



“Discovering Our Future”

Diocese of Southeast Florida

Organizational Structure Group Report

Section I Summary of Findings

The work of the Organizational Structure Group was to review and analyze all units of our diocesan structure through the lens of how nimble, efficient and effective each unit is, flagging where it works well and where there are opportunities for improvement. We were encouraged to evaluate what currently exists, seeking information from members of committees, commissions and members of diocesan staff as well as input from people from around the diocese. A goal of our work was to develop questions which could be catalysts for further creative thinking as the Develop Our Future process continues to lead our diocese toward a vision for our future together.

While our task was to consider the effectiveness of our diocesan organizational structure, seeking to identify areas which might be improved or redesigned for the future benefit of our Christian life and ministry together, we have been gratified to note that many of our current ministries have yielded impressive results.

Our diocesan strengths include our abiding commitment to mission -- both international and local. We have active companion partnerships with the Dioceses of the Bahamas and Turks and Caicos, the Dominican Republic, Haiti and Antananarivo, Madagascar. Our Episcopal Charities of Southeast Florida supports outreach mission in our local communities and provides seed money for the development of new ministries. Our structures -- commissions, committee, diocesan staff and individual congregations -- seek to support and further this mission mindset and activity. We are increasingly recognized throughout the Episcopal Church for our pioneering work in supporting congregational leadership and growth through our Nehemiah Process. We are forming regional partnerships in mission and have several different models in various configurations and stages of development active in our diocese. We are a diocese known for our diversity in terms of cultural ethnicity, geography and the scope and size of our congregations with a commitment to social justice issues and human need on both a diocesan and parochial level. The growth and vitality of the congregations in the Keys, highlights success in

finding the right leaders for congregations and their creativity in rejuvenating local ministries. The people of our diocese have been blessed by the dedication of Mary Cox to the creative development of our communications in the form of *The Net*, Facebook connectedness and timely emails keeping people informed on issues and situations. Our diocese's use of electronic communications has been exemplary in connecting us more efficiently to each other. We are served by a committed and hard-working diocesan staff. As our diocesan mission statement underscores: we include all and exclude none in pursuing the mission of God in Jesus Christ with the faith and transforming power of the Gospel.

Our assessment of diocesan organizational structure, including committees, commissions and groups, as well as our diocesan staff, yielded some interesting information.

When our diocesan structure of committees, commissions and groups was assessed, it was found that over forty such groups exist, some quite active and others inactive. Regarding diocesan staff involvement in these groups, almost all have two or less staff assigned. The Electronic Communications Committee includes four diocesan staff; Compensation and Insurance three; Executive Board nine (4 participate in Ex.Bd. – 3 Archdeacons & Cris; others provide support such as audio-visual, refreshments, etc); Parish Finance and Assessment five; Budget Committee three; Property and Loan five; Investment Committee three.

Appraisal for gender balance on these groups showed that males hold the majority on twenty-six of forty groups. Committees with oversight of finances were heavily weighted toward male membership.

Though the leaders of only a few of the groups were surveyed, those who were contacted described group membership as mostly white, non-Hispanic with very few members being under forty years of age.

Regarding clergy-laity balance in the groups of the diocese, it could be determined that fourteen of the groups have a clergy majority and twenty a laity majority, with several being evenly split. Overall, it was observed by several people that some of our groups seem to be quite active and vital with strong involvement of the members while other groups rarely meet. In some groups the work is carried out by one or two members despite the fact that the group is composed of more members.

Our diocese is large and includes congregations in rural, urban and suburban settings. It seems that the organizational structure of our diocese must rely on communications systems which will enable participants to do their work without having to be physically present at meetings. Distance and cost of travel, as well as traffic conditions, are factors which keep people from participating in diocesan meetings, so communications technology will continue to be important.

The diocesan paid staff component of our diocesan structure was also assessed with a review of job descriptions. Seven of fifteen staff members were interviewed to receive their insight and perspective on how we are structured and organized for ministry in the diocese. Each staff person interviewed was asked to respond to the question of what they would envision if we were starting the diocesan structure from scratch. What would they create, keep the same and, perhaps, do differently when compared with how we are currently structured for mission and ministry? We also sought their perspective on diocesan staff responsibilities and how the staff supports mission and ministry in the diocese.

