



Proposed Resolution 2026 Diocesan Convention

The Anglican Diocese of South Carolina ("the Diocese")

Adoption of the Resolution previously passed on First Vote by the March 15, 2025 Convention

(A Second Vote of Convention – 2/3rds majority vote, by orders, required for adoption)

R-1 Constitutional Edits to Revise the Diocesan Constitution to correct grammatical errors and inconsistencies and to clearly reflect the existing practice of the Diocese.

Whereas, some language in the current Constitution is inconsistent with current Diocesan practice, and

Whereas, all language in the Constitution and Canons of the ADOSC is intended to be and shall be interpreted to be consistent with the Diocesan Statement of Faith (adopted by the Standing Committee, 10/06/15) and Standing Resolution 12, therefore be it:

Resolved that the constitutional changes as shown in the attached redline edits of the Diocesan Constitution are adopted as there presented.

These proposals for amendments are submitted, with the approval of the Standing Committee, by the Task Force appointed by the Bishop and Standing Committee to identify and recommend the necessary changes.

Task Force Members

The Rev. Marshall Huey, Chair

The Rev. Mary Ellen Doran

The Rev. Luke Deman

The Rev. Louise Weld

With - The Rev. Canon Kendall Harmon

The Rev. Mark Avera

Mr. Ben Hagood, Chancellor

The Rev. Canon Jim Lewis

[Note: Article X of the Constitution of the Diocese requires all such changes to the Constitution be adopted by a majority vote of this Convention and a 2/3rds majority vote by orders of a successive Convention. The details of the proposed changes are provided in the convention packets distributed to the deputies in advance of Convention.]

Jbl+ Revisions based on further discussion with the Task Force on 10/7/24. Approved by the Standing Committee on 2/07/25. Approved by the Constitution & Canons Committee on 2/12/25. First passage by Diocesan Convention 3/15/25.



THE ANGLICAN DIOCESE OF SOUTH CAROLINA (hereinafter the “Diocese”)

CONSTITUTION

(AS AMENDED March 9, 2024)



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ARTICLE I Of Diocesan Convention Meetings

Section 1. A Diocesan Convention shall be held annually, at such time and place as shall have been determined upon by the preceding Convention; or, on failure of the Convention so to determine, at such time and place as the Ecclesiastical Authority shall appoint.

Section 2. The Ecclesiastical Authority of the Diocese shall have power to call a special meeting of the Convention by giving at least thirty (30) days' notice to every clergymanmember of the clergy entitled to a seat in the Convention, and to every Parish and Mission in the Diocese in union with the Convention, and such meeting shall be held when and where the Authority so calling it shall determine and at such meeting no other business shall be transacted than that specified in the notice so calling said meeting: PROVIDED, That whenever a special meeting of Convention is called for the purpose, in whole or in part, of electing a Bishop, Bishop Coadjutor, or Suffragan Bishop, Lay Deputies from the several Parishes and organized Missions in union with Convention shall be elected after the call has been issued for such special meeting.

Section 3. If, in the judgment of the Ecclesiastical Authority, there exists sufficient cause to require a change of time or place for the meeting of a Convention either annual or special, the said Authority may designate another time or place of holding such meeting, to be held within 30 days after the time originally designated and after notice to every clergymanmember of the clergy and Parish and Mission in the Diocese.

ARTICLE II Of Diocesan Convention Members

Section 1. The Convention shall be composed of clergy and laypersons, as hereinafter provided.

