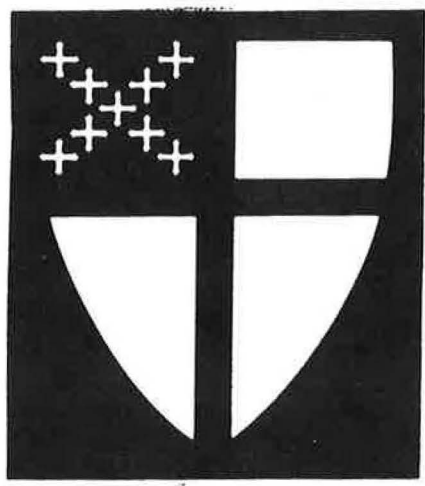


*THE ROLE OF
BISHOPS SUFFRAGAN
IN THE EPISCOPAL CHURCH*



COUNCIL FOR THE DEVELOPMENT OF MINISTRY
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PREFACE

The 1994 General Convention adopted Resolution B009:

That this 71st General Convention direct the Presiding Bishop to appoint a committee to study the role of suffragan bishops within the House of Bishops and the role of the office of suffragan bishops within the dioceses of the church, using as a basis for the study the Pastoral Teaching on Episcopacy;

That this committee make its report with recommendations to the Presiding Bishop for presentation to the House of Bishops in time for appropriate action prior to the 72nd General Convention.

The following were appointed to the committee:

- The Rt. Rev. F. Clayton Matthews, Chair
- The Rt. Rev. Charles L. Keyser
- The Rt. Rev. Jack M. McKelvey
- The Rt. Rev. Richard F. Grein
- The Very Rev. Joel A. Gibson
- Ms. Judith M. Carlson

The following papers form the report of the committee:

History of Bishops Suffragan: Beginnings to the Reformation Judith Marsh Carlson.	5
History of Bishops Suffragan: In the American Episcopal Church Harold T. Lewis.	11
Bishops Suffragan and the Problem of Jurisdiction Richard F. Grein.	17

A Model of *Episcopos*
F. Clayton Matthews.23

Bishops for the Armed Forces and the Convocation of American Churches
in Europe
Charles L. Keyser. 27

Constitutional and Canonical Amendments
Michael F. Rehill. 29

A HISTORY OF BISHOPS SUFFRAGAN: BEGINNINGS TO THE REFORMATION

by Judith Marsh Carlson

The title of Bishop Suffragan is used in two senses: first, it refers to any bishop whom an Archbishop or Metropolitan may summon to assist at synods and "give . . . suffrage" and second, to "an assistant Bishop appointed to help the Bishop of the Diocese."¹ "Suffrage" is from the late Medieval English for voting tablet or vote, and is derived from the Latin *suffrage (ari)*, meaning to vote for or support.

During the Middle Ages, "suffragan" referred to bishops assisting the Metropolitan, that is, a diocesan bishop.² Reflecting a structure based upon the Roman Empire as well as the ancient custom of dividing large dioceses into smaller ones, each city with its territory was under the governance of a bishop, with a natural headship falling to the bishop of the territory's important city. Gradually in each province the bishop of the key city came to possess rights over his "comprovincial bishops, later called suffragans."³

The rapid spread of Christianity in the first half of the second century brought about necessity of instituting bishops beyond cities to villages and rural areas. Ministering on behalf of the Metropolitan were *chorepiscopi*, bishops of country districts in full episcopal orders, but restricted in the powers which they could exercise. There is evidence that *chorepiscopi* existed in the second century, but the first who is named as such is Zoticus, bishop of the village of Comana in Phrygia about 200 (Eusebius, *Hist. eccl.* 5:16)⁴. By the third century there were numerous mentions of chorbishops in Bithynia, Asia, Phrygia, Antioch, Egypt, and Palestine.⁵

Before the third century the rights of diocesans over chorbishops had been determined by local custom, but in the Canons of the Council of Nicea of 325, a process of shaping them by legal definition began. Although they have varied in time and place, the primary duties and rights of a metropolitan have been the consecration of suffragans and some disciplinary powers over them.

Chorepiscopi were numerous in the fourth century, especially in Asia Minor, with fifteen signing in their own right at the Council of Nicea.⁶ The Council of Sardica (ca. 343) had forbidden the appointment of bishops to tiny places "so that the name of bishop shall not be cheapened," and still later in the fourth century, the Canons of Laodicea forbade the appointment of further *chorepiscopi*.⁷ By the Council of Chalcedon in 451, they signed only as representatives of their diocesans, not as the heads.⁸

The religious peace following the period of persecutions under the Roman Emperor Decius brought the possibility of centralizing and subordinating these smaller bishoprics

under a civil metropolitan, although the canonical legislation of the fourth century indicates considerable resistance, including suggestions in several locales, that they be replaced by priests.⁹ Known as "coadministrators," chorbishops were confined to villages and surrounding countryside and were wholly subject to the diocesan's authority. The care of the poor was a particular responsibility.

On their own authority *chorepiscopi* could ordain only the lower ranks of the clergy (lectors, subdeacons, and exorcists) while for the ordination of deacons and priests, the bishop's consent, often in writing, was necessary.¹⁰ By the eighth century, however, chorbishops could not ordain even lectors without the bishop's consent, and their functions "were progressively restricted to those of a modern archdeacon."¹¹ By the twelfth century a jurist, Balsamon, said that it was "senseless to speak of them since they were extinct."¹²

Today, chorbishops have virtually disappeared in the Eastern Orthodox Churches. In the Maronite Church, chorbishops are auxiliary bishops. However, in the other Eastern Catholic and the Oriental Orthodox Churches, *chorepiscopi* are prelates, but in priest's orders.¹³ Among the united Chaldeans and Syrians there is one per diocese, and these can ordain lectors and subdeacons. Among the Melchites, chorbishop is an honorary title.¹⁴ *Chorepiscopi* are a "legacy of a stage when it was unclear whether the expanding local community could best be served by priests as a team of assistants to the local diocesan bishop or by dividing the area into further dioceses, each with its own bishop."¹⁵

In the West there is mention of *chorepiscopi* in 439, but it was in the eighth century that their numbers grew. In Germany, a successful mission had created a burgeoning pastoral need greater than existing diocesan bishops could fill.¹⁶ Elsewhere, chorbishops appear to have been adapted from the Irish system in which bishops were attached to monasteries under abbots. In this latter situation, the bishop's sole function was a spiritual one.¹⁷

Despite the expanded need for their assistance, in the West there was controversy over the authority of the *chorepiscopi* to ordain, even when the diocesan had given his consent.¹⁸ With attempts to extend their authority in the ninth century, *chorepiscopi* had become unpopular, and the Carolinian reforms of 829 and 845 address what apparently were frequent abuses by diocesan bishops who "used a chorbishop as an auxiliary to perform his duties in his absence on secular affairs."¹⁹ By the twelfth century *chorepiscopi* had disappeared. Their liturgical functions passed to mitred abbots and their administrative authority, as in the East, to archdeacons.²⁰

TITULAR BISHOPS

The Roman Catholic and Eastern Orthodox Churches have a long tradition of bishops without sees, known as "titular bishops." This usage may date from the expulsion by the Turks of bishops from the Eastern provinces of the Byzantine Empire. When these refugees

eventually died, successors were consecrated in hopes that they would one day be able to return to the occupied sees. Although the Eastern Provinces were not to be reclaimed, such bishops were proving useful as diplomats and ambassadors for the patriarchal court. Thus, in principle titular bishops were diocesan bishops temporarily unable to serve in their dioceses.²¹ They were known as *vicarii in pontificalibus* or *bishops in partibus infidelium*.²²

In the West the Canons of the Fourth Lateran Council in 1215 provide for bishops suffragan in what has become our modern sense, "appointed to help the bishop as a matter of urgent necessity."²³ The Suffragan must be locally acceptable, with Canon 9 addressing the need for those who can speak the local language where the diocesan bishop does not. There should not be, it stresses, two heads in one church, and the vicar must be obedient to the diocesan in everything. Canon 10 addresses the problems arising when the bishop is too heavily loaded with work, is sick or elderly, or is confronted with an emergency. In such cases, the Episcopal Vicar has charge of the people and acts "as coadjutor and cooperator with the Bishop," the suffragan thus acting as the Bishop's deputy.²⁴

From the thirteenth century this permission to act as deputy was exploited, with suffragans appointed to carry on the spiritual work in the absence of the diocesan. At a time when there was no means for a diocesan to be in contact with his diocese "whilst absent on weighty matters of Church or Crown, it can readily be seen that expediency warranted an arrangement whereby the bishop had another bishop to deputize for him."²⁵

SUFFRAGANS IN ENGLAND

In England it was the practice for assistant bishops to have titular sees in Ireland or non-Christian places. Diocesan bishops exercised inherent power in delegating some of their episcopal functions, but the status of suffragans was that of subordinate bishops, consecrated principally for conferring orders and confirming, being deputies for "those spiritual ministrations which are performed by a bishop by virtue of his orders."²⁶ The powers of suffragans were set out, and limited, by the "Commission" given them by their diocesan.

