractions, and give the work to people—we are a community of the baptized but at a rate where they can participate and be successful, protect the healthy voices of leadership and make a difference in their congregation and in their community.

Connection We are the body of Christ. Therefore, we know that in everything we do we are building up the body of Christ through the power of the Holy Spirit. We connect people with people. We build healthy networks for mission. We build healthy networks that support our individual vocations. We build healthy networks between institutions and congregations. We connect people with resources that change their lives. We connect people with resources that change the communities in which we serve.

RESULTS OF 12 MARKS OF HEALTHY DIOCESAN BEHAVIOR ASSESSMENT (DECEMBER 2013)

The 12 Marks of Healthy Diocesan Behavior were developed by Bishop Andy Doyle during the summer of 2013 in preparation of a re-visioning process for the Diocese of Texas. Participants included diocesan staff, bishops, clergy and members of the various diocesan boards.

The 12 Marks of Healthy Diocesan Behavior are designed for the following purposes:

- to raise awareness of diocesan leaders as to healthy diocesan behaviors
- to identify areas of diocesan life that are strong and those that may need improving
- to establish a sense of urgency before strategic visioning, planning and goal setting
- to provide an objective way to quickly assess the status quo of diocesan-related healthy behaviors
- to be used as a quick assessment of a diocese to inform bishops, diocesan institutions, staff and leaders
- to be used as an annual progress report that allow results to be compiled and compared from one year to the next

THE 12 MARKS OF HEALTHY DIOCESAN BEHAVIOR, THE EPISCOPAL DIOCESE OF TEXAS, OCTOBER 2013

ACCOUNTABLE TO GOD'S MISSION

Excellence in Evangelism:

1. We are a diocese that knows itself and moves forward based upon its identity.
2. We are a diocese that fosters a learning culture for leaders.
3. We are a diocese that is transforming people's lives by sharing the life-changing narrative of God in Christ Jesus.
4. We are a diocese that is healthy and growing and translating the Gospel message across boundaries of culture.
5. We are a diocese that encourages significant communication, both personally and digitally.
6. We are a diocese that is growing numerically and planting new churches of every kind.

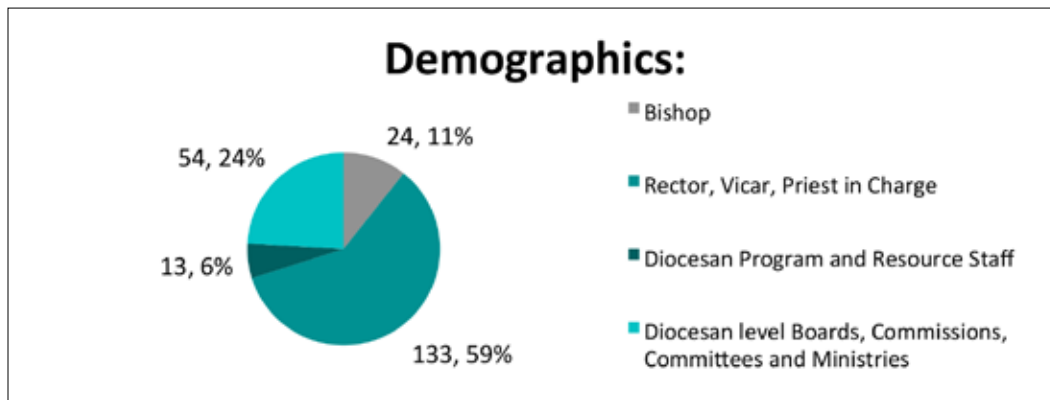
Excellence in Service:

7. We are a diocese that reveals God's mission through service to neighbor, transforming, restoring and changing the world around us in concert with Christ's reconciling work.
8. We are a diocese that cares and supports individuals both inside and outside our congregations.
9. We are a diocese that helps its community by reaching out and focusing significant ministry outside the congregation to the community and beyond.

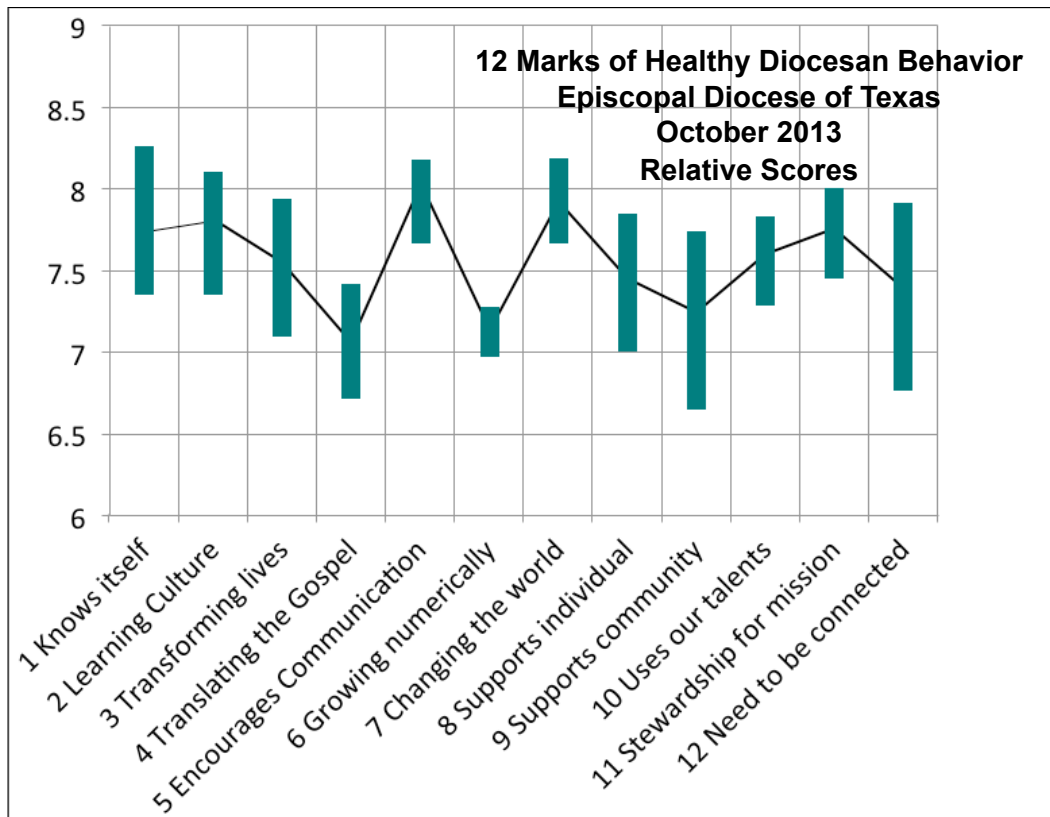
Excellence in Stewardship:

10. We are a diocese that supports the vocations of individuals and encourages them to use wisely the blessings and gifts that are given to each person by God.
11. We are a diocese whose corporate life is transformed through sustained mission, where stewardship provides the resources for the work at hand.
12. We are a diocese that understands the need to be connected to the greater Church and demonstrates connectedness and support for the wider Church's mission and corporate work.

