

Dear Colleagues,

After the House of Bishops Listening Liturgy at the 2018 General Convention (GC79), it was clear that more attention is necessary churchwide for the full restoration and healing of our Episcopal branch of the Jesus Movement. Since our gathering last July, people have continued to share their stories, and many of us have watched and prayed as our siblings in other denominations have also faced increasing revelations of sexual abuse, harassment, and exploitation. Our world and those within our Church are hurting, and it is our responsibility to respond.

The enclosed toolkit is a resource for responding, comprised of:

- Introduction
- Essential Considerations from the GC79 Listening Liturgy Leadership Team
- Overview of the Process
- Building a Pastoral Reading Team to Reply to Letters/Early Work
- Selecting Letters to Share and Preparing the Liturgy
- Offering the Liturgy and Follow-Up
- Pastoral Care Considerations
- Appendix A: GC79 Listening Liturgy Text
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Please note: Offering a Listening Liturgy is more complex than many may realize and necessitates significant pastoral sensitivity. For this reason, the 2018 General Convention (GC79) Listening Liturgy Leadership Team (LLLT) has included a conversation with our team as part of assessing the readiness of a diocese for this work. While we all lament the harm people have experienced in our Church, we recognize that not every diocese is ready for this work; the enclosed Essential Considerations offer helpful guidance when deciding readiness.

It is our hope that this toolkit will serve as a useful resource for The Episcopal Church, our ecumenical partners, and the wider world. Jesus commands us to love our neighbors as ourselves and teaches that our faith is best measured by our treatment of the most vulnerable in our midst. The GC79 LLLT hopes this resource will offer insight and support that will allow more people to be seen and affirmed and ultimately help us all create a safer Church for the “loving, liberating, and life-giving” message of Jesus Christ.

Faithfully,
The Listening Liturgy Planning Team

A LISTENING SERVICE TOOLKIT

OFFERED BY THE LEADERSHIP TEAM OF THE GENERAL CONVENTION 2018 HOUSE OF BISHOPS LISTENING LITURGY

Introduction

The purpose of this toolkit is to share lessons learned in the planning and implementation of the 2018 General Convention House of Bishops Listening Liturgy, as a prayerful response to sexual abuse, exploitation, and harassment in the Church. It is the hope of the Listening Liturgy Leadership Team (LLLT) that this resource will offer support and empowerment for dioceses who may be considering a liturgical response of their own. First and foremost, a diocese must carefully discern if a Listening Liturgy would be efficacious, as it necessitates tremendous vulnerability and courage for the Truth-Tellers who courageously share their painful experiences, for the LLLT, for diocesan leadership, and for those who will serve on the Pastoral Care Response Team (PCRT) subsequent to the liturgy.

It is important to note that, for the 2018 General Convention (GC79), we determined that a Listening Liturgy would be the most efficacious way for the gathered body to speak, hear, and respond to the abuses that take place in our Church. Liturgy offers a safe, secure “container” in which the truth of the most horrific abuses may be seen, heard, and held before the mercy and healing power of God in our midst.

The LLLT discovered the following to be true:

1. The first priority for each aspect of a Listening Liturgy is the well-being of those who courageously share their experience. Every decision or process needs to consider first and foremost the well-being of the persons who honor the gathered community with their truth.
2. “No one stands alone.” Recognizing that isolation is frequently a contributing factor to abuse, exploitation, and harassment, respectful collaboration is intrinsic and essential to this healing work. This work, whether by the Planning Team, the Truth-Teller, the readers in the service, or the Pastoral Care Response Team, necessitates mutual support. Therefore:
 - a. All communications come from the team, not individuals.
 - b. Planners have partners for the work; no one works in isolation.
 - c. Once a submission has been received, pastoral care is confidentially offered to the Truth-Teller throughout the entire process.
 - d. Beginning and ending each planning session in prayer helps to ground this process in our sacred connection with God and is important for the spiritual care of those engaged in the planning.
3. Planning this liturgy may bring up issues from the planners’ own experience and past. It is possible that members of the Planning Team may feel moments of heightened emotion, defensiveness, and even anger, as this is sacred, courageous, yet painful work. So, along with prayer and pastoral care, effective conflict resolution strategies may benefit the team.
4. The process of offering a Listening Liturgy and caring for the pastoral needs of the Truth-Tellers and listening community is very complex and necessitates the involvement of trained professionals (licensed psychologists, therapists, and pastoral care providers). Dedicated time for the planning and intentional consideration for the emotional and spiritual safety of all concerned is essential. The potential for re-victimization of Truth-Tellers, hearers, and planners is a concern to be taken seriously and with integrity.
5. A well-planned Listening Liturgy offers the entire gathered community an extraordinary opportunity for many levels of healing.

Essential Considerations from the GC79 Listening Liturgy Leadership Team

If your diocese is interested in hosting a Listening Liturgy, please take seriously the sacrosanct tasks of prayerful, deliberate, and collaborative planning and implementation of the liturgy. This must include a commitment to providing expert pastoral care at all stages of the process, with particular attention to follow-up care of participants. We consider the focal consideration to be the spiritual, psychic, and emotional safety of all who participate. We have developed two checklists that we invite you to use as guidelines in assessing your diocese's readiness to host a Listening Liturgy.

Questions to ponder when assessing your diocese's readiness to host a Listening Liturgy:

- Are your bishops and other key diocesan leaders ready to hear the stories and to be present and accountable? If not, the diocese should postpone hosting a Listening Liturgy as more harm will be caused by proceeding prematurely.
- Is your diocese willing to consult with a member of the GC79 Listening Liturgy Leadership Team (Appendix E)?
- Is your diocese ready to support the people submitting the letters, the people reading the letters, and the people who may attend the Listening Liturgy and may experience an opening of old wounds related and unrelated to sexual misconduct of clergy?
- Is your diocese considering how to protect the anonymity of those who share their accounts of abuse, especially if a small diocese?
- If a small diocese, would your diocese consider collaborating with neighboring dioceses or with other faith traditions in your area?
- Does your diocese have the resources and energy to establish a process to screen reflections for the potential necessity of opening a Title IV investigation?
- Does your diocese have a trained and functioning Title IV Disciplinary Board?
- Does your diocese have an established Pastoral Care Response Team?
- Will your diocese be able to schedule and confirm that pastoral care providers are committed to serving before, during, and after the liturgy?
- Does your diocese and its clergy have a list of trustworthy, licensed mental health clinicians to whom you can refer participants who may need counseling?
- Will your diocese be able to secure the services of interpreters of ASL and Spanish (or other) language translators to assist in processing letters and for the Listening Liturgy itself?
- Does your diocese have the resources and time to publicize the Listening Liturgy to the whole diocese and to provide comprehensive information about its rationale and content?