Section 2. The following shall be entitled to all of the privileges as members of the Convention: The Bishop of the Diocese; the Retired Bishops of the Diocese; the Bishop Coadjutor of the Diocese, when there is one; Suffragan Bishops of the Diocese, if there be any; ~~every clergyman who is clergy who are~~ actually and canonically resident within the Diocese and discharging the duties of his or her station as Rector, Minister, or Assistant Minister of an organized Parish or organized Mission; and ~~every clergyman clergy~~, who, after a continued membership of at least twenty years in the Convention ~~is-are~~ incapacitated by the infirmities of health or age from further active duties of the ministry, and ~~is-are~~ canonically and actually resident in the Diocese. The following shall also be entitled to all the privileges as members of the Convention: ~~every clergyman clergy~~ canonically resident in the Diocese who ~~is-are~~ employed either by the Diocese or actively engaged in the work of the Church in the Diocese or at its affiliated institutions, PROVIDED, that no vote shall be received from any ~~clergyman- clergy~~ who ~~has-have~~ failed to deliver the Parochial Report required by Section 4 of Canon XXV by February first (1) preceding the Convention, unless he or she be accorded such privilege by a majority vote of the Convention. Deacons otherwise qualified for membership in the Convention shall be entitled to seat and voice but not vote. Clergy Canonically Resident, but not otherwise qualified for membership in the Convention, shall be entitled to seat and voice, but no vote.

Section 3. Each Parish and each Mission in union with the Convention shall be entitled to lay representation in the Convention: a Parish by not more than four laypersons and a Mission by not more than two laypersons. The election of said Lay Deputies shall take place in each Parish and each Mission, which has been admitted to union with the Convention, by voice vote unless the presiding officer in his or her sole discretion determines that the result is unclear then it shall be by ballot of those in attendance from among the confirmed Communicants, at a meeting of the members thereof, on the Second Monday in January of each year, or some other day thereafter to be appointed, upon not less than one week's notice given by the Rector, or the Vestry, if there be no Rector. An equal number of Lay Deputies may be elected to serve as alternates or substitutes for such Lay Deputies, elected as above, who may not, from any cause, attend the Convention when it assembles, or who may not remain in such attendance; PROVIDED, that no votes shall be received from any Parish or Mission which has failed to comply with the requirements of the Canon as to Parochial Reports by February first (1) preceding the Convention, unless they be accorded such privilege by a majority vote of the Convention.

Section 4. The terms of office of Deputies so elected shall continue until their successors are elected, and shall before they are permitted to take their seats, produce written testimonials of their election.

Section 5. No deputy shall represent more than one Parish or Mission or have more than one vote; and, if a Lay Deputy, ~~he/she~~ shall not represent any Parish or Mission unless ~~he/she is~~ a communicant of such Parish or Mission and ~~is~~ not enrolled as a communicant of any other Parish or Mission.

Section 6. When the Convention shall have been called to order, the list of the Clergy prepared by the Bishop or Ecclesiastical Authority, shall be laid before the Convention and the names of the Clerical members shall be called therefrom. Immediately thereafter the Secretary shall proceed to call the names of the Lay Deputies; after which, if a quorum be found present, the President shall declare the Convention duly organized. PROVIDED, however, that if the Clerical and Lay Deputies have been registered on the opening day of the Convention and such registration is then in the hands of the Secretary, said roll calls may be dispensed with. PROVIDED, FURTHER, that if a question be made, the right of any ~~clergyman- member of the clergy~~ or Lay Deputy shall be determined according to the provisions of the Constitution itself.

ARTICLE III Of a Quorum

A majority of the Clerical Order, together with Lay Representatives from a majority of the Missions and Parishes in union with the Convention shall constitute a quorum for the transaction of business generally, but any number of either Order that shall assemble may recess or adjourn from day to day until a quorum is formed.



ARTICLE IV Of the President

The Bishop of the Diocese shall be ex officio President of the Convention, and in his absence the Bishop Coadjutor, if there be one. But in case neither of them be present, the Suffragan Bishop, if there be one, then the President of the Standing Committee shall be the President of the Convention; and if they be not present, a presiding officer shall be elected from among the attending presbyters.

ARTICLE V Of the Other Officers of the Diocese

Section 1. The other officers of the Diocese shall be a Chancellor, a Secretary of the Diocese, a Treasurer, and a Historiographer who may also be the Secretary of the Diocese, all of whom shall be confirmed Communicants, and a member of a Parish or Mission in union with the Convention.