When the diocesan was unable to carry out episcopal duties, temporalities were managed by a bishop coadjutor who often, but not always, had the right of succession to the see.²⁷ A clear distinction remained between the functions a suffragan could perform, and those reserved to a coadjutor, such as collating benefices or granting institutions or dispensations.²⁸

The use of suffragans received statutory recognition in the Suffragan Bishops Act of 1534, which noted that no provision by Act of Parliament had previously been made for Suffragans, "...which have been accustomed to be had within this realm, for the more speedy administration of the sacraments and other good wholesome and devout things and laudable ceremonies, to the increase of God's honour and for the commodity of good and devout people."²⁹

The 1534 Act named specific towns deemed acceptable for sees of bishops suffragan. Later Tudor reform of ecclesiastical laws stressed that "a diocesan is not to be absent except on Church business or for grave national emergency," and, "retained the principle that the appointment of a suffragan ought to be an exceptional and short-term provision.³⁰ Although a sick or elderly diocesan might also have a suffragan, his "personal authority remained, but was exercised through his suffragan, so that there was no problem of 'two-headedness'".³¹

By 1534 the appointment of a suffragan was not solely a matter for the diocesan bishop. The procedure for electing archbishops and bishops had been prescribed the previous year by the Appointment of Bishops Act. Archbishops and bishops were required to present two names to the King, who had power to confer title upon the one of his choice and require the Archbishop to consecrate him.³²

In medieval and post-medieval English usage, when a diocese was too large, the accepted and appropriate course of action was to subdivide it, with bishops suffragan appointed in the event of short-term emergency need so that the diocese's pastoral care would not suffer.³³ Not until the late seventeenth century were the implications of the 1534 statute more clearly seen with the emergence of a new, permanent suffragan, "who worked with and answered to the diocesan in some manner which must not result in the diocese becoming a monster with two heads."³⁴

ENDNOTES

- 1 "Suffragan Bishop," *Oxford Dictionary of the Christian Church*, (1978), p. 1320.
- 2 Archbishops' Group on the Episcopate, *Episcopal Ministry: The Report of the Archbishops' Group on the Episcopate* (London: Church House Publishing, 1990), p. 181, par 403.
- 3 "Metropolitan," *Oxford Dictionary of the Christian Church*, (1978), p. 911.
- 4 "Chorbishop," *New Catholic Encyclopedia* (1981), III, p. 625.
- 5 *Ibid.*
- 6 "Chorepiscopus," *Oxford Dictionary of the Christian Church*, (1978), p. 277.
- 7 *Ibid.*
- 8 *Ibid.*

- 9 "Chorbishop," *New Catholic Encyclopedia* (1981), III, p. 625.
- 10 *Ibid.*
- 11 "Chorepiscopus", *Oxford Dictionary of the Christian Church*, (1978), p. 277.
- 12 "Chorbishop," *New Catholic Encyclopedia* (1981), III, p. 626.
- 13 Archbishops' Group on the Episcopate, *op. cit.*, p. 181, par. 403.
- 14 "Chorbishop," *New Catholic Encyclopedia*, *op. cit.*
- 15 Archbishops' Group on the Episcopate, *op. cit.*
- 16 Archbishops' Group on the Episcopate, *op. cit.*, p. 182, par. 405.
- 17 "Chorbishop," *New Catholic Encyclopedia* (1981), *op. cit.*
- 18 Archbishops' Group on the Episcopate, *op. cit.*
- 19 "Chorbishop," *New Catholic Encyclopedia*, *op. cit.*
- 20 "Chorepiscopus", *Oxford Dictionary of the Christian Church*, *op. cit.*
- 21 Archbishops' Group on the Episcopate, *op. cit.*, p. 182, par 404.
- 22 "Titular Bishop," *New Catholic Encyclopedia*, (1981) XIV, p. 176.
- 23 Archbishops' Group on the Episcopate, *op. cit.*, p. 182, par 405.
- 24 *Ibid.*
- 25 *Ibid.*, p. 182, par. 406.
- 26 *Ibid.*, pp. 182-3, par. 406.
- 27 "Coadjutor-Bishop," *Oxford Dictionary of the Christian Church*, (1978), p. 308.
- 28 Archbishops' Group on the Episcopate, *op. cit.*, p. 183, par. 406.
- 29 *Ibid.*, p. 183, par. 407.
- 30 *Ibid.*
- 31 *Ibid.*

³² *Ibid.*, pp. 183-4, par. 408, 409.

³³ *Ibid.*, pp. 185-6, par. 413.

³⁴ *Ibid.*, p. 186, par. 413

A HISTORY OF BISHOPS SUFFRAGAN: IN THE AMERICAN EPISCOPAL CHURCH

by Harold T. Lewis

The phrase *nullus episcopus, nulla ecclesia* ("no bishop, no church") is attributed to Cyprian, bishop of Carthage in northern Africa from 248 until his martyrdom ten years later. He also refers to the bishop as the *glutinum*, the glue which keeps the church together, the very symbol of its unity.¹ Anglicanism, in the writings of Hooker, the Tractarians, and even contemporary theologians, has not strayed far from that Cyprianic position. In an age in which many traditional Anglican views are open to debate, it can be said that there is consensus among the more than thirty churches in the Communion that the episcopate, to use John Pobee's phrase, is "a non-negotiable of the Anglican ethos."² Indeed, the American branch of Anglicanism, like many of its sister churches, declares by its very name a belief in the centrality of the role of bishop.

The diocese, as the territorial unit of administration in the church, is the bishop's bailiwick. Jurisdiction, or *episcopo* (literally "oversight") has traditionally been seen as inherent in the bishop's office, making it necessary for the holder of that office to be consecrated for a particular see.³ When a diocese grew to the point that it was not practical for one bishop to exercise adequate oversight for a diocese, other bishops were consecrated and appointed to assist the ordinary. In many places, such bishops were known as bishops suffragan, because they were chosen to give their suffrage, or assistance, to the diocesan. In England, the practice was observed as early as 1240. In 1534, an act of Henry VIII created 26 suffragan sees.⁴

In the American Episcopal Church, the role of the suffragan bishop is inextricably connected with the struggle of black Episcopalians for equality and recognition. As I have

¹See Cyprian, *De Unitate Ecclesiae Catholicae*, ed. M. Bévenot, S.J. Oxford: University Press, 1978.

²John Pobee, "Newer Dioceses of the Anglican Communion -- Movement and Prospect," in Sykes and Booty, eds., *The Study of Anglicanism*. Philadelphia: SPCK/Fortress, 1988.

³Indeed, this view is deemed of such importance that in the Roman Church, auxiliary bishops (counterparts to our suffragans) and bishops consecrated for Vatican posts are made *titular* bishops of an ancient see.

⁴In the Church of England, suffragans take their titles from a city other than a see city in the Diocese. The Bishop of Croydon, for example, is a suffragan bishop of Southwark. This follows a principle similar to the Roman Catholic practice (see fn.3).

observed elsewhere.⁵ African Americans in the Episcopal Church understood that if there were no black bishops, it would be impossible for black Episcopalians in a church which defined itself by the episcopal office to maintain even a semblance of equality. The Church, however, in the years following the Civil War, was reluctant to confer the dignity of the episcopal office on black men, because such an act would place them in positions of authority over white Episcopalians, clearly an unacceptable situation to the white establishment.