Other Essential Considerations

- Is your diocese ready to prioritize this Listening Liturgy as a standalone event? Making it a standalone event emphasizes its importance.

- If distance and cost are issues, can you envision having this Listening Liturgy the night before the start of a convention? Having other kinds of services or presentations on either side of this sensitive liturgy can have a range of effects, from diluting the liturgy to overwhelming participants.
- It is vital for clergy to attend. Can your diocese set a date that takes into consideration the demands of the parochial clergy (e.g., staying away from weeks of high parish activity or traditional clergy vacations times)?
- Has your diocese determined who will read the letters and who will accompany the reader? We strongly recommend that, as each letter is read, the reader be accompanied by one or two other individuals. This represents that we are walking with each other through this process of healing. It also represents that we all share responsibility for the lapses that enabled the abuse and the silence regarding abuse to continue. If possible, the bishop(s), as representatives of ecclesial authority, ought to accompany the reader along with another order of the clergy. Again, this symbolizes both the systemic complicity that has injured so many and the systemic commitment to doing the work of restorative justice and facilitating healing for individuals and communities of faith. A reader may also be allowed to invite supporters of her or his own choosing.
- Can your diocese recruit enough folks to share their letters so that the service will have multiple readings? At the GC79 Listening Liturgy, 12 stories were read. We recommend between seven and 12 letters. This may also facilitate collaboration with other local faith communities who may want to participate.
- Can your diocese design a Listening Liturgy that allows ample, reverent silence in between the reading of the letters?

Consider the physical space where the liturgy will be offered.

- Will there be ample space to move around, as some folks may need to get up and walk around or stand during the service? There needs to be enough physical room for folks to have a sense of both space and privacy.
- Can the lighting be arranged so it avoids glare and offers a warm space for this sacred work?
- Does the site for the liturgy have a dependable sound system? Can amplification be provided?
- Would your diocese consider blessing the space where the liturgy will be held? This is especially pertinent if the Listening Liturgy is going to be held in a conference center or hotel ballroom. Praying over the space is important for establishing a safe, spiritually centered “container” in which to hold this service. There could be a blessing with holy water and possibly a censuring of the space. You could consider doing this blessing at the beginning of the Listening Liturgy itself, or mentioning at the beginning of the Listening Liturgy that the space has been blessed.

If you have questions about any of these considerations, please know you can reach out to the Right Rev. Brian Thom, the Rev. Betsy Fisher, or the Rev. Dr. Jeanine Driscoll. You may also reach out to one of the other members of the GC79 Listening Liturgy Leadership Team (see Appendix E). And if you'd like, let us know when your diocese is hosting a Listening Liturgy so that we can hold you all in prayer.

OVERVIEW OF PROCESS

A SUGGESTED PROCESS FOR PLANNING A LISTENING LITURGY

Early Work

1. Determine core leadership (between two and four individuals – one should be a bishop, a member of diocesan staff, or a bishop’s representative).
2. Assess legal issues and the canonical parameters of a specific diocese.
3. Determine how an intake will be conducted to ensure:
 - a. The safety of the Truth-Tellers
 - i. Vocational considerations
 - ii. Confidentiality
 - b. An effective process for potential Title IV issues
4. Identify and invite participation of pastoral care professionals and others to assist with planning.
5. Determine if all or only some of the submissions received will be read in the context of the liturgy.
6. Schedule a place, date, and time for the liturgy.

Invitation, Intake, and Responding to Submissions

7. Publish the intention to offer a liturgy, noting whether all responses will be read or only those that are reflective of the range of responses received.
8. Draft an invitation for the ingathering of responses.
9. Draft a communication that will be sent to the Truth-Tellers acknowledging receipt of their submission.
10. Establish a process by which people can respond confidentially and safely. It may be efficacious to offer a dedicated and secure email address for this purpose. **It is imperative that the intake process ensure the safety of each submission and that the courage of the Truth-Tellers is honored by the way their submission is received and processed.**
11. Gather a Pastoral Reading Team (PRT) who will contact the Truth-Tellers and offer pastoral care. Train this team, distribute letters for their response, and provide ongoing support as their work is underway.
 - a. Draft a form letter, email, and talking points for the PRT to use.
 - b. Offer a Zoom meeting to discuss how the team will ensure that each Truth-Teller receives the same level of pastoral care.

Liturgical Preparation

12. Draft the overall liturgy.
13. Determine how many responses will be read. During the GC79 Listening Liturgy, 12 reflections were read; many thought this was as many reflections as people could process in one service. If more submissions are received, it will be necessary to determine which responses are most reflective of the full range of experiences.
14. Remove identifying data (e.g., times, places, names) from the submissions to maintain confidentiality.

15. Allow each Truth-Teller an opportunity to see how her or his story will be told within the liturgy.
16. Maintain a transparent communication strategy that offers clarity of purpose for the diocese/community.
17. Gather a team of lectors who will read a reflection in the service.
18. Have a training session for the lectors and those offering pastoral care after the service (Pastoral Care Response Team).
19. Be attentive to the worship space (lighting, setup) and mindful of how the liturgy will be experienced.

Offering the Liturgy and Follow-Up

20. Gather the Planning Team in prayer before the liturgy.
21. Lead and share in the liturgy.
22. Provide pastoral care to follow.
23. Offer the Planning Team members an opportunity to process their experiences.
24. Invite feedback from participants, as appropriate.

Building a Pastoral Reading Team to Reply to Letters/Early Work

If a general solicitation of letters that share stories of sexual abuse, harassment, and exploitation has gone out to the diocese, then the formation of a team to share in the work of responding individually to the letters is essential. By building a team, the weight of this work is shared among the Body and each Truth-Teller is assured of a confidential and personal response. Since many of the letters detail incidents in which a clergy person was the perpetrator, there is some value in having the Pastoral Reading Team be composed of clergy people; there is power in receiving a compassionate response from a person of the same office from which the offense was committed (i.e., clergy people taking responsibility for their colleagues' misuse of power and authority, offering apology and regret, and seeking to be part of the healing process).

For the GC79 Listening Liturgy, this process was facilitated by bishops who felt called to offer pastoral care. In that process, the letters were received first by the Bishop for Pastoral Development who screened them for Title IV implications. This was important as it allowed the Pastoral Reading Team to focus solely on the content of the letter and the Truth-Teller's pastoral needs. The Bishop for Pastoral Development then removed the names from the letters and assigned each one a number. (Given the scope of the GC79 Listening Liturgy and the intention to maintain confidentiality of the Truth-Tellers, the assignation of numbers yielded greater protection. Considerations at the diocesan level will need to be made.) The letters were then sent to a bishop (here, called the "Secondary Administrator") who assigned the letter to a member of the Pastoral Reading Team, keeping a detailed record of the letter's assigned number, the subject matter, the email address of the Truth-Teller, the date received, and the date and name of the Pastoral Reading Team member who would be offering pastoral care. (These files were destroyed following the Listening Liturgy.)