Some themes emerged as follows:

...Diocesan staff noted the “we/they” mentality in the diocese. There is not a well-developed understanding of the role and responsibilities of diocesan staff; there is not a consistent understanding of the ways in which diocesan staff, particularly those below the archdeacon level, serves to support the mission of the diocese.

...The fluid job descriptions for the Archdeacons for Congregational Development and Deployment, as was their hard work, were frequently noted. Leadership at this level works long hours to respond to ministry needs and connect congregations with resources.

...The deanery structure was frequently observed to be uneven in its effectiveness in serving as a regional organizer for diocesan ministry. Some deaneries, some deans are more and others less effective and engaged. There is not consistent clarity about the role and responsibilities of deans and deaneries. Question: What if any training do deans receive?

...There was some degree of comment regarding the number of diocesan committees and whether a larger organizational structure needs to exist to shepherd these committees. Question: how are committees held responsible and accountable for their effectiveness/lack of effectiveness? Who intervenes, and how, when committees not effective?

...The challenge and gift of diversity in our diocese was frequently noted. Questions: How do we best structure ourselves in terms of diocesan staffing and resources to support ministry in congregations that are diverse economically and culturally? What is the right balance of time, money and attention to further the diocesan mission in response to this diversity? Everyone commented that these questions are not easily answered.

...Many diocesan staff members noted our structure for supporting youth ministry in our diocese varies deanery to deanery and there is recognition that there are varying levels of commitment to diocesan youth ministry geographically. Question: What structure is in place to coordinate diocesan youth activities?

...There is much support of the work of the Nehemiah ministry along with recognition that the Parish Finance and Assessment and Property and Loan Committees play an instrumental role in our diocese. Question: Is the importance of these committees matched with creative thinking about how to attract and select gifted members for service on these committees?

...Vitality and diversity of ministry, especially outreach ministry in our diocese was repeatedly noted. Questions: How do the diocesan budget and staff best support this ministry? Do we need diocesan level outreach ministries? What regional ministries, other than deaneries might make sense? How are such regional ministries “birthed” and supported by the diocese?

...Communication was consistently noted for its importance. Questions: How do become more intentional about promoting the mission and ministry of the diocese? What are the most effective means of communicating with congregations, with congregational members and with the community at large?

Section II Questions

As a result of its analysis of the diocesan structure, and with input from group leaders, diocesan staff and interested people of our diocese, the Organizational Structure Group developed the following questions. It is hoped that consideration of some or all of these questions by those participating in the Discover Our Future process as it moves forward will be helpful in shaping our vision for the ministry we share in the Diocese of Southeast Florida.

1. If the Episcopal Church is to flourish in the Diocese of SE Florida what should be our most important foci and improvements?
2. What is the proper balance between the funding of the local congregational budget and the budget of the diocese? Should the congregational assessment be reduced to 10%? How would such a reduction impact the mission of our diocese at the congregational level? What would be the impact at the diocesan level?
3. What is a reasonable percentage of parish income to assess congregations?
4. If we were to cut the assessment percentage where would we cut our diocesan budget?
5. Should we, as a diocese, eliminate all assessment appeals and encourage parishes to live within their means?
6. If we were starting with a clean slate, how would our diocesan staff be configured?
7. What are the basic roles we wish our bishop to perform?
8. What additional specific gifts for ministry do we want our next bishop to have in order to facilitate the pursuit of what we consider to be our most important foci and improvements?
9. Which of our current diocesan committees, commissions and groups are necessary to the functioning of a diocese?
10. Which of our current diocesan committees, commissions and groups are not necessary?
11. Do we need to rent or own physical space to carry out the work of our diocesan satellite offices or is there a more efficient way to carry out our work?
12. Where should the main diocesan office be located in order to best serve the congregations and deaneries of our diocese?
13. Should *The Net* continue to be offered in hard copy or should we “go green”?