Accordingly, at the 1874 General Convention, a proposal was put forward by the Diocese of Texas, requesting the Convention "to appoint a suffragan bishop for the supervision of the freedmen." This, incidentally, was an attempt to implement a recommendation made by the Freedman's Commission a year earlier. It was felt that such a plan would be ideal, in that it would accede to the demand on the part of blacks for episcopal leadership, but would create a class of bishops who were bereft of authority, since they served at the pleasure of their diocesans, but moreover, whose episcopal ministry would be limited to people of their own race. As Edward Rodman observes:

The office of Suffragan Bishop grew out of the controversy of how to deal with "colored work." For in fact, there were those who believed that black suffragans under the authority of white diocesans would be a more effective missionary strategy for managing the growing number of small and primarily rural congregations that were developing in the south after the end of slavery.⁶

This proposal, as well as another made at the same convention, which would have created missionary districts for blacks with black bishops, were put forward, and a committee of the House of Bishops was established to look into the question of "episcopal supervision of the freedmen." The committee reported at the 1877 General Convention and declared that it was "inexpedient to take any actions in regard to providing bishops exclusively for persons of different races and tongues," *but voted in favor of the creation of suffragan bishops as the need arose.*⁷

The idea of bishops suffragan in the American Church, therefore, first emerged as a solution to a thorny problem about blacks in the episcopate. George Freeman Bragg, Jr., the preeminent historiographer of black Episcopalians, reasoned that the plan would work because "whites tolerated black priests because they ministered only to other blacks," and further concluded that "black bishops would be tolerated if their episcopacy could be limited to other

⁵Harold T. Lewis, *Yet With a Steady Beat: The African American Struggle for Recognition in the Episcopal Church*. Valley Forge: Trinity Press International, 1966, esp. chapter 5.

⁶Edward Rodman, "Walk About Zion," an address to black clergy in the Diocese of Pennsylvania, January 9, 1993.

⁷*Journal of the General Convention*, 1877.

blacks."⁸ But as Reimers observes, it was soon evident that the plan could solve other, less thorny problems in the life of the Church:

Support for the plan also came from churchmen in the West and heavily populated Northeast who wanted suffragans to help supervise expanding church work. These suffragans were to be white.⁹

Indeed, the first suffragan bishop in the Episcopal Church, after General Convention approved the plan in 1907, was not a black man, but Samuel Babcock, consecrated in 1913 as suffragan of Massachusetts, five years before Demby and Delany, the two suffragan bishops for colored work.¹⁰

Between the initial proposal for the election of black bishops and the 1918 consecrations, there was much heated debate on it and related topics, both on and off the floor of General Convention. In 1883, a group of church leaders from the southern dioceses, chaired by Bishop Green of Mississippi, met at Sewanee, and attempted to put the matter to rest once and for all. Their proposal, which was put forward at the General Convention later that year as a proposed canonical change, was that "in any Diocese containing a large number of persons of colour, it shall be lawful for the Bishop and the Convention of the same to constitute such population into a special Missionary Organization under the charge of the Bishop."¹¹ If enacted, the new legislation would have done more than prevent the election of a black bishop. It would have effectively disenfranchised "people of colour" throughout the south, making it impossible for them to participate in the councils of the diocese and the national church.

In reaction to the proposed "Sewanee canon," as it became known, a group of black churchmen, under the leadership of the Reverend Alexander Crummell, rector of St. Luke's, Washington, sent a delegation to the General Convention to protest its passing. They prevailed. But it proved to be a pyrrhic victory at best, for as if in retaliation for the defeat of the canon (it was approved in the House of Bishops but voted down in the House of Deputies) the bishops, taking their cue from the Jim Crow laws being enacted in the south at that time, took steps to achieve at the diocesan level what had failed at the national level.

⁸J. Carleton Hayden, "'For Zion's Sake I will not hold my peace': George Freeman Bragg, Jr., Priest, Pastor and Prophet." *Linkage*, no. 6, October, 1986.

⁹David M. Reimers, "Negro Bishops and Diocesan Segregation in the Protestant Episcopal Church, 1870-1954." *Historical Magazine of the Episcopal Church* 31 (September 1962) 231-42.

¹⁰See *Episcopal Church Annual*, 1944, 197.

¹¹Proposed canon, "Of missionary organizations within constituted episcopal jurisdictions," *Journal of the General Convention*, 1883, 597.

"Colored convocations" were established in southern dioceses as parallel and subordinate to diocesan conventions. The convocations (the last of which sat in the Diocese of South Carolina in 1954) "lacked the important rights of electing their own bishops, making their own rules and sending delegates to the General Convention."¹² It is interesting to note that the ad hoc group that protested the Sewanee canon, having met with success, formed an organization called the Conference of Church Workers Among Colored People, and sent delegations to subsequent General Conventions at which (usually from the vantage point of a local black parish, since they were not able to be seated on the floor of Convention) they protested the injustices perpetrated against African Americans both in church and society. The organization flourished until 1968 when it was succeeded by the Union of Black Episcopalians.

There was not unanimous approval among blacks to the suffragan bishop plan. Many argued for missionary districts under black leadership, fearing that black suffragans would be "suffering bishops" and "mitered puppets." Many blacks objected to what they thought would amount to second-class citizenship in the House. But when it became clear that the black missionary district plan would not meet with the approval of the Convention, most in the black community re-assessed their strategy. They reasoned that it was easier, as it were, to achieve access to the first-class carriage of the train from the second-class compartment than to attempt a leap from the side of the tracks.

When most of the furor had died down, Edward Thomas Demby, archdeacon for colored work in the Diocese of Tennessee, and Henry Beard Delany, who occupied the same post in the Diocese of North Carolina, were consecrated as colored suffragans for Arkansas and North Carolina, respectively. Delany, who was sixty at the time of his consecration, died in office ten years later, and exerted little influence beyond North Carolina. Demby, on the other hand, had an active episcopate for nearly twenty years, throughout the Province of the Southwest, and an active retirement, during which he visited black parishes across the country, until his death in 1957.¹³

The suffragan bishop for colored work plan ended with Demby and Delany. Twenty-two years after his consecration, Bishop Demby addressed the House of Bishops for the first

¹²Reimers, *op. cit.*, 233.

¹³He is especially noted for an incident in 1932, when he protested the election of the bishop of Arkansas, who had run on a racist ticket, and had been elected at a convention at which the black delegates were subjected to overt discrimination, forced to have a separate celebration of the Holy Communion in the crypt of the church. An investigation followed Demby's protest, and the House of Bishops refused to confirm the election. Cf. Harold T. Lewis, "Archon Edward Thomas Demby, Pioneer of Social Justice," in *Boulé Journal* (Fall 1992) and Michael J. Beary, "Up from the Basement: Bishop Demby's Struggle for a Catholic Church," in *Linkage*, no. 13 (1993).

time. on the subject of the missionary district plan:

If the request. . .for a missionary district for Negroes is passed, it will be the greatest setback to our Negro work that it has ever had. We want Negro bishops, but as Suffragans working as assistants of the Diocesans, helpers of the Diocesans.¹⁴

Demby got his wish and more. The next black bishop elected for work in the United States was John Melville Burgess, as suffragan of Massachusetts, in 1962. Formerly archdeacon of the diocese, he became, as Demby had envisioned, suffragan bishop for *all* the people of the diocese, and was later elected, as Demby probably could not have envisioned, diocesan bishop, the first black man to occupy such a position in the history of the Episcopal Church in the continental United States.¹⁵

The history of the bishop suffragan in the American Episcopal Church has had a double legacy. For black Episcopalians, the role of suffragan has been that arena in which they have by and large exercised their episcopate. Only five black men have served as diocesan bishops in the United States, and only two of them, Orris Walker and Herbert Thompson, were elected directly into jurisdiction. For the church at large, it has provided the mechanism for larger dioceses to effectively and efficiently carry out the ministry of *episcopate*. It has become normative for such dioceses as Massachusetts, New York, Long Island, Virginia, Pennsylvania, Michigan, Chicago, and Los Angeles to have one or more suffragans, each providing "suffrage" to his or her ordinary. That suffrage has been exercised in various ways -- duties assigned and ministry shared on the basis of region, program areas, or other criteria, depending on the exigencies of each diocese.

My observation has been that historically (and in simpler times), when the bishop was seen chiefly as a visitor to parishes and a pastor to the clergy, it was not uncommon to divide the responsibilities equally, except of course for those particular duties reserved for the ordinary. The exercise of the episcopate in the last decade of the twentieth century, however, is more complex. In a litigious church and society, with new and heightened awareness of the seriousness of violation of sexual boundaries, a lot of the diocesan's time and energy is spent adjudicating such matters, as well as functioning as arbiter between vestries and clergy. The episcopate needs specialists, and it may well be that suffragans should not be arbitrarily relegated to "all other duties as assigned," but that those duties should be chosen in light of the experience or expertise she or he brings to the position. Other suffragans have as part of

¹⁴*Journal of the General Convention*, 1940.

¹⁵Four other blacks have since held diocesan bishoprics: John Thomas Walker, bishop of Washington, 1977-86; Orris George Walker, Jr., bishop of Long Island, 1991-; Herbert Thompson, Jr., bishop of southern Ohio, 1991-; and Clarence Nicholas Coleridge, bishop of Connecticut, 1993-.

their portfolio the oversight of mission congregations. Still others have been entrusted with shepherding postulants and candidates through the ordination process, a process which is far more complicated (with more "hoops" to jump through and a larger critical mass) than in previous generations.