A Form for Offering Response

Recommendations for how to construct a letter of pastoral response were given to the Pastoral Reading Team members. Following are general suggestions for letter content and a starting “form” for the shape of a reply:

- Thank the Truth-Teller for the submission.
- Use “I” language in order to make a personal connection.
- Express regret over the incident and the impact on the Truth-Teller’s life. Make one mention of a specific item from the submission that indicates that you have read the person’s story and that this is not a form letter.
- Tell the Truth-Teller that you will pray for healing and reconciliation.
- If more than 10 or 12 submissions are received, it may be necessary to select representative submissions for the liturgy that will need to be edited for confidentiality and length. Truth-Tellers will need to be notified of this and offered an opportunity for input.
- Reassure the Truth-Teller that this is a confidential process and her or his name (and the names of others in the reflection) will be removed. Ensure the Truth-Teller that at no time will her or his name be shared with the wider community. This is a safe process.
- Express that, together, we are working toward a healthier Church, and show gratitude for the Truth-Teller’s courage.

Some things to avoid:

- Telling the author that you know what she or he is going through.
- Offering solutions, advice, or recommendations.
- Suggesting in any way that this action at the Listening Liturgy will complete the healing process.

As an example, here is a sample letter for a (not real) situation between a clergywoman and her senior warden.

Dear Jane Doe,

Thank you for submitting your reflection for the Listening Liturgy at _____ on _____. Your letter is very important as we work to listen deeply to the pain and sorrow that is evident in the Body of Christ. The vulnerability that it requires to share a reflection is great, and I appreciate your courage.

I am sorry that you have suffered in this way. The relationship of a clergyperson to a senior warden involves significant trust, and to have had that trust violated must have been very wounding for you, in many aspects of your life. I will pray for your healing in the name of Christ. I am grateful that you shared your truth with us, and I pray that individually, and as the Body of Christ, we will move from brokenness to wholeness. Your witness is an important part of this process.

We will be sharing just ____ (# of) letters at the listening event on _____. We want to allow space to hear all that the reflections have to offer, and to do so in a liturgy that will provide the context of respect, dignity, and prayerfulness. The truth that is shared on that evening will be heard by all who are gathered, and it is in that sacred space that we will offer our brokenness to God and pray, together, for a redeemed future.

All reflections will have the author's name removed (and the names of others mentioned in the text), and these identifying details will be shared only with the individual to whom you have sent the letter and the Pastoral Reading Team as we make the selection of which letters to share in our liturgy. The letters that are shared will reflect the breadth of experience in the responses that we receive. If your reflection is selected, a member of the Planning Team will be in touch to let you know. If editing for length is required, you will be asked to approve the final form of the letter as it is to be shared. I pray that this process will bring healing and that, together, we can use the truth that is gained from these efforts to bring justice and reconciliation in the Church.

In Christ's name,
(*your name*)

If a letter is submitted by email, please respond by email. If a letter is received by post, please respond by post. Handwritten is better than typed. Please make every effort to respond within a few days of receiving the letter.

Pastoral Care of the Team

It was helpful in our process to gather the Pastoral Reading Team via Zoom for a meeting when the work of replying to the letters was complete. We had a chance, as a team, to pray together and to share our own response to the work of receiving and replying to letters and serving in this pastoral capacity, sometimes working from our own places of woundedness. The review of our work allowed us, as a team, to understand the breadth and depth of abuse in our Church and to offer lament together. It also allowed us to see the hope in working toward healing through inviting and tenderly holding the vulnerability of those who risked to share their stories with us.

Many of the Pastoral Reading Team members found it helpful to review their responses with the Secondary Administrator before sending their replies to the authors of the letters, seeking affirmation that their responses were pastorally appropriate and helpful.

Some members of the Pastoral Reading Team engaged in deeper and extended dialogue with the authors of the letters they received – in several cases engaging in back-and-forth email exchanges and in one case, having a face-to-face meeting with the Truth-Teller to offering support. In all of this, it became clear that while the process was set up to address the pastoral needs of the Truth-Teller and to lay before the Church its systemic dysfunction, it was also necessary to offer good and attentive care for the members of the Pastoral Reading Team.

Selecting Letters to Share and Preparing the Liturgy

Assembling Submissions to Capture the Bigger Picture of Sexual Abuse, Assault, and Harassment

How a diocese chooses to receive letters will impact the larger narrative that may be created. In the case of the GC79 Listening Liturgy, submissions were invited from anyone who wished to share an experience of sexual abuse, assault, or harassment. As noted in the previous segment of this toolkit, letters were carefully screened, names removed and organized in order to protect identity, any potential Title IV concerns tended to, and submissions were responded to by a bishop on the Pastoral Reading Team. Additionally, permission to use any portion of a letter was sought and granted before use in the liturgy. The stories used in the liturgy were not replicated for public use. The only “copy” was what could have been heard via the livestream of the liturgy. All paper and electronic copies were destroyed following the liturgy.

The use of personal experiences in the liturgy was intended to create a context for listening holistically to the emotional, spiritual, and physical power dynamics of sexual abuse, assault, and harassment. In other words, we were not screening for one demographic (e.g., women victims of male clergy). Rather, we sought to convey what the misuse of power looks like across the variety of gender and age experiences by sharing the truth of emotional, spiritual, and physical abuse encountered in a church-based relationship. Letters that were received involved both clergy and laypersons in various configurations of relationship.

In receiving material for the GC79 Listening Liturgy, we had a diverse corpus of material that reflected abuses of power in employment relationships between clergy, clergy and lay employees, clergy and parishioners, and lay church members toward clergy or other lay members. For example, some submissions discussed child abuse and young adult abuse by persons with advantageous

professional or relational power; some letters told of women who were advised that their spiritual formation would be better developed if they had sex with their male priest/spiritual director; there were submissions telling of nonsexual but spiritually manipulative relationships where the professional boundaries of spiritual counseling were violated; and others told of inappropriate sexual comments or sexualized conversation. We heard stories of an unresponsive Church, bishops who did nothing about their abusive clergy, and bishops themselves who used their positions of power inappropriately.

To form the General Convention liturgy, we mostly used pertinent segments of stories. We used only one letter in its entirety. In this way, we created a comprehensive picture of the larger story of the endemic abuse of power in Church and society, and the lifelong trauma it causes.