Demographics:



Out of a total of 325 who were invited to participate, 224 actually took the survey. The above graph indicates the relative distribution of those who actually participated.



The Results:

Results indicate that the overall health of the Diocese of Texas is good with an average score of 7.56 out of 10. Since this is the first assessment, there is no trend information available. Every area will need work in the future as we adapt to changing church needs and cultural challenges.

The Peaks (What's working):

#5 Encourages Communication (8.03)

Top Comment Headlines: Excellent, Congregations lagging, Moving forward, Hitting the wall

#7 Changing the World (7.92)

Top Comment Headlines: Opportunities, Congregations lagging, Excellent, Moving Forward

High Deltas (Conversations encouraged):

#9 Supports Community (7.24, 1.09 spread)

Top Comment Headlines: Need Plan, Examples, Moving forward

#12 Need to be Connected (7.39, 1.15 spread)

Top Comment Headlines: Moving forward, Affirmed, Opportunities

The Valleys (Opportunities for improvement):

#4 Translating the Gospel (7.06)

Top Comment Headlines: Challenges, Moving forward, Congregations lagging, Full inclusion

#6 Growing Numerically (7.14)

Top Comment Headlines: Moving forward,

What's Working and Improvement Areas:

The Top 5 What's Working Headlines (based on number of comments):

Communication (69)
Diocesan Offerings (61)
Clergy (45)
Diocesan Staff (36)
Outreach (36)

The Top 5 Improvement Areas Headlines (based on number of comments):

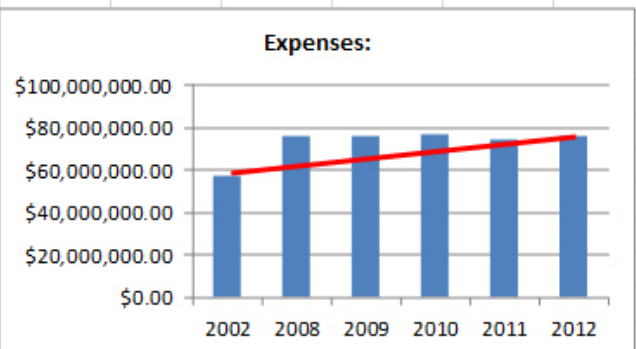
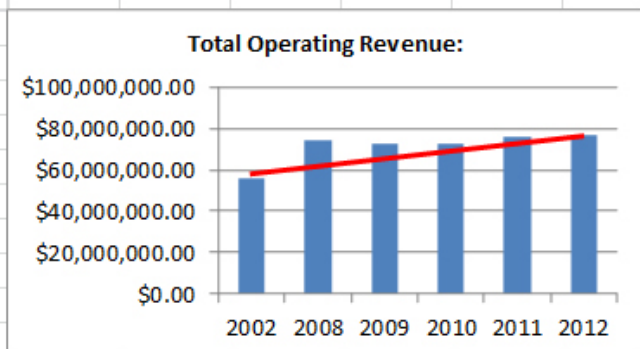
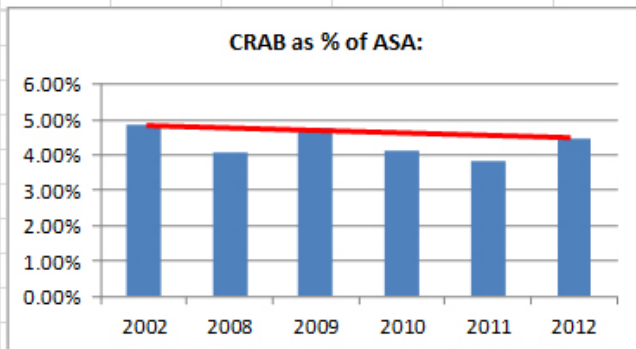
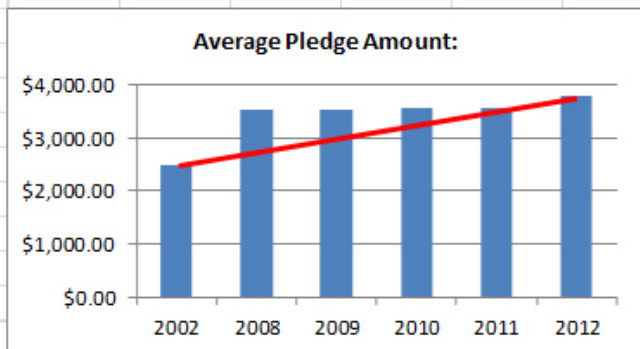
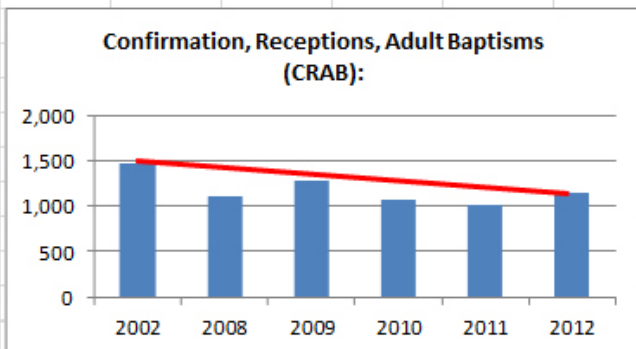
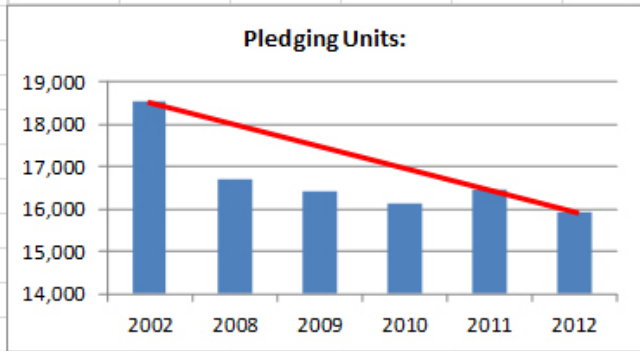
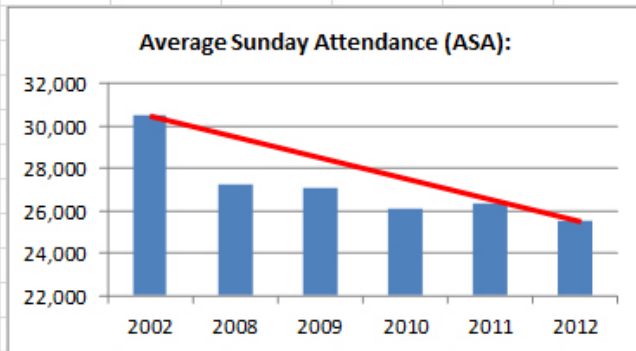
Communication (50)
Clergy (35)
Helping Congregations (33)
Outreach (33)
Inclusiveness (22)