14. Which ministries should deaneries be encouraged and/or responsible for and should diocesan funds be allocated to the deaneries for those ministries?
15. How do we develop regional and collaborative relationships among congregations to further the diocesan mission, which may or may not require diocesan financial support?

Section III Supportive Materials

A. The Role of the Bishop

In The Book of Common Prayer

The Outline of the Faith provided by our Book of Common Prayer answers the question: “What is the ministry of a bishop?” in this way: The ministry of a bishop is to represent Christ and his Church, particularly as apostle, chief priest, and pastor of a diocese; to guard the faith, unity, and discipline of the whole Church; to proclaim the Word of God; to act in Christ’s name for the reconciliation of the world and the building up of the Church; and to ordain others to continue Christ’s ministry.” (BCP, p. 855)

Thus, a bishop is the chief priest and pastor of a diocese, and all other clergy derive their ministry from him or her. He or she is the guardian of the faith, responsible to see that the full truth of the Gospel of God in Christ is proclaimed. He or she administers the discipline of the Church and is responsible for seeing that the official worship of the Church is regularly used in the Churches under his or her care.

In the Book of Common Prayer, the Preface to the Ordination Rites states that bishops are those “who carry on the apostolic work of leading, supervising, and uniting the Church.” (BCP p. 510) The Ordinal, in “The Examination,” goes on to state that a bishop is “called to guard the faith, unity, and discipline of the Church; to celebrate and to provide for the administration of the sacraments of the New Covenant; to ordain priests and deacons and to join in ordaining bishops; and to be in all things a faithful pastor and wholesome example for the entire flock of Christ” (BCP p. 517). Furthermore, bishops, according to the Ordinal, are to share with their fellow bishops in the leadership of the Church throughout the world.

The Book of Common Prayer restricts the administration of the rites of confirmation and ordination to bishops and also gives bishops great authority over any variations in the liturgy to be permitted within the bishop’s diocese.

In the Constitution and Canons

- The bishop shall not exercise authority outside of his or her diocese without specific authorization to do so. (Article II.3)
- The bishop is required to examine any candidate for ordination and to make sure that certain requirements are met before ordination. (Article VIII)
- The bishop has to report information about the clergy and parishes in the diocese to the national Church. (Canon I.1.6)

- The bishop, along with the Standing Committee, must approve the sale or encumbrance of any real property of a parish. (Canon I.7.3; II.6.2)
- The bishop shall have a seat in the House of Bishops of the province. (Canon I.9.5)
- The bishop may call special meetings of the Standing Committee of the Diocese to seek its advice. (Canon I.12.1)
- The bishop must consent to any request of a non-Episcopal congregation to join the Church while retaining the use of its own rites, which request must be sent to the Presiding bishop. (Canon I.16.1)
- The bishop is charged with conferring the rite of confirmation and with the reception of those previously confirmed in another tradition. (Canon I.17.1)
- The bishop hears the appeal of any parishioner who has been denied any of the sacraments by a priest. (Canon I.17.6)
- The bishop is to receive notice of any marriage to be conducted within 30 days of the signing by the bride and groom of the Declaration of Intent. (Canon I.18.3)
- The bishop must consent to the marriage if either of the parties has previously been married and the former spouse is still alive. (Canon I.19.2,3)
- The bishop must authorize the use of translations of the Bible other than the ones specified in the Canons. (Canon II.2)
- The bishop must authorize the use of language other than English in worship unless there exists an authorized edition of the Book of Common Prayer in such language. (Canon II.4)
- The bishop shall not consecrate a Church until satisfied that land is owned by the Church and subject to the canons. (Canon II.6.1)
- The bishop shall encourage the discernment of vocations and assist those in the discernment process. (Canon III.3)
- The bishop licenses lay ministers. (Canon III.4.1)
- Deacons serve directly under the authority of and are accountable to the bishop. (Canon III.7.1)
- The bishop establishes procedures to identify and select persons for ordination to the priesthood. (Canon III.8.1)
- The bishop, in consultation with the Standing Committee, acts on requests by clergy to renounce their orders. (Canon III.9.8)
- The bishop has responsibility to mediate differences between a rector and the vestry when they are in dispute, and if necessary to render a judgment on the dispute. (Canon III.9.15,16)
- The bishop is required to pursue continuing education. (Canon III.12.2)
- The bishop is required to visit each congregation at least once every three years. (Canon III.12.3.a)
- The bishop may prepare pastoral letters that are required to be read to the congregations on matters of doctrine, discipline, or worship. (Canon III.12.3.b)
- The bishop must give an annual state of the diocese report covering various topics. (Canon III.12.3.d)