Submission of one's own truth may be triggering. Offering the best care possible, including regular communication regarding how the Truth-Teller's letter is being edited for anonymous sharing, etc., is crucial, as is discussing how and when communication might happen. This allows the person to remain in control of her or his truth and is a respectful approach given that the Listening Liturgy is created for public sharing.

Be prepared to take the reflections into yourself, to be transformed by them, and to remember them for some time. Pray for the healing of those who have boldly submitted their truth and for the healing of the Church.

In a smaller diocese, where confidentiality may be difficult or impossible to ensure, partnering with other dioceses or ecumenical partners, or even offering a service as a region or province, may be necessary to provide a liturgy that ensures confidentiality.

Offering the Liturgy and Follow-Up

The Liturgy

The Listening Liturgy in its complete form as it was experienced at the 2018 General Convention is included in Appendix A.

What follows here are notes on the elements of the service and their theological grounding.

The rubrics at the beginning of the service set the tone. The liturgy was designed to create a safe space to hold sacred reflections of sexual abuse, harassment, and exploitation. It was designed to be a safe space to express lament, to confess, to listen – a place safe enough to allow for pain. Because of this intention and the intensity of the subject matter, it became clear that there was a need for pastoral support and a Pastoral Care Response Team for follow-up care. The Pastoral Care Response Team is an important part of the design.

Words of Invitation

The words of invitation were chosen to be spoken by one with authority, in the case of the GC79 Listening Liturgy, the one with authority was the Presiding Bishop. This particular service, offered by the House of Bishops, included the confession by the bishops on how they had failed the Church. As such, it was important that the Presiding Bishop be the one to invite the assembly into the liturgy.

The invitation states what the Church is called to be and acknowledges that we have failed in that call. At the same time, it does not single out one particular group for this failure, but rather it says that all have failed our vows. It also acknowledges that bishops have a particular responsibility for the life of the Church. Since this particular liturgy was offered by the House of Bishops at General Convention, it was appropriate that the responsibility of bishops be addressed. For liturgies in other settings, the invitation to repent will need to consider the setting, the community, the particular stories that will be heard, and the needs of addressing the responsibility of power.

The invitation states what the liturgy will be: a public witness, a time of lament and confession, and a commitment to move forward in covenant. This sets the stage once more and also states right up front that this liturgy is not an end but a beginning.

In the liturgy, we are invited to listen with the ear of the heart. To listen with the ear of the heart is the classic Benedictine understanding of obedience. In this way, we are invited to be obedient to the call of Jesus to love one another. The phrase also sets up the call to listen in a way that is not simply in order to debate or to refute, but to take into our own self and into our own heart. We are called to love in our listening.

The invitation also acknowledges that this liturgy is not the entirety of the work that needs to be done but part of it, and perfection is not possible. Clergy (bishops among them) are people who have taken vows, and those vows include accountability, justice, and reconciliation. Therefore, the Body is invited to commit to this work, trusting in God to help and guide it.

Chant

The use of repetitive chant in the liturgy is to assist in creating sacred space – a space that exists beyond words. Much of the pain and suffering present in this service and in the Truth-Tellers' submissions exists in that place beyond what can be put into words. Thus, simple chant is a spiritually safe place.

Chants selected for this service were simple, communal, and repetitive.

Psalm 51

The Psalm of Lament offers an important transition piece in the liturgy. The service moves from intentionally creating sacred space to embarking on the lament, setting the stage for hearing the Truth-Tellers' submissions.

Psalm 51 was chosen because it is a familiar one of lament, coming from the Liturgy for Good Friday. However, there are other psalms that may be equally appropriate. A psalm of lament reaches into the past, connecting us with human laments of those who have gone before us, and leads us to the Litany of Lament, which is specific to this particular liturgy.

It is important that the psalm or the portion of the psalm be guided so that it is said slowly and quietly, creating space in order to listen for God in the submissions that will follow.

Litany of Lament

The leader for the Litany of Lament at the GC79 Listening Liturgy was the Presiding Bishop. The litany was both a lament and a confession. There is a call and response – “we lament and confess to you” – which emphasizes the seriousness of this litany and has every person speaking those words.

In the Litany of Lament, the bishops speak from their position as bishops of the Church, not as individuals. They lament and confess the corporate failure and sins of the House of Bishops. It is important to stress that the confession offered here is for the sins of the Church. This is not a private confession of one individual for her or his own actions. The corporate nature of the litany allows for the scope of the failure to be fully confessed.

The bishops are not the only ones who engage in the litany. The whole gathered assembly then joins in, again in a corporate lament and confession. No one group is allowed to claim the moral high ground; all have failed in some way to live fully into the love to which Christ has called us. Often, that failure is in accepting the status quo.

There is no absolution. The work of repentance is not complete.

The Submissions

In the Listening Liturgy, the submissions were shared intentionally after the lament and confession and not before. The lament and confession were not for these particular stories, but for the sins of the Church that led to these particular experiences. Those who crafted the liturgy believed that it was only by the Litany of Lament and confession that the Church earned the right to hear these truths in this way. The lament and confession included the reality that the Church has, at times, been deaf to the stories.

Each reflection was held with sacredness.

The Listening Cycle

In crafting the liturgy, the cycle of story, silence, and the simple chant of the Kyrie was essential to the core of the liturgy.

In the liturgy, the stories are told by a representative of the Church (at the GC79 Listening Liturgy, bishops) at the altar with two others (bishops) standing with them. Having at least two (bishops) stand together was intentional to express our commitment that no one will ever be alone again. Telling the story at the altar deliberately placed that story of pain and betrayal on the altar where Jesus offers himself to us. By having the stories told by a representative of the Church, we acknowledge that these are not simply isolated instances, but a systemic failure of the Church. By offering them together to God, we place that failure in the hands of the One who can bring healing.

The silences that were created were to honor the pain and suffering in the submissions and the courage of the ones telling their truth. It was also a time for those gathered to allow for their own silent connection to the submission to occur. It is important in leading one's own liturgy that the amount of silence be comparable to the amount time spent sharing each truth.

The Kyrie offers our prayer that God would have mercy on us. The repetitive, quiet, simple nature of this communal chant holds the sacredness of the completed submission and prepares us for the next sacred truth.

The Lord's Prayer

While in some liturgies the Lord's Prayer is in danger of becoming rote recitation, in this particular liturgy, it was felt that intentional use of silence needed to be incorporated. In the GC79 Listening Liturgy, the Presiding Bishop slowly guided the prayer and deliberately held silence between each phrase of the prayer.