DIOCESAN LOBSTER REPORTS AND CHARTS (2002 – 2012)

Membership and Financial Report - 2002, 2008 - 2012 Diocesan Summary, Episcopal Diocese of Texas

Membership:	2002	2008	2009	2010	2011	2012
Membership at year end:	84,765	79,311	78,768	76,127	77,393	77,984
Communicants in Good Standing:	69,420	66,609	65,005	65,386	66,200	64,919
Average Sunday Attendance (ASA):	30,536	27,249	27,042	26,090	26,372	25,500
Marriages:	616	502	400	364	356	346
Burials:	931	890	829	832	794	783
Baptisms over 16:	215	170	159	171	142	210
Baptisms: Infants through 16:	1,726	1,432	1,431	1,308	1,310	1,219
Confirmations 16 and over:	864	605	734	596	592	635
Confirmations under 16:	674	490	566	474	502	471
Receptions:	404	341	393	303	276	297
Sunday School Enrollment:	12,180	8,815	8,786	8,345	8,018	7,938
Enrollment as % of membership:	14.37%	11.11%	11.15%	10.96%	10.36%	10.18%
Confirmation, Receptions, Adult Baptisms (CRAB):	1,483	1,116	1,286	1,070	1,010	1,142
CRAB as % of ASA:	4.86%	4.10%	4.76%	4.10%	3.83%	4.48%
Revenue:						
Total Pledge Amount:	\$45,840,604.00	\$58,975,047.00	\$57,781,866.00	\$57,515,615.00	\$58,807,749.00	\$60,373,535.00
Pledging Units:	18,532	16,710	16,427	16,109	16,449	15,935
Average Pledge Amount:	\$2,473.59	\$3,529.33	\$3,517.49	\$3,570.40	\$3,575.16	\$3,788.74
Average Current Diocesan Pledge Amount:	\$2,473.59	\$3,529.33	\$3,517.49	\$3,570.40	\$3,575.16	\$3,788.74
Highest Average Congregation:	\$5,587.11	\$7,322.39	\$7,829.20	\$6,382.82	\$6,959.42	\$7,414.52
Number of Pledges:	92	138	143	165	50	46
Lowest Average Congregation:	\$272.50	\$544.75	\$510.50	\$492.22	\$350.83	\$199.93
Number of Pledges:	4	112	129	135	540	220
Plate and Pledge:	\$50,797,174.00	\$65,784,537.00	\$64,693,826.00	\$64,435,401.00	\$66,776,933.00	\$68,965,175.00
Total Operating Revenue:	\$55,678,508.00	\$74,411,882.00	\$72,505,785.00	\$72,829,610.00	\$75,836,686.00	\$76,795,873.00
Plate and Pledge as % of Operating Revenue:	91.23%	88.41%	89.23%	88.47%	88.05%	89.80%
Expenses:	\$57,236,992.00	\$76,157,557.00	\$76,154,867.00	\$76,506,010.00	\$74,357,900.00	\$76,283,321.00
Outreach from Operating Revenue:	\$2,596,344.00	\$3,130,744.00	\$3,092,905.00	\$3,956,435.00	\$4,482,463.00	\$3,780,577.00
Outreach as % of Operating Revenue:	4.66%	4.21%	4.27%	5.43%	5.91%	4.92%
Diocesan Assessment:	\$7,390,398.00	\$9,821,960.00	\$9,698,610.00	\$9,678,327.00	\$9,541,422.00	\$9,632,502.00
As % of Operatin Revenue:	13.27%	13.20%	13.38%	13.29%	12.58%	12.54%
As % of Plate and Pledge:	14.55%	14.93%	14.99%	15.02%	14.29%	13.97%
Missionary Asking (\$):	\$0.00	\$6,997,524.00	\$7,027,038.00	\$7,799,662.00	\$5,012,319.00	\$3,911,543.00
Asking Response (\$)	\$0.00	\$3,596,911.00	\$2,944,523.00	\$2,511,852.00	\$2,141,844.00	\$2,067,395.00
Asking Response (%)	0.00%	51.40%	41.90%	32.20%	42.73%	52.85%
Asking Paid (\$)	\$0.00	\$3,532,426.00	\$2,559,633.00	\$2,619,136.00	\$2,147,721.00	\$2,068,566.00
As % of Asking:	0.00%	50.48%	36.43%	33.58%	42.85%	52.88%
As % of Response:	0.00%	98.21%	86.93%	104.27%	100.27%	100.06%
Outreach and Missionary Asking Paid as % of Operating Revenue:	4.66%	8.95%	7.80%	9.03%	8.74%	7.62%

Diocesan Summary, Episcopal Diocese of Texas 2002, 2008 - 2012 Charts



PART III

Bishop Doyle's Reflections on Where We Are

*Disturb us, Lord, to dare more boldly,
To venture on wider seas
Where storms will show your mastery;
Where losing sight of land,
We shall find the stars.*

MISSION, VISION, AND CORE VALUES

The Episcopal Diocese of Texas has not changed its core understanding about who it is or what it is to be about. We are clear. We are one Church reconciled by Jesus Christ, empowered by the Holy Spirit, called by God to build the kingdom of God together. We passionately hold these values to be true about ourselves. We are missionary; we undertake God's mission of reconciliation in all that we do. Our mission is lived out primarily through evangelism, which is sharing the Good News of Salvation with others, and by serving our neighbor, which is putting the Gospel of words into action. We believe in excellence as an adjective to describe our work in these two areas. We value formation and leadership and believe that we are to disciple others and help them understand their apostolic work of becoming agents of transformation in the world.