- The bishop must not perform Episcopal acts or officiate by preaching, ministering the Sacraments, or holding any public service outside his or her diocese without the permission of the bishop of the diocese in which the action is to take place. (Canon III.12.3.e)
- The bishop must reside in the diocese. (Canon III.12.4)
- The bishop has extensive responsibilities in matters of ecclesiastical discipline. (Canon IV)

It is apparent from the summary of constitutions and canons above that the national and diocesan constitutions and canons grant specific powers and impose specific responsibilities on the bishop, but the gist of the role of the bishop is, as set forth in the Catechism in the Book of Common Prayer, “to represent Christ and his Church, particularly as apostle, chief priest, and pastor” of the diocese. The bishop accomplishes this task, not so much with *de jure* authority granted by the constitutions and canons, but more by the bishop’s personal power of persuasion arising from the clergy’s and laity’s belief that the bishop has been called by God to shepherd them.

In the Lambeth Conference

It should be noted that the bishops gathered at the 2008 Lambeth Conference undertook a study of what it means to be a bishop in the Anglican Communion, including our own Episcopal Church. In the reflection document published at the conclusion of the conference, the participants defined the role of a bishop as follows:

- To gather the whole community in celebration, presiding over the sacraments and ordaining new priests and deacons
- To proclaim the Word of God as an apostolic witness to the death and resurrection of Jesus Christ
- To be a teacher, guardian and interpreter of the faith and the apostolic tradition
- To be active in making and nurturing disciples
- To be a shepherd (pastor) of the whole people of God, with a special concern for the clergy of the diocese
- To be a prophetic voice for the voiceless.
- As bishops, we are committed to the life of the Church, to the wider communities in which we minister and to civil society. We recognize that it is in our calling to be bridge-builders, reconcilers and symbols of unity, representing the local to the universal and the universal to the local, taking our place within a world-wide college of bishops across the Communion and within the one Church of Christ.

While this understanding of the role of the bishop is not directed to the Episcopal Church in particular and does not purport to take into account our constitutions and canons, it is an appropriate summary of what a bishop is called to do.

Frequently Asked Questions

The responses are short answers to sometimes complicated questions and are always subject to elaboration and even dispute. They should at least provide a frame of reference for further study and thought. You are invited to submit additional questions for inclusion and comments on the responses provided.

• **What is a bishop?**

A bishop is a successor to one of the Twelve Apostles, who has been consecrated by other bishops. In Old English it was "biscop", which came to be pronounced "bishop" and was later spelled that way. In the Episcopal Church, there are five kinds of bishops: Presiding, Diocesan, Assistant, Coadjutor, and Suffragan. No bishop is "higher" in rank than another. The five kinds merely define their function. We will be electing a Diocesan bishop who will replace our current bishop when he retires.

Source: <http://www.trinityparish.com/glossary.html>

• **Have we always had bishops in the Church?**

The Reformation raised many questions about the role of the bishop. In the English Reformation in particular, those of Puritan and Presbyterian persuasions sought to abolish the office of bishop and to vest authority in local congregations or in councils of elders. Those of a more catholic persuasion sought to retain bishops as the authority in the Church. The English Civil War settled the question in favor of bishops, and the Church of England has since maintained the traditional threefold orders of bishop, priest, and deacon. The governance of the Church of England, however, did undergo a change in the English Reformation in that the King (or Queen) and Parliament assumed a substantial role. The bishops were no longer in total control of the Church although, in most day- to-day affairs of the Church, the civil authorities deferred to the bishops.