In other dioceses, it may make better sense to concentrate on geographical areas as the chief criterion in sharing episcopal oversight. Almost all of our larger dioceses experience a city-mouse -- country-mouse tension. The eastern and western halves of the Diocese of Long Island, for example, are drastically different in terms of racial and ethnic identity, type of community, and other factors. The suburbs and exurbs in the counties north of New York City have different types of ministries than urban congregations. In some cases, suffragans can and should be deployed to concentrate on a particular area of the diocese. Indeed, some English suffragans are referred to as "area bishops," and exercise oversight of their area much as if it were a diocese in its own right. Such a model should not be overlooked for American dioceses where such an arrangement is practicable.

Regardless of how his or her talents, experience and expertise are put to use, it must be remembered that that person is no less a bishop than the diocesan. While in the canonical sphere of things, the suffragan lacks the kind of jurisdiction and authority accorded the ordinary, her or his pastoral skills should not be put under a bushel. Indeed, the suffragan may be of invaluable assistance to the diocesan as a colleague. "It's lonely at the top," is given new meaning in the episcopal office. The diocesan bishop who has a suffragan is blessed in that he or she may benefit from the insights and perspective of another bishop.

A hymn which, unfortunately, did not survive hymnal revision contains the line "New occasions teach new duties/Time makes ancient good uncouth." As the expectations for and job description of the bishop have undergone drastic changes, reflective of the changes in the world in which we move, breathe, live and have our being, dioceses can ill afford having suffragans as lovely appendages or glorified curates. Their gifts for ministry must be deployed so that the bishop, the clergy and the people of the diocese may derive optimal benefit. Although bishops no longer hear these words at their consecration, it behooves them nevertheless to "remember that thou stir up the grace of God. . .for God hath not given us the spirit of fear, but of power, and love and soberness."¹⁶

¹⁶Order of service for the Consecration of a Bishop, *Book of Common Prayer*, 1928, 558.

BISHOPS SUFFRAGAN AND THE PROBLEM OF JURISDICTION

by Richard F. Grein

What do bishops do? What is a diocese? These are frequently asked questions both within and without the Episcopal Church. Members of our church normally live their Christian lives primarily in relationship to their parishes. The role of a bishop or the purpose of a diocese tend to remain obscure for most, unless they get involved in affairs at the diocesan level.

The role of a bishop as the Episcopal Church understands it is set forth most clearly in the examination in the ordination rite for a bishop (BCP p.517). Touching upon the most salient points of the three paragraphs, we see: First, a bishop is called to be one with apostles in proclaiming and interpreting the Good News of Christ; second, a bishop is called to guard the faith, unity and discipline of the church, to celebrate and provide the sacraments, ordain clergy, and be a wholesome example; and third, a bishop is to share with other bishops in the leadership of the church throughout the world. These three roles or functions can be summed up as: preacher/teacher, provider of sacraments, and conciliar leader.

Each of these roles or functions finds its root in the post-apostolic period as the ministry of bishops began to take shape against a background of ecclesiastical crises. These crises -- persecution, schism, and the threat of heresy forced the development of the ministry of episcopal leadership.

We can trace this development in the three particular roles we have highlighted. Each is related to a particular crisis in the life of the church. The role of bishop as sacramentalist received serious articulation from Ignatius of Antioch in the very early second century. Faced with both persecution and incipient heresy, Ignatius, himself under arrest, wrote letters stressing the importance of the unity of the local church gathered around its bishop in worship.

Ignatius writes to the Church in Philadelphia, "Be eager, then to celebrate one Eucharist; for one is the flesh of our Lord Jesus Christ, and one the cup for union through his blood; one altar, just as one the bishop along with the presbytery and deacons. . ." He also stressed that dimension of liturgical worship which anticipates and rehearses the worship in heaven. In other words, the bishop holds the church together by being the center of a liturgical assembly gathered in sacramental worship and focused in hope on God's future.

Later, at the end of the second century, faced with the intellectual elitism of gnosticism, Irenaeus of Lyon stressed the role of bishop as teacher. The Gnostics claimed that

because the scriptures were contradictory, truth could not be found in them. Rather, they believed, the true tradition was handed on by the means of a 'living voice' -- truth through a hidden succession of teachers.

Irenaeus responded by laying stress on an apostolic tradition that was public, firmly based on scripture, and taught openly and continuously in those churches founded by apostles. He writes, "We can enumerate those who were appointed bishops in the churches by the Apostles and their successors . . . [and] if the Apostles had known hidden mysteries which they taught the perfect in private and in secret, they would rather have committed them to those to whom they entrusted the churches." He goes on to say, "Therefore we ought to obey only those bishops who are in the church, who have their succession from the Apostles, as we have shown; who with their succession in the episcopate have received the sure gift of the truth . . ."

In the mid-third century, another crisis tested the unity of the Church -- this time not because of heresy but schism over church practice. The controversy arose over whether or not Christians who lapsed under persecution required re-baptism.

Bishops were divided on the subject, and some became schismatics. Cyprian of Carthage believed that, regardless of opinions on this issue, the bishops had to stay together for the unity of the Church. He said, "This unity firmly should we hold and maintain especially we Bishops, presiding in the church, in order that we may approve the Episcopate itself to be one and undivided. . .the Episcopate is one, it is a whole, in which each enjoys full possession."

Cyprian saw the solidarity of the episcopate expressed in council where bishops sought to reach a common mind -- patiently seeking in faith that to which all could agree. In this way the bishop, as conciliar leader, united the local church with the universal. Cyprian believed there could be diversity of opinion as long as communion is unbroken. Only by staying together could bishops meet the challenges which faced the church.

We have seen then, in this historical development, three different but complimentary ways in which bishops unite the church: As the locus of the gathered liturgical community, as the preacher and teacher of the apostolic tradition, and as the bond between the local and universal church. We also note their differing dimensions in time: As president of the liturgical assembly, the bishop unites the church to the eschaton, its future; as preacher and teacher to its past; and, as conciliar leader, to its present situation.

While the Patristic period was the primary time of development and definition for the ministry of bishops, there are at least two other roles which developed later and need mention.

The first is recognized in one of the questions which follow the exhortation in the ordination rite: ". . . will you sustain your fellow presbyters and take counsel with them . . ."

The relationship between a bishop and the priests of a diocese is intended to be close, as they share together the responsibility for pastoral care of the People of God. The laying on of hands at the ordination of priests signifies this close relationship. Together, bishop and priests lay hands on the ordinand -- in this way a priest is ordained into a college of pastors. As the head of the college, a bishop is called to sustain -- to support and nurture the priests of a diocese; and to "take council with them" -- depend on them for their advice and wisdom. In other words, ideally, the bishop is pastor of pastors, and priests serve as counselors to the bishop on pastoral matters.

The second role that needs comment is the bishop as chief missionary. This is, of course, directly related to what it means to be an apostle -- one sent. Today, few bishops serve as missionary bishops, those sent to establish and organize the Church in a particular area. Yet, because every diocese needs to be involved in mission, by extension the bishop becomes the chief missionary.

In the Episcopal Church, the intentional call to be a missionary church was made even clearer at the General Convention of 1835. This Convention elected Jackson Kemper as its first missionary bishop, and also reorganized the Domestic and Foreign Missionary Society. It defined the Society as being coextensive with the Episcopal Church. These two actions of the General Convention had the effect of clearly declaring that this Church was a missionary Church, and that every member in it was to have some kind of connection to its ongoing missionary work.

In response to this call to mission, bishops, while not being sent out themselves, are responsible for encouraging and celebrating it in each diocese. Having a clear vision for mission and a structure to support it is part of what it means to be the chief missionary.

All of these roles or functions are developments of the basic responsibilities bishops have had from the earliest days: to shepherd the flock of Christ and to offer the service of leadership to the Christian Community. These two responsibilities were to be fulfilled while setting forth an example of holiness of life -- to be a model of Christian witness.

The responsibilities of shepherding and leading the People of God are best summed up in what is called *episkope*, or episcopal oversight. An *episcopos*, or overseer, is called to exercise *episkope*, or oversight, in a local church or gathering of Christians.

But the responsibility of the oversight of God's People goes back to leaders like Moses, who called it a burden. This theme has been repeated by the likes of Paul, Augustine and Gregory the Great, all of whom recognized the incredible weight placed on them by their vocation as pastors -- shepherding and leading.