In the Diocese of Texas we will continue to bring the abundant resources of our common life in order to strengthen these values. Yet we understand intimately that it is stewardship—our response to God's creative act and forgiveness—that underwrites the daily work we are given to do.

While the Diocese of Texas is made up of diverse followers of God in Christ Jesus, we are One Church within the global Anglican Communion and The Episcopal Church. We embrace all people with a mutual love and respect. This is our vision of who we are and how we are known by the broader church and world.

We are all ages and we are multiethnic. We believe in lifelong formation to come to a deeper understanding of our own relationship with God, growing and learning. And, we are eager to join others on their pilgrimage to God's loving embrace.

The world recognizes us as Jesus' followers because we love one another as Christ loves us, and we work together to bring about the transformation of God's world.

We will continue to use the 12 Marks of a Healthy Diocese to gauge this process in tandem with the specific strategic goals.

In a diocese, just as in a parish, we will know we are making progress when we see results in the geographic areas where our churches are located, specifically, assessed needs that are met within each congregation's individual context. Below you will find each marker for success and a short reflection on where I believe we are in our process, given the feedback and reports over the last five years.

*We will know we are making progress when evangelism (the proclamation of the good news of salvation and the unique story of Jesus Christ) and caring for others become the hallmarks of the Episcopal Diocese of Texas.
And, we will know we are making progress when we see more people connecting to Jesus Christ through our churches.*

I believe that the Diocese of Texas has a reputation as an exemplary diocese focused on evangelism. We are known for providing resources throughout the church in this area, and we are known for having clergy that are truly outstanding leaders in mission.

However, by the numbers we have not fared as well. We have grown in membership and in average attendance but not consistently. We are now growing in numbers of members and I believe a strategic focus on our “Invite, Welcome and Connect” ministries will increase these numbers. We, in fact, had more baptisms and confirmations in the last two years than we have had in previous years. So in this area we are making a difference and beginning to show the signs of a healthy diocese.

I also believe that new communities and new churches will help to increase the number of people whose lives are touched by the Episcopal Church and the Gospel of Christ.

Trinity, The Woodlands, Sends Personalized Invitations

Grace, Houston Offers Coffee and Prayer

Sharing Faith

Katy Church Opens Wi-Fi/Coffee for Carpool Moms

Invite Welcome Article

We will know we are making progress when the median age of the membership of our church decreases to reflecting our mission context.

I believe this is a difficult marker to know given the way in which we report our data. I do believe, by the power of observation only, that we remain a church that, on average, is older than the community that surrounds us. We are also less diverse than our mission context. I do believe that our recent focus in multicultural ministry is helping us make strides in this area.

We will know we are making progress when our leadership (clergy and laity) is younger and more diverse ethnically, reflecting our mission context.

We have increased the age diversity of our clergy in the Diocese. In 2003 less than seven percent of our active clergy were under the age of 40; today, 20 percent are under 40, bringing our total for those under 50 to 45 percent. Women now make up 31 percent of our active clergy, a 72 percent increase from 18 percent in 2003.

The ethnic diversity of our clergy has grown by one percent in the last four years. However, that means only four percent of active clergy would claim a different ethnicity or national background. Although we may be proud of moving our median age towards the target median age, we are not changing the ethnic diversity of our leadership at the same rate. Diverse leadership is an essential key to diverse and thriving multicultural congregations. We have a long way to go on this front, and it will take parish and diocesan leadership to help us reach this goal. As we know from the recent census data, the Diocese of Texas looks something like the graph.

A transformation of our culture will be required to achieve these metrics. This will only come with discernment and prayer.

We will know we are making progress when existing congregations take the initiative for planting new congregations. And, the Diocese will establish many new communities (fellowships, missions, parishes) annually.

In 2014 we will have five congregations doing this work (either in conversation or actually planting). This number needs to multiply exponentially in order to meet the needs of a growing mission field.

- St. Mark's, Houston, Between the Bayous
- Good Shepherd, Austin, East Austin, Trinity site
- All Saint's, Austin, South Congress, Front Porch
- Christ Church, Tyler, South Tyler
- St. Andrew's, Pearland, West Pearland Mosaic

We have launched a Bee Cave church start and have plans for multiple sites over the next five years.

I believe the creation of the Great Commission Foundation will help us focus our attention on new congregations and communities throughout our Diocese. The \$100 million foundation will help us grow new congregations. This frees up dollars for the Quin Foundation to focus its annual dollars on redevelopments and the growth of existing congregations through the Strategic Mission Grant program it funds with the Episcopal Foundation of Texas.

We will know we are making progress when we see our congregations throughout the Diocese reaching out each year with new ways to improve the lives of their neighbors—in body, mind, and spirit.

I believe this area has suffered from a lack of communication and cohesion often supported by a dedicated diocesan staff position. That being said, it has not lacked for attention on the ground and throughout the Diocese.

Over the last five years we redeveloped more than 90 homes on Galveston Island. We helped with cleanup efforts and home **restoration in Bastrop** after the wild fires. We were on the ground in West after the chemical plant explosion, and through a cooperative effort with St. Paul's, Waco, we are doing a home build there.

The Diocese also has deployed a large number of deacons to lead the Church out into the world. Deacons help guide people into a diverse set of ministries. Furthermore, the congregations of the Diocese (where service truly integrates into community life) are at work with more than 1,400 service ministries, from prison ministry to nursing home care, food services and health clinics, summer feeding programs for children who normally receive their primary nutrients at school,

community gardens, immigration services with ESL classes and helping with paths to citizenship.