• **What power does the bishop have in the Episcopal Church?**

The Episcopal Church, our branch of the Anglican Communion, retains the threefold ministry of bishops, priests, and deacons, but, from its inception, the role of bishops in the Episcopal Church has differed from the role that they had in the Church of England. In particular, legislative authority in the Episcopal Church as to doctrine, discipline, and worship resides in the General Convention, which in turn is composed of two houses, the House of Deputies (laity, priests, and deacons) and the House of bishops. Both houses must approve any legislative action of the convention, thus the power of the bishops is significantly less in the Episcopal Church than in the Church of England. The bishops, as a group, can take no action without approval of the House of Deputies except to the extent that the General Convention has previously delegated authority and responsibility to the bishops. Those delegations of authority and responsibility are found in the Book of Common Prayer, the Constitution, and the Canons.

• **How do bishops interact with the local parish? Why is the work of the bishop important to the typical parishioner?**

When the bishop presides at a baptism he or she represents the whole church, for the individual being baptized is becoming a member of the one, holy, catholic, and apostolic Church in its broadest sense. It is also in this capacity that he or she administers the Confirmation and ordains persons to the ministry. The bishop travels throughout the diocese during the year to be present

in parishes at scheduled Confirmation services and at other times as appropriate and/or as invited. In addition to sacramental and teaching roles, the bishop might play an important role when a parish is in transition, in resolving conflicts at the parish level if such conflicts require either a pastoral consultative presence or a disciplinary intervention.

Source: Looking at the Episcopal Church, William Sydnor, p. 100)

• What are the most important gifts that a bishop should possess?

Given the role of a bishop, gifts of discernment, teaching, wisdom, and pastoral sensitivity, are important. A bishop should have demonstrated skills in conflict resolution and listening. He/she should also be a theologian and faithful student of Scripture. His/her life should be deeply rooted in prayer and as well he/she should be able to articulate the core doctrines of the Christian faith a belief in which should be evident in the way he/ she lives out the Great Commandment (Love God and love your neighbor, see Mk.12:28-34) and the Great Commission (Go and make disciples of all nations, see Matt. 28: 16ff).

B. Analysis of Composition of Diocesan Committees Commissions and Groups

Group	How App't or Elected	Diocese Staff Bishop/ Archdeacons	Gender Balance	Ethnicity	Region	Age	Clergy/Lay
Standing Committee of the Diocese	Elected by Com	Bp Frade	6 Males				6 Clergy
		Bruttell	4 Females				4 Lay
Disciplinary Board	Elected as vac	Bp Frade	6 Males		4 Dade		5 Clergy
			2 Females		3 North Palm Beach		3 Lay
					1 Broward		
Cathedral Chapter	Elected by Com	None	11 Males				2 Clergy
			5 Females				14 Lay
University of the South	Elected by Com	None	2 Males				1 Clergy
			1 Female				2 Lay
State of the Church Committee	App't from each Deanery	Gail McShane	7 Males				4 Clergy
			3 Females				6 Lay
Clergy Assist	App't by Bishop	Bp Frade	2 Males				2 Clergy
			0 Females				0 Lay
Clergy & Lay Compensation & Insurance Committee	App't by Bishop	Bp Frade	9 Males				7 Clergy
		Hobbs McShane	1 Female				3 Lay
Ecumenical Commission	App't by Bishop	None	4 Males				4 Clergy