Today, a bishop normally exercises the ministry we have described in what we call a diocese. A diocese can be defined as the territory in which a bishop exercises jurisdiction. The principle of a bishop having jurisdiction in a diocese is summed up in the Church of

England report. Episcopal Ministry, section 428:

The continuing tradition of episcopal Churches from an early date has, as we have seen, maintained the principle that the diocese with one bishop is the fundamental unit of Church administration and also the fundamental pastoral unit. The diocesan bishop has a cathedral, in which stands the cathedra, or seat, from which he teaches his people. A single place of worship and ministry of Word and Sacrament thus lies at the heart of the diocese.

Yet, in large dioceses, where extra bishops are required for pastoral reasons, we have ignored the ideal principle for practical necessity. Or, we have divided the larger diocese into manageable areas and created new dioceses. This later solution can place the burden of the episcopal office and central services on a smaller grouping of congregations which must then make sacrifices often at the expense of mission. Other times, the lines are poorly drawn -- again at the expense of mission. So then, for practical reasons -- reasons often associated with mission -- it makes more sense not to divide a large diocese, but simply to add one or more bishops.

This brings us to the heart of the difficulty where bishops suffragan are concerned -- can one be *episcopus* without *episkope*? Or, to put it in different words, can one be a bishop without jurisdiction? The ideal held up for centuries has been one bishop, one diocese. So, how do we deal with the fact of dioceses having multiple bishops where only one can have canonical jurisdiction? Are those bishops without real jurisdiction really bishops?

It is important here to distinguish between "*episkope*" and "jurisdiction" as the two can be confused and are often understood to be nearly synonymous. All bishops receive the sacramental gifts requisite for the exercise of *episkope* at their consecrations. That is to say, all bishops have the same episcopal powers -- the same sacramental capacity to function as a bishop. But the canonical authority to function, to exercise those powers is called jurisdiction. In other words, bishops cannot function as bishops any place they please, but only in those places where they have jurisdiction or are given permission by the one who has jurisdiction.

This nuance on the exercise of episcopal powers is often lost on the average lay person -- or, for that matter, on some clergy who, for example, will find their own bishops to perform episcopal functions without regard for the ordinary of the diocese. And the matter gets even more complicated when a diocese has more than one bishop.

We need to explore ways in which the responsibilities of *episkope* can be shared while recognizing that jurisdiction cannot be shared. For example, in some large dioceses, bishops suffragan have a portfolio of responsibilities such as deployment, education or the Commission on Ministry, which might be claimed as delegated *episkope*.

In other dioceses such as London, Toronto, Los Angeles, and New York, another approach has been tried in recent years as bishops suffragan and assistant have been assigned

to a geographical area of the diocese with delegated *episkope*. In such cases, what is being delegated must be clearly spelled out.

We can see going on around us a new examination of the office of bishop, fostered by ecumenical and pastoral concerns. New questions are coming to the fore and interesting suggestions are being offered. For example, we offer this extensive and helpful quote from a letter written by Professor J. Robert Wright, of the General Theological Seminary, to the Bishops of Toronto:

I think I was saying that the ARCIC conversations have helpfully opened up the sole concept of episcopacy by pointing to the theological concept of "episkope," the responsibility for oversight, the service of authority on behalf of the wider church community, that lies behind its localization and particularization in individual "episkope." (ARCIC Final Report, p.33 para. 9 and p.53 para. 5). And this point can be documented in the patristic sources themselves, as can be seen from the references to "episkope" in Lampe's Patristic Greek Lexicon. Thus one can now say that the very foundation of episcopacy lies not in the rather simplistic and classically Anglican model of the sole diocesan "episcopus," the lone shepherd riding herd over the single diocese, but in a much richer concept of "episkope," of responsibility for oversight and service of authority on behalf of the wide church community, that is historically and theologically prior to its localization in one or more individual bishops.

If we can agree, and I think that the widespread positive Anglican response to the ARCIC Final Report on its assertions about ministry is evidence that we do, on this historical and theological priority, then I think the way is open for us to localize and particularize the various responsibilities for "episkope" in a certain number of individual "episkope" beyond and in addition to the chief bishop of each diocese, especially in our very large dioceses and also on a national or provincial/synodical basis. There can certainly be assistant bishops, called by whatever name, but there can also be regional bishops and even more interestingly, I think -- there can be bishops (that is, ministers consecrated for authority and oversight) chosen for particular and even specialized spheres, facets, or frontiers of the church's mission. For example, there could be particular bishops consecrated for well-being, armed forces, ethnic groups, ecumenical relations, church ministries within a single urban diocese (as the Roman Church does for Paris, for example). The Orthodox and Roman Churches have practiced this concept of "episkope" for some time, but usually and unfortunately they have linked it with the medieval notion of titular bishops consecrated for fictitious sees.

Of course, as we explore these possibilities the question of overlapping jurisdictions has to be carefully watched, as well as some limit kept upon the number of such mission-frontiers for which the authority of oversight should be particularized in an individual bishop.

The recent "experiments" in non-diocesan episcopacy in New Zealand and South Africa have to be carefully evaluated. And to be done right it probably ought to have some authorization from Lambeth or at least a national synod. But with these strictures and without the bogus titles that the Orthodox and Roman churches still use, I think the deeper concept of "episkope" opened up by the ARCIC conversations has laid the groundwork for us as Anglicans to move forward in this development on a solid basis that is both pastorally responsive and also grounded in patristic, theological, and ecumenical convergences.

A MODEL OF EPISCOPAS

by F. Clayton Matthews

There is a need for suffragan bishops in America today. Diocesan bishops are simply expected to do more than is possible for a single individual. Some of what is required of diocesans is not uniquely their responsibility. In an Episcopal church, certain functions cannot be delegated to anyone other than another bishop. The bishop suffragan today stands in a permanent working relationship with the diocesan, as a bishop in her/his own right.

If it is true that the demands of contemporary church life are too burdensome for one leader to fulfill, we have to ask to what extent the creation of suffragan bishoprics is holding the Church in the United States back from a serious consideration of the problem of the size of dioceses. This question is not part of the charge to this Committee; therefore, we will not explore it further than to observe that the number of bishops suffragan in the United States has grown by 50% in the last 10 years (in 1985, there were 12 active bishop suffragan positions and, at the beginning of 1996, there were 18 bishop suffragan positions). It is clear that a substantial number of bishops suffragan will be with us for the foreseeable future. It is unacceptable that a bishop suffragan should be seen either within the diocese or within the wider Church as an "anomaly born of pastoral or practical necessity."¹ There is ample evidence that the ministry of bishops suffragan is desired and valued. Also, it is clear that a variety of gifts are needed within the office of bishop as each diocese seeks to fulfill its mission. The expanded use of the office of bishops suffragan is an effective way for many dioceses to obtain additional required gifts and skills.

The question of the role of bishops suffragan relates to our theology of episcopacy and our management of the mission of the Church. While the term "jurisdiction" is part of our ecclesiastical law in relation to bishops, its use in connection with what suffragans may or may not do distorts the idea of *episkope*. Because the Church has decided to increase the number of suffragans rather than reduce the size of dioceses, the Church is left with the theological question of how the concept of a unitary episcopate can "cohere" with the exercise of episcopal ministry of other bishops in the same diocese on a permanent basis.²

The Church of England in Episcopal Ministry: The Report of the Archbishops' Group on the Episcopate, 1990, concluded that "there is no one pattern of episcopal organization to which the Church of England would wish to commit itself, to the exclusion of all others. It is perhaps in the nature of the Church of England that a variety of patterns of episcopal leadership and oversight should coexist alongside each other, reflecting the needs of different

¹The Church of England in Episcopal Ministry: The Report of the Archbishops' Group on the Episcopate; (London: Church House Publishing, 1990), p. 191.

²Ibid., p. 193.

dioceses, the aptitudes of different bishops and the proper reluctance of the Church of England to embrace comprehensive schemes of radical change."³ The report continued by looking at three ways in which the ministry of bishops suffragan could be envisioned in the Church of England. While the Committee agrees with the identification of three types of models (episcopal collegiality, area oversight, and episcopal vicar), it does not observe that they exist as separate and distinct functions, but rather that all three models exist and are operative within each bishop suffragan as she/he fulfills the role of that office.

The Committee agrees that the full sacramental gifts for the exercise of *episkope* are given at ordination; therefore, the full capacity to function as a bishop is also given. Jurisdiction, however, is a canonical status and cannot be delegated. Responsibility for *episkope* (oversight) can be and ought to be delegated in ways that are clearly defined for all. We conclude that there can be no *episcopas* (bishop) without *episkope* (oversight); therefore, when responsibility for *episkope* is delegated, it is permission to use all sacramental gifts of ministry as a bishop within a defined area.