We are making connections in the world. We are a diocese that is reaching out. We are a community of believers who are seeking to make the world a better place by sharing God's mercy and kindness. Here are just a few stories from our website on how congregations are reaching out:

- [Good Shepherd, Tomball Donates Concert Proceeds](#)
- [St. Christopher's, Killeen Recognized for Prayer Shawl Ministry](#)
- [Christ the King, Alief Opens Food Pantry](#)
- [Trinity Church, Woodlands Knits Caps for Houston Homeless](#)
- [St. George's Middle School Garden of Hope](#)
- [Crop Walk Going Strong in Bryan](#)
- [St. Stephens, Beaumont Serves on Sunday](#)
- [St. Cyprians, Lufkin Launches Dyslexia Center](#)
- [St. John's, Marlin Feeds Students](#)
- [Middle School Mission Camp](#)
- [St. Christopher's, League City Makes Clothes for Malawian Children](#)
- [Student at St. Dunstan's, Houston Starts Ministry in Dominican Republic](#)
- [St. Stephen's, Liberty Donate Water to Firemen](#)
- [Christ Church, Nacogdoches Drills for Water in Tanzania](#)
- [CUSE – Urban Service at Christ Church Cathedral](#)
- [Holy Spirit, Houston Reaches Out to Third Ward Children](#)
- [St. Dunstan's Youth Work to Create Clinic in Lakota Community](#)

These are a few stories from the last six months and the trail of service goes back over the last five years. We are doing an incredible job in our service to the community. You can go to our website and look for more inspirational stories [here](#). You can send your own stories of transformation to [Carol E. Barnwell](#).

We will know we are making progress when our leadership (clergy and laity) is younger and more diverse ethnically, reflecting our mission context.

Our diocesan institutions are undertaking incredible outreach in the world. They are clear about their Episcopal identity and are growing and building their presence through development and expanded services.

Schools have regular Episcopal chapel and Episcopal clergy on staff. Moreover, they have service as a key ingredient to their ministry. Here are just three stories about how our schools are making a difference:

- [St. Stephen's School Celebrates Day of Service and Gratitude](#)

- [Trinity Episcopal School Recognized for Service](#)
- [Shear Blessings backpacks](#)

Outreach institutions focused on serving our communities also have clear Episcopal identities and understand that when we serve others, we serve Christ. Our institutions involve many of the local congregations in their hands-on approach to ministry. They raise money and are building core services based upon meeting the needs of, and dealing with, the social determinants of health. St. Vincent's House in Galveston and [El Buen Samaritano](#) set an incredible example, along with Episcopal health centers, of how we can reach out and serve as a missionary institution.

Here are three impressive stories:

- [El Buen Releases Annual Report](#)
- [Bollywood and Gymnastics Help Secure Medical Assistance for Galveston's Working Poor](#)
- [ECHOS Health Fair](#)

Our institutions are growing in numbers, finances and in community impact.

We will know we are making progress when our leadership (clergy and laity) is younger and more diverse ethnically, reflecting our mission context.

When we began our stewardship work five years ago, the Diocese primarily focused its attention on the annual Stewardship Conference and fall stewardship campaigns. Despite many attempts to curb decreasing attendance, we finally came to the conclusion that we needed to rethink stewardship from a diocesan perspective.

I shaped our strategic plan and goals to focus on the reality that stewardship is our human response to God's creative act and God's merciful reconciliation brought by Jesus Christ. I also began to undergird every other part of our work with a conversation about stewardship. We hosted the annual TENS conference (the Episcopal Church's national conference) and then set about to rethink our work. We have built a new stewardship committee and challenged them to think intentionally and creatively about our common work.

We began with the stewardship of time as we combined the former stewardship conference with the formation and evangelism conference so that congregations could send teams of leaders to just one very strategic conference and return home with synergy around the content to make a real difference locally. We underwrite this conference substantially to make it more affordable as well. You can find information here about THE Conference and our efforts to help congregations become more intentional on evangelism, service and stewardship.

- **THE Conference 2013**
- **THE Conference 2014**

Our staff is on the road along with specially-trained consultants from around the Diocese to support local efforts. We are coaching more and developing an even broader network of local specialists who can help. We continue to enhance a suite of resources available online. And, we have sent the very best leaders in to help rectors and vestries focus their work through individual coaching efforts.

We even helped to sponsor a convocational stewardship conference at Emmanuel, Houston. It had the same number of participants as our previous annual conference.

Our stewardship has grown as a diocese and our average pledge has increased. Yet there is still a great deal more for us to explore and accomplish in the future.

We recognize that stewardship is also about our care for creation. We developed Earth Day curricula, and we are seeing churches begin to think about how they can improve their environmental footprint.

- **Earth Day Curricula**
- **Innovative Solar Power System Installed**
- **Green Certificate at St. David's**

You can find a few of our growing stewardship resources online here:

- **Tools for Stewardship Campaigns**
- **Panic Kit for Vestries**
- **Faces of Faith: Stewardship Stories**
- **Stewardship and the Episcopal Church**

We recognize that giving and the tools by which people give are changing. Stewardship leaders are beginning to ask new questions about how to deal with these changes. Churches like St. David's in Austin are on the cutting edge and have installed a **Giving Kiosk**, which is much more in tune with popular behaviors around money. These trends, and how the church enables people to give, will become more pressing as we navigate a culture less dependent upon cash—with regular giving patterns set in online banking rather than in pledge envelopes.

We will know when the work of the foundations of the Diocese is clearly and strategically focused on the diocesan mission. We will know when the foundations' own corpora grow and the funding available to the Diocese for strategic mission is increasing. And, we will know when we have an intentional diocesan wide planned giving ministry focused on the local congregation or ministry.

Over the last five years, we have intentionally moved all of the foundations

PART IV

Toward 2020

*We ask You to push back
The horizons of our hopes;
And to push into the future
In strength, courage, hope, and love.*

of the Diocese into conversation together with the intention of building a strong synchronicity between them that would be focused on evangelism and service. These foundations have grown. We have two new ones that fulfill our goal around service and evangelism. Today, the five foundations continue their work to provide planned giving resources and growing their corpora in an effort to increase available funds to the mission of God in the Diocese of Texas.