Section 2. The Chancellor shall be nominated by the Bishop and shall be elected by a majority vote of the Convention. Any Assistant Chancellor shall be nominated by the Chancellor and approved by the Bishop. The term of office of any Assistant Chancellor shall run concurrently with the term of the office of the Chancellor, who shall serve for three (3) years or until his or her a successor is elected. The duties of the Chancellor and of any Assistant Chancellor shall be to act as legal advisors to the Ecclesiastical Authority and other Diocesan offices and organizations, in matters affecting the interest of the Diocese. The Chancellor (but not any Assistant Chancellor) shall be an EX OFFICIO member of the Convention without the right to vote, unless a deputy from a Parish or Mission in union with the Convention.

Section 3. The Treasurer shall be elected at each Annual Convention by ballot (unless the ballot be unanimously dispensed with), and shall continue in office until a successor is elected. The Treasurer's duties shall be as prescribed by the Constitution, Canons, Resolutions, and Rules of Order of the Convention. The Treasurer shall be EX- OFFICIO a member of the Convention without the right to vote, unless otherwise a delegate from a Parish or Mission in union with the Convention.

Section 4. The Secretary shall be appointed by the Bishop, and shall continue in office at the pleasure of the Bishop. In case there be no Bishop, or Bishop Coadjutor, or Suffragan Bishop canonically authorized to act, then the Standing Committee shall appoint the Secretary to serve at its pleasure or until there be a Bishop, or Bishop Coadjutor, or Suffragan Bishop canonically authorized to act. The Treasurer shall act as Secretary of the Convention, and the Treasurer's duties shall be prescribed by the Constitution, Canons, Resolutions, and Rules of Order of the Convention.

Section 5. The Historiographer shall be appointed by the Bishop, to serve for three years, and until a successor is appointed. If a Historiographer is not so appointed, the Secretary shall perform the duties of the Historiographer which shall be prescribed by Canon.

ARTICLE VI Of Deliberating and Voting in Convention

Section 1. On all questions coming before the Convention, unless otherwise provided by the Constitution, the members shall deliberate and vote as one body, unless a separate vote by Orders be demanded as below provided. Immediately prior to the putting of the question to be voted upon, the President shall inquire whether there be objection to voting as one body; whereupon, upon demand by any two clergymen clergy or by any two Deputies from separate churches, a separate vote of each Order shall be had; in such case the clergy shall vote individually and the Lay Deputies by churches (a majority from each Parish having one vote and each mission having one-half vote). A majority vote of both Orders shall, in each case, be necessary to a decision.

Section 2.1 In the election of a Bishop, Bishop Coadjutor or Suffragan Bishop, the vote shall be by ballot, and by Orders, a majority of the two Orders, on the same ballot, being necessary to be Elected; PROVIDED,



that two-thirds of all the clergy entitled to vote and two-thirds of all the churches entitled to representation, be present.

ARTICLE VII **Of Admitting Parishes and Missions Into the Convention**

Section 1.

A. PARISH

Parishes which have been organized as provided by Canon for not less than one year may apply for and be admitted into union with the Convention by vote of the Convention provided that the requirements hereinafter set forth have been met:

- (1) Application for admission is made in writing (and in duplicate) by the Wardens and Vestry to the Secretary of the Convention and such application is received by the Secretary at least 30 days prior to the convening of the Convention at its annual meeting].
- (2) Said application may state such facts as the applicant deems pertinent, but it must state:
 - a. the facts of applicant's organization in accordance with the Canons of the Diocese and its continued existence thereunder for at least one year,
 - b. the number of its adult members and the number of its communicants,
 - c. the names of its Wardens, Vestrymen, Vestry, Secretary, Treasurer and proposed Lay Deputies,
 - d. evidence that it is self-supporting and the prospects of remaining so, which evidence of self-support shall include its ability to pay the full salary of its minister at or greater than the minimum salary scale approved by the Department of Mission with the approval of the Bishop, the amount contributed to the Diocese for the preceding year and that the Ecclesiastical Authority approves the admission of the applicant into union with the Convention,
 - e. its willingness to conform to the Constitution and Canons of the Convention of the Diocese, which are, or thereafter may be, enacted by the authority of the Diocese.
- (3) Said application must be accompanied by two certified copies of its corporation charter and two certified copies of its by-laws.
- (4) In case the applicant be within the limits of one or more existing Parishes or Missions, the application shall also state the reason for its organization, the distance of its place of worship from the other, or from each of the others, together with whatever additional facts may throw light upon the situation.