Commitment for the Ongoing Journey

It was crucial to the planning of this service that the liturgy ended in a way that left the process open. The Presiding Bishop led the commitment pledging ongoing work, with the bishops and the people sharing equally in the commitment.

The commitment moved us toward our deeper calling as Christians to be agents of reconciliation.

There was not an easy or convenient ending to the service. The liturgy was open-ended, allowing participants to remain in quiet prayer for as long as they needed, or to step back into the community of General Convention, carrying with them the experience, weight, and grace of the time shared together.

Pastoral Care Considerations

Providing Pastoral Care to Survivors of Sexual Misconduct Before, During, and After a Listening Liturgy

At the GC79 Listening Liturgy, a Pastoral Care Response Team (PCRT) was available immediately following the liturgy and in the days to follow, at the convention. Members of the team wore buttons on their lanyards identifying them as members of the PCRT. They conducted their work in places that the care-receiver found most comfortable, often in a public area of the Convention Center or in the worship space of the convention. Much of the care was immediate, and some of it was by appointment, using cell phones and text messages to coordinate meeting times. Some of those who received care had one meeting with a member of the PCRT, and others had more than one meeting. The following guidelines were followed by the PCRT in offering care.

Three key components of a pastoral response: Safety, Support, and Self-Care

Safety

Assessing a person's or a congregation's physical, emotional, and spiritual safety is the most important consideration in pastoral (and liturgical) care of individuals and congregations. The next crucial consideration is implementing ways to optimize such safety. Sexual misconduct by clergy can shatter a person's and/or a congregation's experience of physical, emotional, and spiritual safety and security. An essential step of pastoral care for individuals or congregations is to help them recognize their agency in making a plan and in taking steps to enhance their safety. Suggested practices for this work are included in Appendix B.

Support

A sexual transgression can severely alter a person's sense of control and autonomy. Any provision of pastoral care should be careful not to usurp the individual's power to choose a course of action. One way to empower a person and to dilute toxic shame is to offer resources and sources of support while allowing the individual to make decisions about accessing those resources.

Any decision to pursue criminal charges or file a Title IV disciplinary action must be made by the individual. No representative of The Episcopal Church should force or discourage an individual from pressing criminal charges subsequent to a sexual assault or reporting to a Title IV Intake Officer. Telling a person that it is necessary to press immediate charges can leave the person feeling forced to take action that the person may not be ready to take, yet. Mandated reporters, as defined by secular law and Title IV, should share this obligation at the outset of offering pastoral care so that there is no betrayal of perceived confidences.

Self-Care

The experience of being victimized by a trusted clergyperson can be highly disruptive to the person's sense of self, frame of reference for reality (especially reality in the Church), and sense of how the world is supposed to work. Shame about the event can intensify this disruption and can affect the one who has been victimized, resulting in the doubting of oneself as well as the degrading of oneself. The most powerful antidote to the toxin of shame is compassion – compassion from others and from oneself. Encouraging consistent, compassionate self-care is a fundamental act of providing pastoral care. Compassionate self-care honors the person's soul and body, and it may be an unfamiliar concept for many people. See Appendix B for practical information that addresses multiple aspects of self-care, including daily routines, sleep, and phrases to avoid as they may be a trigger related to trauma.

Gracious God, we pray for your holy catholic church. Fill it with all truth, in all truth and will all peace. Where it is corrupt, purify it; where it is in error, direct it; where in any thing it is amiss, reform it. Where it is right, strengthen it; where it is in want, provide for it; where it is divided, reunite it; for the sake of Jesus Christ Your Son our Savior. Amen.

Prayer for the Church (#7, Book of Common Prayer, p. 816)

APPENDIX A: GC79 LISTENING LITURGY TEXT



*Let us be fully present to the movement of the Spirit,
honoring this sacred space and the intentional moments of silence.
Please place your devices in silent mode during the service.*

*This gathering is sensitive in nature.
If you feel the need for emotional or spiritual support,
please know that our Pastoral Response Team is available for individual conversations.*

*Out of the depths let our cries come to you
Let those with ears, hear...*

Gathering Music

Solo I Love the Lord

I love the Lord
He heard my cry
And pitied every groan
Long as I live
And troubles rise
I hasten to his throne

Amo al Señor
Me escuchó
Tuvo compasión de mi gemir
Mientras yo viva
Y venga el mal
A su trono yo correré

Words & Music: Richard Smallwood (*from Psalm 116*) Translation: Sandra Montes

Song Will you hold me in the light?

The soloists sing stanzas 1 & 2; all are invited to sing stanzas 3 & 4.



Solo 1. Will you hold me in the light with prayer and song?
Solo 2. sos - ten - drás en luz con can - to y o - ra - ción. Sos -
All 3. We will hold you in the light and walk with you.
All 4. sos - ten - dre - mos ca - mi - nan - do en la luz. _____



Hold me in the light of God. _____
 ten - me en la luz de Dios. _____ Con -
Come in - to the light of God. _____
Ven _____ a la luz de Dios. _____



Will you weep and cry with me? Will you ache and sigh with me? _____
 mi - go te la - men - ta - rás Con - mi - go tam - bién su - fri - rás, Sos -
We will share your tears with you; we will face your fears with you. _____
Pa - ra com - par - tir tu llan - to y tus mie - dos en - fren - tar _____



Hold me in the light of God. _____ 2: Me
 ten - me en la luz de Dios. _____
Come in - to the light of God. _____ 4. Te
Ven _____ a la luz de Dios. _____

Words: Adam Tice, Spanish Translation: Sandra Montes Music: Sally Ann Morris Reprinted by permission, OneLicense #721121

Chant

Nada te turbe

Na - da te tur - be, na - da te es - pan - te: quien a Dios tie - ne na - da le fal - ta.

Na - da te tur - be, na - da te es - pan - te: só - lo Dios ba - sta.

Jacques Berthier, Les Presses de Taizé Reprinted by permission, OneLicense A721121 Translation: Sandra Montes

Translation of the Spanish:

Let nothing trouble or frighten you, who has God lacks nothing.

Let nothing trouble or frighten you, God alone is enough.

Words of Invitation from the Presiding Bishop

Dear People of God,

The Church is the community of baptized followers of Jesus and his way. As such we have been called to embody and bear witness to that way and those teachings.

The Church community is therefore called to be a sanctuary where all are safe and honored as beloved children of God.

Tonight, we acknowledge the Church has failed her people. Bishops have failed members of the Church. Priests, deacons, laity, all members of the Church have failed our vows. Some have committed offenses against another, some have denied or covered up those offenses, some have silently observed and done nothing. We have sinned against God and one another. Bishops, as successors to the apostles, hold a particular responsibility for acknowledging our past and ensuring that the Church moves forward in a direction that is a witness to our loving, liberating, life-giving God. This evening we continue the work that has already started by offering a public witness, a time of lament and confession, and a commitment to move forward as the Body of Christ in covenant with one another.