The role of a bishop suffragan is essentially trinitarian in substance, nature and function. The nature of the office of a bishop suffragan is collegial, emphasizing the synodical nature of the office of bishop. The substance of the office of a bishop suffragan is as vicar, emphasizing that the one bishop, the diocesan, who presides over the Eucharistic fellowship, constitutes the center and sign of unity. The function of the office of a bishop suffragan is in a defined area of geography and/or program, emphasizing the role of a bishop as pastor and teacher in an apostolic tradition. All three models of episcopacy reside in each suffragan at all times, and are experienced just as we experience the trinity of Father, Son, and Holy Spirit.

The best way to explain this concept is to review each distinct element of the role of a bishop suffragan and, while doing so, address specific questions being raised in the Church today.

First, a bishop suffragan exercises a collegiality with the diocesan and with other bishops. by virtue of consecration, a bishop suffragan shares in collegiality with all bishops and is an expression of the universal aspects of the episcopal office. There is an admitted risk in using the word "collegiality" to describe the shared leadership of several bishops in a single diocese, because it might lead unwittingly to situations in which the primacy of the diocesan bishop is obscured. At its worst, collegiality could be little more than a "committee episcopacy," in which the diocesan would be out-voted. The diocesan's role as personal minister of unity and as pastor of the "local church" of her/his diocese is of supreme importance, and this provision of ecclesiastical law should not distort the idea of *episkope* as essentially a personal office and not necessarily as an "individual" one. Therefore, we recommend that a suffragan be referred to as a "bishop suffragan" in order to place emphasis on "collegiality" and that all

³Ibid.

active bishops suffragan be given vote on all matters of an episcopal nature. This Committee was charged only to deal with the role of bishops suffragan. The Committee recommends that an additional study be made regarding the role of assistant, retired and resigned bishops who no longer have *episkope* (oversight). Questions should be addressed such as: "What areas of church life are the appropriate responsibilities of retired and active bishops?" Also, "Should the Church grant voting privileges according to active *episkope*, rather than according to canonical jurisdiction?"

Secondly, the Committee finds that the model of "episcopal assistant-curate" is unacceptable, and it argues that the bishop suffragan as episcopal vicar ought to be: "the bishop who acts in the place of his/her diocesan when delegation or occasion requires."⁴ A representative ministry in specifically episcopal matters is more than sharing in ordinations, confirmations, and institutions. It is a sharing of identity, or the exercising of the personal ministry of the diocesan. A bishop suffragan takes the diocesan's "episcopal presence" with him/her as an episcopal ministry of oversight, of guarding the Truth, of ministering the Word, of presiding at the Eucharist, and of discipline. A bishop suffragan exercises unitary oversight as the diocesan's vicar, but this in no way diminishes a bishop suffragan's episcopate. Pastoral care is a shared privilege among a diocesan and all presbyters, yet a bishop suffragan relates more directly to the diocesan because of delegated *episkope*. The Committee thinks that delegated *episkope* argues against the idea of a bishop suffragan serving simultaneously as a rector or vicar of a church. Such an arrangement would only give priests the authority of confirmation without participation in a full *episkope*. The diocesan/suffragan relationship is rightly and unavoidably very personal, and must depend in some measure on a good working understanding and mutual loyalty. Therefore, the Committee recommends that each bishop suffragan be given a staff or crozier to carry within the diocese on official occasions when not in the presence of the diocesan. It also recommends that bishops suffragan continue to be elected in accordance with national and diocesan canons. The Committee further recommends that the national canons reflect the following concerns to be answered prior to an election: (1) the intentions of how *episkope* will be shared with a bishop suffragan; (2) a prescribed or defined period of time for mutual discernment between a potential nominee and the diocesan bishop before the names of the final nominees are publicly announced.

Thirdly, the Committee concludes that each bishop suffragan should have a defined territorial and/or programmatic area, a sphere of community life, within the diocese; or, in the case of bishops suffragan of the Presiding Bishop, a role defined by the Presiding Bishop and the House of Bishops. This approach retains the focal role of the diocesan, but looks for defined areas of responsibility for the bishop suffragan, areas which are delegated to him/her and in which he/she exercises the delegated responsibility collegially with the diocesan. Even the best of relationships can run into difficulties. For this reason, clear definition of the bishop suffragan's vicarial tasks or areas of responsibility can be an important element in

⁴Ibid., p. 198.

achieving a harmonious ministry. In any scheme, the diocesan retains direct pastoral oversight of the whole of the diocese. When geographical areas are assigned, visitations should be shared by all bishops. When programmatic areas are assigned, input should be given by all bishops and staff on a regularly scheduled basis for the good of the diocese.

Bishops for the Armed Forces and the Convocation of American Churches in Europe

by Charles L. Keyser

The Presiding Bishop is the Bishop of the Convocation of American Churches in Europe, the Armed Forces, and the Episcopal Church in Micronesia. He ensures ministry in these diverse areas through the Episcopal assistance of a Bishop Suffragan and two appointed Bishops-in-Charge. Both models are unique and should be considered in the study of the role, function and authority of bishops and bishops suffragan in the Episcopal Church, USA.

The Bishop in Charge *for* The Convocation of American Churches in Europe is appointed by the Presiding Bishop from members of the House of Bishops and presides over the ministry of the Convocation in much the same fashion as a diocesan bishop. Through common usage, this position is frequently referred to as the "suffragan" for the Convocation, but in reality is an Assistant Bishop to the Presiding Bishop. Since the Convocation is in union with the General Convention it, like every other diocese, makes provision for the development and affirmation of the ministry of all baptized persons in the Church and in the world. In the Convocation, a Council of Advice serves as a standing committee; there is a Commission on Ministry; clergy are canonically resident; the Bishop exercises clerical supervision; etc. The Bishop in Charge of the Convocation does not, however, participate in the consent process regarding the election/certification of bishops in the Church.

The Bishop Suffragan for the Armed Forces, in accordance with the Constitution (Art.II.7) is elected by the House of Bishops (subject to the same consent process for all elected bishops) and carries out the ministry and serves under the direction of the Presiding Bishop as the Bishop *for* the Armed Forces. Any member of the clergy wishing to serve as a military, VA or Federal Bureau of Prisons chaplain must receive the endorsement of the Episcopal Church, which is granted by the Bishop for the Armed Forces. Such endorsement carries with it on-going ecclesiastical supervision, although canonical residence remains in the diocese. Since there is no clear canonical mechanism for matters of discipline, this issue needs to be addressed, especially in light of the changes to Title IV.

In order to ensure adequate pastoral care for the people served by these institutional ministries, the Bishop for the Armed Forces is actively involved in the monitoring of career patterns, *i.e.*, assignments, locations, annual performance evaluations, and continuing education. The Office of the Bishop for the Armed Forces is the repository for all documentation of official pastoral and sacramental acts of clergy serving in these ministries (including marriage consents).

The present Bishop Suffragan for the Armed Forces, by appointment of the Presiding Bishop, currently serves as the Bishop in Charge for The Episcopal Church in Micronesia, the last vestige of a Missionary District in the Pacific.

Constitutional and Canonical Amendments

by Michael F. Rehill

There are four areas of concern as to which appropriate Constitutional and/or Canonical amendments might be appropriate: (1) the role and duties of the Bishop Suffragan; (2) the manner in which Bishops Suffragan are elected and the role of the Bishop Diocesan in the selection/election process; (3) the role of Bishops Suffragan in the House of Bishops; and (4) the identity of Bishops Suffragan as Bishops first and then "Suffragan."

(1) The first of these concerns (the role and duties of the Bishop Suffragan) is dependent upon the vision of the Bishop Diocesan. Authority for the exercise of *episkope* (oversight) is given at ordination. Every Bishop has the full capacity to function as a Bishop, regardless of the scope of an individual's jurisdiction. All Bishops are ordained in the same way, and receive the same sacramental gift of *episkope*. While "jurisdiction" is a canonical status (and cannot be delegated), responsibility for *episkope* can be delegated by the Bishop Diocesan. There is no *episcopas* without *episkope*. Therefore, when oversight responsibility is delegated, such delegation constitutes permission to use the full sacramental gifts of ministry as a Bishop in a particular area of diocesan life. It might be "conciliar" (e.g., Newark); or "area" (e.g., New York). There are other models which might be considered or developed.