We have sent out coaches to work with congregations on planned giving. We have set up a new Strategic Mission Grant program that is focused on evangelism through second-site campuses or newcomer initiatives. Grants support redevelopments of existing congregations in demographically shifting neighborhoods and we are showing a spike in attendance and new membership as a result. We are funding and supporting emerging and new initiatives. They are also focused on recruitment of the brightest and best new clergy and have helped us increase the youth and diversity of our clergy by providing finances to make second-chair leadership positions sprout up in a church that has very few of these opportunities available.

CONCLUSION

I believe we have done a great deal in the first five years. Each area has been strengthened. If anything, perhaps we have judged ourselves too harshly, given the tremendous strides that we have taken to become a healthy and vibrant diocese. I am truly amazed at the leadership of the Diocese (both lay and ordained) and the sacrificial work undertaken in order to build God's kingdom. We have neither dreamed small nor ventured too near the shore. We have certainly traveled through stormy seas together and we have arrived five years later in a time of blessing. We are fortunate for the opportunities that God has given us.

Yet we cannot rest on our laurels for the kingdom has not yet come. There is more yet to accomplish. With clarity of purpose, strength of prayer, and intentionality, we must dream about our next five years together.

As we look forward, we must look for realized potential in the following areas.

In the first section are areas that we believed needed improvement in 2008 and today we have made some headway. Nevertheless, our success in other areas is dependent upon this work in a unique way to build bedrock for our ministry. These are our goals:

1. Campus Mission: In 2009 Campus ministry was a great concern to the Diocese. Today, we have been reorganizing the structure of funding for College Mission. We have strong leaders who have worked to accomplish a connection with parishes and communities across the Diocese, even holding open houses in churches to introduce local seniors to our Episcopal Campus Mission. That is now done and it is time to expand this ministry on existing campuses and on campuses where we do not have an official presence.
 - In 2020 we will see more campus missions.
 - In 2020 we will see more students involved in campus missions.

2. Christian Formation: was a concern in the last review. We have completely rebuilt this area of this diocesan ministry with great success. We are on the road and working in this area with on-the-ground support to parish leadership. We will need to continue to explore new ways of engaging formation practices for the new mission era.
 - In 2020 we will see more formation opportunities for every age throughout the week.
 - In 2020 we will see more exploring technology and new ways of presenting material in multimedia formats.
 - In 2020 we will see a growth in multilingual resources for a growing multi-ethnic diocese.
3. Young Adult Leadership: This area was tied into the Christian Formation area and remains a concern today. Youth and young adult programs have all been revived and restructured and are thriving, even to the point of having a waiting list for many programs. Yet there is more work to do to encourage and raise up younger leadership. This leadership will need to be given opportunities across the ministry spectrum in order to support our work as a Church. Formation and gifts discernment will be especially important.
 - In 2020 we will continue to see a younger, diverse and multilingual lay and clergy leadership in the Diocese.
4. Leadership: We are working to develop clergy leaders through a variety of clergy groups. Participation in the Gathering of Leaders outside the Diocese is creating a national network for innovation and creativity. Inside the Diocese, we gather in like groups to share common learning, best practices and innovative thinking.

Of course, clergy leadership does not have the broad-based impact we need in transforming the Diocese. Therefore, we have assessed our conferences and have combined them into The Conference where we can train and create space for leadership development of teams from congregations. We continue with our Vestry and Wardens conferences on a revised schedule. Our main emphasis is on local coaching and training local trainers (as in our Invite, Welcome, Connect classes).

We also have created the ability for lay ministers to enroll in the Iona program so that they can become trained in the Episcopal tradition and learn about ministry. For information on enrollment, please go [here](#).

We have resources around discernment for lay leaders available [here](#).

- **Why Serve 2012: Vocational Discernment for Young Adults of Color**

For specific “gift” assessment tools please contact [Mary MacGregor](#) for help with a variety of discernment suggestions.

We have come a long way from 2009 in providing specialized, broad, collaborative and local opportunities. In the future we will see the following

leadership areas developed:

- In 2020 we will see more lay leadership being formed through local and convocational gatherings.
 - In 2020 we will see more coaching in the local congregations.
 - In 2020 we will see a diversity of clergy gathering and forming organically around areas of needed development.
 - Online resources like the **LOGOS project**, which provides video programs for leadership, will grow in use.
 - In 2020 our capacity for leaders to train and support leaders will multiply exponentially.
5. **Becoming a Multicultural Church:** In many ways we are a multicultural, multiethnic and socially layered diocese. In fact, we like to say we are truly an intercultural diocese. However, we have not achieved the goals we desired—which are to reflect the family of God and reflect the context in which we serve. Our goal over the next five years is to continue to grow into our identity as a multicultural church. We are currently helping congregations hire and transition as their neighborhoods change in ethnicity. We see growth at three of these congregations, specifically: San Pablo, Houston; San Pedro, Pasadena; and St. Timothy's, Houston.

We have developed a program, led by staff member Denise Trevino, that helps congregations become friendly and open to cultural and ethnic diversity. Here are a few articles of interest.

- **[What is a multicultural congregation?](#)**
- **[Resources](#)**
- **[Moving to intercultural development](#)**
- **[Fertile Ground Workshops available for your congregation](#)**
- **[Texas-based Kaleidoscope Institute ministries](#)**

For more information you can contact **Denise Trevino** directly. We are making slow and steady progress towards the goals set in 2009, but we have a long way to go.

- In 2020 we will have more clergy who represent our diverse cultural context.
 - In 2020 we will publish—online and through our multiple communication tools, materials, resources, and news—in a diversity of languages
 - In 2020 we will more closely reflect the culture that is our context.
6. **Foundations:** We must continue to press the foundations of the Diocese into the service of the mission with stronger ties to one another, better communication, more collaboration, synchronicity and clarity of purpose. Specifically, we will need to build the new foundation community as we add the Great Commission Foundation and the Episcopal Health Foundation boards. The horizon of possibilities has changed, and we must be intentional





about our common work of supporting God's mission.

We will need to spend some time with the Episcopal Foundation in looking at how the EHF will change its future giving and how it can then strategically use its funds for capital campaign support of institutions.