B. MISSIONS

Missions which have been organized as provided by the Canons of the Diocese for not less than one year may apply for and be admitted into union with the Convention, by vote of the Convention, provided that the requirements hereinafter set forth have been met:

- (1) Application for admission is made in writing (and in duplicate) by a majority of the members of the Mission seeking admission, to the Secretary of the Convention and such application is received by the Secretary of the Convention at least 30 days prior to the convening of the Convention at its annual meeting.



(2) Said application may state such facts as the applicant deems pertinent, but it must state:

- a. the facts of applicant's organization in accordance with the Canons of the Diocese and its continued existence thereunder for at least one year,
- b. that its organization has not been dissolved by the Ecclesiastical Authority,
- c. the number of its adult members and the number of its communicants,
- d. the names of its Wardens, Mission Council members, Secretary, Treasurer and proposed Lay Deputies,
- e. the extent of its ability to support its work, its willingness to conform to the Constitution and Canons of the Convention of the Diocese, which are then, or thereafter may be, enacted by the authority of the Diocese.

(3) Said application must be accompanied by two certified copies of its corporate charter, and, if it has any by-laws then two certified copies thereof and evidence that the Ecclesiastical Authority approves the admission of the applicant into union with the Convention.

In case the applicant be within the limits of one or more existing Parishes or Missions, the application shall also state the reason for its organization, the distance of its place of worship from the other, or from each of the others, together with whatever additional facts may throw light upon the situation.[

Section 2. At the annual Convention next succeeding the receipt of application for admission to union with the Convention, the Secretary shall communicate the same to the Convention on the first day of its session; and after reference to both the Committee on Admission of New Parishes and the Committee on Constitution and Canons of the Diocese, the application shall be acted upon by the Convention.

Section 3. A Parish or Mission shall be accorded full privileges of membership in the Convention when it is admitted into union with the Convention, including the right of a voice and vote in the proceedings.

ARTICLE VIII **Of the Standing Committee**

Section 1. There shall be a Standing Committee consisting of six Presbyters of the Diocese and six laypersons who are confirmed communicants in good standing of Missions or Parishes in union with the Convention. The Chancellor may be an elected member of the Standing Committee. If the Chancellor is not an elected member of the Standing Committee ~~he~~ then the Chancellor shall be an ex officio member of the Standing Committee with voice and no vote. The members of the Standing Committee shall be elected by ballot as follows: Upon the effective date of this article, or as soon thereafter as practicable at the Convention of the Diocese, two Presbyters and two laypersons shall be elected for a term of three (3) years; two Presbyters and two laypersons for a term of two (2) years; and two Presbyters and two laypersons for a term of one (1) year; thereafter, at each succeeding annual Convention two Presbyters and two laypersons shall be elected for a term of three (3) years. No Presbyter or layperson whose term has expired shall be eligible for re-election until the passage of one Convention year from the date of said expiration. If there be no Bishop or Bishop Coadjutor, or Suffragan Bishop, canonically authorized to act, the Standing Committee shall be the Ecclesiastical Authority of the Diocese. In all decisions as the Ecclesiastical Authority, the Standing Committee shall vote by Orders; and a majority vote of the members present from each Order shall be necessary for a decision.