Jesus said “As the Father has loved me, so have I loved you. Now remain in my love. If you keep my commands, you will remain in my love, just as I have kept my Father’s commands and remain in his love.”

I invite all of us into a time to listen with the ear of the heart. Let us offer this space as a sacred container for stories that are about abuse which should never have been.

There is pain in these stories, there is courage in the people who have offered them. Let us honor that courage and vulnerability and pain by our presence and commitment to this work.

We will not get this work perfect, we never will, but we can and do commit to striving at all times to live fully into our vows, our baptismal vows and our ordination vows, and when we fail, to hold one another accountable, to work for justice, and to work for reconciliation with God and one another. This is the work of the Church. This is the work of all God’s people. This is the work we are called to by our loving, liberating, life-giving God.

Chant **Confitemini Domino** *All are invited to participate in repeating the chant*

Come and fill our hearts with your peace. You a - lone, O Lord are ho - ly.
Con - fi - te - mi - ni Do - mi - no, *quo - ni - am bo - nus.*
 Ven y llé - na - nos de tu paz. Só - lo tú e - res san - to.

Come and fill our hearts with your peace. Al - le - lu - ia.
Con - fi - te - mi - ni Do - mi - no. *Al - le - lu - ia.*
 Ven y llé - na - nos de tu paz. A - le - lu - ia.

Psalm 51 *Miserere mei, Deus* *Said in unison, quietly and slowly*

- 1 Have mercy on me, O God, according to your loving-kindness; *
in your great compassion blot out my offenses.
- 2 Wash me through and through from my wickedness *
and cleanse me from my sin.
- 3 For I know my transgressions, *
and my sin is ever before me.
- 4 Against you only have I sinned *
and done what is evil in your sight.
- 5 And so you are justified when you speak *
and upright in your judgment.
- 6 Indeed, I have been wicked from my birth, *
a sinner from my mother's womb.
- 7 For behold, you look for truth deep within me, *
and will make me understand wisdom secretly.
- 8 Purge me from my sin, and I shall be pure; *
wash me, and I shall be clean indeed.
- 9 Make me hear of joy and gladness, *
that the body you have broken may rejoice.
- 10 Hide your face from my sins *
and blot out all my iniquities.
- 11 Create in me a clean heart, O God, *
and renew a right spirit within me.
- 12 Cast me not away from your presence *
and take not your holy Spirit from me.
- 13 Give me the joy of your saving help again *
and sustain me with your bountiful Spirit.
- 14 I shall teach your ways to the wicked, *
and sinners shall return to you.
- 15 Deliver me from death, O God, *
and my tongue shall sing of your righteousness, O God of my salvation.

A Litany of Lament

Bishops will stand as they are able and will say in unison the first six lamentations, after which time, the congregation will join in the leading of the remaining lamentations.

Leader We lament and confess to you

Bishops We lament and confess to you
our sinful complicity with the evil actions
of sexual harassment, exploitation, and abuse within our Church.

All ***Christ have mercy.***

Leader We lament and confess to you

Bishops We lament and confess to you
our negligence in nurturing and safeguarding the sanctity
of pastoral relationships and activities
throughout our dioceses.

People ***Christ have mercy.***

Leader We lament and confess to you

Bishops We lament and confess to you
our dismissive behaviors and neglect
in following up on concerns brought to our attention.

People ***Christ have mercy.***

Leader We lament and confess to you

Bishops We lament and confess to you
our infidelity in upholding our vows
to defend those who are vulnerable
and to be faithful pastors to those whose lives
have been shattered by sexual violence.

People ***Christ have mercy.***

Leader We lament and confess to you

Bishops We lament and confess to you
our hypocrisy in proclaiming Christ as Lord of our lives
while allowing collegial regard and collusion
to rule our decisions and actions.

People ***Christ have mercy.***

Leader We lament and confess to you
Bishops We lament and confess to you
Our misuse of authority to justify unjust actions of fellow bishops
as well as clergy and laity whom we serve
rather than using our authority
to invoke our prophetic voice to stir their conscience
and challenge their complacency.

People ***Christ have mercy.***

Leader We lament and confess to you
People ***We lament and confess to you
our arrogance in insisting that our claims to being right
outweigh our willingness to build honest relationships
in which we name how we contribute to the injustices
within our dioceses and the larger church.
Christ have mercy.***

Leader We lament and confess to you
People ***We lament and confess to you
our mindless endorsement of our institution's status quo
evidenced by our apathy concerning economic equity
for all women who work in our dioceses.
Christ have mercy.***

Leader We lament and confess to you
People ***We lament and confess to you
our sins of omission and commission
in dealing with sexual harassment, exploitation and abuse
in our dioceses and in the larger Church,
and our failure to honor the indwelling,
God-given dignity of those entrusted to our care.
Christ have mercy.***

The officiant concludes the Litany with the following collect

Loving and Merciful God, accept our lament and repentance, pour your grace upon those who suffer from the consequences of sin, and guide our footsteps upon the path of your grace and forgiveness; this we ask in the name of Jesus Christ, our Maker, Defender, Redeemer, and Friend. **Amen.**

All are seated.

*Let us listen with the ear of the heart.
Reflections will be offered following a period of silence, after which time we sing the Kyrie three times.*



Ky - ri - e e - lei - son, Chri - ste e - lei - son, Ky - ri - e e - lei - son.

Dent Davidson © 1999

A moment of silence is observed.

All stand, as able, to recommit to this process of healing.

The Lord's Prayer

Our Father, who art in heaven
Hallowed be thy name. *(Pause)*

Thy kingdom come, thy will be done,
On earth as it is in heaven. *(Pause)*

Give us this day our daily bread.
And forgive us our trespasses,
As we forgive those
who trespass against us. *(Pause)*

And lead us not into temptation
But deliver us from evil. *(Pause)*

For thine is the kingdom,
and the power, and the glory
For ever and ever. Amen. *(Pause)*

Commitment for the on-going journey

Presiding Bishop Let us commit to the work ahead of us.

Bishops Our call is to work that has already begun.
People **Our ongoing call is to work together.**

Bishops We commit to listening for understanding.
People **We commit to speaking the truth in love.**

Bishops We will respect the dignity of all.
People **We will strive for justice and peace.**

Bishops Healing and reconciliation is our calling.
People **It is the calling of one and of all.**

Bishops We will continue this journey.
People **We will continue this journey together.**

You are invited to remain for quiet prayer and chanting, or to depart in silence.