The role and duties of the Bishop Suffragan could be defined either formally (by Canon) or informally (by "job description"). The former could be in the form of Canonical requirement that the role of a Bishop Suffragan be defined by (a) Diocesan Canon(s). Such Canon(s) would be adopted by Diocesan Convention prior to the election of the Bishop Suffragan. See draft revisions to Canon III.26, *supra*, for an example. The latter could be accomplished by a Canon which called upon the Bishop Diocesan, with the advice of her/his Standing Committee, to provide the definition: e.g., "The Bishop Diocesan and the Standing Committee shall define the scope, role, and functions for the Bishop(s) Suffragan."

(2) The second area of concern (the manner in which Bishops Suffragan are elected) recognizes the need for some Canonically-sanctioned role of the Bishop Diocesan in the selection/election process in that the Diocesan and the Suffragan will have to work closely together for many years.

One alternative being considered is a petition process which allows for nomination by petition up to 30 days prior to convention to supplement the nominating committee's slate but prohibits nominations "from the floor." Other possibilities considered include (a) the right of the Bishop Diocesan to "veto" candidates prior to convention; (b) the right of the Bishop Diocesan to nominate/propose candidate(s) for consideration; and (c) the right of the Bishop Diocesan to designate some members of the nominating committee.

Rather than imposing a single method of nominating and electing Bishops Suffragan, it

is recommended that General Convention make the requisite Canonical changes to formally provide authority in each of the several Dioceses to establish its own nominating process (a) by Canon; or (b) by the adoption of rules and procedure for the election of a Bishop Suffragan at a regular or special diocesan convention substantially in advance of the election of the Bishop Suffragan. See draft amendment to Article II, Section 4 of the Constitution and to Canon III.22.1(a), *supra*. These changes may appear (and probably are) redundant. The Constitution and Canons already give each Diocese such authority; however, they would have the effect of requiring the adoption of such procedures.

(3) The third concern (the role of Bishops Suffragan in the House of Bishops) arises out of the distinction between Bishops Suffragan and Bishops "with jurisdiction" (Bishops Diocesan). The Canons give to Bishops Diocesan the right to give or withhold consents to episcopal elections and consecrations, and the exclusive right to bring charges against another Bishop for holding and teaching doctrine contrary to that of this Church, while conferring on all Bishops, including long retired and inactive Bishops, the right to vote at meetings of the House of Bishops and the right to give consent to trial on presentments for heresy.

It is suggested that all Bishops actively exercising episcopal oversight should have the same role with respect to both episcopal consents and episcopal discipline. The Canons could be amended to change the term "Bishops with jurisdiction" to "Bishops actively exercising episcopal oversight" in the Canons. Perhaps such "active Bishops" could be described as "all Bishops in good standing other than those who have resigned or retired because of infirmity or age."

(4) The fourth concern (the identity of Bishops Suffragan as Bishops first and then "Suffragan") should be the least controversial, but will require the greatest number of Constitutional and Canonical changes (with Bishops hereinafter designated "Bishop Diocesan," Bishop Coadjutor," "Bishop Suffragan," *etc.*

Annexed hereto are some draft amendments to the Constitution and Canons for discussion purposes. While not complete, the annexed draft revisions should give some idea of the concepts being considered.

THE CONSTITUTION¹

ARTICLE I.

Sec. 2. Each Bishop Diocesan of this Church ~~having jurisdiction~~, every Bishop Coadjutor, every ~~Suffragan~~ Bishop Suffragan, every Assistant Bishop, and every Bishop who by reason of advanced age or bodily infirmity, or who, under an election to an office created by the General Convention, or for reasons of mission strategy determined by action of the General Convention or the House of Bishops, has resigned a jurisdiction, shall have a seat and a vote in the House of Bishops. A majority of all Bishops entitled to vote, exclusive of Bishops who have resigned their jurisdiction or positions, shall be necessary to constitute a quorum for the transaction of business.

ARTICLE II.

Sec. 4. It shall be lawful for a Diocese, with consent of the Bishop of that Diocese, to elect one or more ~~Suffragan~~ Bishops Suffragan, without right of succession, and with seat and vote in the House of Bishops. A ~~Suffragan~~ Bishop Suffragan shall be consecrated and hold office under such conditions and limitations other than those provided in this Article as may be provided by Canons of the General Convention and by the Canons of the electing Diocese not inconsistent with this Constitution or the Canons of the General Convention. A ~~Suffragan~~ Bishop Suffragan shall be eligible for election as Bishop Diocesan or Bishop Coadjutor of a Diocese, or as a Bishop Suffragan in another Diocese.

Sec. 5. It shall be lawful for a Diocese to prescribe by the Constitution and Canons of such Diocese that upon the death of the Bishop Diocesan a ~~Suffragan~~ Bishop Suffragan of that Diocese may be placed in charge of such Diocese and become temporarily the Ecclesiastical Authority thereof until such time as a new Bishop Diocesan shall be chosen and consecrated; or that during the disability or absence of the Bishop Diocesan a ~~Suffragan~~ Bishop Suffragan of that Diocese may be placed in charge of such Diocese and become temporarily the Ecclesiastical Authority thereof.

Sec. 7. It shall be lawful for the House of Bishops to elect a ~~Suffragan~~ Bishop Suffragan who, under the direction of the Presiding Bishop, shall be in charge of the work of those chaplains in the Armed Forces of the United States, Veterans' Administration Medical Centers, and Federal Correctional Institutions who are ordained Ministers of this Church. The ~~Suffragan~~ Bishop Suffragan so elected shall be consecrated and hold office under such conditions and limitations other than those provided in this Article as may be provided by Canons of the General Convention. The ~~Suffragan~~ Bishop Suffragan shall be eligible for election as Bishop Diocesan or Bishop Coadjutor or ~~Suffragan~~ Bishop Suffragan of a Diocese.

¹ Words which appear as underlined are proposed to be added. Those with ~~strikeouts~~ are proposed to be deleted.

Sec. 8. A Bishop who has for at least five years next preceding, exercised jurisdiction as the Bishop Diocesan Ordinary, or as the Bishop Coadjutor, of a Diocese, may be elected as Bishop Diocesan, Bishop Coadjutor, or ~~Suffragan~~ Bishop Suffragan, of another Diocese. Before acceptance of such election a resignation of jurisdiction in the Diocese in which the Bishop is then serving, conditioned on the required consents of the Bishops and Standing Committees of the Church to such election, shall be submitted to the House of Bishops, and also, if the Bishop be a Bishop Coadjutor, a renunciation of the right of succession. Such resignation, and renunciation of the right of succession in the case of a Bishop Coadjutor, shall require the consent of the House of Bishops.

ARTICLE IV.

In every Diocese a Standing Committee shall be elected by the Convention thereof, except that provision for filling vacancies between meetings of the Convention may be prescribed by the Canons of the respective Dioceses. When there is a Bishop in charge of the Diocese, the Standing Committee shall be the Bishop's Council of Advice. If there be no Bishop Diocesan or Bishop Coadjutor or ~~Suffragan~~ Bishop Suffragan canonically authorized to act, the Standing Committee shall be the Ecclesiastical Authority of the Diocese for all purposes declared by the General Convention. The rights and duties of the Standing Committee, except as provided in the Constitution and Canons of the General Convention, may be prescribed by the Canons of the respective Dioceses.

THE CANONS

TITLE I.

CANON 9.

Sec. 5. Every Bishop Diocesan of this Church, having jurisdiction within the Province, every Bishop Coadjutor, ~~Suffragan~~ Bishop Suffragan, and Assistant Bishop, and every Bishop whose episcopal work has been within the Province, but who by reason of advanced age or bodily infirmity has resigned, shall have a seat and vote in the House of Bishops of the Province.

CANON 11.

Sec. 3(e). The election of the Bishop of a Missionary Diocese, in the event of a vacancy, or, when canonical consent is given, the election of a person to be Bishop Coadjutor or ~~Suffragan~~ Bishop Suffragan, shall be made by a Diocesan Convention in accordance with its own Canons, and the provisions of Canons III.22 and III.23 of the General Convention.

TITLE III.

CANON 3.

Sec. 1(b). The Presiding Bishop or the ~~Suffragan~~ Bishop Suffragan for the Armed Forces may license a member of the Armed Forces to exercise one or more of these ministries in the Armed Forces in accordance with the provisions of this Canon.

CANON 8.

Sec. 3(a). For the purpose of this and other Canons of Ordination, the canonical authority assigned to the Bishop of the Diocese as the Ordinary may be exercised by a Bishop Coadjutor, when so empowered under Canon III.22.2(a), or by a ~~Suffragan~~ Bishop Suffragan when requested by the Bishop of a Diocese, or by any other Bishop of the Anglican Communion canonically in charge of a Diocese, at the request of the ordinand's Bishop.