Section 2. At their first meeting after the election they shall choose one of the Presbyters of their body to be their President and another member of their body to be their Secretary, whose duty it shall be to keep regular



minutes of all the proceedings and business of the committee; to preserve them carefully recorded in a book prepared for that purpose alone; to preserve the originals of all letters and papers addressed to the Standing Committee; to attest their public acts; to perform such other duties as they may require and faithfully to deliver into the hands of his their successors all books and papers relative to the concerns of the Standing Committee which may have been entrusted to him the Secretary.

Section 3. The Anglican Diocese of South Carolina is incorporated as a nonprofit corporation in accordance with the South Carolina Nonprofit Corporation Act. The Standing Committee is the Board of Directors of the corporation. No member of the Standing Committee may be removed, replaced, or a vacancy filled except by compliance with the South Carolina Nonprofit Corporation Act, the Bylaws of the Diocese, and the Constitution of the Diocese.

Section 4. They shall present to each Annual Convention an abstract of the minutes of their proceedings since the former Convention.

Section 5. Vacancies in the Standing Committee caused by death, resignation or otherwise, shall be filled by the suffrage of the remaining members, a majority vote of each Order being necessary to a choice.

Section 6. The Standing Committee may adopt standing resolutions, which when adopted shall continue in force until repealed by majority vote of the total membership of the Standing Committee adopting same or by a majority vote of the total membership of a subsequent Standing Committee. The present standing resolutions of the Standing Committee are printed in the [Journal] by request.

ARTICLE IX **Of the Trial of a ClergymanPriest of Deacon**

A clergymanA Priest of Deacon shall be subject to a trial for offences offenses enumerated in the Canons of the Diocese, and if found guilty shall be sentenced in accordance therewith. The trial shall be conducted according to the Canons of the Diocese.

ARTICLE X **Of Altering the Constitution**

No alteration or amendment of, or addition to this Constitution shall be made unless the same be proposed in writing and in duplicate on the first day of a Convention and after reference to the Committee on Constitution and Canons, is adopted by a majority vote of the Convention at which it is proposed, and further adopted by a two-thirds vote of both Orders present at the next Convention.



- A Statement of Faith -

Adopted by

The Standing Committee of the Anglican Diocese of South Carolina
October 6, 2015

The Anglican Diocese of South Carolina (The Diocese) is an Anglican church in the state of South Carolina. Our Vision is to "Make biblical Anglicans for a global age." We are committed to our Mission, "To respond to the Great Commission by so presenting Jesus Christ in the power of the Holy Spirit that all may come to know him as Savior and follow Him as Lord in the fellowship of His church."

As such, we ascribe to the following as our core doctrine:

A belief in the Triune God: Father, Son and Holy Spirit; three distinct persons co-equal in glory and co-eternal in majesty and of one substantial Godhead, such that there are not three gods but one God.

A belief in the Holy Scriptures as divine revelation, trustworthy, carrying the full measure of His authority, containing all things necessary to salvation, and to be submitted to in all matters of faith and practice of life.

A belief in the One Savior of mankind, Jesus Christ, who in His person is both fully God and fully man; of one substance with the Father as regards His Godhead, and at the same time of one substance with us as regards His manhood.

A belief in the perfect obedience of Christ; His true and actual suffering, His substitutionary and atoning death on the cross, and His bodily resurrection and ascension as the only means given for our salvation and reconciliation with God.

A belief in faith alone as the only grounds for the merits of Christ being imputed to us for our justification before God (justification by grace alone through faith alone in Christ alone), leading to good works empowered by the Holy Spirit.

A belief in the consummate return of Jesus Christ in glory to judge the living and the dead, and a belief in the bodily resurrection of the dead and their entrance into either eternal damnation or everlasting blessedness.

A belief in the one, holy, catholic, and apostolic Church as those souls that have been redeemed entirely by the work of Christ and called out of bondage into freedom, out of darkness into light, out of error into truth, out of death into eternal life.