APPENDIX B: PASTORAL CARE OF THE VICTIM/SURVIVOR

If you do not have expertise in pastoral psychology or counseling:

- Let the survivor know you feel privileged by her or his trust in sharing the story,
- Express your intention that the person receive the best possible care, and
- Encourage the person to seek ongoing counseling with a licensed clinician.

Encouraging someone to pursue counseling will require you to compile a list of clinicians whose work and reputation you know, or who comes highly recommended by trusted others in your network. You can ask the person if she or he would like to follow up with you subsequent to meeting with the clinician, as a check-in. This can ensure continuity of care, and it can communicate that you are not trying to “dump” the person.

Three key components of a pastoral response: Safety, Support, and Self-Care

In the initial conversation, consider these pertinent issues.

Safety

- Ask the individual how safe she or he currently feels at home, at work, at worship services.
- Brainstorm options for increasing the individual’s sense of safety in the physical environment

For instance, if the person who’s been victimized and the perpetrator share a workspace and the perpetrator has not yet been removed, what arrangements can be made to optimize the survivor’s sense of safety? Might the survivor consider asking trusted colleagues to remain nearby during the workday and to accompany her or him in any interaction with the perpetrator, so that the person is not put in a situation of being alone with the perpetrator, including during phone interactions? This may require rearranging schedules and meetings. Restoring or repairing the individual’s sense of safety is paramount!

- Ask the individual if she or he has been able to share with trusted others what is happening.

Sometimes, because of the insidious nature of shame, those who have been victimized will keep silent about what is happening. While it’s absolutely essential to honor the choices one might make regarding support, it is also important to encourage the person to reach out to trusted others and to connect with those with whom she or he feels close and safe.

- A helpful question is, “Let’s say you did reach out to so-and-so. What would be helpful for you to hear from that person?” or “How would you like that person to respond?”

This question invites the individual to consider what support or help may look like, what forms/ actions it might take. And the individual might then be able to articulate to loved ones what would be helpful, at least for now. Often, those struggling and those who love them are unable to tell the other what they need. Loved ones can feel at a complete loss for what to do or what to say. Sometimes, it can be reassuring for the one who’s been victimized to hear that it’s OK to ask for company and to have others present without disclosing everything all at once or anything at all: “I really need you to be beside me, sit with me because a lot is happening, but I’m not yet ready to go into all of it.”

- It can also be helpful if the provider of pastoral care offers, “Would it help if I were with you when you first told so-and-so?”
- Ask the individual if the stress of the situation is prompting her or him to consider suicide as well as vengeance or retaliation.

If the individual has a plan to end her or his life and the means to carry out the plan along with serious consideration of following through, then this person is at risk for dangerous behavior. Immediate collaboration with an experienced mental health clinician is essential.

Sources of Support

Provide the following information:

- Have a flyer ready with resources like National Sexual Assault Hotline (1-800-656-4673) and the National Sexual Violence Resource Center (www.nsvrc.org/find-help).
- Have the individual identify one or two “go-to” people whom she or he might call for emotional, social, or spiritual support.
- It may even be helpful to have links to websites that explain in simple terms the impact of traumatic events on the body and brain. If you choose this option, it will be necessary to update this list, as information is expanding. Go to reputable sites such as the American Psychological Association.

Let the person know what her or his options are. For instance, provide information about:

- Pressing criminal charges,
- Filing a Title IV complaint, or
- Doing both.

Also, let the person know that it’s OK to take time to consider what, if any of these options, she or he wants to pursue.

Do not tell the person not to press criminal charges! No representative of The Episcopal Church should ever encourage or stand in the way of an individual who wants to press criminal charges subsequent to a sexual assault.

At the same time, giving the impression that it is necessary to press charges immediately can leave the person feeling forced to take action, which the person may not be ready to take, yet. Have a flyer ready with the following information:

- The Episcopal Church’s Title IV website (www.titleiv.org)
- The contact information for your diocese’s Intake Officer, Canon to the Ordinary for Pastoral Care, and/or Coordinator of the Pastoral Care Response Team
- Hotline numbers and relevant support groups

This information can also be posted on the diocesan website. Having it easily located on the homepage of the diocese’s website increases the likelihood people will consult it. Plus, having it on the homepage can evidence the importance the diocese gives to this issue.

Self-Care

- Ask the person what her or his go-to strategies are for coping, for self-care.
- Encourage some form of daily movement or exercise, daily healthful nutrition, minimal alcohol use, and ample rest.

Often, people are unable to sleep, especially in the time immediately following sexual transgressions/assaults. It can be very useful to normalize this and to suggest that even if the person is not sleeping, the person is resting. There are apps available that coach people through centering and calming exercises, or the person might put together a playlist of soothing music.

- You might want to avoid the word “relax” or its variants as, oftentimes, perpetrators have used this word during the assault.

Also, the individual may be unable to relax due to the ways traumatic events impact the body’s nervous system. If the person has a meditative or centering prayer practice, encouraging the person to engage this practice is key. But realize that sometimes, again, due to shame and a host of other conflicting inner reactions, people will say they can’t engage spiritual practices; for others, engaging the spiritual practices may be associated with the perpetrator. Encourage the person to engage in one self-care activity a day.

- If the person can’t come up with any self-care activity to engage in, ask the person to consider how she or he would show kindness to a dear friend.

Encourage the person to keep her or his daily routine. Routines provide predictability, and the activities of the routine can be potent counterbalances to the sense of helplessness and loss of control. Each day, keeping one’s routine and choosing to do what one can do are powerful ways to defy the traumatic event. And doing what one can do each day that honors one’s body and soul is a way to resist shame, isolation, and inertia.

Often, encouraging the daily basics, such as those listed here, is a helpful pastoral care strategy:

- Every day, do something/engage in an activity that provides a sense of constructive control.
- Every day, do something/engage in an activity that is satisfying, meaningful, pleasurable.
- Every day, watch/monitor what you are thinking and what your self-talk commentary is because what we tell ourselves impacts our sense of well-being.
- Every day, look for one thing for which to be thankful.

These strategies may be helpful to any and all of us who are engaged in the work of helping to heal our corner of the world.

APPENDIX C: THE RATIONALE FOR FORMING DIOCESAN PASTORAL CARE RESPONSE TEAMS

The Need for a Diocesan Pastoral Care Response Team

In the wake of clergy sexual misconduct, prompt logistical and practical response is needed. In every diocese, immediate and sustained pastoral response helps to reduce anxiety and begins the healing process within the congregation. This immediate support also strengthens the relationship among a congregation, the diocese, and its bishop. The work of a Pastoral Care Response Team (PCRT) is to offer timely care by a team that trained, prepared, and formed before a traumatic event occurs.