			0 Females					0 Lay
Executive Board	Elected by Deanery	Bp Frade	19 Males					17 Clergy
		Valdes	18 Females					20 Lay
		Hobbs						
		Bruttell						
		Bazin						
		Schlepp-Gray						
		McShane						
		Cox						
Parish Financial & Assessment Commission	App't by Executive Board	Bp Frade	5 Males					7 Clergy
		Bruttell	8 Females					
		Schlepp-Gray						
		Hobbs						
		Valdes						
Budget Committee	Executive Board App't	Bp Frade	11 Males	1 Black	2 Diocese Analysis	7	45-54	5 Clergy
		Valdes	3 Females	3 Hispanic	4 N. Palm Beach	2	55-64	9 Lay
		Hobbs		9 Caucasian	1 SPB	4	65+	
					2 Broward			
					2 North Dade			
					2 South Dade			
Commission on Church Architecture & Allied Arts	Appointed	Bp Frade	4 Males					3 Clergy
			1 Female					2 Lay
Constitution & Canons Committee		McShane	2 Males					3 Clergy
			5 Females					4 Lay
Episcopal Charities of Southeast Florida	App't their own & got Exec Com approval Exec Board	Bp Frade	11 Males					7 Clergy
			7 Females					11 Lay
Property & Loan Committee	Executive Board App't by Bishop	Bp Frade	11 Males					5 Clergy
		Bruttell	3 Females					9 Lay
		Cobiella						
		Valdes						
		Hobbs						
Investment Committee	Appointed	Bruttell	7 Males					3 Clergy
		Valdes	1 Female					5 Lay
Electronics	Appointed		3 Males					3 Clergy

Communications		Valdes Schlepp-Gray	4 Females				4 Lay
Commission on Christian Formation & Education	Appointed	Bp Frade	3 Males 5 Females				3 Clergy 5 Lay
Commission on Ministry	App't Deployment	Bp Frade Bruttell	9 Males 7 Females	2 Hispanics 2 West Caribbean	2 50- 14 50+		12 Clergy 7 Lay
				others non Hispanic/Caribbean			
Clergy Continuing Education	Appointed	Bp Frade McShane	8 Males 2 Females	2 Blacks Other White Need Hisp & Black		Only one or two members attend.	9 Clergy 1 Lay
Examining Chaplains	Appointed	Bp Frade Bruttell	8 Males 2 Females				9 Clergy 1 Lay
Duncan Center	Appointed	Bp Frade Hobbs	8 Males 6 Females				5 Clergy 9 Lay
Commission on Liturgy & Music	Appointed	Bp Frade	3 Males 2 Females				5 Clergy
Secretariat	Appointed	Bp Frade	8 Males 11 Females				5 Clergy 14 Lay
Daughters of the King	Self Appointed		1 Male 4 Females				1 Clergy 4 Lay
Episcopal Church Men	Self Appointed	Bp Frade	2 Males				1 Clergy 1 Lay
Haitian Commission	Appointed	Bp Frade Bazin	5 Males 3 Females				5 Clergy 3 Lay
Hispanic/Latino Ministries	Appointed	Bp Frade Bazin	8 Males 3 Females				8 Clergy 3 Lay
Disaster Commission	Appointed	Hobbs Schlepp-Gray	3 Males 1 Female				1 Clergy 3 Lay
Disability Ministries	Appointed	Bp Frade	1 Male 1 Female				1 Clergy 1 Lay
St. George's Center	Appointed	Bp Frade	9 Males 6 Females				3 Clergy 12 Lay
St. Laurence Chapel	Appointed	Bp Frade	3 Males 10 Females				2 Clergy 11 Lay
Recovery Ministries of the Diocese	Appointed	Bp Frade	5 Males				4 Clergy

		Carlton	3 Females				4 Lay
Episcopal Church Women	Self Appointed	Bp Frade	2 Males 20 Females	80% Black American 20% White/Hispanic	6 Deaneries 3 only support financially	Mid Age to Seniors	3 Clergy 19 Lay
Deanery Youth Coordinators	App't by Deanery		1 Male 5 Females				2 Clergy 4 Lay
Youth Commission	Appointed		6 Males 17 Females				4 Clergy 19 Lay
Clergy Spouse Planning Committee	Appointed		1 Male 16 Females				0 Clergy 17 Lay
Diocese School Board	Appointed	Bruttell	7 Males 5 Females	11 White 1 Latin	North Palm Beach 1 South Palm Beach 2 Broward 2 North Dade 4 South Dade 3 Keys 0	40's 3 50's 5 60's 4	10 Clergy 2 Lay
Multi-Cultural Ministry ? (Not listed as a group but on Diocesan Organization Sheet)							
Communications	Appointed			All White one being Hispanic	1 Dade 5 Broward	60's - 5 30's - 1	