We will need to work to build the strategies with both GCF and EHF as new foundations. Therefore, our goals are:

- In 2020 we will have a stronger foundation community with improved communication, collaboration, synchronicity, and clarity of purpose.
- In 2020 all foundations will have reviewed their giving in light of the two new foundations with an eye to strategic synchronicity for the mission of the Diocese.
- In 2020 EFT will have accomplished a review of its giving and created new strategies around capital support of institutions.
- In 2020 EHF will have found a location and hired a staff, and will be fully operational.
- In 2020 EHF will have solidified its relationship with the congregations of the Diocese and institutions by hiring a staff person to specifically work with and coordinate our service/ outreach efforts across all the regions of the Diocese.

7. Unified Evangelism Strategy: We need to continue to develop our Invite, Welcome, Connect activities. We need to further develop strategies around formation discipleship/apostleship who help to close the back door of our congregations so that as we grow, we are not also losing membership.

We need to improve our deployment bench strength around church planters. We need to continue to improve our diversity, especially around the various ethnicities, so that we can accomplish congregational growth that reflects our mission field.

We have a strategic church plant strategy.

Ready for Action:

- 290/Grand Pkwy/Bridgeland – NW Houston
- 288 Beltway South, Houston, 2014
- Exxon Headquarters/Spring/Woodlands
- Southern Smith County (South Tyler) – underway
- Bee Cave, Austin, 2014 – underway – planter hired

New Hispanic:

- North I-45 – 59 Corridor North of 610, Houston – underway
- East Houston
- East Austin – under consideration by Austin congregation

- In Progress:
- St. Mary Magdalene, Manor – buying land
- St. Julian of Norwich, Austin – will need to research new location

Expansion/Change of Current Church Facility:

- St. Paul's, Pflugerville (need new worship space w/ additional land) – underway
- San Francisco de Asis, Austin – underway

On Horizon:

- Formula One Area, South Austin, Tollway 130
- Generation Park, NE Houston at Beltway 8

Identified new locations since report:

- Lake Waco, West of Waco
- South College Station
- Lumberton, NW Beaumont
- Review Copperas Cove

By 2016 we will need to review this and create new planting goals to launch in 2020 with 20 new satellites and emerging Initiatives.

In 2020 we will have accomplished the following goals:

- We will have planted 15 new communities (second sites and new churches).
- We will have more diversity within our congregations.
- We will have grown our Latino church footprint, begun a mission to Asians and restarted our efforts with the African population in our Diocese.
- We will have changed the of planting communities, bringing down the cost from its previously much higher cost.
- We will have diversified our types of communities and in so doing will have dealt with our canons, creating a vision of congregational/community life that fits the new millennium.
- We will have more churches growing than shrinking. Our existing congregations will lead our growth with new evangelism strategies and in their Christian formation practices.

8. Vocations: In order to increase our evangelism efforts we need to review and rethink how we talk about and raise up the vocations of all the baptized. We will need to look at The Episcopal Church Canons and our own and understand how we can better enable people to be raised up in ministry for the church.

We need to unlock the potential of our greatest resource—God's

people—and enable them to start Episcopal communities.

Therefore, by 2020 we will have accomplished these goals:

- Lay people will have planted new Episcopal communities (second sites and new churches)
- We will complete a review and new policies around the deployment of bi-vocational clergy with a new plan for how bi-vocational clergy can be used to support our missionary efforts
- We will have created a stronger and more diverse leadership core for the Diocese.
- We will have developed internal discernment processes for laity to help them find their own call into service in God's kingdom.

9. **How We Gather:** It was clear in 2008 that we needed to deal with how we come together. There was a desire for more fellowship and a desire for connecting people at the local level. Therefore, we will achieve the following goals by 2020:

- We will continue to make headway connecting people at the local level. This will be achieved by increasing the number of one-on-ones and small group gatherings for every area of our common life: formation, leadership, stewardship, evangelism and service areas.
- We will make changes to our diocesan council to accomplish our business in an up-to-date format, using best practices in technology and meeting strategies to accomplish the goal of better representing God and his family when we gather. This may include the exploration of biennial council with proposals by 2016.

10. **Strengthen Anglican Communion and Episcopal Church Ties:** In 2008, we were still very wounded as a Diocese, and believing we could remain a diverse diocese together, unified in mission, still felt far away from us. We stressed in that time of visioning that we would remain in both the Anglican Communion and the Episcopal Church. We have accomplished this.

I have continued to strengthen both my personal ties with the Archbishop of Canterbury and other Anglican primates and bishops. I have continued to give time and energy to The Episcopal Church. Along with my efforts, many others have joined me. We provide leadership across the Church, in the continental U.S. and globally. We, as a Diocese, continue to expand our road map of connections.

While in 2008, we did this out of a desire to hold our Church together and navigate the culture wars; today, we must do this for the sake of mission.

There once was a time when clergy and lay leaders from the Diocese of Texas were part of the greater work of our Church. It is time again that we begin to connect and offer our support for the mission of God's

kingdom across the Anglican Communion. We must strengthen already strong ties as we must bind new ones. We more closely reflect the kingdom when we are in conversation with other people in other mission contexts who are healthy, creative and entrepreneurial. We must move out of any leftover isolationism and connect with others who also labor for the Gospel, in near and far-off places.

Therefore, we will see the following goals accomplished in 2020:

- The clergy and lay leaders of our Diocese will engage and actively seek out leadership positions across our Church.
- We will have more congregations involved in global mission.
- We will increase our strength of giving to The Episcopal Church and the Anglican Communion, and we will increase the time that we as a diocese give to projects and gatherings outside of Texas that help us become a better and more able missionary church locally.

11. Communications: In 2008 we had a paper newspaper and a static presence on the Internet with little use of social media. Today, we are a model of an engaged church communicating across a diverse spectrum of media. We lead in resourcing and sharing our stories. Yet the reality is that the world of communications continues to change, emerge and shift.

Therefore, we must take a good look at our current media strategy and set out our next five-year strategy. We must face the fact that as a nonprofit we do not have the competing dollars to build the communication team needed for an organization whose primary purpose is communicating. Therefore, we must investigate how we can develop this strategy through increased support, outsourcing and multiplying our web of communicators across the Diocese.