CANON 16.

Sec. 4(a). Any Member of the Clergy desiring to serve as a Chaplain in the Armed Forces of the United States of America or as Chaplain for the Veterans' Administration, or Federal Correctional Institutions, with the approval of the Ecclesiastical Authority of the Diocese in which canonically resident, may be given ecclesiastical endorsement for such service by the Office of the ~~Suffragan~~ Bishop Suffragan for the Armed Forces of the Executive Council of the Church.

Sec. 4(b). Any Member of the Clergy serving on active duty with the Armed Forces shall retain the Member of the Clergy's canonical residence and shall be under the ecclesiastical supervision of the Bishop of the Diocese of which the Member of the Clergy is canonically resident, even though the Member of the Clergy's work as a Chaplain shall be under the general supervision of the Office of the ~~Suffragan~~ Bishop Suffragan for the Armed Forces, or such other Bishop as the Presiding Bishop may designate.

CANON 22.

Section 1(a). The election of a person to be a Bishop in a Diocese shall be held in accordance with rules prescribed by the Convention of the Diocese and pursuant to the provisions of the Constitution and Canons of this Church. With respect to the election of a Bishop Suffragan, the Diocese shall establish a nominating process either by Canon or by the adoption of rules and procedure for the election of the Bishop Suffragan at a regular or special Diocesan Convention with sufficient time preceding the election of the Bishop Suffragan.

Sec. 1(e). The Secretary of the Convention electing a Bishop Diocesan, Bishop Coadjutor, or ~~Suffragan~~ Bishop Suffragan, to inform the Presiding Bishop promptly of the name of the person elected. It shall be the duty of the Bishop-elect to notify the Presiding Bishop of his acceptance or declination of the election, at the same time as the Bishop-elect notifies the electing Diocese.

Sec. 3(d). If a majority of the Bishops of this Church exercising jurisdiction or delegated oversight, consent to the ordination, the Presiding Bishop shall, without delay, notify the Standing Committee of the Diocese electing and the Bishop-elect of the consent.

Sec. 4(a).

... If a majority of the Standing Committees of all the Dioceses consents to the ordination of the Bishop-elect ... the Presiding Bishop, who shall immediately communicate them to every Bishop of this Church exercising jurisdiction or delegated oversight. ...

Sec. 6.

... in case a majority of all the Bishops exercising jurisdiction or delegated oversight do not consent ...

Sec. 9(a). Within ten days after the election of a Bishop Diocesan, a Bishop Coadjutor, or a ~~Suffragan~~ Bishop Suffragan by a Diocesan Convention, delegates constituting no less than 10% of the number of delegates casting votes on the final ballot may file with the Secretary of the Convention written objections to the election process, setting forth in detail all alleged irregularities. Within ten days after receipt thereof, the Secretary of the Convention shall forward copies of the same to the Bishop Diocesan, the Chancellor and Standing Committee of the Diocese, and to the Presiding Bishop, who shall request the Court of Review of the Province in which the Diocese is located to investigate the complaint. The Court of Review may invite response by the Bishop Diocesan, the Chancellor, the Standing Committee and any other persons within the electing Diocese. Within thirty days after receipt of the request, the Court of Review shall send a written report of its findings to the Presiding Bishop, a copy of which report the Presiding Bishop, within fifteen days, shall cause to be sent to the Bishop Diocesan, the Chancellor, the Standing Committee and the Secretary of the Convention of the electing Diocese.

CANON 23.

Sec. 5. Any Bishop or Bishops elected and consecrated under this Canon shall be entitled to a seat and vote in the House of Bishops, and shall be eligible to the office of Bishop or Bishop Coadjutor or ~~Suffragan~~ Bishop Suffragan in any organized Diocese within the United States; Provided, that such Bishop shall not be so eligible within five years from the date of his consecration, except to the office of Bishop of a Diocese formed in whole or in part out of his such Missionary Diocese.

Sec. 6(a). When a Diocese, entitled to the choice of a Bishop, shall elect as its Bishop Diocesan, or as its Bishop Coadjutor, or as a ~~Suffragan~~ Bishop Suffragan, a Missionary Bishop of this Church, if such election shall have taken place within three months before a meeting of the General Convention, evidence thereof shall be laid before each House of the General Convention, and the concurrence of each House, and its express consent, shall be necessary to the validity of said election, and shall complete the same; so that the Bishop thus elected shall be thereafter the Bishop of the Diocese which has elected ~~him~~ such Bishop.

CANON 24.

Sec. 1. Each Bishop shall keep a record of all official acts, which record shall be the property of the Diocese and shall be transmitted to the Bishop's successor.

Sec. 2. No Bishop shall perform episcopal acts or officiate by preaching, ministering the Sacraments, or holding any public service in a Diocese other than that in which the Bishop is canonically resident, without permission or a license to perform occasional public services from the Ecclesiastical Authority of the Diocese in which the Bishop desires to officiate.

Sec. 3(a). Each Bishop serving in a Diocese shall reside in that Diocese.

Sec. 3(b). The ~~Diocesan~~ Bishop Diocesan shall not be absent from the Diocese for a period of more than three consecutive months without the consent of the Convention or the Standing Committee of the Diocese.

Sec. 3(c). A ~~Diocesan~~ Bishop Diocesan, whenever leaving the Diocese for six consecutive months, shall authorize in writing, under hand and seal, the Bishop Coadjutor, the ~~Suffragan~~ Bishop Suffragan if the Constitution and Canons of the Diocese so provide, or, should there be none, the Standing Committee of the Diocese, to act as the Ecclesiastical Authority thereof during the absence. The Bishop Coadjutor, or the ~~Suffragan~~ Bishop Suffragan if the Constitution and Canons of the Diocese so provide, or, should there be none, the Standing Committee may at any time become the Ecclesiastical Authority upon the written request of the Bishop and continue to act as such until the request is revoked by the Bishop Diocesan in writing.

CANON 26.

Of Suffragan Bishops Suffragan

Sec. 1 (a). With the consent of the ~~Diocesan~~ Bishop Diocesan, a ~~Suffragan~~ Bishop Suffragan shall be elected in accordance with Canon III.22.1.

(b). Before the election of a ~~Suffragan~~ Bishop Suffragan in a Diocese, the consent of the General Convention or, if General Convention is not in session, the consent of a majority of the Bishops Diocesan exercising jurisdiction or delegated oversight and of the several Standing Committees must be obtained.

Sec. 2 (a). The ~~Suffragan~~ Bishop Suffragan shall act as an assistant to and under the direction of the ~~Diocesan~~ Bishop Diocesan.

(b). Before the election of a Bishop Suffragan in a Diocese, the Convention of such Diocese shall adopt a Canon or Canons which describe the role and duties of the Bishop Suffragan.

Sec. 3. The tenure of office of a ~~Suffragan~~ Bishop Suffragan shall not be determined by the tenure of office of the ~~Diocesan~~ Bishop Diocesan.

Sec. 4. No ~~Suffragan~~ Bishop Suffragan, while acting as such, shall be Rector or Member of the Clergy in charge of a Parish or Congregation.

CANON 27.

Sec. 2. An Assistant Bishop may be appointed from among the following:

(a). ~~Diocesan~~ Bishops Diocesan, ~~Coadjutor~~ Bishops Coadjutor, or ~~Suffragan~~ Bishops Suffragan, who under the Constitution and Canons of this Church would be eligible for

election in that Diocese. Provided, that at the time of accepting such appointment a ~~Diocesan~~ Bishop Diocesan, Bishop Coadjutor or ~~Suffragan~~ Bishop Suffragan shall resign that office:

CANON 28.

Sec. 1. When it is certified to the Presiding Bishop, by at least two licensed medical doctors, psychologists or psychiatrists, who have examined the case, that a ~~Diocesan~~ Bishop Diocesan is incapable of authorizing the Bishop Coadjutor, if there is one, or a ~~Suffragan~~ Bishop Suffragan, if there is one, or the Standing Committee to act as the Ecclesiastical Authority, then, upon the advice of five Bishops of neighboring Dioceses, to be selected by the Presiding Bishop, the Presiding Bishop shall declare the Bishop Coadjutor, if there is one, or a ~~Suffragan~~ Bishop Suffragan, if the Constitution and Canons of the Diocese so provide, or the Standing Committee to be the Ecclesiastical Authority for all purposes set forth in these Canons and to retain such canonical authority until the Presiding Bishop, acting on a like certificate, declares the said ~~Diocesan~~ Bishop Diocesan competent to resume official duties.