A belief that historic Anglican polity organizes the visible Church under the offices of Bishop, Presbyter and Deacon. Furthermore, the Church exists to worship the Triune God and to lift up the Savior Jesus Christ before all people through the faithful preaching and teaching of the Gospel, through prayer, and through the faithful administration of the sacraments of Baptism and the Lord's Supper (Holy Communion or the Eucharist).

A belief in the Nicene and Apostles' creeds as accurate representations of the essence of the Christian faith, and affirmation of the (39) Articles of Religion as a coherent and concise expression of Anglican doctrine.

Further;

We believe Christians are called beyond mere membership to the lifelong journey of discipleship, learning to faithfully live what God has revealed about us.

(Matthew 7:24-29, Mark 8:34-36, Galatians 5:22)

We believe all people are created in the image of God, who wonderfully and immutably creates each person as genetically male or female. These two distinct complementary genders reflect the image and nature of God (Genesis 1:26-27). Rejection of one's biological sex is in conflict with this created-ness and is inconsistent with our beliefs.

In the Church, we believe marriage is the uniting of one man and one woman in Holy Matrimony, a single, exclusive, lifelong union, as delineated in Scripture (Genesis 2:18-25; Mark 10:1-9). This signifies to us the mystery of the union between Christ and his Church, reconciling and re-uniting two complements. God's good intention for us is that sexual intimacy is to occur only between a man and a woman who are married to each other. (1 Corinthians 6:18; 7:2-5; Hebrews 13:4.) For the blessing and protection of the bond of marriage, our families, and particularly our children, God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman.

Because God has ordained marriage and defined it as His covenant relationship between a man and a woman, the Diocese will only recognize and solemnize a marriage that is between a man and a woman. Further, the clergy and staff of the Diocese shall only serve in weddings and solemnize marriages between one man and one woman. The facilities and property of the Diocese shall only host weddings between one man and one woman.

We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ. (Acts 3:19-21; Romans 10:9-10; 1 Corinthians 6:9-11).

We believe that every person must be afforded compassion, love, kindness, respect, and dignity. (Mark 12:28-31; Luke 6:31). Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines of the Diocese.

Finally;

This statement of faith does not exhaust the extent of our beliefs. The Bible is the trustworthy Word of God that speaks with final authority concerning truth, morality, and the proper conduct of humankind.

For purposes of the Diocese of South Carolina's faith, doctrine, practice, policy, and discipline, our Bishop is this Diocese's final interpretive authority on matters of doctrine and their application.

In order to preserve the function and integrity of the Diocese as the local Body of Christ, and to provide a biblical role model to the diocesan members and the community, it is imperative that all persons employed by the Diocese in any capacity, or who serve as leaders, agree to abide by this *Statement of Faith*. (Matthew 5:16; Philippians 2:14-16; 1 Thessalonians 5:22)

We are committed to biblical and classical Anglican Christianity. We celebrate and stand for the unchanging truth of the gospel as centered in the grace of Jesus Christ, in the gift of biblical revelation, and the moral vision expressed in historic, Anglican Christianity.



The Anglican Diocese of South Carolina

Current Standing Resolution 16 as of [3-14-15]

16. Therefore be it resolved that the following Standing Resolution of the Convention be adopted;

God wonderfully creates each person as male or female. These two distinct, complementary genders reflect the image and nature of God. (Gen 1:26-27.) Rejection of one's biological sex opposes God's purpose in creation (Mark 10:6).

The term "marriage" has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in Scripture. (Gen 2:18-25.) God's good intention for us is that sexual intimacy is to occur only between a man and a woman who are married to each other. (1 Cor 6:18; 7:2-5; Heb 13:4.) For the blessing and protection of our families, particularly our children, God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman. Because God has ordained marriage and defined it as the covenant relationship between a man and a woman, **The Diocese will only recognize and solemnize marriages between a biological man and a biological woman, that is between two persons whose birth gender identities were respectively male and female.** Further, the clergy and staff of The Diocese shall only participate in weddings and solemnize marriages between one man and one woman. The facilities and property of The Diocese shall only host weddings between one man and one woman.

(Passed 3-14-15)