The Role of a Diocesan Pastoral Care Response Team

A PCRT provides spiritual and emotional support to all parties who are impacted by the allegation of clergy sexual misconduct, including the vestry, the wardens of the congregation, family members of those directly involved, and the Complainant and Respondent themselves. The role of the PCRT is distinct from the role of the Title IV Advisors who provide guidance regarding procedural matters to the Complainant and the Respondent.

Care of Victim/Survivor

Providing pastoral care to people who have experienced any kind of sexual misconduct by clergy requires training, skilled intention, and expertise.

The primary focus of the initial conversation is to create a safe space for the individual to talk about what's happened. This is not a time to collect facts or to try to defend the clergy or to move the person toward forgiveness. For some people, exploring how the experience is impacting daily life can help promote the beginning of healing. Additional information regarding the care of a victim/survivor, including questions to ask and to refrain from asking, can be found in Appendix B.

Throughout their lives, congregations and their clergy may experience various kinds of distress, which can result in significant interpersonal and systemic turmoil. For instance, an acute trauma, such as a member dying from homicide or suicide, an unexpected clergy death, or clergy sexual misconduct, all register as life-altering events for congregations. A diocesan Pastoral Care Response Team (PCRT) is essential for processing and healing from these traumatic events. This work cannot be done by a bishop alone. A well-trained, multidisciplinary PCRT has a tremendous impact on the overall health of a diocese.

In any Title IV proceeding, a Pastoral Care Response Team is the means by which the bishop provides pastoral and emotional support to all those “involved or affected,” while the Discipline Board does its work on a parallel track. Even when Title IV proceedings are implemented with great diligence, involved parties often come away experiencing that they have not been heard nor understood. This experience may interfere tremendously with individuals’ and congregations’ movement toward healing.

Composition of Pastoral Care Response Teams

The PCRT operates as an extension of the bishop's pastoral care for the diocese. The team must be multidisciplinary, including skilled mental health professionals, clinicians, spiritual directors, priests, deacons, and laypeople with experience in systemic healing, conflict transformation, nonviolent communication, and mediation. Diagnostic expertise – particularly dual diagnosis expertise regarding the interplay between addiction and personality – is often needed but can't be outsourced. An effective PCRT is continuously working with the complex interaction of both the system's and the individual's psychological, spiritual, and emotional issues.

Because the team is a personal extension of the bishop's ministry, it is important that the bishop be involved in the creation and training of the team. A bishop's Canon to the Ordinary or other staff member who has expertise in the aforementioned skill set can be an invaluable team leader.

Cultural and linguistic competency with all languages and cultures, including deaf culture, within the diocese is recommended. Sometimes, such expertise exists within the leadership of the diocese. Where it does not, the diocese must be prepared to provide expert interpretation and translation for individuals and groups, as needed.

Developing a Pastoral Care Response Team within a diocese can ensure that an interdisciplinary team of skilled individuals is at the ready. The PCRT for the Listening Liturgy at the 2018 General Convention included licensed mental health clinicians, experienced chaplains, and diocesan staff with expertise in Title IV. The PCRT had both lay and ordained members.

Ongoing Development/Support of the PCRT

Pastoral Care Response Teams should meet at scheduled intervals to take part in training, to discuss cases, and to hone their skills, as well as to build trusting, collegial relationships with each other. As noted, the bishop appoints the members of the Pastoral Care Response Team. Depending on the finances of a diocese, members of the team might receive a stipend. In dioceses whose Pastoral Care Response Team members are non-stipendiary, when these team members are providing ongoing, intensive pastoral care, the diocese ought to consider monetary reimbursement, and if that's not possible, granting additional vacation or personal development ought to be considered.

Training of Pastoral Care Response Teams

If your diocese wants to develop a Pastoral Care Response Team or wants additional training regarding specific issues, contact:

APPENDIX D: GLOSSARY OF TERMS

Intake Officer: The person(s) designated in each diocese to receive information regarding an offense for which a priest or deacon may be held accountable under Title IV of the Constitution and Canons of The Episcopal Church, which sets out the disciplinary process for clergy. Anyone may contact an Intake Officer to report concerns. Contact information for diocesan Intake Officer(s) should be available on every diocese's website. Intake Officers to receive information regarding an offense for which a bishop may be held accountable are appointed by, and can be contacted through, the Presiding Bishop's Office of Pastoral Development (OPD).

Listening Liturgy Leadership Team (LLLT): The team who designed the GC79 Listening Liturgy, coordinated with Office of Pastoral Development, served on the Pastoral Reading Team, and worked to ensure pastoral care and support to all impacted in this process. The team was responsible for anticipating and caring for the spiritual, emotional, and pastoral needs of members of the Planning Team, Truth-Tellers, listeners of the stories, and those whose experiences of abuse in the Church meant they could not "hear" stories of others or be present at the Listening Liturgy without being re-traumatized and yet were impacted by the fact that the Listening Liturgy occurred.

Office of Pastoral Development (OPD): An office of the Presiding Bishop that focuses on pastoral concerns and coordination of all Title IV matters regarding behavior of bishops. The bishop serving in OPD, currently Bishop Todd Ousley, does not serve as a Title IV Intake Officer.

Pastoral Care Response Team (PCRT): A team that plans, prepares, and provides spiritual, emotional, and pastoral support to all individuals and groups impacted by any aspect of a Listening Liturgy. This multidisciplinary team includes skilled mental health professionals, clinicians, pastoral counselors, and diocesan staff knowledgeable about Title IV processes. The GC79 PCRT was available to members of the LLLT, as well as anyone in attendance at General Convention who requested support after the Listening Liturgy.

Pastoral Reading Team (PRT): The group of bishops (or others, if on the diocesan level) who reads letters submitted by Truth-Tellers after the letters have been reviewed by the Presiding Bishop's Office of Pastoral Development (OPD), or by the designated body or person if on the diocesan level. OPD, or the corresponding diocesan designee, reviews submissions solely to ensure that any necessary Title IV proceedings would be pursued. Members of the Pastoral Reading Team read submissions and provide a confidential and pastoral response to each Truth-Teller while supporting each other in this weighty work

Title IV: The section of the Constitution and Canons of The Episcopal Church that sets out the disciplinary process for all clergy.

Truth-Tellers: Individuals who courageously shared their experiences of sexual abuse, harassment, and/or exploitation in the Church by submitting their truth in writing. Every decision in the planning and execution of a Listening Liturgy needs to consider first and foremost the well-being of the persons who will honor the gathered community with their truth.

APPENDIX E: GC79 LISTENING LITURGY LEADERSHIP TEAM

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