Therefore, by 2020 we will have accomplished the following:

- Comprehensive review and revision of current communication plan – OS2. This will include an evaluation of how we as an Episcopal diocese may use our current network, and build a broader network, to reach our market.
- Increased our spending on communications to an appropriate level for an organization of our size and with our footprint.
- Expanded our web of communications and communicators.

12. Reconciliation: I believe that we need to continue to work on reconciliation. This key word runs throughout our identity as the Diocese of Texas. We say that we are reconciled to God through the work of Jesus Christ. And, we say that we are reconciled to one another in Christ. We are still recovering from the past culture wars. We still are fighting some. We are not at our best when we are divided and yet who can say that all have not already given so much—on every side. How much longer must we fight? How much longer must we wait? These are the cries from so many from so many parts of the Diocese. I believe it shows that we still

PART V

Epilogue: What Is Next in the Process

have much work to do in order to be reconciled one to another through Christ Jesus and to God.

Our life truly reveals an important ingredient to the success of all evangelism efforts. If we are not truly reconciled to God and to one another, then offering reconciliation to others will never be truly effective.

Therefore, by 2020:

- We will have come to a conclusion on our debate on Canon 43.
- We will, as a diocese, be reconciled to God and one another and yoked together as God's friends, unified in our mission and committed to remain together as a diocese.
- We will no longer punish one another with our giving but will instead recognize that our giving is to God for the sake of God's mission and not our own political agendas.
- We will model for the world what it means for friends with differing views to come together for the sake of the Gospel and to work to build the kingdom of God.
- We, as the Diocese of Texas, will be known globally as a church who is who we say we are: "...One Church reconciled by Jesus Christ, empowered by the Holy Spirit, called by God through to build the kingdom of God together."

Following Diocesan Council, February 8, 2014, this report and the research behind it will be published online for people to review. We will then follow this calendar:

Spring, 2014

The Bishop will present the report to the Executive Board at its Spring meeting on March 12, 2014. We will discuss the vocational goals with the Commission on Ministry. The staff of the Diocese will go on retreat. We will take with us all the information provided in the report, and we will review the strategic plan. We will make the adaptive changes where appropriate and finalize the strategic plan draft.

Summer, 2014

At the beginning of the summer, the Bishop will go on sabbatical. The Bishop will spend some of that time resting and some reflecting on where we have traveled and where we are going as a diocese. Specifically, the Bishop will reflect upon what his particular role is to be as leader and shepherd of the Diocese.

Fall, 2014

When Bishop Doyle returns from sabbatical on October 10, 2014, following clergy conference, he will plan a number of town hall meetings. During these meetings we will gather, and a copy of the report will be provided to participants. We will spend time talking about the vision and mission of the Diocese and the specific work of congregations in meeting the goals set out. We will reflect together what is next and our part in God's plan.

PHOTOS

- 12 The Rev. Canon Logan (middle) at St. Timothy's, Waco, in the 1950s.
- 13 (top left) An acolyte leads the way at St. Michael's, La Marque. (bottom left) St. Thomas, Houston, marches in Scottish regalia. (right) The Episcopal Church Women at a booth at Diocesan Council, 1982.
- 14 (top) Church leaders map out future church plants in Houston. (bottom) Episcopal students hang their coats and board a bus.
- 15 (top) The Rev. John Epps speaks at Diocesan Council in 1979. (bottom) Episcopalians chat in front of the Seminary of the Southwest booth at Council.
- 16 Bishop Maurice "Ben" Benitez (second from right) breaks ground of Episcopal High School in Houston.
- 17 Everett O. Bell (left) and Bishop John Hines (second from left) make small talk at the dedication of Resurrection, Houston.
- 18 (top) Episcopalians chat in front of the Malawi booth at Diocesan Council in 1982. (bottom) Church leaders unveil plans for St. James House in Baytown.
- 19 (top) Carole Pinkett addresses Diocesan Council. (bottom) Ann Johnson and Alice Kerr man a booth at Diocesan Council, 1982.
- 20 Bishop Suffragan Percy Goddard confirms Episcopalians.
- 21 Members of St. James, Houston, pose for an Easter photo in 1968.
- 24 An overhead view of Christ Church Cathedral, Houston.
- 30 Bishop Alexander Gregg.
- 31 Bishops of the Diocese of Texas who served before Bishop Andy Doyle.
- 39 Bishop Andy Doyle, ninth Bishop of Texas.
- 40 Bishops Suffragan Dean Harrison and Jeff Fisher.
- 46 A rendering of the new mobile church plants.
- 49 (top) Youth delegates line up at Council, 2014. (bottom) Delegates vote at General Convention 2012.
- 50 (top left) College students play music at Camp Allen. (top right) Junior high students volunteer at Generation One School in Houston. (bottom) A child participates in the Butterfly Flutter-by fundraiser in Houston.
- 52 (top left) A student volunteers at Lord of the Streets, Houston. (top right) A hand-made sign hangs on a shed built at Missionpalooza, 2013. (bottom left) A volunteer waves in passers-by to Grace2Go, a free coffee and prayer service at Grace, Houston. (bottom right) Bishop Doyle serves the homeless at Palmer Memorial's Way Station.
- 56 Bishop Don Wimberly ordains new deacons.
- 58 (top left) Family members take part in a festival held by El Buen Samaritano in Austin. (top right) A student takes part in tutoring offered by St. Vincent's House in Galveston. (bottom) Community members chat on the porch at St. James House, Baytown.
- 60 Various photos of students at Camp Allen.
- 61 Various photos from St. Stephen's Episcopal School in Austin.
- 65 Bishop Doyle looks on as a student reads at an Anglican School in Malawi.
- 88 (top left) A family takes part in a festival at El Buen Samaritano in Austin. (top right) Youth learn about animals as part of an event at the Restorative Gardens at Holy Innocent's, Madisonville. (bottom left) College Retreat participants at Camp Allen. (bottom right) A young girl completes a task at St. Vincent's House Preschool.
89. (top) Matt Blank, missionary for youth and young adults, talks with youth volunteers at Missionpalooza, 2013. (bottom left) A volunteer from Christ Church Cathedral mentors a student at the Rusk School in Houston. (bottom right) A high school youth poses at a retreat.

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VISION 2020

SEEKING THE KINGDOM OF GOD IN THE EPISCOPAL DIOCESE OF TEXAS